

## EXPANDING LIGHT

THE FIRST division of this book has been devoted largely to the progress of the *objective* Church concept of "the twelve tribes of Israel" as "lamps in the spiritual *heavens* of the age, which show the *workings* of the spiritual idea" (S. & H. 562:17) in the unfolding Word of *Science and Health*, and has presented only a prelude, an interlude, and a final touch of the *subjective* consciousness of Mrs. Eddy in her unfolding of the Word of Christian Science, which is "as old as God," marginal topic, S. & H. 146.

However, this second division of this book will be devoted to the *subjective* Scriptural Church prophecy upon which Jesus promised to found his Church, Matt. 16:18, and which prophecy, in his own words, "cannot be broken," John 10:35. Both Jesus and Mrs. Eddy, imbued with subjective spiritual consciousness, tried to fulfill prophecy with abstract Truth alone but were ever faced with the desire of the human consciousness to build the three tabernacles upon their (Jesus' literally and Mrs. Eddy's figuratively) highest Mounts of Transfiguration—one for Moses typing moral law, one for Elias typing prophecy, and one for Jesus typing the fulfillment of both. This forced Mrs. Eddy to permit the building of three tabernacles—The Mother Church, the Extension (the expression of the collective branches), and the composite Concord Branch, in order to spiritually teach by symbols, inasmuch as Mrs. Eddy had declared that "spiritual teaching must always be by symbols," S. & H. 575:13.

Jesus as the expression of "Life, represented by the Father" (S. & H. 569:1) had individually taught by the symbols of human life; but there being no "Life" in Church (S. & H. 583:12), he could build no tabernacle or temple thereto, he could but prophesy the unfolding footsteps thereof to St. John in his great Revelation, one of his prophecies being of the God-crowned Woman, who would bring forth her "man child," Truth. This prophecy Mrs. Eddy spiritually and concretely fulfilled, she having allegedly declared (according to Sibyl Wilbur in *The Life of Mary Baker Eddy*, under the chapter entitled, "The

First Edition of Science and Health") her mission to be "to complete the work of Jesus Christ on earth."

The footsteps of Jesus in his great Revelation to St. John were basically the footsteps of prophecy in the Old Testament—even to the point of the City foursquare, as may be seen from the similarity of the twenty-third to the twenty-seventh verses of the twenty-first chapter of Revelation to the following quotations from the sixtieth chapter of Isaiah:

"Therefore thy gates shall be open continually; they shall not be shut day nor night; . . . thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. . . . Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified," Isaiah 60:11, 18, 19, 21.

These footsteps must be fulfilled by each human consciousness in order to gather the elements of Life, Truth, and Love, typed by the branches, without which there can be no "tree of life" bearing its "twelve manner of fruit" growing from one unified source in the consciousness of man, prototyped by Jacob as a Nation—Israel. Thus Life, Truth, and Love must be embraced by each individual consciousness before it can claim to be the image and likeness of God (S. & H. 465:16) because "Love is the generic term for God," My. 185:14, and, therefore, generic man (symbolized by Woman, S. & H. 561:22) alone expresses Love. Life is individual, Truth is collective, and Love is expansive. So the individual *subjective* consciousness, be it ever so pure, can never express more than an individual view, to its sense at variance with the view of every other individual consciousness. This was ever Jesus' limitation in his first coming, Mrs. Eddy saying, "Jesus said, quoting a line from the Psalms, 'They hated me without a cause,'" S. & H. 564:26. Truth alone draws all men into one Mind, while Love expands this Mind to infinity. Hence Church as "the structure of Truth and Love" (S. & H. 583:12) is inescapable.

In order to grow "unto the measure of the stature of the fulness of Christ" (Eph. 4:13 and S. & H. 519:20), which gathers the twelve elements of Branch into one's own consciousness to the point where Jesus was able to say, "I am the root and offspring of David, and the bright and morning star," Rev. 22:16, the *subjective* sense of Jesus

as Genesis, or as the days of unfolding consciousness, must be realized in which "Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there,'" S. & H. 584:5.

Thus the "evenings" of the days of *objective* consciousness, which represent the struggle of the human consciousness to rise above the seeming limitation of each previous day, yield in this contemplation of the seven days of "ascending" consciousness to the days of "Mind [which] measures time according to the good that is unfolded," as indicated by God's declaration at the end of each day, "And God saw that it was good" (even the rest of the seventh day yielding to rest "in action," S. & H. 519:25,—omni-action), the "evenings" pertaining only to the human sense of the human division of "day" into "days," which only *objective*, but not *subjective*, consciousness sees. This division of "day" into "days" (the interrupted irradiance of light being the spiritually evolutionary [S. & H. 135:9] Church consciousness) of necessity presents a successive "evening" (light being susceptible to an "evening" with each progressively changing tribal *lamp* in "the spiritual heavens of the age," S. & H. 562:17) to each succeeding "day" until the light of the succeeding "days" is wholly generic, or that of the "MORNING STAR," whose unfading illumination is the uninterrupted irradiance of Life.

## ASCENDING AND DESCENDING ANGELS ON JACOB'S LADDER OF LIFE

### ASCENDING DAYS OF CONSCIOUSNESS IN THE FIRST CHAPTER OF GENESIS

Jacob in his prophetic vision of his twelve sons as the twelve tribes of Israel, which, Mrs. Eddy says, "show the workings of the spiritual idea," S. & H. 562:18, saw a ladder that was set up on earth and reached to heaven with angels *ascending* and descending upon it, Gen. 28:12. Jesus called the seven stars which he held in his right hand "the angels of the seven churches," Rev. 1:20, and prophesied five more stars on Woman's crown, and Mrs. Eddy calls these twelve stars on Woman's crown "the twelve tribes of Israel," S. & H. 562:11-16; thus the angels are the spiritual ideas of the tribes. As Mrs. Eddy calls the seven *ascending* days of consciousness in the first chapter of Genesis (the seventh day being recorded in the second chapter) alternately "the Science of Genesis," "the Science of creation," "the Science of Mind," and likewise calls Gad, the seventh tribe of Israel, "Science," these

seven *ascending* days, culminating in Gad, must correspond to the first seven tribes of Israel, or to the seven *ascending* angels on Jacob's Ladder of Life. Furthermore, this Ladder could have but *seven ascending* rungs, since the seventh day of Genesis is the last "in the ascending order of creation" (S. & H. 508:22) from earth to heaven.

And as Jacob's angels first *ascended* on the Ladder of Life and *then descended*, the descending angels retraversed the same seven rungs. However, while they *ascended* as angels of Life, they descended as angels of Truth; for, in their progressive retracing of the footsteps of the *ascending* angels of Life, they demonstrably *gathered* their footsteps of Truth without resistance from behind. Thus by *gathering* the separated, analytical footsteps of the Science of Life, the Science of Truth is attained; since the promise of Truth in its midst is given by Jesus to the congregation of "two" or more ideas "gathered together," Matt. 18:20, and there could be no gathering without common *understanding*. Hence Gad, the seventh son, typing the seventh rung of the Ladder, is defined in the "Glossary" of *Science and Health* as not only "Science" but "spiritual being *understood*," S. & H. 586:21.

In the *ascending* seven days of consciousness in the first chapter of Genesis, the *evenings* always precede the *mornings*, for to human sense ideas always dawn in obscurity and unfold to increasing effulgence. This is the process of revelation in line with Mrs. Eddy's interpretation of the man-angel "clothed with a cloud" bringing the "little book" as the initial subjective revelation of Science (this enveloping "cloud" of the man-angel [which enveloped the revelation as well, since Mrs. Eddy says that the man-angel is one with his message, S. & H. 558:9] being interpreted by Mrs. Eddy as, "To mortal sense Science seems at first obscure, abstract, and dark," S. & H. 558:10), while Woman is described in the twelfth chapter of Revelation as "clothed with the sun," which Mrs. Eddy interprets as, ". . . the radiance of spiritual Truth," adding that this light is "really neither solar nor lunar, but spiritual Life, which is 'the light of men,'" S. & H. 561:26. However, as the Bible says that the man-angel's "face was as it were the sun," Rev. 10:1, the light of his face being subjectively (individually) the same quality as that of the garments of the objective, generic Woman, this man-angel bringing the "little book," or initial revelation of Christian Science, types the subjective (individual) consciousness of the revelator, even though initially "clothed with a cloud" of obscurity to *human* sense. In other words, the man-angel "clothed with a cloud" of "evening" obscurity types the subjective individual consciousness of

Woman which is revealed to the sense of others through the "little book"; while Woman "clothed with the sun" types the understanding of the "little book," or of the generic consciousness of Womanhood, by others as well as by its individual revelator: for the vision of heavenly Womanhood is objectively reached by others only at the point of their understanding of Womanhood after they have ascended thereto.

Under her interpretation of the first day of Genesis first chapter, Mrs. Eddy says that the "evenings and mornings" of the first chapter of Genesis indicate "in the absence of solar time [before the sun, moon, and stars were 'created' in the fourth day], spiritually clearer views of Him, views which are not implied by material darkness and dawn," S. & H. 504:17; and, as an added evidence that her statement applies to the *evenings* and *mornings* of the entire first chapter of Genesis, she says of the *fifth* day of Genesis first chapter, "In the record, time is not yet measured by solar revolutions . . ." (even though the sun, moon, and stars were the creations of the preceding *fourth* day), S. & H. 513:11. This is a clear indication that solar time, which presents its *mornings before its evenings*, is not the pattern of the first chapter of Genesis, which presents its *evenings before its mornings*. And as still further evidence of the fact that the *evenings* and *mornings* throughout the entire first chapter of Genesis indicate advancing, "spiritually clearer views" of God, Mrs. Eddy says, "No solar rays nor planetary revolutions form the day of Spirit. Immortal Mind makes its own record . . . in the first chapter of Genesis," S. & H. 504:31. In the "Glossary" of *Science and Health* Mrs. Eddy defines "evening" as, "Mistiness of mortal thought; weariness of mortal mind; obscured views . . .," S. & H. 586:1, and she defines "morning" as, "Light; symbol of Truth; revelation and progress," S. & H. 591:23.

In the language of the tribes as showing "the workings of the spiritual idea," each "evening" (darkness) of Genesis first chapter represents the resistance of the preceding tribal (human) consciousness to the on-coming "morning" light of the succeeding day. The "evening" of each succeeding day is also the initial limitation of its own "morning" light as a tribe; and the "morning" light of each tribe resistantly wars against the "morning" light of the next tribe—thus initially occasioning the "evening" of the "morning" light of the advancing tribe, which advancing light would dissipate the limitations of even the "morning" light of the preceding tribe if accepted. But for the warfare of the "morning" light of each *ascending* day

(tribe) with the "morning" light of the succeeding (more spiritually advanced) *ascending* day, there would be no "evening."

Thus each succeeding *ascending* "day" up to the seventh begins with the divine command, "Let," to a resistant ("evening") human consciousness and ends with the divine benediction, "And God saw that it was good," on its "morning" (this is true of all of the days except the second, on which the divine benediction is wholly lacking, for this day divides heaven and earth—the first day differing from the other days merely in that its benediction is medial). So the succeeding "morning" light of each day dawns only to a beclouded "evening" consciousness, the "morning" light of the previous day having waned to a sensible insufficiency, requiring another day; hence midnight is always the bridal hour of the human consciousness to on-coming Truth. When an idea is revealed from heaven, the limitation of the "morning" light of the preceding tribe as a day of consciousness resists it, for the tendency of each preceding "morning" light is always to become static upon the basis of previous divine approval expressed as, "And God saw that it was good." Mrs. Eddy said in the third edition of *Science and Health*, Vol. II, p. 120, as has been quoted many times before, ". . . and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God"; thus earth, typing form, or the male idea, resists heaven, typing revelation, or the female idea, up to the point of generic Womanhood, which embraces both the male and female ideas.

So much did Mrs. Eddy recognize the resistance of static symbolic form to the interpretive progressive light of advancing idea that she mentions "the robbing of people of life and liberty under the warrant of [even] the Scriptures [typing manhood]" as the foremost form of "the most imminent dangers confronting the coming [twentieth] century," My. 266:3. Making a definite application of a previously stated principle, the symbolic demands of the Scriptures are always the "evening" form to which the "morning" light of the spiritual interpretation of *Science and Health with Key to the Scriptures* says, "Let," and the *yielding* of symbolic consciousness to advancing idea receives the divine benediction of, "And God saw that it was good."

So material conception of the Scriptures sees only the successively divided evenings of the six progressive days of consciousness in the first chapter of Genesis (the seventh day being *recorded* in the second chapter of Genesis as having no "evening" or "morning" but as receiving a divine benediction on its gathered "morning" lights), called in

form: light; firmament; dry land and its fruits; sun, moon, and stars; water animals and fowl of the air; land animals and "male and female" (and static "rest" of even the seventh day, recorded in the second chapter, which is quickened to "rest" in unending action by Womanhood). It was not until 1907, as previously presented, that Mrs. Eddy for the first time revealed that these separate, distinct outlines of form in the first chapter of Genesis are "supposed formation[s] of matter," saying: ". . . and the allusion to fluids (Genesis i. 2) indicates a *supposed formation of matter* by the resolving of fluids into solids, analogous to the suppositional resolving of thoughts into material things," S. & H. 510:22.

This interpretation of the Biblical symbolic forms as matter shows clearly why Mrs. Eddy says that the tribes of Israel must "yield to the activities of the divine Principle of man in the harmony of Science [Woman]," S. & H. 562:14, for each of their "evenings" must yield to the "morning" light of the succeeding tribe in the Science of Gad's gathering of the "morning stars" (days) of light, which sang together in the original Word. It will be remembered that Mrs. Eddy defines Gad as "Science," and Genesis as "Science." Thus Gad types "the Science of Genesis," or the Science of the seven *ascending* days of consciousness which expansively "haste towards [the] harmony" (S. & H. 586:22) of the descending Apocalyptic vision of Womanhood. Each *ascending* tribe recognizes only its own "morning" identity in this gathering in Gad as the "Science" of Life (for Mrs. Eddy says that the first chapter of Genesis teaches that "all Life is God," S. & H. 526:8), understandingly yielding its limitation to the descending collective values of the Science of Truth as "spiritual being understood," S. & H. 586:21,—the demonstration of Gad. So the "warfare in Science" (S. & H. 568:6) is the resistance of the *evenings* of form "without" to the spirit of advancing light as "the irradiance of Life" (S. & H. 584:1) "within." In the progressive "irradiance of Life" (and not the irradiance of sun) each idea is always initially "clothed with a cloud" of "mistiness of mortal thought" (that Mrs. Eddy interprets as "evening"), which is dissipated in proportion as the human consciousness discerns the irradiance of its "morning" light, or the "bright [rainbow] promise [the effulgence of day that] crowns its brow," S. & H. 558:12. Thus the *ascending* angels on Jacob's Ladder of Life divide "Day" into days, and generic "Day" (these collected days of light) awaits the descent of the City foursquare (as "the spiritual idea of Truth and Love," S. & H. 584:1), of which the Scripture prophesies,

“. . . ‘there shall be no night there,’” S. & H. 584:7; for when “nights,” which divide “Day” into days, are dissipated, there could be but one “Day.”

In the balcony of The Mother Church the large rose window that is called the “Window of the Open Book” (this title referring to an opened *Science and Health* in the center of the window from which all the symbols in the window radiate) portrays a symbolic illustration of the City foursquare. As previously described, each side of the City is presented by a triple segment: the first triple segment, representing the first side of the City, presents in its first section a cluster of seven stars (typing the original Word of the song of the “morning stars”); in its second section, the Bible; and in its third section, the God-crowned Woman crowned with twelve stars. This order shows that the seven stars are the scientific basis of the Bible; while the Woman “crowned with twelve stars” is progressive over the Bible presentation of the Word. The difference between the seven morning stars as the “Science of Life” (creation) and the God-crowned Woman, whose crown embraces the original seven stars of ascension and adds the five stars of descension thereto (seven in the upper flare and five in the lower), is the difference between the Science of *ascending* creation as Genesis and the embracing Science of descending Truth as the Apocalypse.

