

# Epilogue

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Now that we have been given some definition of the seven main idea- or thought-movements which have led us to those seven momentous names for Deity acceptable to to-day's terminology,—names which, if contemplated with a sense of the infinitude of their meanings, will forever reveal fresh, invigorating vistas of the power and presence of our parent Cause,—we can better understand the two verses with which Genesis begins.

The writers of this Creation story were already aware of the magnitude of what they were about to describe, even when they wrote these opening verses, but *we* need to have grasped something of the overall picture before we can appreciate their higher meanings in these same verses.

## **“And the Earth Was Without Form . . .”**

The first verse in the order in which we are taking them reads as follows: “And the earth was without form, and void; and darkness was upon the face of the deep.” In the light of what we have learnt we can logically interpret this verse as saying to us, “When you start, this subject may appear incomprehensible. You may not even know how to give it any intelligent form or outline in your thought, how to begin to think about it. In fact, it may be void to you—your mind may seem a complete blank. But this is a healthy sign, for it shows that it is not you who are about to unfold the picture of infinity to yourself, but that the infinite must be left to reveal its own story.”

So our next move is to admit this “darkness” as “upon the face of the deep;” we should make a full and happy admission that all the deep things of reality which we have now come to face up to are held within the perfect shelter of that unfathomable Night (to us) of Mind's all-knowing. We as students must acknowledge the glory of this “darkness”; we must allow the certainty and

security of the present and all future revelation which it implies, the unburdened realization it requires, and the consequent unweighted ability to travel fast.

Then as we learn how to remove the self-strain and rely on the only Self there is, we shall come to feel and experience what these writers meant by the words which follow this introduction: "And the Spirit of God moved upon the face of the waters."

Our earnestness and determined interest will have lost none of their original vitality, and yet will have yielded to this admission that the Source of all thought-processes is Mind alone and so to Mind alone we must turn. We shall now feel this Source, this "Spirit of God," moving by gentle revelations across the waters of our elementary but lovely waking ideas of the great subject of our Cause and ourselves.

The curtain of personal strain and personal responsibility will have been raised, the stage before us will begin to awaken to life and meaning, and our eyes (our understanding) will become more and more accustomed to the light. Soon we shall be lost in the subject,—lost only to find ourselves for perhaps the first time in our lives. Whichever way the great masterpiece has been unfolded to us,—either from Act or movement One, or (as with us) from the other way about,—we shall turn from it refreshed as we have never been before, strengthened with a strength we have possibly as yet never known.

### **"In the Beginning God . . ."**

And so quietly and yet with this strength of a new serenity it is as if our whole being will become convinced of the truth contained in the last (or first) verse of all. This verse reads, "In the beginning God created the heaven and the earth."

That is, the only possible way to approach this subject is the same as the only possible way in which to conclude that approach. We need to have taken off the "shoes" of any opinion which we may previously have tried to hold. We must have come to kneel humbly before the altar of this one admission,—that God, Principle, has not only created His own heaven, or complete harmony,

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but also from that harmony has always radiated and will forever radiate the ideas (“the earth”) which will scientifically explain and demonstrate the meaning of this harmony for all men wherever they are.

That which we can now admit (because we have come to understand a little of what these teachers had in mind before they began to paint the great word-picture which would reveal it) clearly becomes the tremendous overtone of the whole story,—namely, that Principle reigns in its own harmony and from there radiates its own ideas. Those ideas are the very things we have been learning about, and they have led us back to some recognition of this Principle reigning in its own eternal harmony.

Through each phase of the unfoldment of our Creation story, this has been the sole overall conclusion that could have been gathered from it. In every section it still had only one theme, and yet each section was distinct, deliberate, and quite divine in rounding out a full and absolutely all-sufficient understanding of the fact that God is All and man the perfect expression of His allness.

### **The Bible Is One Great Whole**

If we turn to the rest of the Bible when we are happified by the tranquillity of this fact and equipped with the detailed explanation of it given by these great teachers in their opening story, we find the whole Scriptural narrative illumined with this theme. All our subsequent perusal and pondering of the Bible, this textbook of the Science of Life, will only serve to confirm that what we have grasped in our study of its beginning is indeed the key to all that follows.