As mentioned before, Jesus as “the masculine representative of the spiritual idea” (S. & H. 565:11) appeared in his great Revelation to St. John holding but seven stars in his right hand, which he called “the angels of the seven churches” (“angels” typing “morning” light), Rev. 1:20. As recorded in the second and third chapters of Revelation, Jesus then sent out seven churches expressive of these seven stars, each church except the seventh manifesting both “morning” and “evening” characteristics. He commended each church for its “morning” light and warned each church against its “evening” limitations with the exception of the seventh church, that of the Laodiceans, of which he expressed no commendation because of its inert (static) rest and lack of vision, Rev. 3:14, although leaving it a promise of future possible quickening. Thus Jesus’ churches were symbolic of the seven tribes as the days of *ascending* creation, Mrs. Eddy having said, “He [Jesus] goes on to portray seven churches, the full number of days named in the creation,” *Message* 1900, p. 14:6. The “evening” light of each of the seven churches typed Jesus’ rebuke to it, and the “morning” light typed Jesus’ promise to it after its “evening” light had been



embracingly overcome by its "morning" light. In line with the seven *ascending* days, it is interesting to note that Jesus in objectively sending out his seven churches figuratively divided his subjectively united consciousness as he first appeared in Revelation first chapter (verses 12-16, inclusive) into seven different phases, each respective phase speaking to one of the seven churches, symbolized by the seven stars which he unitedly held in his right hand. The specific phase from which he spoke to each specific church will be subsequently noted under the subtitle, "Descending Tribal Angels on Jacob's Ladder of Life corresponding to Apocalyptic Prophecy as Womanhood."

"STAGE[S] IN THE ORDER OF CHRISTIAN SCIENCE"

Mrs. Eddy gives an absolute key to the interpretation of each and every preceding day as well as succeeding day of consciousness when she says of the third day in the first chapter of Genesis: "The third *stage in the order of Christian Science* is an important one to the human thought, letting in the light of spiritual understanding," S. & H. 508:28. So the *first* day would be the *first* "stage in the order of Christian Science," and the *second* day would be the *second* "stage in the order of Christian Science," and so on. Thus Mrs. Eddy places the days in the first chapter of Genesis within the unfolding "order of Christian Science" in human thought, without reference to time or church organization, Christian Science being considered in the light of eternal values; for she says in the marginal topic on page 146 of *Science and Health* that "Christian Science [is] as old as God"! Also Mrs. Eddy interprets "the third stage in the order of Christian Science" as the period of resurrection, illustrating it by Jesus' reappearance to his disciples "on the *third* day of his ascending thought," S. & H. 509:6,—neither he nor his disciples having been in church organization but so opposed thereto that it cost Jesus his life; and upon the basis of the form resistance of church organization to spiritual idea, church organization was denounced by Mrs. Eddy in the first edition of *Science and Health*, p. 166.

The seven days in Genesis first chapter (the seventh day being recorded in the second chapter) are really the footsteps of thought "in the [ascending] order of Christian Science," and they have been proved to be the underlying Principle of Christian Science's respondent organic church symbolism, although in no sense dependent upon church, but church upon them as animating ideas, which are symbolized to the end of their teaching value, since "spiritual teaching

must always be by symbols," S. & H. 575:13. As Jesus said that the seven stars represent "the angels [spiritual ideas] of the seven churches," Rev. 1:20, and he prophesied five more stars on Woman's crown, Rev. 12:1, and also as Mrs. Eddy says that the twelve stars on Woman's crown are the twelve tribes of Israel, S. & H. 562:11-17, the twelve tribes of Israel are the Church; and they (the twelve tribes) are, as days of consciousness, more basic than the first chapter of Genesis itself, which was compiled by Moses, a Levite, hundreds of years after the advent of the tribes of Israel. It makes no difference whether the first chapter of Genesis was Moses' original conception or merely a compilation of earlier writings, it passed under the rod of his tribal discernments as a result of his consciousness that was able to "gather together" the twelve tribes of Israel in one adhesive body to the point of his resting vision in Gad, the seventh day. As a type of moral law, Moses had no vision beyond the height of Mount Pisgah, typing the highest point of ascension; for the descending footsteps could not then be taken by him, he having revealed only the moral conception of divine law, which rested on the Sabbath day.

ASCENDING TRIBAL ANGELS ON  
JACOB'S LADDER OF LIFE CORRESPONDING TO  
THE FIRST CHAPTER OF GENESIS AS MANHOOD

*The ascending tribal angel on the first rung of Jacob's Ladder of Life is Reuben, corresponding to the first ascending day of consciousness in the first chapter of Genesis, Gen. 1:1-5, particularly characterized by, "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," Gen. 1:2-4.*

Mrs. Eddy's interpretation of "the Spirit of God [that] moved upon the face of the waters" before the light was divided from the darkness is, "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe," S. & H. 503:12. Thus Mrs. Eddy says of the spiritual light of the first day, "Was not this a revelation instead of a creation?" S. & H. 504:14.

The Reuben-consciousness as the first "stage in the order of Christian Science" will readily be recognized as the initial subjective revealing vision of Mrs. Eddy before she wrote *Science and Health* as well as the brief initial experience of every Christian Scientist

when for the first time he accepts the revelation of the perfection of man as the "vision of the [generic] son," which is the meaning of the word "Reuben." However, the darkness (corresponding to the darkness of the first day) in the consciousness of every Christian Scientist (other than the revelator) must yet be divided from the "morning" element, or the light of the first day. But this is the first step in one's progressive objective demonstration of the "vision of the [generic] son" as revealed through the subjective consciousness of another, the process of which is presented in the second day; therefore the medial benediction of the first day, "And God saw the light, that it was good," came before this division. Reuben as the first day of consciousness is illustrated by the first picture in *Christ and Christmas*, in which the darkness and the light dwell together before they are divided for Church demonstration.

In this connection, it will be remembered that Mrs. Eddy associates Adam as "*a dam* [italics are Mrs. Eddy's]" in the second chapter of Genesis with the "darkness . . . upon the face of the deep" and chaos of the first chapter of Genesis, S. & H. 338:14-21, as previously presented. Hence the claimed Adamic origin in the consciousness of every Christian Scientist must be separated from the true idea of man as coexistent and eternal with God, for Mrs. Eddy says, "Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness," S. & H. 519:14.

Thus Reuben as the first ascending footstep on Jacob's Ladder of Life corresponds to the first church that Jesus sent out, the church of Ephesus, Rev. 2:1-7.

*The ascending tribal angel on the second rung of Jacob's Ladder of Life is Simeon, corresponding to the second ascending day of consciousness in the first chapter of Genesis, Gen. 1:6-8, particularly characterized by, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters," Gen. 1:6.*

"Simeon" means "hearing," Leah having said at his birth, "Because the Lord hath *heard* that I was hated . . . [therefore] she called his name Simeon," Gen. 29:33. The word "hearing" ("ears," S. & H. 585:1) means "spiritual understanding," and Mrs. Eddy defines the "firmament" also as "spiritual understanding," S. & H. 586:15; 505:7, 8.

The Simeon-consciousness as the *second "stage in the order of Christian Science"* mentalizes heaven and earth, and, as "water sym-

bolizes the elements of Mind," S. & H. 507:3, it calls the waters "above the firmament," divine Mind, and the waters "under the firmament," mortal mind, rejecting the latter. In other words, this consciousness mentally divides earth as mortal belief from heaven as spiritual idea, Mrs. Eddy having further defined the "firmament" as, ". . . the scientific line of demarcation between Truth and error, between Spirit and so-called matter," S. & H. 586:15.

When Leah bore Simeon on the basis of earth's (typed by Jacob's) hatred of her, she prophetically laid the foundation for Church in the second day of consciousness, for it is earth's (as "matter['s]") hatred of God which makes the demand for ascending Church. Simeon and Simon are the same name; therefore when Jesus promised to build his Church upon the declaration of Simon Bar-jona (whom Jesus had spiritually named "Peter," meaning "rock," or "spiritual foundation," S. & H. 593:18), "Thou art the Christ, the Son of the living God," Matt. 16:16-18, he prophesied its founding upon the second day of consciousness in the first chapter of Genesis, typing "spiritual understanding," or "hearing." Jesus recognized Simon Bar-jona's ("Bar" meaning "son of"—son of Jona) basic likeness to the firmament ("spiritual understanding") when Jesus originally called him "Cephas" ("Cephas" is the Hebrew for the Greek word "Peter"), meaning "a stone or rock," and Mrs. Eddy defines "rock" in the "Glossary" of *Science and Health* as, "Spiritual foundation; Truth," S. & H. 593:18. Truth is the liquid "Rock" from which the Children of Israel drank, for "they drank of that spiritual Rock that followed them: and that Rock was Christ [Truth]," I Cor. 10:4. The fact that Jesus called Simon, "Cephas," or "a rock," which Mrs. Eddy in turn defines as, "Spiritual foundation; Truth," shows why Simeon (Simon) as the second day of ascending consciousness was the "spiritual foundation" of Church.

The Simeon-consciousness is typed by the second picture in *Christ and Christmas*. In this picture Jesus, as "spiritual understanding," or "firmament," divides the waters of so-called mortal mind "under the firmament," typing mortal life, from the waters of divine Mind "above the firmament," typing divine Life, rejecting mortal life in the light of divine Life; thus the girl in the bier is quickened by him to divine reality. So the light of heaven shines upon the people who previously walked in theological darkness, which is suggested by the Biblical text for this picture—"The people that walked in darkness have seen a great light," Isa. 9:2.

It will be remembered in connection with the second day that the "mist" that went up "from the earth, and watered the whole face of the ground" in the second chapter of Genesis, resulting in the division of man and woman into two elements, earth and heaven, started from an "*idea of good*"; for Mrs. Eddy says of this "mist": "There went up a mist from the earth.' This represents error as starting from an *idea of good* on a material basis," S. & H. 546:12,—and this "*idea of good*" was the foundation of ascending Church demonstration to the end of finally uniting man and woman (earth and heaven) objectively on the basis of this "*idea of good.*" However, the second day, as before noted, was the only one that received no divine blessing, inasmuch as to the divine consciousness man and woman, typed by earth and heaven, were never separated. Thus Mrs. Eddy says of the second day, "Spiritual understanding [the 'firmament,' S. & H. 586:15] . . . demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science," S. & H. 505:22. In other words, the human consciousness starting from the second day was forced to *demonstrate* the divine sense (the basic "*idea of good*") in order to receive the spiritual proof of the universe, which came subjectively to the revelator in the first day.

Simeon as the second ascending footstep on Jacob's Ladder of Life corresponds to the second church that Jesus sent out, the church of Smyrna, Rev. 2:8-11.

*The ascending tribal angel on the third rung of Jacob's Ladder of Life is Levi, corresponding to the third ascending day of consciousness in the first chapter of Genesis, Gen. 1:9-13, particularly characterized by, "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," Gen. 1:11.*

"Levi" means "joined"—the joining of the light of heavenly idea to the fruits of earth, for God as heavenly consciousness made "every plant of the field before it was in the earth," Gen. 2:5, Mrs. Eddy's interpretation of this statement being, "Mortal thought drops into the ground, but the immortal creating thought is from above, not from beneath," S. & H. 520:26. The Levi-consciousness sees the fruits of heaven in their *earthly* symbols and seeks to bind (join) such fruits to earthly concepts, thus resisting their exchange to more heavenly values. Hence Mrs. Eddy defines "Levi" as "ecclesiastical despotism"

(S. & H. 590:13) when his earth symbols, or forms, completely envelop the quickening ideas that temporarily gave them living values.

Thus the Levi-consciousness corresponds to the third ascending day in the first chapter of Genesis, wherein the "dry land" appears and the fruit thereof—grass, herbs, and fruit of the trees. Mrs. Eddy defines "dry land" as "absolute formations instituted by Mind," S. & H. 507:1. This "dry land" can become fruitful only as each symbolic seed that falls into the ground dies as symbol and is resurrected to fruitful life as idea. So Mrs. Eddy interprets the *third* day as "*the third stage in the order of Christian Science* [which] . . . corresponds to the *resurrection*," S. & H. 508:28. In line with this, Jesus said when contemplating his own seeming death, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," John 12:24. Thus as the Levi-consciousness at all times contemplates the joining of the divided positions of earth and heaven, the spiritual result being the quickening of earth by heaven, the crucifixion of Jesus by Levi as "ecclesiastical despotism," occasioned by the becloudment of Levi's heavenly light by earth forms, was the reversal of the quickening of earth by heaven.

The Levi-consciousness is typed by the third picture in *Christ and Christmas*. This picture shows clearly the duality of Levi's "Thummim" and "Urim," S. & H. 595:11; 596:11,—divine demand for form perfection and heavenly light, respectively. The star (the angel of the third church that Jesus sent out) in this picture types the heavenly inspiration of the Woman; while the candlelight evidences the flickering flame of human reasoning. In this connection, Mrs. Eddy says in *Miscellany*, as has been previously quoted: "I could not write these notes after sunset. All thoughts in the line of Scriptural interpretation would leave me until the rising of the sun," p. 114:18, and yet the candlelight in the third picture evidences an "evening" struggle; hence the woman's "fierce heart-beats" to unite Biblical symbols as the fruits of earth with their heavenly source, revelation.

Levi as the third ascending footstep on Jacob's Ladder of Life corresponds to the third church that Jesus sent out, the church of Pergamos, Rev. 2:12-17.

*The ascending tribal angel on the fourth rung of Jacob's Ladder of Life is Judah, corresponding to the fourth ascending day of consciousness in the first chapter of Genesis, Gen. 1:14-19, particularly characterized by, "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," *Gen. 1:16*.

"Judah," meaning "praise the Lord" (but rejecting man, for Leah turned from man to God at Judah's birth, *Gen. 29:35*), must ascend above earth at this point in the *fourth "stage in the order of Christian Science,"* thus rising to the true idea of the sun, moon, and stars; for Mrs. Eddy correlates the fourth day with, "This text [sun, moon, and stars] gives the idea of the *rarefaction of thought as it ascends* higher. . . . The periods of spiritual *ascension* are the days . . . of Mind's creation," S. & H. 509:15, 24. Then Mrs. Eddy defines the "two great lights" which now dawn upon thought as "Truth and Love," typed by the moon and sun, S. & H. 510:9, and defines the stars as the children of light shining by the "borrowed light" of subdivision. She also indicates in the following language that the process of the stars as tribal ideas is the demanded method for the male and female in " 'multiply[ing] and replenish[ing] the earth' "; for she says, "This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, 'whose seed is in itself.' Thus [in this manner] God's ideas 'multiply and replenish the earth' " (S. & H. 511:1-6) as *stars* (ideas only, or "morning" light of the tribes). How significant!—for it recognizes that the multiplication and replenishment of the earth comes only as the result of active identification in the human consciousness of the ideas which are forever in the divine Mind; this identification takes place in the human consciousness by the processes of the twelve tribes of Israel as stars, or lamps, "in the spiritual heavens of the age, which show the workings of the spiritual idea," S. & H. 562:17.

As "morning" light always ascends and leaves to earth as human sense but the "evening" shadows of its original glory, Judah's "evening" characteristic is to denounce error in man and deny self; while his "morning" characteristic is to "praise the Lord" in higher vision. The former consciousness of Judah is typed by the fourth picture in *Christ and Christmas*. The general aspect of this picture presents an invalid (in-valid) woman neither praising man nor praised of man, for she is wholly detached from both the "earthly Eves" and "Adam[s]" about her as well as from the man behind the tree with his back upon the entire processes of both praising God, and praising man through sensual pleasure. Thus Levi's symbols are seen to be but earth's artifices to the consciousness of Judah, as evidenced by the

wholly artificial light of the scene. So this woman in the invalid's chair rose above earthly artificial enjoyments in the "evening" becloudment of the fourth day when she rejected man, but she has not yet sufficiently risen above the clouds of earth resistance to objectively receive the full light of "Truth and Love," S. & H. 510:9, typed by the sun, moon, and stars of higher spiritual joy. This latter consciousness belongs to the ascending "morning" light of Judah, typed by the overlying inspirational light of the fifth picture, in which the angels are praising God by seeking a higher-than-earth life—Mrs. Eddy having characterized this fourth picture as the "evening" ("Christmas Eve") of the "morning" light ("Christmas Morn") of the same tribal position in the fifth picture, remembering that it was Jesus' ascent in Judah that started the Christian course heavenward towards the spiritual sense of sun, moon, and stars.

The "two great lights" of "Truth [manhood] and Love [Womanhood]" are typed on earth by the "two witnesses" of man and woman as "Christ Jesus and Christian Science," My. 347:1, Rev. 11:3, which cannot stand together in the duality of their separate missions—one the light of night (the moon), typed by manhood, "clothed with a cloud," whose bridal hour was always midnight, and the other the light of day, Womanhood, "clothed with the sun." Hence the woman in the fourth picture is presented in the becloudment of her struggle with manhood for the supremacy of her mission.

Judah as the fourth ascending footstep on Jacob's Ladder of Life corresponds to the fourth church that Jesus sent out, the church of Thyatira, Rev. 2:18-29.

*The ascending tribal angel on the fifth rung of Jacob's Ladder of Life is Dan, corresponding to the fifth ascending day of consciousness in the first chapter of Genesis, Gen. 1:20-23, particularly characterized by, "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.*

"Dan" as the fifth "stage in the order of Christian Science" means "judgment," Rachel having said at the time of his birth, "God hath judged me" (the Bible adding, "therefore called she his name Dan,"), Gen. 30:6. Thus Dan typed the judgment of God in the human consciousness, expressed in the judgment of man—of both oneself and others. Mrs. Eddy defines "Dan" as, "Animal magnetism; so-called mortal mind controlling mortal mind; . . . one belief preying upon



another," S. & H. 583:26. Thus the ceaseless agitation of the water animals in the fifth day types the Dan-consciousness, each water animal "preying upon another" as a "swimmer in the sea of thought," the latter quotation being the characterization Mrs. Eddy makes concerning the water denizens of the sea in the third edition of *Science and Health*, Vol. II, p. 119. And we know a swimmer thus conditioned must keep on swimming lest he drown in the surrounding mental turbulence. This is the "evening" of the Dan-consciousness, wherein each thought is arrayed against every thought, or "school" of thought, because it has no *coherent* basis of judgment, its wisdom being gained from *experience*. It judges each experience from the standpoint of static moral standards rather than in the light of progressive spiritual values; hence its "evening" condemnation.

Remembering that "water symbolizes the elements of Mind," S. & H. 507:3, the *delving* of the denizens of the sea and the *soaring* of the birds of the air in this fifth day of *ascending* consciousness correspond to the processes of mortal mind in reaching the Principle of Science. Thus unredeemed Dan types the hydra-headed dragon ("animal magnetism," S. & H. 583:26; 593:8) whose weapon was water (which he "cast out of his mouth") in his warfare with the wilderness-woman who brought forth her "man child" as the manhood of the Word of *Science and Health*. This warfare continued until she progressively discerned the Principle by which to intelligently lift her child above the water dragon's aggressions; for Mrs. Eddy interprets the Scripture, ". . . and her child was caught up unto God, and to His throne," Rev. 12:5, as, ". . . to be found in its divine Principle" after reaching "the zenith of demonstration," S. & H. 565:25-28.

The struggle in the *ascending* "evening" concept of Dan seems so dark and futile that Mrs. Eddy accords this day no interpretive light, saying of this *fifth* day: "In the record, time is not yet measured by solar revolutions [despite the fact that the *fourth* day presented the sun, moon, and stars], and the motions and reflections of deific power cannot be apprehended until [the light of] divine Science [in its descent] becomes the interpreter," S. & H. 513:11; for scientific Christianity *ascends*, while divine Science as the City foursquare descends, S. & H. 575:9. Not a ray of "morning" light penetrates the human conception in the definition of Dan by Jacob (Gen. 49:17), by Moses (Deut. 33:22), or by Mrs. Eddy (S. & H. 583:26); and, as recorded in the seventh chapter of Revelation, Dan is even omitted when the other eleven tribes are sealed up against the plagues which come in

the "evening" struggle of Dan before its "morning" light dawns on earth, these plagues being due to Dan's lack of understanding of the *ascending* course in human consciousness typed by its (Dan's) soaring fowls of the air.

But "the wrath of man" (counterfeiting divine justice, S. & H. 293:24) praises God, and "the remainder of wrath" He will restrain (Ps. 76:10), since "intelligence," the second footstep of "the ideal man," in its progress towards "Truth," the third footstep, begins in fear; for Solomon said, "The fear of the Lord [God's judgment, for 'Dan' means, 'God hath judged me,' Gen. 30:6] is the beginning of wisdom ['intelligence']," Prov. 9:10. This "wisdom," or "intelligence," is the true interpretation of the serpent, or dragon, with which man struggles at this period as "the wrath of man." Jesus sensed this when Peter smote off the ear of the servant of the high priest when the servant came with the soldiers to take Jesus at the time of his betrayal by Judas. Jesus said to Peter, "Put up thy sword . . . the cup ['wrath of man'] which my Father hath given me, shall I not drink it?" John 18:11, and again when Jesus told Pilate, "Thou [typing the 'wrath of man'] couldest have no power at all against me, except it were given thee from above," John 19:11.

The "evening" phase of Dan is identified by the elements on the lower plane in the fifth picture of *Christ and Christmas*—the roadside grave, the divided ecclesiastical churches, the twelve sheep without a shepherd, the mist figures rising from the waters which flow under the meandering Christian highway, and so on. This is the plane in the human consciousness on which the serpents and dragons (drag-ons of Old Theology) are fought and victories won as a necessary preparation in clearing the way for the right apprehension of the indivisible "male and female" of God's creating in the sixth day, which "male and female" animal magnetism seemingly separates. However, as a prophecy of its "morning" light, Dan appears as the fifth star on Woman's crown and in fulfillment of this prophecy as the fifth gate of the City foursquare, for the City descendingly redeems each tribe as one of its pearly gates.

Mrs. Eddy after interpreting the symbols of the fifth day of the first chapter of Genesis as the expressions of Mind starts her general interpretation of, "And the evening and the morning were the fifth day," with, "Advancing spiritual steps in the *teeming* [unmistakably suggesting the ever-agitated denizens of the sea, 'swimmer[s] in the sea of thought,' S. & H. 119, Vol. II, third edition] universe of Mind

lead on to spiritual spheres and exalted beings," S. & H. 513:6. These "spiritual spheres and exalted beings" are symbolized by the "fowl that . . . fly above the earth," which Mrs. Eddy under the marginal topic, "Seraphic symbols," interprets as, "These angels of His presence . . .," S. & H. 512:9. Dan's "fowl" (angels) of the air in the fifth day, "soaring beyond and above corporeality to *the understanding of the incorporeal and divine Principle, Love*," S. & H. 512:1, ascend so far above the "evening" becloudment of Dan in his delving struggle with death-dealing judgment as to be invisible to Dan's "evening" view, although he disquietingly feels the demand of their unseen presence.

Dan as the fifth ascending footstep on Jacob's Ladder of Life corresponds to the fifth church that Jesus sent out, the church of Sardis, Rev. 3:1-6.

*The ascending tribal angel on the sixth rung of Jacob's Ladder of Life is Naphtali, corresponding to the sixth ascending day of consciousness in the first chapter of Genesis, Gen. 1:24-31, particularly characterized by three ascending phases of thought: "And God made the beast of the earth after his kind . . . 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; male and female created He them," Gen. 1:25-27.*

"Naphtali" means "wrestling," Rachel having said at his birth, "With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali," Gen. 30:8. Naphtali's need for "wrestling" is seen in the three elements that characterize the sixth day—the animal, man, and woman (the terms "man" and "woman" are used instead of "male" and "female" because Mrs. Eddy now so translates the "male and female" of the sixth day, S. & H. 517:8-10). These characterizing elements of the *sixth "stage in the order of Christian Science"* place upon man the necessity to rise above animality in the initial "evening" becloudment of "creation" (the first step in "the ideal man") to "intelligence" (the second step) and place upon woman the necessity to lift man from "intelligence" to "Truth" (the third step), "the zenith of demonstration," S. & H. 565:25. This third step is the point where man is "caught up unto God,—to be found in its divine Principle" (S. & H. 565:27), Woman; for Woman corresponds to "divine Principle, Love, underlying, over-

lying, and encompassing all true being [man]," S. & H. 496:18, and "Love is the generic term for God," My. 185:14.

At the point of the third step of Naphtali, the oneness of man and woman, the last vestige of Church as the "evening" consciousness of the first chapter of Genesis passes away in the Word, for the Bible records no "evening" consciousness in the seventh day. These "evening" consciousnesses of the first chapter of Genesis are called "Church" because Church types the need of salvation from the limitation of "obscured views" (for Mrs. Eddy defines "salvation" as "Life, Truth, and Love *understood* and demonstrated," S. & H. 593:20), as well as from sin (for Mrs. Eddy also defines "salvation" as "sin, sickness, and death destroyed," S. & H. 593:21). However, the *evenings* in the first chapter of Genesis have no relationship to wilful sin but merely to the resistance of limitation that lessens as progressive consciousness more and more nearly approaches "Science" (as first the "Science of *creation*," next the "Science of Mind ['intelligence']," and finally the "Science of Genesis" as Truth, which is one with Love) through an increasingly intelligent ("intelligence" being the second step of manhood) perception of Truth (the third step) where it becomes one with Woman as corresponding "to Life and to Love," S. & H. 517:9, 10. Thus it was also at this point that Rachel prophetically said, "With great wrestlings have I wrestled with my sister [Leah, or with the 'evening' consciousness of 'morning' light], and I have prevailed," Gen. 30:8. The prophecy of this dissipation of "evening" consciousness (as Church) was fulfilled to the subjective consciousness of Mrs. Eddy when she dissolved organic church in this sixth day—never to be reorganized *by her* again, for the Second Organization was formed by her students.

The three elements, animality, man, and woman, are typed in the sixth picture of *Christ and Christmas* by the woman in black standing in the doorway, by the man on the bed, and by the woman in white, respectively. The "animal," or physical, sense typed by the woman in black is the basic acceptance of life in matter, which brings its inseparable "pleasures and pains" (these two terms being always conjoined by Mrs. Eddy). This false sense of woman prays for the removal of the pains of sense but cherishes its false material pleasures in her would-be unselfish gratification of man's fleshly demands; for she is without the true "morning" light of Womanhood, symbolized by the woman in white. This woman in white, typing the "Christ [that] comes in gloom; and aye . . . for health makes room," offers

man higher joys of Soul (as distinguished from pleasures of sense) by quickening him to his own higher selfhood, which cannot be gained until the false sense of woman as material pleasure, that occasions man's pains, is cast out of the room. However, the "evening" consciousness of the woman in black is not that of sin but ignorance of true manhood. This state of consciousness made necessary the reformation of organic church by Mrs. Eddy's students in its Second Organization in order that the human consciousness might be taught of Truth until it became intelligently one therewith.

In the third edition of *Science and Health*, which the sixth picture of *Christ and Christmas* correlates, Mrs. Eddy subjectively interpreted the first chapter of Genesis from the first day, typing Reuben, to its last and seventh day, typing Gad, without regard to any of the six "evening" consciousnesses. Thus Genesis first chapter was to Mrs. Eddy's subjective consciousness the "morning" light of the Reuben-consciousness unfolding to the complete effulgence of the one and only day, typing the "vision of the [generic] son," which is the meaning of "Reuben." Hence Mrs. Eddy in her initial revelation of "the male idea" and "the female idea" of the sixth day in the third edition of *Science and Health* (written in the light of divine Motherhood) embraced "the male idea" in "the female idea," clearing the way for the seventh day of ascending consciousness in Gad as "Science." The elemental demand for Church started from the time of the division of the light from the darkness in Reuben, which presented the elements of separation of earth and heaven as the male and female ideas in the second day. However, Mrs. Eddy says that the "beginning" is "*the only*," S. & H. 502:24, and she recognized this when she took no cognizance of the "evening" would-be becloudment in her subjective interpretation of the entire first chapter of Genesis.

Naphtali as the sixth ascending footstep on Jacob's Ladder of Life corresponds to the sixth church that Jesus sent out, the church of Philadelphia, Rev. 3:7-13.

*The ascending tribal angel on the seventh rung of Jacob's Ladder of Life is Gad, corresponding to the seventh ascending day of consciousness in the second chapter of Genesis, Gen. 2:2, 3, particularly characterized by, "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.*

Leah said at the birth of Gad, "A troop cometh: and she called his

name Gad," Gen. 30:11. A "troop" means "an assembled company," or "gathering." This suggests the seventh day, which gathered God's work in the six preceding days to a point of rest.

Mrs. Eddy interprets this rest of the seventh day as "God rests in action," S. & H. 519:25. As this seventh day is the gathered light of the six preceding days, it is the first day in which an "evening" consciousness does not precede its "morning" consciousness. However, the Christian sense of "rest," with which Science has been forced to struggle, has beclouded the "morning" light of rest with a claim of passivity, or torpor, which yields only to Gad as Science; for Mrs. Eddy defines "Gad" as, "Science; spiritual being understood; haste towards harmony [heaven, typing Womanhood, S. & H. 560:10]," S. & H. 586:21. The "*haste* towards harmony" indicates that Gad as Science "rests in action" even after "spiritual being [is] understood [ended—'God ended His work which He had made'],'" for Science is never static but is ceaseless; while Christianity, which to human sense seems to rise and set in the personality of Jesus, is limited to one's concept of the life work of Jesus, that had become static to Christians until interpreted by Science. This static phase of Christianity is expressed in Jesus' Revelation to St. John with Mrs. Eddy's bracketed interpolations as follows: "I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore, [Science has explained me]," S. & H. 334:26.

Leah prophetically, as previously noted, called this seventh son (Gad) "a troop," Gen. 30:11. Science fulfills this prophecy by interpreting Genesis, of which Gad is the ascending culmination, as "a troop" of cohesive ideas. Jacob also said of Gad, "A troop shall overcome him [at first when its demand is so overpowering that its rest becomes static]: but he shall overcome at the last [be animated by an active understanding of 'rest' as interpreted by Science]," Gen. 49:19. Thus when the ascending days of consciousness progressively reach their Science in the "Science of creation" (S. & H. 537:23), the "Science of Mind" (S. & H. 557:24), and the "Science of Genesis" (S. & H. 525:22), as the first chapter of Genesis is alternately called by Mrs. Eddy, God rests from His work, to the subjective consciousness of the revelator who "seal[s] up" the thunders of the "evening" consciousness of the first chapter of Genesis and "write[s] them not" (Rev. 10:4) in obedience to the command of the voice from heaven which accompanied the man-angel bringing "a little book," typing subjective consciousness, leaving Church to declare its own "thunders" through

the demonstration of the Science of Gad. So Mrs. Eddy interpreted only the progressive "morning" light of the first chapter of Genesis, leaving the *evenings* to the demonstration of objective consciousness.

Therefore when Mrs. Eddy was struggling with the objective consciousness of church in the First Organization in 1886, at the time the sixteenth edition was published, she revealed her first glimpse of the inescapable "evening" consciousnesses of the first chapter of Genesis as applicable to the followers of the subjective consciousness of another's revelation, by adding to *Science and Health* for the first time the prophecy in Revelation twelfth chapter which demanded the lifting [through ascension] of the church's collective "man child" from "creation," the first step in "the ideal man," through "intelligence," the second step in "the ideal man," to "Truth [Gad]," the third and last step in "the ideal man" (at the same time revealing the descending City foursquare in the main body of *Science and Health*, the City foursquare being the last step in Church as her own subjective position beyond the ascent which was demanded of church consciousness before it could attain a like position). The Apocalyptic demands for *ascending* demonstration presented the future course that objective church must take; while the disparity between the church's necessity and Mrs. Eddy's own advanced position made the moral demand upon her to "stand by" the church until it reached her point of vision in view of the fact that the church was following her revelation. Thus while Mrs. Eddy subjectively rested in Gad, the seventh tribe as typing the seventh day, by dissolving church and retiring into her own seclusion to revise *Science and Health* upon the basis of Womanhood, she made rest in torpor impossible (to herself) by her discernment that "God rests in labor [changed in 1892 to, 'God rests in action,' as now, S. & H. 519:25]," which Mrs. Eddy added to the correlation of the seventh day in the fiftieth edition of *Science and Health*, published in the interim between the First and Second Organizations of the Boston church.

Gad typing man's sense of the "rest" in the seventh day, or the seventh "stage in the order of Christian Science," is symbolized in the seventh picture of *Christ and Christmas* by the old gentleman who has closed his Bible as the Word revealed by manhood and is quiescently listening to his own childlike sense of Womanhood as typed by the little girl. He has not yet perceived that vicarious Christianity (rest in another's vision), of which he is the type, must yet be quickened into God's rest "in action," that impels the inner man to approach

“Truth” through “intelligence,” or the second step in “the ideal man,” S. & H. 517:9. He hopes to turn immediately from vicarious atonement in manhood to “at-one-ment” with Womanhood; but he must yet discover that “rest” in passivity, or torpor, is the most dangerous beguilement of the human consciousness, as Jesus showed in his condemnation of his seventh church (that of the Laodiceans), wherein he counseled this state of consciousness to actively “buy” its salvation as Truth and not to assume to have it because another had revealed his (that other’s) own discernment thereof. The seventh day of “rest” must be quickened into the intelligent activity of Gad as “Science” so that it can hear and respond with its own inner consciousness to the message of Jesus to this seventh church, “Behold, I [Truth] stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and *he with me*,” Rev. 3:20. Vicarious Christianity, which “rests” in Jesus, cannot open the door to the Christ even if Truth is intelligently presented, neither can the Christ “sup with” it in Science nor it with the Christ. Hence the old man in the seventh picture types the Christian “rest” in passivity, which grows more torpid (as typed by the sleeping man in the eighth picture) as it approaches its awakening to the demands of Science as Womanhood.

Gad as the seventh ascending footstep on Jacob’s Ladder of Life corresponds to the church of the Laodiceans, Rev. 3:14-22.