For instance, later we shall come to read that when Noah sent forth a dove from the ark, he kept it on its return *seven days* before sending it out once again. When it returned the second time with the olive leaf, indicating that the floods were receding, he kept it another seven days before sending it out the third time. Finally, it returned no more, proving that all signs of the flood had gone.

It was as if Noah’s first eager hope returned to him on two occasions without revealing a fulfilment of all that he hoped for,

until he learnt how to base his hope on something more substantial than hope alone,—namely, on a fuller acquaintance with the facts about God and man as revealed in this seven-day Genesis story. With this deeper culture his hope grew into a conviction founded on scientific reasoning; and so as hope it returned no more.

A musician may see some promise of performing an important part in a great symphony, and his hopes may therefore soar out over the floods of pessimism and doubt which would assail him. On being tried out, however, he may not prove quite good enough; and yet instead of giving way to despair, he may then return to consecrate more time to the great lessons of music revealed in the activity of its few fundamental notes. Later he may have another audition, and whilst his performance may give rise to encouragement, he may still have to return for another “seven days” (in the meaning of this Genesis story). At last this further consecration may result in his original hope being realized. At that point all the previous floods of fears and personal wrestlings will have gone, leaving no trace.

This incident in the Noah story is just one of hundreds of illustrations, on and up to the Master’s time, that serve to enhance the meaning of this sevenfold completeness.

In the Gospels, a conversation piece such as this, which took place between Jesus and one of his students, would scarcely have any intelligent meaning unless the reader understood something of the sevenfold story which we have been considering and with which the Master and his disciples must have been very familiar: “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”

May not Peter have been asking, in effect, “If someone wrongs me, is it my job to forget the whole thing, forget it completely?” For to Peter—and now to us, since we have looked at this story of seven days and found the whole creative movement complete within it—the term “seven” conveyed a sense of completeness. But Jesus was not satisfied with this, as being too superficial, for

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to say of such a wrong as Peter meant, "Oh, my job is just to forget the whole thing," is not thorough enough in its demands to accomplish the annihilation of the incident from all memory.

The Master required a completeness to this work, a "seventy times seven," a deep probing into the chambers of thought to uncover all the apparent motives and causes of the incident and to analyse and exterminate each of them as lies instead of as causes. Then indeed would the whole matter be entirely removed from consciousness. No spark would be left to smoulder with the possibility of its breaking forth again into some future flame.

So Jesus appeared to approve Peter's use of the term "seven" as an expression of completeness, but he did not lose the opportunity to emphasize that completeness in anything requires a thoroughness which does not neglect any detail which goes to make up the whole.

When we read such passages, we shall be able to make our own logical deductions as to their meaning, because we shall have grasped some sense of the symbols of the Genesis story, the fundamental idea-symbols of the Bible. This textbook of life's true purpose and meanings will have for us a vital interest, and we shall discover that the Science it contains will outspan and outweigh all the findings of any lesser so-called science. It will equip us with a strength of understanding equal to our day, and we shall at last have a textbook which will be a textbook indeed for our guidance in every detail of our lives.

### A Special Debt

In our opening chapter *The Companion Bible* was cited, and I then said that it would be impracticable to mention every source and every individual to whom I was indebted in a subject of this kind. There are, however, two people whose names I would now mention, because to them are owed certain very fundamental things which have contributed to this book.

The seven terms for Deity used here in conjunction with the seven days of this Genesis record were first found in a most instructive work entitled *Science and Health with Key to the*

*Scriptures*, the author of which is an American woman, Mary Baker Eddy. A study of her writings will convince anyone that the author is one of the deepest Bible students of this era.

Then through the more recent lectures and writings of an Englishman, John W. Doorly (another great Bible student), attention was drawn to this higher purpose of the Creation story, —its real purpose, that is, as against the outgrown theory that it is merely an attempt to explain how the world began.

To these two individuals, as well as to many others, together of course with the whole Bible narrative, much is owed.

### **A System of Spiritual Reasoning**

This book has aimed at giving some reasonable explanation of the sevenfold nature of creation and of its Creator, but of course there is a great deal more to be understood before anyone could consider himself conversant with the Science of life and its meanings, even in its initial symbolizations.

The first classes introducing the student to the science of Mathematics may have been those almost forgotten kindergarten experiences when he learnt the values and forms of the ten digits. From there he naturally learnt how to add, subtract, multiply, and divide, and so became familiar with the simple arithmetical calculus. He could then go on from that point, if he wished, to a lifetime devoted to the development of mathematical idea.