#### DESCENDING TRIBAL ANGELS ON JACOB’S LADDER OF LIFE CORRESPONDING TO APOCALYPTIC PROPHECY AS WOMANHOOD

Remembering that Jacob’s angels on his Ladder of Life first ascended and then descended, also that the angels are the true ideas of the twelve tribes of Israel (Jesus having said that the stars are the angels, and Mrs. Eddy having said that the stars [angels] type the twelve tribes of Israel), there must be five descending angels; for there are five additional tribes corresponding to the five stars on Woman’s crown beyond Jesus’ seven corresponding to the seven stars which he held in his right hand as described in the first chapter of Revelation. Thus each of the descending angels retraverses the ascending angel’s course (the first descending angel stands on the seventh rung, the second descending angel stands on the sixth rung, and so on), bringing only the “morning” light to the “evening” consciousness of its corre-



sponding ascending rung on the Ladder of Life, to which this "evening" consciousness yields.

*The first descending tribal angel on Jacob's Ladder of Life is Asher; Asher embraces the "morning" light of Gad on the seventh ascending rung of the Ladder of Life and redeems Gad's "evening" (false sense of "rest" as torpor) light.*

"Asher" means "happy," Leah having said at his birth, "Happy am I, for the daughters will call me blessed" (the Bible adding, "and she called his name Asher"), Gen. 30:13. Daughterhood is blessed by Asher's work; for Asher demands the demonstration by church of the spiritual idea in order to complete daughterhood with sonship, their compounded unity being Womanhood.

Mrs. Eddy defines "Asher," the *eighth "stage in the order of Christian Science,"* as, ". . . spiritual compensation [descension]; the ills of the flesh rebuked [ascension]," S. & H. 581:15. In the descending phase of this definition, Asher as "spiritual compensation" stands on the highest point of ascension on Jacob's Ladder of Life with Gad as "Science"—Asher merely looking earthward. Thus Asher as "spiritual compensation" was initially typed by Mrs. Eddy's bringing forth her "man child" in the *Word of Science and Health* in 1886, six years before The Mother Church was formed in 1892. So "spiritual compensation" as first reached by Mrs. Eddy in the *Word* is mentioned here before the "reascending" course of "the ills of the flesh rebuked," which latter was the process of The Mother Church while lifting up its collective "man child" in the human consciousness at each progressively "reascending" step from Judah (where Jesus in his first coming ascendingly left Christianity) to Asher (as ultimate "spiritual compensation" to "reascending" Church consciousness). Hence Mrs. Eddy uses the word "reascending" in connection with The Mother Church in the following words: "May the kingdom of God within you, —with you alway,—reascending, bear you outward [as Church, for Church is one's first step out of oneself], upward, heavenward," Pul. 10:30.

Asher as the *eighth "stage in the order of Christian Science"* is illustrated by the eighth picture, in which Christianity's "rest" in torpor, typed by the man, is being quickened by Science's "rest" in "holy work," S. & H. 520:1, typed by the mental activity of the woman at the man's bedside. This "rest" in torpor of the man on the bed in the eighth picture also types the "rest" of the seventh church that

Jesus sent out, the church of the Laodiceans, which he so rebuked for its torpor as to suggest no "morning" light in its ascending course, as previously presented,—its promise being given to its descending course only, which promise reads: "Behold, I stand at the door, and knock [one must be awake to hear the knock]: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh [by rebuking 'the ills of the flesh,' particularly torpor] will I grant to *sit* with me in my throne," Rev. 3:20, 21.

This promise "to *sit* with me in my throne," or the *sitting* down of Christianity, is illustrated in the ninth picture by Jesus sitting on "the Rock, Christ [Truth]," typing the final awakening of the human consciousness from static Christianity, or from sleeping torpor (in the words of Mrs. Eddy, "earth's stupid rest," Mis. 398:8); for Christianity's belief in vicarious atonement fosters a sleeping consciousness, which must be awakened to an active concept of the living Christ. Christianity's awakening is presented by Mrs. Eddy in her bracketed interpolations in Jesus' statement of his own quickening to life from the dead. This statement, as has been previously quoted, is: "I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore, [Science has explained me]," S. & H. 334:26.

It will be noted that the particular phase of Jesus' consciousness through which he spoke to the seventh church that he sent out, the church of the Laodiceans, typed by Gad, was "the Amen . . . the beginning of the creation of God," Rev. 3:14. Thus "the Amen," or the end, reaches the subjective "beginning of the creation of God" in Gad through the quickening of Asher.

The ninth picture, in which Jesus typing static Christianity to the human consciousness has been quickened by woman to living idea in Christian Science, is Mrs. Eddy's eighth picture, inasmuch as she had no part in the work of The Mother Church as typed by the eighth picture, which presents the "reascending" work of The Mother Church.

*The second descending tribal angel on Jacob's Ladder of Life is Issachar; Issachar embraces the "morning" light of Naphtali on the sixth ascending rung of the Ladder of Life and redeems Naphtali's "evening" light.*

The true idea of "Issachar," meaning "heaven's hire," Leah having said at the birth of Issachar, "God hath given me my hire" (the Bible

adding, "and she called his name Issachar"), Gen. 30:18, is heaven's *crowning in heaven* of the united "male and female" idea of the sixth ascending day of consciousness, Gen. 1:27. (The false sense of Issachar prophesied by Jacob was "hire" as meaning "tribute" to man on earth and not to God in heaven, Gen. 49:15.)

Mrs. Eddy's definition of "Issachar" in the "Glossary" of *Science and Health* is not used in characterizing this tribe's descending course because the descending idea always embraces the "morning" light, or true sense, of each ascending tribe, wherein there is no "evening" consciousness, and Mrs. Eddy's definition of Issachar is wholly that of a wilful indulgence of "lust" rather than an "evening" consciousness of animality as ignorant limitation in the sixth ascending day of consciousness, wherein the animal and the "male and female" are ascendingly manifested. In other words, the first chapter of Genesis presents no sinful consciousness but rather ignorant limitation; whereas the second chapter of Genesis presents wilful disobedience to known divine command—" . . . in the day that thou eatest thereof thou shalt surely die," Gen. 2:17. Thus Mrs. Eddy says that "it is . . . spiritual perception of Scripture, which lifts humanity out of disease and death" (S. & H. 547:31) but not out of sin; for sin must be met by obedience to literal divine command before the privilege of "spiritual perception," which meets limitation, is gained. Thus the Ten Commandments must be literally fulfilled before the Beatitudes as Christianity are attainable, and the Beatitudes must be literally appropriated in one's life before "spiritual perception of Scripture" as Science is available to human consciousness. Hence Mrs. Eddy's three courses under her personal direction in the Massachusetts Metaphysical College involved three degrees: C. S. B. (healing), C. S. D. (teaching), and D. S. D. ("spiritual perception of Scripture"), February *Journal*, 1886, p. 215.

The animal, or "wrestling," sense of Naphtali in the sixth day yields in Issachar to *Christian* sacrifice of animality, as typed by the garments "dipped in blood" of "The Word of God," or the Lamb ("Lamb" means "sacrifice," S. & H. 590:10), at the marriage of the Bride and the Lamb *in heaven*, Rev. 19:13,—the Bride's garments being of "fine linen, clean and white," Rev. 19:8. Thus the marriage of the Bride and the Lamb *in heaven*, typed by Issachar, is also the symbol of the marriage of heaven and earth *in heaven*; for heaven even at the marriage of the Bride and the Lamb continues to sacrifice rather than to redeem its conception of earth as animality, thereby

shutting out to Issachar's sense the marriage of the Bride and the Lamb on earth, symbolized by the second Concord Branch, typing Zebulun on earth.

However, the marriage of the Bride and the Lamb *in heaven*, typed by Issachar, is symbolized *on earth* as an expression of Mrs. Eddy's subjective consciousness in the ninth picture of *Christ and Christmas*, in which the dark vesture ("dipped in blood," Rev. 19:13) of the male idea, typing Christianity, has been removed by the female idea, typing Christian Science, whose outer vesture is still slightly drab so long as the figures in the picture symbolize the church's objective sense of man and woman as merely *wedded in heaven* as "two wedded individuals" typing quality "elements" (S. & H. 57:9) rather than *united on earth* as "two individual natures in one" person, S. & H. 577:6. Therefore it takes the next descending step on Jacob's Ladder of Life to present only the white garments of the Bride as "two individual natures in one" *on earth*.

So Issachar as the second descending step, or as the *ninth "stage in the order of Christian Science,"* embraces the "morning" light of the womanhood of Naphtali, or of the sixth church which Jesus sent out, the church of Philadelphia, whose "evening" light of "brotherly love" (the meaning of Philadelphia) pertaining to "family" church consciousness (or creative idea, for there could be no brothers without parenthood) yields to unified Science as the "key of David [Womanhood, Mrs. Eddy having presented divine Love as the key to David's Twenty-third Psalm, which fully sets forth his life and character]," which "openeth, and no man shutteth; and shutteth, and no man openeth," Rev. 3:7. This key is divine Science, that reopens the "gates of Paradise which human beliefs [separated man and woman] have closed," S. & H. 171:6.

It will be noted that Jesus spoke to the church of Philadelphia as the "key of David," Rev. 3:7, for Zebulun, typing Womanhood, was in heavenly expression embraced in Issachar (the Extension, or "crown") as one of the galaxy of the stars on Woman's crown.

*The third descending tribal angel on Jacob's Ladder of Life is Zebulun; Zebulun embraces the "morning" light of Dan on the fifth ascending rung of the Ladder of Life and redeems Dan's "evening" light.*

"Zebulun," the *tenth "stage in the order of Christian Science,"* means "dwelling" *on earth*, Leah having said at the birth of Zebulun,

"Now will my husband  *dwell with me*" (the Bible adding, "and she called his name Zebulun"), Gen. 30:20; thus Zebulun types the City foursquare, which, embracing the twelve tribal gates, was prophesied to descend to earth with its message of "a new heaven and a new earth" and "no more sea," Rev. 21:1, the message of "no more sea" dissipating entirely the "evening" consciousness of Dan as the "tempest-tossed" \* sea with its restless, delving denizens.

Mrs. Eddy's interpretation of "sea" as "a symbol of tempest-tossed human *concepts* [ 'inhabiters of the . . . sea,' Rev. 12:12 ] advancing and receding . . . [ which had ] passed away" (S. & H. 536:6) dissipates the sea as a human symbol of error; and thus since the "tempest-tossed" sea is given no identity in spiritual idea, it is irredeemable to spiritual consciousness. The turbulent sea was the only symbol in the first chapter of Genesis which Mrs. Eddy's interpretation thereof did not translate into spiritual consciousness, but dissipated, in line with St. John's dissipation of the sea before the "new heaven" and the "new earth" could be manifested; while "heaven and earth" in the Bible (Rev. 21:1) as well as in Mrs. Eddy's spiritual interpretation are redeemed to "spiritual ideas," for Mrs. Eddy, in the same sentence in which she speaks of the dissipation of the sea, says, "In St. John's vision, heaven and earth stand for spiritual ideas," S. & H. 536:4. Dan's sea, typing "evening" fear of God's judgment (remembering that "Dan" means "judgment of God"), remains until Zebulun as the dove of peace descends bearing the message of the City foursquare, which in its embrace of the true idea of Dan as one of its pearly gates demands that there shall be "no more sea," Rev. 21:1, 2. This dove of peace represents Dan's very own "fowl" of the air, which had been first to reach "the understanding of the incorporeal and divine Principle, Love," S. & H. 512:2, the "fowl," as previously stated, soaring too high for Dan's vision in Dan's ascending consciousness.

After Zebulun's complete descent to earth, Zebulun is typed by the *white-robed Woman* in the tenth picture—Zebulun at the point

\* The compounded adjective, "tempest-tossed," as modifying "sea" is emphasized for the reason that (as previously shown), as error starts from an idea of good on a material basis, S. & H. 546:13, "immortal Love as . . . a never ebbing sea" has its elemental immortality in the "pure river of water of life" (Rev. 22:1) beyond the dissipation of its "tempest-tossed" nature. This is in line with Mrs. Eddy's affirmative and negative characterizations of "river" in the "Glossary" of *Science and Health* as a symbol of "Truth" when "smooth and unobstructed," and as a symbol of "error" when "foaming and dashing."

of Dan having merely started its descent to earth as the City foursquare with its twelve gates of earthly redemptive fulfillment of the twelve-stars' promises of Woman's crown. The *white* garments of this Woman in heaven (as heavenly Bride) resulted from the casting of the dragon as animal magnetism, typed by Dan, out of heaven; while the *white* garments of this Woman on earth resulted from the casting of the same dragon out of earth through the dissipation of Dan's "tempest-tossed" sea as the earthly habitat of dragon-resistance. Therefore in the same edition of *Science and Health* (the fiftieth), in which was added to "The Apocalypse" for the first time the descended heavenly Bride, the "Scientific *Definition* of Mortal Mind" (as "tempest-tossed human concepts," typed by the sea) appeared, that forced mortal mind first to *define* itself in its besoiled garments of mortal "depravity" (S. & H. 115:20) as "the waters which were under the firmament" and then to lift itself to "the waters which were above the firmament" in order to wash its garments white in the blood of the Lamb—"the righteousness of saints."

In Jesus' prophecy concerning his seven churches, identifying the seven stars in his right hand, the only promise Jesus gave to the fifth church that he sent out, the church of Sardis, typing Dan, was that of "*white* raiment" to the "worthy," typed by the Woman in *white* in the tenth picture (whose redemption of Dan as a pearly gate in the City foursquare whitens her garments) and more impersonally typed by the *white* dove in the eleventh picture. Jesus' promise to this church reads: ". . . and they shall walk with me in *white*: for they are worthy. He that overcometh, the same shall be clothed in *white* raiment," Rev. 3:4, 5.

It will be noted that Jesus spoke to this fifth church which he sent out, the church of Sardis, that Zebulun embraces, as "he that hath the seven Spirits of God, and the seven stars," Rev. 3:1. "The seven Spirits" and "the seven stars" type the demands which Dan's "fowl" of the air, that soared "beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love," placed upon Dan to the end of its redemption to a pearly gate in the descending City foursquare, typed by Zebulun.

*The fourth descending tribal angel on Jacob's Ladder of Life is Joseph; Joseph embraces the "morning" light of Judah on the fourth ascending rung of the Ladder of Life and redeems Judah's "evening" light.*

Inasmuch as Zebulun types the descending City foursquare from the start of its descent to its completed descent to earth (the City foursquare presenting its twelve gates as the working elements of its own composite consciousness), the eleventh element of composite Zebulun as one of its elemental angelic gates now comes to expression as Joseph, the fourth descending rung of Jacob's Ladder of Life, or the *eleventh "stage in the order of Christian Science."* Thus the Joseph element in Zebulun embracingly dissipates Judah as the fourth ascending rung of Jacob's Ladder of Life, which was ascendingly manifest as the "firmament" between heaven and earth in which was set the sun, moon, and stars as distinctive ideas to give light upon the earth until their generic dissipation by the Joseph element in Zebulun with the heavenly light, which says to earth: "The city . . . [has no] need of the sun, neither of the moon, to shine in it; for the glory of God . . . [does] lighten it, and the Lamb is the light thereof," Rev. 21:23, in fulfillment of Isaiah's prophecy of the City foursquare, which reads, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory," Isa. 60:19.

Thus the Joseph element in Zebulun embracingly dissipates the heavenly "firmament" of division between heaven and earth with the light of heavenly generic Truth, which not only "forgives" the enmity of earth to heavenly Truth, as did Judah (typed by Jesus on the cross) in its ascending course, but dissipates the "firmament" with the light of Love shining through its (Joseph's) crown of glory, as typed by the crown in the eleventh picture, that lets through to earth the light of Benjamin, which tribal consciousness loves its enemies and so proves that it has none, in line with Mrs. Eddy's statement, "'Love thine enemies' is identical with 'Thou hast no enemies,'" Mis. 9:10.

This spiritual light of the Joseph element in Zebulun embraces the "morning" light of the fourth church which Jesus sent out, the church of Thyatira, typing Judah, and redeems its "evening" light; for this church was given "power over the nations" (which Jesus, typing Judah, as Woman's "man child," was prophesied "to rule . . . with a rod of iron," Rev. 12:5) that only a unified spiritual light can give ("power" typing Joseph's, or manhood's, phase of heavenly light), as expressed in Jesus' promise, which reads: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron . . . And I will

give him the morning star" (Rev. 2:26, 27, 28; 12:5; 19:5) of generic light.

*The fifth descending tribal angel on Jacob's Ladder of Life is Benjamin; Benjamin embraces the "morning" light of Levi on the third ascending rung of the Ladder of Life and redeems Levi's "evening" light.*

Thence Zebulun, after its Joseph element dissipatingly broke through the "firmament" that separates heaven from earth, embracingly descends to Benjamin as the fifth descending rung of the Ladder of Life. This fifth descending rung redeemingly corresponds to Levi (on the third ascending rung) as earth's ecclesiastically form-binding tribe, that erects its sectarian church walls, which divide generic man into men. At this point Zebulun through its Benjamin gate-quality gathers all men into one common Church-idea within the jewel-garnished walls of the City foursquare as generic Church consciousness, or the last walls of Church as the embraced consciousness of the Bride.

So this Benjamin element in Zebulun as the *twelfth* "stage in the order of Christian Science" and as the last descending step in Church consciousness reaches and redeems the limitation of Levi as the first step in objective Church consciousness, or the point where Mrs. Eddy objectively shared her subjective revelation with church, or with ecclesiastical consciousness, when she wrote the first edition of *Science and Health*. This Benjamin element in Zebulun is typed by the descending light in the eleventh picture embracingly above and below the crown of Joseph. This descending light of Benjamin reaches through Zebulun only as far as Church consciousness (there being two more descending steps below Church to earth as "compound idea"), typed by the black birds on and about the cross,—Zebulun being typed by the white dove with the olive branch in its bill, symbolizing the true Branch-idea as the limit of its message.

This Benjamin element in Zebulun as the fifth descending angel fulfills Jesus' promise to the third church which he sent out, the church of Pergamos (typing Levi), after Benjamin has overcome the "evening" light (Jesus' rebuke) of this church. Jesus' promise to this church of Pergamos brings to earth "a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it," Rev. 2:17. This new name is Love-light, and "no man knoweth" this light other than he who has gathered it in his heart for all man-



kind, for this Benjamin element in Zebulun is the generic Love-light on earth for all mankind.

It will be noted that Jesus spoke to this church of Pergamos as "he which hath the sharp sword with two edges" (Rev. 2:12) going "out of his mouth," Rev. 1:16. This sword which went "out of his mouth" corresponded to the *two*-edged sword which went out of the mouth of "The Word of God" as manhood after the marriage of the Bride and the Lamb in heaven, Rev. 19:13, 15.

*The sixth descending tribal angel as "morning" light on Jacob's Ladder of Life presents the position of "no temple therein," which embracingly redeems the consciousness of Simeon on the second ascending rung on the Ladder of Life by dissipating Simeon's "evening" division between heaven and earth.*

At this point Joseph as the *thirteenth "stage in the order of Christian Science"* comes into his individualized own as typed by "no temple therein," beyond his limited gate expression as the City four-square, typing Zebulun, and dissipates its walls by redeeming Simeon as the consciousness that set up on earth the dividing line of demarcation between heaven as "the female idea" and earth as "the male idea," calling it the "firmament" to *earth's consciousness* (which "firmament" the Joseph element as a gate in the City foursquare dissipated to *heavenly consciousness* when it embraced Judah in descent). Thus Simeon, typing the second rung of the Ladder of Life, or the unblest-of-God (second) day, is redeemingly blessed by Joseph in its dissipation of the curse of division, which placed earth at enmity with heaven.

This removal of the line of division between earth and heaven by Joseph types the subjective consciousness of Mrs. Eddy portrayed in the second picture when she rejected church consciousness (that places a line of demarcation between saints and ecclesiastically denominated "sinners," according to their acceptance or non-acceptance of this line of demarcation), typed by the man in black behind Jesus, and heard only the Christ within her own consciousness, which ever declares, "God never said that man would become better by learning to distinguish evil from good,—but the contrary, that by this knowledge . . . came 'death into the world, and all our woe,'" Un. 14:27.

Thus Joseph dissipatingly redeems the consciousness of the second church, which Jesus sent out, the church of Smyrna, typing Simeon, to which was promised a "crown of life" in its descending course as a reward of its faithfulness unto death in its ascending course—"the

second death" having no power over it in its descending course. Jesus' promises to this second church were: ". . . be thou faithful unto death, and I will give thee a crown of life . . . He that overcometh shall not be hurt of the second death," Rev. 2:10, 11.

It will be noted that Jesus spoke to this church of Smyrna as "the first and the last, which was dead, and is alive," Rev. 2:8. Nothing but death was promised to this church in its ascending course, life being promised it only in its descending redemption, which dissipates the "tree of knowledge of good and evil," of which God warned, "In the day that thou eatest thereof thou shalt surely die," Gen. 2:17.

*The seventh descending tribal angel on Jacob's Ladder of Life types "the city of our God" as universal Love; this Love dissipates the "evening" of Reuben, returning Reuben to its "morning" light, wherein the seven ["morning"] stars sang together [in generic light] and all was primeval harmony," S. & H. 565:23.*

The dissipation of the walls of the City foursquare by Joseph released Benjamin, the *fourteenth* "stage in the order of Christian Science," to its own tribal expansion as "the city of our God" with "no boundary nor limit." This "stage" corresponds to the point where the objective consciousness of Rachel as heavenly Love becomes one on earth with Leah's subjective (or individual) consciousness of Love, typed by Reuben. At this point the unified consciousness of Leah and Rachel as composite Bride conceives "man in the idea of God" (S. & H. 582:14) within the boundlessness of their own bridal consciousness, typed by the "twelve manner of [tribal] fruits" of Love on "the tree of life." In other words, Leah and Rachel as composite Bride embraces Jacob, or Israel, as Nation, typed by "the tree of life," for Jacob is the Joseph element in Benjamin that types Truth, and Mrs. Eddy defines "Joseph" as "Truth," S. & H. 589:19, and also "the tree of life" as "the idea of Truth," S. & H. 526:18 (as well as the "eternal reality or being," S. & H. 538:14, typed by Benjamin). Thus "the tree of life" which grew in the "body" of Adam (Gen. 2:9) became the forever embraced "offspring" of the composite bridal consciousness (in line with Mrs. Eddy's definition of "Bride" as "conceiving man in the idea of God").

Thus consciousness returns to its "first love," typed by Reuben, which corresponds to the first church, Ephesus, that Jesus sent out, to which he promised "the tree of life" and in which he symbolically placed the Christ-idea figuratively holding seven stars, typing the

angels (spiritual ideas) of the churches, and the seven candlesticks, typing the seven earthly church expressions in one consciousness—Jesus speaking of this church of Ephesus as “he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks,” Rev. 2:1. In other words, Jesus placed the full seven stars, typing the angels of the seven churches, within the domain of Reuben as the “first love” of the revealing light of the first chapter of Genesis. It is only in returning to Reuben’s “first love” (Rev. 2:4) of the oneness of earth and heaven as “the male and female of Spirit” (S. & H. 120, Vol. II, 3rd ed.) that Reuben (in fulfillment of Jesus’ promise to the church of Ephesus) “eat[s] of [the ‘fruits’ of] the tree of life, which is in the midst of the paradise of God,” Rev. 2:7, in the name of universal Love for all mankind.

This final fourteenth step might be likened to Abraham’s (who was the source of even Jacob and his twelve sons) partaking of the communion for all mankind, administered by the priest Melchizedek, typing the Christ, Gen. 14:18. As recorded in the fourteenth chapter of Genesis, “twelve years they [the five kings, or five corporeal senses] served Chedorlaomer [meaning ‘sheaf-band’ and typing sheaf-band of Church], and in the thirteenth year they rebelled [progressively burst the sheaf-band of Church as the City foursquare, which had expanded to the point of ‘no temple therein,’ typed by Joseph]. And in the fourteenth year [typed by unified Benjamin and Reuben] . . . Melchizedek . . . brought forth bread and wine: and he was the priest of the most high God. And he blessed him [Abraham]” in whose loins were the full twelve tribes of Israel; for St. Paul says of Levi, one of the twelve tribes, “For he was yet in the loins of his father [Abraham], when Melchisedec met him,” Hebr. 7:10. Thus Abraham typed the spiritual consciousness behind the “tree of life,” which was symbolized by Jacob and his twelve sons, the latter typing the “twelve manner of fruits” of which Reuben “eat[s]” for all mankind—the twelve tribes of Israel (as the elements of his own generic being) “stand[ing] in type for the whole human race,” *April Journal*, 1895. So Reuben becomes “*the only*” \* as the “*beginning*,” \* in which heaven and earth are one; for the Bible says, “In the beginning God created the heaven and the earth,” Gen. 1:1, and Mrs. Eddy interprets this as, “This word *beginning* \* is employed to signify *the only*,\*—that is, the eternal verity and unity of God and man, including the universe,” S. & H. 502:24.

\* The italics are Mrs. Eddy’s.

Thus it will be seen why Reuben identifies the first picture, and (in the language of its Scriptural "basis") is both "the root and the offspring" of its own generic being, as well as its "bright and morning star" of generic light, which "morning star" not only begins *Christ and Christmas* as the first of its Scriptural texts but ends its progressive Scriptural promises.

"MIND MEASURES TIME  
ACCORDING TO THE GOOD  
THAT IS UNFOLDED," S. & H. 584.

The definition of "day" in the "Glossary" of *Science and Health* contains the statement, "Mind measures time according to the good that is unfolded," S. & H. 584. The Bible says that "one day is with the Lord as a thousand years." Mrs. Eddy, in her interpretation of the evenings and mornings in the first chapter of Genesis as "spiritually clearer views of Him," says, "Here we have the explanation of another passage of Scripture, that 'one day is with the Lord as a thousand years.'" She then interprets this Scripture as, "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence," S. & H. 504:19-26.

In line with this interpretation, Mrs. Eddy says, in speaking of the opening of the seven seals as measures of time, "In the opening of the *sixth* seal, typical of *six thousand years* since Adam, the distinctive feature has reference to the *present age*," S. & H. 560. In this statement we have a clear key to the meaning, in terms of periods, of the time involved in opening each of the seven seals of the Apocalypse, typing the seven days of consciousness. The opening of the first seal would correspond to the one thousandth year, the second to the two thousandth year, and so on; each registering a day of consciousness in the sense that "one day is with the Lord as a thousand years."

The seven thousand years corresponding to the seven days of Genesis would likewise correspond to the first seven tribes in the broadest sense of their universal application, inasmuch as the tribes of Israel "show the [entire] workings of the spiritual idea," S. & H. 562. It must be remembered that Moses compiled the first chapter of Genesis over four hundred years after the twelve tribes of Israel were unfolded in Jacob's consciousness, the latter typing "the revelation of Science" (in the light of the fact that Christian Science is as old as God, S. & H. 146, marginal topic). Thus Moses had access to the entire

history of the twelve tribes of Israel as "lamps in the spiritual heavens . . . which show the workings of the spiritual idea" (S. & H. 562) upon which to base the progressive light of seven days in the first chapter of Genesis.

In the light of Mrs. Eddy's acceptance of the Bible statement that "one day is with the Lord as a thousand years," Jesus' revelation of the opening of the seven seals by the Lamb of God *in heaven* (this Lamb, in the fifth chapter of Revelation, typing Jesus as purified human consciousness that had completed the full ascent, represented by the ascending days of consciousness; for Mrs. Eddy says, "Since Jesus must have been tempted in all points, he, the immaculate, met and conquered sin in every form," S. & H. 564:14) had the tribal significance of spreading the Science (as Principle) of the tribes over the full measure of seven thousand years according to the reckoning of man's time; for the Bible says, ". . . the Lion of the tribe of Juda [Jesus' tribe], the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Rev. 5:5), he having reached in heaven (subjective consciousness) the full ascent of the seven ascending rungs of Jacob's Ladder of Life at the point of Gad, meaning Science.

Mrs. Eddy says, "Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever . . . open the *seven seals* of error with Truth . . .," S. & H. 572:12. Thus the Lamb of God (which Mrs. Eddy interprets as "the spiritual idea of Love," S. & H. 590) types the progressive demonstration of Love in the human consciousness which opened the "seven seals of error" with progressive Truth, for Mrs. Eddy says, ". . . the higher Truth lifts her voice, the louder will error scream . . .," S. & H. 97:23. Again, Mrs. Eddy says: "The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' . . . It 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 . . .," S. & H. 559.

In his revelation of the opening of the seven seals Jesus started with the symbolism of four beasts as characterizing the full measure of the creative values of the first four periods they represented: "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle," Rev. 4:7. Each beast called out a tribal consciousness which corresponded to one thousand years of its characterizing demands.

Thus when the Lamb of God *in heaven* opened the first seal, the "lion," typing the fearlessness ("moral courage," S. & H. 514) of inspirational light, said: "Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer," Rev. 6:1, 2. This identified *Reuben's* morning light in the *one thousandth* year since Adam when the patriarchs were guided entirely by inspirational light; when, in the words of Mrs. Eddy, they "talked with God as consciously as man talks with man," S. & H. 308:15, and when their every activity was motivated by a sense of divine commission and therefore pre-crowned with success.

When the Lamb had opened the second seal, the second beast, the "calf" typing sacrifice, said: "Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword," Rev. 6:3, 4. The red horse and his rider typed the warfare between heaven and earth of the *Simeon* (Peter) consciousness expressed in the *two thousandth* year since Adam which included the dispensation of sacrifice from the time of Noah up to and including the time of Moses with his sacrificial forms and ceremonies instituted to "propitiate" an otherwise "angry" God.

And when the Lamb had opened the third seal, the third beast, the "man" typing justice, said: "Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine," Rev. 6:5, 6. This period corresponded to the *Levi*-consciousness in the *three thousandth* year since Adam (the era of the prophets when kings were always guided by their prophets, or spiritual seers)—the period when both the symbols of stern justice, typed by the scales, and the Spirit (of the prophets), typed by "the oil and the wine," held balanced sway; with the ever warning of the vision of the prophets declaring to peoples and kings alike in weighing, "A measure of wheat for a penny, and three measures of barley for a penny; . . . *see thou hurt not the oil and the wine.*" In other words, Levi ("mortal man") demands both the Thummim ("perfection" of earth) and Urim ("light" of heaven). Thus his endeavor is to join the symbols of earth and heaven, of matter and Spirit; and so to serve both. Instancing this dual tendency

of *all* the prophets, Isaiah prophesied that the Messiah would be the Immanuel nurtured by "butter and honey" and yet again that he would be the lamb led to the slaughter, drinking the vinegar and gall of earthly condemnation.

"And when [the Lamb] . . . had opened the fourth seal," the fourth beast, the "flying eagle" typing ascension above earth, said: "Come and see. And I looked, and beheld a *pale* horse: and his name that sat on him was Death, and Hell followed with him," Rev. 6:7, 8. The flying eagle typed ascending *Judah* which prophecy forced to ride the pale horse and to accept the dictum of his rider (Death) in order to overcome the claims of mortality of the pale horse. This corresponded to the *four thousandth* year since Adam in which Jesus was born and to which he yielded his consciousness, thus overcoming the "evening" (death and resurrection, Un. 62, S. & H. 509) with the "morning" light (ascension) of *Judah*.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held," Rev. 6:9. This period corresponded to the judgment of *Dan*, or self-martyrdom of Christianity, which suffered for its own limitations in the *five thousandth* year since Adam.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood," Rev. 6:12. This period corresponded to the *six thousandth* year since Adam typed by the wrestling of *Naphtali* under the weight of human law as an obscuration to divine light, or when the faith of Christianity was forced to battle with atheism, agnosticism, hypnotism, and all other "isms" and "ologies" of "lawful" doubt; for law (Science) had begun to press Christianity for a "reason of . . . [its] hope," I Pet. 3:15. This period also corresponded to the struggle which preceded the revelation of Science when inspirational Christianity failed to meet the increasing demands of progressive life.

"And when he had opened the seventh seal [typical of the *seven thousandth* year since Adam], there was silence in heaven about the space of half an hour," Rev. 8:1. This silence corresponded to the "rest" of *Gad*, or pause between the last rung of ascent and the next tribal step on the same rung in descent.

Mrs. Eddy said in the first edition of *Science and Health*, "Error will continue seven thousand years, from the time of Adam, its origin," p. 282. Inasmuch as it was a man-angel that brought the "little book"

(typed by the first edition of *Science and Health*) as the revelation of manhood, the first edition of *Science and Health* did not reveal the vision of Womanhood as the wilderness-woman, or the heavenly God-crowned Woman, or the descending Bride. True, Mrs. Eddy had said in this first edition, "Woman was a higher idea of God than man, insomuch as she was the final one in the scale of being" (S. & H. 1st ed., p. 249), but this "woman" was the ascending concept of female (not Woman) in the sixth day of consciousness in Genesis, which "woman" Mrs. Eddy more latterly changed to "female" (S. & H. 508); whereas Woman is the composite idea of both male and female. Thus even the "female" idea called "woman" in the first edition is but a pre-glimpse of Womanhood.

As further evidence of the limitation of this first edition of *Science and Health*, woman is put under the control of man in marriage, p. 315, line 12; and nothing but the trials of suffering Christianity are promised in the light of this first edition of *Science and Health*, whose Preface reads, "Leaning on the sustaining Infinite with loving trust, the trials of to-day are brief, and *to-morrow* is big with blessings" (contrast this first statement in the Preface with that in our present *Science and Health*).

Neither the statement in the first edition about error continuing for seven thousand years from the time of Adam nor any of the other limited features just mentioned in this first edition yielded to even the Motherhood of God presented in the third edition under the chapter entitled "Creation" in which Genesis was then interpreted. Only when the Apocalyptic vision of the God-crowned Woman which appeared in the sixteenth edition of *Science and Health* (when "Genesis" and "The Apocalypse" were added to *Science and Health* for the first time, the latter presenting exclusively the God-crowned Woman in heaven bringing forth her "man child" as Truth and the wilderness-woman lifting up the human consciousness thereto) opened a glimpse of the descending values of Womanhood was this limitation of seven thousand years ever removed from *Science and Health*.

This woman bringing forth the "man child" (Revelation twelfth chapter) appeared after the opening of the seventh seal (Revelation eighth chapter) and the sounding of the seventh angel (Revelation eleventh chapter), thus encompassing time; for the man-angel who descended with the "little book open" in his hand swore "that there should be time no longer," Rev. 10:6. He further said, "But in the days of the voice of the *seventh angel*, when he shall begin to sound,



the mystery of God *should be finished*," Rev. 10:7, he having come after the sounding of the sixth angel only. In the eleventh chapter, verse fifteen, it is said: "*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). Thus the God-crowned Woman appeared in the twelfth chapter of Revelation after these prophesied fulfillments of the sounding of the seventh angel and the finishing of "the mystery of God"; and Mrs. Eddy says of this twelfth chapter of Revelation, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in *Science*, and the glorious results of this warfare," S. & H. 568.

So "time" was encompassed by the discernment of Woman, and previous to this discernment "time" is measured for oneself only according to the good that is unfolded in the "seal," or "tribe," in which one's consciousness is working; for the tribes, seals, and days are one and the same "workings of the spiritual idea" which the twelve tribes reveal. First, as the expression of Life; second, as the Church of Truth, embracing in one whole body the fragmentary laws of Life; third, as the Church of Love, which embraces Truth, just as the latter embraced Life.

Thus it will be seen that revelation awaits demonstration only and not time for its manifest annunciation of Christ's presence "here and now." Mrs. Eddy quotes the Bible text at the beginning of "The Apocalypse": "'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the *time is at hand.*'—Revelation," showing that the time is at hand which corresponds to the opening of the seventh seal (because the prophecies of her entire "Apocalypse," as unfolded in the "Key to the Scriptures," followed the opening of the seventh seal), and that it awaits discernment only and not "time." Mrs. Eddy says in the third edition of *Science and Health*: "The numeral of infinity, called seven days, can be reckoned only as we lay aside finite calculations and accept the *computation of Scripture*, that 'one day with the Lord is as a thousand years,' " p. 120, Vol. II; and in the last edition she says: "The numerals of infinity, called *seven days* [italics are Mrs. Eddy's], can never be reckoned according to the calendar of time. These days will appear *as* [not when] mortality disappears . . . and thought accepts the divine infinite calculus," S. & H. 520. However, "calculus" is not a nameless chaotic condition of Mind to which

thought endeavors to return but an ordered method of computation that embraces in spirit all of its previous mathematical processes; else the entire footsteps of thought, to the end of forming the body of Truth, would have been in vain, and the earth would again be without form and *void*.

The twelve tribes of Israel as showing "the workings of the spiritual idea" have thus been expanded to indicate that they are in no sense dependent upon time or even the circumstance of place or outward condition, but on the contrary that they have progressively determined all acts of time, place, or circumstance within and without the limits of what has been called "time." Thus they are in no sense limited to or by Church. Rather, Church is but a feeble expression of their all-embracing potentialities.

### "THE NUMERALS OF INFINITY"

As previously presented in the comments on the third picture, Mrs. Eddy subjectively interprets the first chapter of Genesis as one continuous day, in the sense that she gives no interpretations of the "evenings" (nights) which divide the one infinite day as "the only" into seven days of interrupted (by "evenings") unfoldment. Thus she obeyed the command of the man-angel which brought the little book, the command reading, "Seal up those things which the seven thunders uttered, and write them not," Rev. 10:4. It was the opening of these seven "evening" seals of error with progressive unfoldments of Truth which constituted objective demonstration.

After her nightless (eveningless) spiritual interpretation of the six days of progressively unfolding consciousness in the first chapter of Genesis, Mrs. Eddy ends her spiritual interpretation of the seventh day in the second chapter of Genesis (which seventh day she characterizes as God's rest "in action"—*rest* "in action" constituting "omni-action," the fourth dimension of her definition of "Good," S. & H. 587:20) with the previously mentioned spiritual summation of the full seven days, in which she calls them "the numerals of infinity," and which, to repeat, reads: "The numerals of infinity, called *seven days* [*italics are Mrs. Eddy's*], can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus," S. & H. 520:10-15.

It matters not whether "time" is measured by a day of twenty-four

hours, by a thousand years, or even by "the good that is unfolded" (S. & H. 584:6), it has a *forward* acquisitive element that brings it within Mrs. Eddy's definition as "Time. Mortal measurements; limits, in which are *summed up* all human acts, thoughts, beliefs, opinions, knowledge," S. & H. 595:17-19. Never until Mrs. Eddy lifted "days" out of forward movement and identified them with *infinity*, as she does in her interpretation of the "seven days" as "the numerals of infinity," did she take them out of "time" and place them in the position of "the only" as the Word that was "in the beginning [*the only*,' the italics are Mrs. Eddy's, S. & H. 502:25] . . . with God" (John 1:1), which original Word as subjective Bride contains all the elements of the objective Bride that have come to expression in the human consciousness only after thousands of years of objective (and therefore *forward-moving*) labor. Hence the moment that "days" are associated with "infinity," they (with all that they hold within themselves as the sum of mental labor) reach as far back for "a beginning" as they do forward for an "ending" and thus find no limits either way. So in defining the immeasurableness of the "seven days," Mrs. Eddy places within their embrace—as recording the changeless Word of God "in the beginning" ("the only")—the symbols of all for which "time" has laboriously striven.

In confirmation of this, it will be seen from the following presentation that Mrs. Eddy's definition of "the numerals of infinity" is divided into *four thought-elements* which divisionally encompass the fullness of the Word in its objective as well as subjective elements—its subjective element of Life, its objective elements of Truth and Love, and its subjective fourth element, "natural good" (S. & H. 119:21), which is the "primeval," spiritual state to which it returns in the "divine infinite calculus" beyond the inspired Word as *letter*, which position fulfills the spiritual ultimate of Mrs. Eddy's statement, "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of [even] the inspired Word to the *spirit* of Truth," My. 238:16.

The first *three* thought-divisions of Mrs. Eddy's definition of the "seven days" as "numerals of infinity" are symbolized in the pictorial balcony window of The Mother Church by the three divisions of the section which represents the Word as the first side of the City foursquare (corresponding to the first cardinal point of the "city of our God" which is defined by Mrs. Eddy as "the Word of Life, Truth, and Love," S. & H. 577:13)—its three pictorial segments (correspond-

ing to Life, Truth, and Love) depicting, respectively, the seven stars of celestial being, the Bible, and the God-crowned Woman.

The *first* thought-division of this definition of “the numerals of infinity,” which corresponds to the subjective, or inspirational, sense of Life, and which reads—“*The numerals of infinity, called seven days, can never be reckoned according to the calendar of time*”—identifies the revelation of the man-angel that brought to Mrs. Eddy’s subjective consciousness the objective letter of divine Science contained in the “little book” (as recorded in the tenth chapter of Revelation, *after* the opening of the seventh seal, typing the seventh day of rest, by the subjective consciousness of Womanhood, as recorded in the eighth chapter of Revelation), which man-angel (as prototyping the manhood consciousness of Woman) was quickened by her subjective boundlessness to declare “that there should be time no longer,” Rev. 10:6. In this connection, it will be remembered that the man-angel’s “face” was “as it were the sun,” typing the subjective discernment of Womanhood; while he was objectively “*clothed with a cloud*” (Rev. 10:1), which Mrs. Eddy interprets as the obscurity of his message to “mortal sense” (or the consciousnesses of those who were not prepared for its discernment, as none were, other than the one which directly received it and through which it was revealed to others), Mrs. Eddy’s statement reading, “To mortal sense Science seems at first obscure, abstract, and dark,” S. & H. 558:10. The contrasting fact that the God-crowned Woman was *clothed with the sun* (Rev. 12:1) shows that the demonstration of objectivity brought all understandingly within the encompassment of her vision through their objective demonstration. However, the fact that the man-angel’s “face” was originally “as it were the sun” shows that it was always the vision of Womanhood. In illustration of this point, the man-angel is portrayed in a pictorial half of a twin window of The Mother Church by a “female” figure (January *Journal* 1895).

In the other half of this twin window there is portrayed Jesus talking with the Samaritan woman at the well of Sychar in whom he sees the reflection of his own “face . . . as it were the sun.” This woman had had five husbands previously to the one she then had—but whom she had just disclaimed—her disclaimer evoking Jesus’ rejoinder, “Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband,” John 4:17, 18. The last was not her husband because her very dissatisfaction with him had led her to reach for the seventh in the

Christ-consciousness of Jesus and to find it there—for she was the first person on earth to discern and declare Jesus to be the Christ, saying to those whom she subsequently met, "Come, see a man, which told me all things that ever I did: is not this the Christ?" John 4:29. Thus, "as in water face answereth to face," so the woman saw in Jesus' illumined countenance the reflection of *her* own face "as it were the sun." For Jesus typed the subjectively conceived "seven days" of nightless (and therefore timeless) consciousness which woman discerned at the point of her human readiness therefor—her own pardon (like that of Mary Magdalene) being won by the divine Love that enabled her to see and accept her vision without consciousness of unworthiness therefor, Mrs. Eddy having said: "If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically [for 'Love fulfils the law of Christian Science,' S. & H. 572:12]," S. & H. 365:19-22. This is the subjective consciousness that triumphs over "time" as "limits" in which "time" sums up all "human acts, thoughts, beliefs, opinions, knowledge" (S. & H. 595:17)—thus "time" as "mortal belief" "infolds the conditions of sin," S. & H. 556:10.

Thus, just as Jesus subjectively turned back the limits of time when, in the same vein of thought on another occasion, he spoke of the glory which he had with God "before the world [of 'time'] was," John 17:5, so was he able, in this instance, to roll back the limits of objective "time" and to reveal the Christ to the consciousness of one who had objectively reached its pain-fraught limits, by beholding her in the position in which St. Paul places all when he said, ". . . He hath chosen us in Him before the foundation of the ['time'] world, that we should be holy and without blame before Him in love," Eph. 1:4. Thus subjective consciousness, to its own sense, embraces the full *ends* of objective consciousness.

It is this subjective consciousness which is symbolically pictured in The Mother Church in the first of the three divisional segments (composing the section typing the Word as the first side of the City foursquare, corresponding to "the Word of Life, Truth, and Love" as the first cardinal point of the "city of our God"), in which first segment the seven stars of celestial being, typing the seven stars which Jesus as "the masculine representative of the spiritual idea" (S. & H. 565:11) held in his right hand (Rev. 1:16), are singing together in "primeval harmony," before "the material lie made war upon the

spiritual idea [through outer resistance],” which “impelled the idea to rise to the zenith of demonstration . . . and to be caught up unto God,—to be found in its divine Principle,” S. & H. 565:23-28.

This quotation is Mrs. Eddy’s interpretation of woman’s necessity to bring forth the “man child” as Jesus (of previously inspirational expression in his first coming as typing Life) in his second coming as typing Science, or Truth, in order that each consciousness that has received the vision of the Christ inspirationally through the impartation of another may be able to reach and maintain it in his own consciousness—which brings us to Mrs. Eddy’s next thought-division in her statement regarding the “numerals of infinity”:

Second, Mrs. Eddy says, “*These days will appear as mortality disappears. . .*” This disappearance of mortality (through the lifting up of the “man child”) is set forth in the “Scientific Translation of Mortal Mind” as the rebirth, in one’s own consciousness, of Jesus in his second appearing as Science, which reascendingly lifts the human consciousness to the conception of immortal Truth.

This appearance of Truth is pictorially symbolized in the second segment (of the section of the window typing the Word as the first side of the City foursquare) by the Bible.

Third, Mrs. Eddy says, “. . . *they* [‘the numerals of infinity’] *will reveal eternity, newness of Life, in which all sense of error forever disappears. . .*” This disappearance of “all sense of error” comes only after the twelve stars on the heavenly Woman’s crown, as typing the idea of the twelve tribes of Israel, have been humanly identified in progressive Church consciousness to every one who has received from another the subjective Word of Womanhood.

This state of consciousness, which is progressive over the disappearance of mortality in one’s individual consciousness and involves the disappearance of “all sense of error” in one’s consciousness of others, is symbolized by the God-crowned-with-twelve-stars Woman in the third segment (of the section representing the Word as the first side of the City foursquare). This God-crowned Woman “*clothed with the sun*” types Love, which, in the completeness of the trinity of Life, Truth, and Love, redemptively objectifies the perfection of all men.

Thus, from the foregoing presentation, it is seen that the subjective Word, which was “in the beginning [‘the only’],” elementally embraced all the subsequent labor needful to bring the human consciousness objectively thereto. Hence it was that Mrs. Eddy could

define the *first* cardinal point in the "city of our God" as "the Word of Life, Truth, and Love" (S. & H. 577), which she declared to be her subjective vision of "Christian Science," S. & H. 107:2.

This brings us to the fourth and final division of Mrs. Eddy's definition of "the numerals of infinity," wherein subjective and objective Bride become one, as subjectivity expanded to take in all mankind as one's unified self, which, in the words of St. Paul, does "by nature the things contained in the law," thus becoming "a law unto [itself]," Romans 2:14:

Fourth, Mrs. Eddy says, ". . . and thought accepts the divine infinite calculus." This position is illustrated in the second of two (twin) windows in the outgoing side of the vestibule on the level of the balcony of The Mother Church by the symbol-free circle which supersedes the closed, revealed-by-others Word (*Science and Health with Key to the Scriptures* resting upon the Bible as its manhood foundation) embraced in the same character of circle as its twin. This blank circle signifies the objective return to the subjective consciousness of the Bride as Word which was "in the beginning . . . with God"—"the divine infinite calculus" beyond the "letter, law, or morale of [even] the inspired Word to the *spirit* of Truth," My. 238:17.

Thus while the subjective consciousness of the "divine laws of Life, Truth, and Love" as the original Word, or Bride, which was "in the beginning . . . with God" declares after the opening of the seventh seal, typing the seventh day of consciousness, that "there should be time no longer," it was not until after the consciousness that receives the revelation through another had completed its objective course that it is declared that ". . . there shall be no *night* ['evening']—typing the measurements of 'time' there," Rev. 22:5.

It is interesting to note that the three divisions of the Word as the trinity of Life, Truth, and Love correspond to St. John's three divisions of the Word as, "*In the beginning* was the Word [the primeval, subjective consciousness in which the morning stars sang together], and the Word was *with* God [the heavenly consciousness which draws to it the ascending, objective demonstration, but which, as the Bride and Lamb, is still a dual consciousness], and the Word *was* God [the descending return of the objective consciousness to the subjective consciousness, bringing all mankind with it in demonstrated oneness, which is God as the 'infinite All-in-all']," John 1:1.

Thus the "seven [nightless] days" as "numerals of infinity," typ-

ing the original Word as "the only," embracingly contain, both abstractly and concretely, the values which the symbols of "time" have progressively expressed—the division of the one infinite day into seven "numerals of infinity" to the end of objectified demonstration being explained by Mrs. Eddy when she says, "It only needs the prism of this Science to divide the rays of Truth, and *bring out the entire hues of Deity*," Mis. 194:13.

That these seven "hues of Deity," typed by the seven "numerals of infinity," were never divided to subjective consciousness is seen in the stanza of the Poem applicable to the seventh picture in *Christ and Christmas* (typing the seventh day), wherein the seven "hues of Deity" are drawn into "the irradiance of Life," which "irradiance of Life" Mrs. Eddy defines in the "Glossary" of *Science and Health* as "day," the stanza reading, "Thus olden faith's pale star now blends in seven-hued white! Life, without birth and without end, emitting light!" In correlation of this Truth, the seven points of the star (typing the seven prismatic "hues of Deity") yield in the seventh picture to undivided light. Thus we find in the daughter consciousness in this seventh picture the symbol of the subjective "irradiance of Life" as one infinite day.

LEAH'S SEVENTH CHILD, DINAH,  
IDENTIFYING THE SEVENTH NUMERAL OF INFINITY  
AS THE SEVEN-IN-ONE DAY \*

It will be remembered that Leah wholly disregarded the handmaids' four children, prototyping Church, in her numerical reckoning of her own children and thus reached the acme of her symbolic childbearing in her daughter Dinah, who was her seventh child (although Jacob's eleventh), Gen. 30:21. Therefore Dinah, as the seventh child, typing the seventh day of "rest," is the one character in the Bible that symbolizes the subjectivity of the spiritual idea as elementally embracing the full objective "workings of the spiritual idea." However, inasmuch as Mrs. Eddy says that it is the twelve tribes of Israel that show the "*workings* of the spiritual idea," and Dinah is not reckoned as one of the tribes, she could not be objectively identified in the human consciousness until the "workings" of

\* The principle of the seven-in-one day is illustrated by the fact that the seven prismatic colors of the rainbow become pure white when placed in a revolving color wheel—the "seven-hued white" of which Mrs. Eddy speaks in the stanza of the Poem applicable to the seventh picture.



the idea were complete. But inasmuch as Leah types subjective consciousness and Rachel objective consciousness, it was needful that subjectively unified Dinah should be manifest as an elementary pre-pattern of the two objective, complimentary (to each other) children of Rachel, Joseph and Benjamin, which were a "split" consciousness of Love's unified idea, as evidenced by the fact that Rachel at the birth of Joseph named him "addition, increase" (the meaning of Joseph), in anticipation of another child. Thus Dinah, as a unified type of the "seven days" subjectively seen as "numerals of infinity" (the seventh day embracing the previous six days of unfoldment), supports and propels Rachel's consciousness from behind in the objective bringing forth of Joseph and Benjamin as types of the divided consciousness of heaven and earth.

This support of objective demonstration (with its twelve elements) by subjective consciousness (with its seven elements as "numerals of infinity") is symbolized in the second Concord Branch by six pillars supporting the auditorium of the church, together with a *split* seventh pillar on either side of the auditorium supporting the balcony, at the rear of which is a large rose window encircled by *twelve* large pillars (typing the twelve footsteps of objective demonstration) having as their center a cross and crown on a crimson background (typing the need for objective, sacrificial demonstration).

The six pillars supporting the auditorium of the church are each encircled by lights, and each half of the split seventh bears a divided circle of lights—these lights constituting the illumination of the auditorium. In view of the fact that each of the two previous tabernacles (The Mother Church and the Extension) was characterized by the manner of its lighting, the significance of the seven-pillar lighting in this second Concord Branch as typing the "seven *days*," or "numerals of infinity," is inescapable.

#### THE TWO-EDGED SWORD OF TRUTH

*"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.

It is recorded in Genesis thirty-fourth chapter that Dinah was "defiled" in the land of Joseph\* by Shechem, who lived in a walled

\* The fact that the land was afterwards apportioned to Joseph proves that it was Joseph's forever apportionment.

city. Her "defilement" occurred before the birth of Benjamin (recorded in the next chapter, Genesis thirty-five). A synopsis of the Bible record as given in Genesis thirty-fourth chapter is as follows:

"And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land [of Joseph]. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and . . . defiled her. And his soul clave unto Dinah the daughter of Jacob . . . And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. . . . And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. . . . And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; . . . And it came to pass on the third day [after their circumcision, to which they had consented], when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out [of the city]."

"Dinah" means "acquitted,"\* and, as thus cognominally pre-ordained, she was forever free from any claim of defilement. She types the subjective consciousness of Science, of which Mrs. Eddy says: "Man is as perfect now, and henceforth, and forever, as when the stars first sang together, and creation joined in the grand chorus of harmonious being. It is the translator, not the original Word, who presents as being first that which appears second, material, and mortal; and as last, that which is primal, spiritual, and eternal," *Mis.* 188:3-8. Thus Dinah was "born" acquitted of this discrimination; for Dinah typed the pre-unified consciousness of Joseph and Benjamin.

However, it is not possible for one who has not received a subjective revelation of Science, and has thus been forced to pass through Church consciousness which demands the completed "*workings* of the

\* Peloubet's *Bible Dictionary*.

spiritual idea" in its full twelve elements, to reach this subjective state until Benjamin, the twelfth element, has been spiritually brought forth; for Joseph, the eleventh element, as a negative (or negating) sense of Benjamin cannot sustain Benjamin's affirmative sense. Thus to Levi and Simeon (Levi typing symbolic Church consciousness, and Simeon its initial necessity in the sense that he typed the second day's division of heaven and earth, female and male, which demanded Church in order to demonstrably reunite them), Dinah's experience, occurring in the land (position) of Joseph, *before* the birth of Benjamin, was indeed "defilement." Moreover, to Simeon and Levi's sense, which had reached no further than the symbol-dissipating consciousness of Joseph, such "defilement" could only be rectified by complete annihilation of all that was *behind* them as the seeming cause of the back pull (in the absence of the affirmative sense of Benjamin \*) causing Dinah's "defilement"—this back pull being the "walled city" consciousness (Church's last step) which was Shechem's abode ("Shechem" meaning "part, portion," of Truth) and which abode typed his consciousness, as evidenced by the fact that Jacob, in his curse, referred to the annihilated walled *city* of men as "*a man*" which Simeon and Levi slew, Jacob's curse reading in part as follows: "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew *a man*, and in their selfwill they digged down a wall," Gen. 49:5, 6.

(The interpretation of Shechem's walled-city consciousness as typing the last step in Church rests, at this point, upon the necessity for its spiritual identification; since the symbols of religion were only to the end of teaching the Church consciousness how to redeem the symbols of the world. A walled city typed, and still types, Church consciousness, inasmuch as the Levites [the tribe from which all the priests were drawn] were given, as their apportionment in the "Promised Land," walled cities only—forty-eight in number. According to Levitical law, even a man charged with "crime" was safe if he could reach a walled city of refuge when fleeing from the vengeance which the law permitted its injured to inflict upon his injurer—which types the fact that man within the protective walls of a city

\* Remembering Jesus' illustration of the back pull of "dry places" (negative consciousnesses) in his parable of the man out of whom the unclean spirit had been cast, Matt.

[the walls typing a consciousness of salvation for having "done all," as St. Paul phrases it] is pure to his own consciousness. And as "the twelve tribes of Israel . . . show the workings of the spiritual [or Christ-] idea" for not only the Church but for the whole world [identifying Mrs. Eddy's inclusion of "all mortals" in her reference to the activities of the tribes, wherein she says, "The twelve tribes of Israel *with all mortals* . . . will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science," S. & H. 562:11], any walled city types the purity "within" that protects from the warring claims "without." In this sense, Church is the "schoolmaster to bring [the world] . . . unto Christ," Gal. 3:24,—the Christ-consciousness redemptively interpreting all things as holy. Hence the walls of Shechem's city can be interpreted as having the significance of the Levitical walls of the forty-eight cities, in prototype of the City foursquare, which City foursquare types the consciousness of man's primitive and ultimate perfection "within" the City—the walls protecting him from the false claims of error which have seemed to defile him from "without" his own God-expressed consciousness.)

Thus the "open field" (dissipated Church) consciousness of Simeon and Levi beyond the walled-city consciousness (typed by the fact that the tribes were "in the [open] field" at the time of Dinah's so-called "defilement"—figuratively working for the realization of Benjamin) was "the two-edged sword of Truth" to a consciousness that had advanced into the open field of Joseph and had later returned to a walled-city position.

In line with the fact that Simeon and Levi slew "a man" (typing a walled city of men) with *swords*, Mrs. Eddy's definition of "sword" in the "Glossary" of *Science and Health* is significant. It reads, "Sword. The idea of Truth; justice. Revenge; anger," S. & H. 595. (Note the two-edged character of the definition.) She also says of the "flaming sword" which was placed at the east of the garden of Eden, "Truth is a *two-edged* sword, guarding and guiding," S. & H. 538:4.

Further, by implication, Mrs. Eddy defines the two edges of the two-edged sword of Truth (the two edges being typed by the two swords which Simeon and Levi took—"each . . . his [own] sword," Gen. 34:25,—to slay the men of the city) as "[divine] mercy" and "[divine] justice" (S. & H. 538:7)—"[divine] mercy" typing Church consciousness which presents to mortals the footsteps of Truth, no two of which, mercifully, can be seen at the same time; and "[divine]

justice" typing the devastating relentlessness of divine Principle to anything below it.

Thus divine mercy (having provided the footsteps of Church for man's merciful protection, and necessarily being unable to see beyond them) condemns man for going beyond the walls of Church for its Bride, because the walls type the completeness of idea within one's consciousness where the Bride is to be found; therefore one should never leave the protecting walls of Church until he sees that the "without" is but an expansion of the purity (Bride) "within." On the other hand, divine justice condemns man for not *remaining* outside the walls of Church after he has expanded his Bride beyond such limitations as a result of having taken the orderly tribal footsteps thereto, as had Shechem when interpreting his experience in the light of Church as redeeming world symbols to spiritual ideas; for Shechem could not have come into the sphere of the tribes' unfoldment in Joseph had he not reached this plane—remembering that it was the "translator" and not "the original Word" which materialized the sense of marriage in this narrative.

Thus Shechem, led by the "[pre]determinate counsel . . . of God" (Acts 2:23), who "guides every event of our careers" (Un. 3:28), having left the city for "the [open] field" in the land of Joseph, could never again maintain his consciousness within city walls; for (in line with the fact that truths bear no relationship to time), while Mrs. Eddy gives equal encouragement to those who "gain good *rapidly* and *hold* their position . . . [and those who] attain *slowly* and yield not to *discouragement*" (S. & H. 254:4-6), she gives a peremptory warning (as the necessity for progress) to those who have gained good rapidly but desire to return to previous positions, in the statement, "In Christian Science there is . . . never a return to *positions outgrown* [as attested by advanced steps]," S. & H. 74:29.

The sword of divine mercy (as typing one edge of the two-edged sword of Truth), which guards those who take the orderly footsteps—be they slow or fast, is typed by Simeon, which laid the foundation of Church "in mercy to mortals"; while the sword of divine justice (as typing the other edge of the two-edged sword of Truth), which guards those who have come out of the City against the temptation to return, is typed by Levi as Church consciousness which had at this point reached Joseph beyond its symbolic walls. In this latter connection, it will be remembered that the tribal consciousness of Joseph before it is embraced in Benjamin is but Truth; and Truth at the point of

Joseph as separated from Benjamin, typing Love, is devastating to all earthly symbols, even to the walls of the City foursquare. Thus, well could Jacob say of Levi and Simeon as typing Truth at the point of Joseph, "Instruments of cruelty are in their habitations."

In the case of Simeon, typing divine mercy, nothing is more cruel to progressive consciousness than the attempt to bind it within the walls of divine mercy when it can bear the demands of divine justice. The word "cruel" is derived from the Latin word *crudelis*, meaning "severe." To one who has reached the position of ability to understand divine justice and who, by virtue of his prepared thought, is able to see it as always kind, nothing could be more severe than the endurance of imposed, outside mercy (for mercy is to its recipient always an *outside-of-himself* ministration).

The nature of Church as typing divine mercy (rather than divine justice) is seen in Church's symbolic conception of God as a "cloud," instanced in the occasions recorded in the Bible when God appeared as a cloud filling the tabernacle after the High Priest had made an offering for the people on "the seat of *mercy*" \* in the holy of holies (typing the highest point of Church consciousness), and, again, when the trumpeters and singers praised the *mercy* of God in "the house of the Lord," I Kings 8:10, 11; II Chron. 5:13, 14. Thus one's consciousness of God as mercy sees Him only as a "cloud."

Also, as symbolizing the nature of mercy as a covering for divine glory, it will be remembered that Moses always wore a "vail" over his face when ministering to the Children of Israel to hide the dazzling light of divine justice from their unprepared thought, lest they "stedfastly look to the end of that [the symbols of mercy] which is [to be] abolished [so soon as they—the symbols—have fulfilled their mission of mercy]," II Cor. 3:13; in the meantime, in the words of Mrs. Eddy, "so-called mystery and miracle [the symbols of mercy] . . . subserve the end of natural good" until one has objectively reached the consciousness of Love wherein they are "explained," S. & H. 501:13.

In line with this, Mrs. Eddy, in 1908, when using the sword of divine justice in the land of Joseph with which to eliminate for Joseph the Christian limitations of the Word, left mercy ("merciful") in our sixth Tenet to continue to work in Church (despite the fact

\* It will be remembered that the High Priest went into the holy of holies once a year for the sole purpose of offering sacrifice for himself and the people on the golden "*mercy* seat" between the two cherubims, Lev. 16:11-15.

that she eliminated "strive," "meek," and "love one another"); for Church must ever rest under the cumulous clouds of mercy, and Simeon must take the sword of mercy into the land of Joseph with which to guard the walls of the City, lest any who are not able to "stand" in the land of divine justice may not come out of Church "before the time" of their readiness.

However, to one already in the land of Joseph, who has glimpsed God's everywhere-presence on the border-line of Benjamin—so soon to be manifest that its beams of Love had brought the land of Joseph almost to the blossom point (for the sons of Jacob were working in the field of its golden promise), the beams of God's Love in even the desert of Joseph is preferable to the cumulous clouds of mercy within Church walls. Hence the cruelty of Simeon's protecting sword of mercy.

On the other hand, Levi, typing divine justice at the point of Joseph as Truth, is equally cruel in its devastation of symbols to a consciousness unprepared to sustain a divine leading beyond Church walls. It is not until thought reaches the Benjamin-consciousness, which is beyond the devastation of Truth without Love, that divine justice as Principle is seen as inseparable from divine Love.

This spiritual fact, that divine justice as Principle and Love are inseparable, is symbolically illustrated by the Apocalyptic horseman riding a "black horse" (to the unprepared thought), who demands both exactitude, typing Principle, and inspiration, typing Love,—his demand for divine justice being an exact "measure of wheat for a penny, and three measures of barley for a penny," and his demand for Love being, "See thou hurt not the oil ['heavenly inspiration,' S. & H. 592:25, of Truth] and the wine ['the inspiration of Love,' S. & H. 35:27]," Rev. 6:5, 6. In other words, the demand is that while divine justice must be seen in its meticulous exactness, it must also be seen and understood as the highest manifestation of divine Love to the human consciousness.

Had the Lamb of Love, which alone was found worthy to "open the seven seals of error with Truth" (Rev. 5:5; S. & H. 572:15) that released the four horsemen of the Apocalypse, been the world's interpreting medium, the four horsemen, popularly supposed to be "pestilence," "war," "famine," and "death," would have been interpreted as: first, the initial thousand years of inspirational light, wherein the "Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man" (S. & H. 308:14), typed by

the crowned rider of the white horse; second, as “the divine . . . warfare in Science,” so needful to lift the objective consciousness to the subjective inspirational light (starting with the Ten Commandments as the first intelligent demand for “warfare in Science,” which exacts sacrifice of the “flesh,” that wars against the Spirit), this period being typed by the rider of the red horse, that has power “to take peace from the earth, and that they should kill one another”; third, the tempering (balancing) of divine justice with Love, as just indicated, typed by the rider of the black horse; fourth, the demand for “death” in order that the eagle of resurrection (which called forth the horseman named “Death,” riding the pale horse) might ascend above fleshly limitations (in line with Jesus’ implication that all must die to live again, John 12:24); and so on to the opening of the seventh seal, as previously presented. When it is remembered that the lion as typing the fearlessness of innate (subjective) power, the calf as typing sacrifice, the man as typing intelligent justice, and the flying (ascending) eagle as typing resurrection, each in his turn called forth these horsemen, the true nature of the horsemen will be seen in their progressive periods of spiritual unfoldment.

Returning to the narrative of Dinah, it is related that Jacob (as “the revelation of Science”) “held his *peace*” when he heard of Dinah’s so-called “defilement” and did not rebuke either the “man” or Dinah. For Dinah’s consciousness, having been born beyond the City, could not be defiled therein or thereby, inasmuch as a higher consciousness could never be defiled by a lower.

Mrs. Eddy says, “Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee,” My. 149:31. In this light, the exact correspondence, in point of place and name-import, of Shechem (as the channel for Dinah’s so-called “defilement” by man) and Sychar (as the place where Jesus lifted the Samaritan woman above the same so-called “defilement” by man) presents a significant coincidence of spiritual and symbolic fact; for it was at Jacob’s well of Sychar \* (another name for the town of Shechem), located in a field which Jacob bought from Hamor’s children (Gen. 33:19, Shechem being one of his children) and gave to his son Joseph, in the land of

\* A stone’s throw from Joseph’s grave—his embalmed remains having, at his own request, been taken back to the “Promised Land” for burial by Moses when he led the Children of Israel back to the land which they had been promised as the gift of God to Abraham and his seed forever.



Joseph, that Jesus (as typing the subjective consciousness of Dinah) lifted the Samaritan woman to the seventh day of consciousness in the very spot of Dinah's so-called "defilement." Thus Love and the "tender lesson" of Dinah's prenatal "acquittal" were awaiting the Samaritan woman.

So Mrs. Eddy says, in sharply contrasting statements (although in the same continuous setting): "The condemnation of mortals to till the ground [in Adam's curse, as recorded in the third chapter of Genesis] means this,—that mortals should so improve material belief by thought tending spiritually upward [in Church consciousness] as to destroy materiality. Man, created by God, was given *dominion* over the whole earth [of which dominion Mrs. Eddy also says elsewhere, 'Man is *not made to till the soil*. His *birthright* is dominion, not subjection. He is lord of the belief in earth and heaven,—himself subordinate alone to his Maker,' S. & H. 517:31]," S. & H. 545:7-11. In explanation of these contrasting positions, Mrs. Eddy continues: "The translators of this record of scientific creation [the third chapter of Genesis] entertained a false sense of being. They believed in the existence of matter, its propagation and power. From that standpoint of error, they could not apprehend the nature and operation of Spirit. Hence the seeming contradiction in that Scripture, which is so glorious in its spiritual signification," S. & H. 545:21-27.

This statement would apply with the same emphasis to Dinah and Shechem as it did to error and Adam, and as such it is offered to explain Dinah's so-called "defilement," that resulted in her being "avenged" (another, and lower, definition of "Dinah") by a consciousness unprepared by the realization of Benjamin to understand the subjective position she typed as the seventh day of rest from the six days of preceding star-songful unfoldment, which position could never be defiled and thus needed no avengement.

As conceived at the point of Joseph, however, the composite nature of Dinah (as Joseph and Benjamin) seemed to be a *dual* character of the "avenged" and "acquitted"—"avenged" by Truth as Joseph, but "acquitted" by her own sense of Benjamin. The avenging sense of Joseph, as the Truth element of composite Benjamin, guards and avenges its virtue as against the incursion of all past symbolism, such incursion being typed by a man who invaded the domain of Joseph to "eat" of the fruits of Love from the "tree of life" before the walls of the Church consciousness (which demands reparation) were down; and who, moreover, did not offer to "dig down" his own walls, thereby

restoring himself and Dinah to the "open" country of Joseph, but rather to repair his wrong by paying a price unacceptable to Principle—the price of being allowed to remain in the City and yet bring unto it the "fruits of Love" as typed by Dinah. In other words, Shechem chose rectification, which goes backward, rather than effacement, which goes forward and sustains its position—Mrs. Eddy having said, ". . . wrong work . . . [must be] effaced or rectified [repaired]," S. & H. 240:20. However, in Joseph, where Shechem placed himself when he left his walled City to reach Dinah, there is no rectification, only ". . . a certain fearful looking for of judgment and fiery indignation [the flaming sword], which shall devour the adversaries [of progress]," Hebr. 10:27.

In the "acquitting" sense of Benjamin, however, Dinah stands alone; for Dinah was "born" as the composite consciousness of both Joseph and Benjamin and was thus able to sustain her consciousness even though Benjamin was not yet manifest to the objective sense of Simeon and Levi.

#### THE SWORD OF SPIRIT

Paul, in his description of the "whole armour of God" (Eph. 6:13-17), places as its last footstep "the sword of the Spirit, which is the *word* of God," thus identifying the "sword of Spirit" with Benjamin, as typing the highest expression of the Word; and Mrs. Eddy, under the marginal topic of "The armor of divinity," says: "At all times and under all circumstances, overcome evil with good. . . . Clad in the panoply of Love [Benjamin], human hatred cannot reach you. The cement of a higher humanity will unite all interests in the one divinity," S. & H. 571:15-21.

This cementing of all past footsteps "in the one divinity" was the position of Dinah as Benjamin, in which grew "the tree of life" bearing its "twelve manner of fruits," or the right placement of each and every previous footstep of Truth. Thus the back slash of Truth (as embraced in Love) found Dinah's "past" as pure as the "future" infinitude of Love; for Dinah typed the "spiritual, holy habitation . . . [with] no boundary nor limit [either backward or forward]," S. & H. 577, which could not be seen in Joseph until Joseph was embraced in Benjamin—this lack being evidenced by Levi and Simeon's sense of Dinah's "defilement." Hence, as bearing upon this point, attention is again called to Mrs. Eddy's statements that it was not the "original Word" (subjectivity typed by Dinah) but the "trans-

lator" which was at fault in presenting the older Scriptures (Mis. 187:12; 188:5), which interpret Dinah as "defiled," because of the translator's inability to perceive Dinah as the type of infinite Love, which, as the seven pillars of subjective consciousness, supports the full twelve pillars of objective Bride.

So Dinah, in representing the fullest expansion of Leah as typing "natural good," prototypes that original full expansion of Mrs. Eddy's subjective consciousness which enabled her to interpret the first chapter of Genesis as one nightless (laborless) day culminating in "the female idea" as embracing the six-day unfolded "male idea" (which subjective sense she later yielded to objective necessity when she glimpsed the demands of the Apocalypse upon objective Church consciousness).

It is interesting, in this connection, to note that the first seven pictures in *Christ and Christmas* culminate in the seventh picture in the "female" (daughter) consciousness (typed by the little girl), which seventh picture, like the split seventh pillar, figuratively holds up the full twelve pillars of Church's entire objective unfoldment; for it identifies the period in the revelation of Science in which "the female idea" was declared to embrace "the male idea" (typed by Truth), as well as to express the highest quality of "the female idea" (typed by Love), or Leah as subjectively embracing Rachel, her culminating expansion, without the (afterwards) objective labor of Church to reach such culmination. In other words, Mrs. Eddy's subjective discovery of Christian Science as the "divine laws of Life, Truth, and Love" ("Truth" typed by manhood, and "Life" and "Love" typed by Womanhood, S. & H. 517:8-10) came to her from a sense of "the only," as identified by the first statement in the first chapter of Genesis, which reads, "In the beginning [which she interprets as "This word *beginning* \* is employed to signify *the only*,\*— that is, the eternal verity and unity of God and man, including the universe,' S. & H. 502:24] God created [both] the heaven and the earth [typed by the female and male of Spirit]," and not from the Apocalypse, which latter she did not begin to reveal until twenty years (1866-1886) after her discovery of Christian Science, and which Apocalypse, in the words of Jesus, was directed wholly to Church, Rev. 22:16. Mrs. Eddy's discovery of Christian Science as having come from "the beginning" as "the only" is in line with her statement that "Christian Science [is] as old as God."

\* The italics are Mrs. Eddy's.

LEAH AS SUBJECTIVE CONSCIOUSNESS  
 SYMBOLIZING JACOB'S SUBJECTIVE CONSCIOUSNESS

Thus it will be seen that it was Leah, Jacob's first wife, as "the beginning" (Genesis) of his unfoldment, who typed the "natural good" that neither ascends nor descends for vision, but remains on earth, propelling the human consciousness to Rachel as its objective goal. "Natural good" represents subjective, rather than objective, consciousness; but until subjective consciousness is objectively reached by others, one who receives an initial revelation is set apart from every other consciousness and every other man's "hand" is against him.

This was the experience of Jesus and Mrs. Eddy with others, despite the fact that they both initially received the ultimate vision—composite man. In Jesus' case, he held seven stars in his right hand, typing his own subjective consciousness of the "seven days" as "numerals of infinity" (forasmuch as the embrace of the full seven in one consciousness unifies them as one infinite day). However, when Jesus sent out seven corresponding thought-churches as prophesying the seven ascending footsteps of objective consciousness (as seven night-divided days), the seven lost their value as "numerals of infinity" and became but individually ascending steps in a numerical sequence leading to twelve—seven, however, being the fullest extent of the manhood expression of Woman. In the case of Mrs. Eddy, she likewise received the subjective revelation of Science as "the numerals of infinity," or the objective "seven days" as one subjective, nightless day. However, when the objective necessity of others compelled her retroactively to fulfill the prophecy of Jesus' seven churches, she was forced to present the one nightless day as seven days, or seven ascending footsteps,—and, further, in fulfillment of Jesus' prophecy of the twelve stars on Woman's crown, to present the five additional stars necessary to bring organic church back to its original starting point.

In Mrs. Eddy's revelation, the Leah- and Rachel-consciousnesses originally typed indivisible Womanhood (Mrs. Eddy making no division between them when she first revealed "the female idea" in the third edition); but they were later divided by her into Life, prototyped by Leah, and Love, prototyped by Rachel (S. & H. 517:10), in order that man (typed by Jacob) could be demonstrably lifted from Life as "creation," through "intelligence," to "Truth" (the three progressive divisions in "the ideal man," S. & H. 517:8), where (as Truth)

his oneness with heavenly Love is realized (both Truth and Love being heavenly qualities), thence descendingly returned to Life, as "the Truth which is Life" (S. & H. 35:23), or the original divinity of "natural life," which Leah as subjective consciousness typed.

As pertinent to this position, Which is the greater consciousness: "God is love" (typing heaven) or "God is love; and he that dwelleth in love dwelleth in God, and God in him" (typing the oneness of both heaven and earth)? The first position was that of Rachel as typing heavenly Love, and the second was that of Leah as typing earth Life.

It will be remembered from the comments on the first picture that Leah, too, typed Love, as expressed in her prenatal conception of Reuben, until she found that Jacob was unprepared to understand the divinity of his own "natural life" (as "the spontaneity of Love," My. 185:16) of which Leah was the symbol (remembering that St. Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him," I Cor. 2:14); and, because he "hated" his own "natural life," Jacob "hated" Leah, its symbol. This necessitated his progressive objectification of the twelve footsteps of Truth, which Leah, as the propulsion of Love from beneath, "let" him unfold (she identifying them as his own children) to the point of Rachel, his own objective sense of Love. Could the human consciousness, at the point of its joyous reception of the revelation of "the beauty of holiness [wholeness]" as the position of another's consciousness, see at one time (as did Jacob in his vision of the ascending and descending angels on the Ladder of Life) a panorama of the human footsteps needful to objectively reach this subjective vision of another, it would exclaim (as did Jacob) in its own unpreparedness therefor, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven," Gen. 28:17. Thus although Love was Leah's initial subjective vision, Jacob had to reach it objectively.

A pre-type of his objective labor is seen in the fact that he had to "work" (not merely wait) for seven years before he was given Rachel (in the sense that he served divine Principle in the symbol of "Laban," Rachel's father, meaning "white"—purity), and still again seven more before he was permitted to take Rachel from her father's house—the first seven years typing the seven days of ascending (purifying to his sense) consciousness, the last, the seven descending days of redemptive consciousness. This objective ascent and descent self-defined Jacob to himself until he was able to realize on *earth* that Leah and

Rachel were *one*—reaching ultimately the initial point of even his own consciousness, of which he had a prevision in his vision-dream of the ascending and descending angels as emanating from his own earth consciousness. Thus Mrs. Eddy defines Jacob as (in part), “. . . the revelation of Science, in which the so-called material *senses* [divided sense of man and woman to every one who is forced to obtain this revelation from a source outside of himself, as does every one who has not received it directly from God as the “natural good” of his own consciousness] yield to *the spiritual sense* [unified sense] of Life [typed by Leah] and Love [typed by Rachel],” S. & H. 589:5.

Likewise Mrs. Eddy received her subjective vision of Christian Science from the united consciousness of Leah, typing Life, Jacob, typing Truth, and Rachel, typing Love, as the “divine laws of Life, Truth, and Love,” S. & H. 107. Mrs. Eddy called this initial 1866 vision of Christian Science a “*final* revelation” for which “God had been graciously preparing [her] . . . during many years,” S. & H. 107:3. However, Mrs. Eddy, like Leah, found that her subjective consciousness as “the revelation of Science” was received by her students at the point of “hate” in their own lives—even hatred of her, as previously presented; and she was forced to come down to the plane of her students’ consciousnesses, which required, in her own words, the “patching [of] breaches widened the next hour . . . [the] pounding [of] wisdom and love into sounding brass . . . [the] warming [of] marble and quenching [of] volcanoes” (Mis. 316:21) in order to lift her students objectively, step by step, to her own initial consciousness. But, finding that her adaptation was of no benefit to them, she was forced to “let” them, as did Leah with Jacob, make their own self-“adaptation[s]” in preparation for the reception of her initial “bestowals”; for Mrs. Eddy says that “Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, ‘Ho, every one that thirsteth, come ye to the waters,’ ” S. & H. 13:2. Every human consciousness must make its own progressive “adaptation” (as “self-mothering”) of divine Love before it can accept divine Love’s “bestowals” as the always “free gift” of perfection.

However, Jacob as “the revelation of Science” furnished the only pattern for the progressive quaffs from the fountain of divine Love by which human “adaptation” reached the point of divine Love’s “bestowals.” In other words, *Jacob’s* dream is the only process for the awakening of the human consciousness from *Adam’s* dream—the

dream of divided manhood, characterized in the human consciousness as divided Leah (typing original perfection) and Rachel (typing the same ultimate good).

Hence Leah, as original perfection, typed the "natural good" of the seven days of consciousness in the first chapter of Genesis, which chapter, without its intervening nights of human self-"adaptation[s]," was initially one continuous day, wherein the seven "morning stars sang together" as "*the MORNING STAR*" of forever being, to which Rachel as revealing consciousness progressively leads the human consciousness (the goal being herself as the objective sense of Leah) and then disappears as a separate entity from Leah. This disappearing is typed by the fact, as presented in the Biblical narrative, that Rachel, at the point where heaven comes down to earth to dwell among men, passed on, leaving both Joseph and Benjamin (which latter she named "Ben-oni," meaning "son of my sorrow") to dwell with Leah in oneness of consciousness. Rachel occupies a lone earth grave, while Leah was buried with Jacob and his ancestors.

Thus Jacob as "the revelation of Science" typically returned to the consciousness of Leah after expanding his consciousness to Rachel's second son, composite Benjamin, as the coincidence of the subjective Bride, which was "in the beginning . . . with God," and the objective Bride, which was "adorned for her husband"—the demonstrated human consciousness.

Hence it was that Mrs. Eddy added to *Science and Health*, "God is natural good" (S. & H. 119:21), and, ". . . the natural order of heaven comes down to earth" (S. & H. 118:31), simultaneously with her revelation of the *descended* City foursquare (symbolizing the point where heaven, typed by Rachel, comes down to earth, typed by Leah), at the same time adding to *Science and Health* the Scientific Definition of Mortal Mind" (now "*Scientific Translation*") by which she forced "Mortal Mind" to progressively *define itself* through the work of The Mother Church, that was started immediately thereafter—thus "self-mothering" its own consciousness (remembering that medial Motherhood and "Son" are both "Truth," so they are one and the same thing) through the process of its own progressive "adaptation." In other words, at the same time that Mrs. Eddy received the prophetic revelation of the City foursquare as the goal of objective necessity, she received the prophetic revelation of the process by which it would be obtained. Inasmuch as the children of The Mother Church were the progressive Children of Israel in idea and thus typed

the progressive footsteps of Jacob as "the revelation of Science," they presented the process by which Jacob progressively self-defined and so self-destroyed his own error, S. & H. 411:13-19, as previously presented in this book.

So "God [as the Ruler and Maker of all circumstances, conditions, and peoples] is natural good" only to the consciousness that has reached the expansion which can (not through blind Christian faith, but through scientific understanding) identify each and every happening of his life and that of others with the "omni-action" of good, in line with the Scriptural statement that Mrs. Eddy makes the basis of her own query: "Who is it that demands our obedience? He who, in the language of Scripture, 'doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?' " S. & H. 256:19.

So objective consciousness which has been scientifically expanded to the point of encircling the entire twelve stars in its ultimate harmony finally reaches "the numerals of infinity," which correspond to the subjective consciousness typed by the "morning stars" that "sang together [and not separately]" when "all was primeval harmony," S. & H. 565:23. Just as the twelve separate gates yield to the *one* gate which was opened to Jacob on earth as the culmination of Jacob's descending consciousness (as typed by the descending angels) and which caused him to exclaim, ". . . this is the gate of heaven [on earth]," Gen. 28:17, so the separate songs of the twelve stars must yield to the one song of "the MORNING STAR," which supersedes even "the [one] gate" and takes consciousness back to original light "in the beginning," where (as Mrs. Eddy declares it in interpreting the first manifestation of divine Mind as recorded in the first chapter of Genesis) "'God is All-in-all,' and the *light* of ever-present Love illumines the universe," S. & H. 503:13.

This "MORNING STAR" is the last promise of *Christ and Christmas* (as well as the Bible) and, as the light of "the numerals of infinity," is the light of the one nightless day before its division into seven night-interrupted days. It is symbolized in the first chapter of Revelation by the seven stars which Jesus held in his right hand, which stars were brought to their resplendent generic glory in the last chapter of Revelation where Jesus himself becomes the one "MORNING STAR," as evidenced by his own statement reading, "I am . . . the bright and morning star," Rev. 22:16.



As *Christ and Christmas* closes its glorious, rhythmical revelation with the promise of the "MORNING STAR" to each and every one who fulfills its conditions, this book could close in no more fitting way than to repeat the promise and its conditions, which read, "He that overcometh, and *keepeth my works unto the end*, to him will I give . . . the MORNING STAR," Rev. 2:26, 28.