We have learnt something of those “numerals” which go to make up the great bodywork of man in his character-formation, and in this way we have learnt something also of man’s Creator; but the development of these ideas along scientific lines requires that we use in an ordered way what we have been taught, and for this we must come to recognize a *system* and the calculus of spiritual reasoning which it impels.

It is not within the scope of the present work to attempt an explanation of this system, although in learning of the symbols as we have done, we have already become acquainted with the system in a degree. The child who has been taught that the value of the number 8 is eight single units and of the number 4 four

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single units will soon find himself reasoning that 8 is therefore equal to two 4's; and so without perhaps realizing at the time exactly what he is about, he will have begun, either through addition or multiplication, to use that which later he accepts as the system or calculus of arithmetic.

If this book serves to awaken the reader's interest to the extent that when studying the Scriptural narrative he finds that with the light he has gained from this Genesis story he is constantly seeking to probe for the spiritual meaning behind the surface writings, then it will have served a good purpose. What is more, such a reader will reap those measures of joy and satisfaction that always come to a man when he himself discovers some truth which has lain hidden beneath the superficial appearance.

### The Way Ahead

Jesus at the age of twelve was found reasoning about the Scriptures with the learned men of that time, and just before leaving his disciples at the end of his earthly mission he referred them to these same Scriptures as authority for all that he had taught and demonstrated. In the years between, also, he quoted from these writings in such a way that we are led to realize that to him they were the very textbook of life.

His own words, "He that believeth on me, the works that I do shall he do also," are obviously directed to all men, and they constitute a challenge which if taken up would naturally call forth the question: "How shall I understand him sufficiently to be able to say that I believe in him? How *can* I believe in him unless I understand the Science which he was teaching?" For all thinkers will admit that any system which produces consistently good results must be scientific in method, and Jesus' teaching and practice were undoubtedly consistent in the purposes of good.

So if the Master's healings and demonstrations,—the "works" to which he referred,—were the result of scientific thought-processes, is it not logical to assume that he derived those thought-processes from an understanding of a Science to which the whole Bible narrative is in purpose devoted? And that that is why he

continually turned to the Scriptures for guidance and for confirmation of his teaching?

If this be so, must not he who wishes to experience even some small manifestation of the works to which Jesus referred turn to the Bible himself with a desire to find the explanations and teachings of this Science? And with such a desire is it not also logical that time and thought must be given to the earlier lessons contained in this Genesis story, before undertaking the greater task of understanding the whole subject?

From such reasoning the right attitude of mind will form itself quite naturally. Humility and a quiet determination will be linked to an unlimited expectancy. The student will be like a man preparing for a voyage of discovery which he knows to be of immense import. The seriousness of the whole project will cause him to devote great care and thought to its basic requirements and all the details of preparation, and yet its untold possibilities will so flood his thinking that even whilst preparing he will be inspired with a vision that will make this preparatory work radiate with the light and joy which are really native to the fulfilment of the venture. The atmosphere of the end of the voyage will permeate and inspire even its early beginnings.

Jesus went even further than this, for to him every end was only a beginning, every accomplishment merely a reason for going ahead; and so he went beyond the very high reward for understanding him indicated in the words, "He that believeth on me, the works that I do shall he do also." He immediately directed vision beyond this highest of earth's known goals to a picture of infinite progression, whose outlines can hardly be defined by sense. The verse ends with these remarkable words: "and greater works than these shall he do; because I go unto my Father."

With such a vision before it, hasty opinion is chastened into a genuine desire to learn and a willingness to listen to anything or anyone teaching things that are found to conform to the ideas treasure-stored in this great Book of books for all these centuries.

Losing no time in unnecessary delay, such a student will yet feel himself in full agreement with those profound and lovely words of Isaiah: "Therefore thus saith the Lord God, Behold, I



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lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”

This stone is the calculus (for, as we have seen, that is what the word “stone” implies in Scripture), the calculus of spiritual and practical reason, the basis of which is brought to light in this Genesis story. We cannot casually approach it if we would build on a sure foundation the lasting structure of a true understanding of God and man and the relationship between them, for this constitutes a Science greater than any of the wonderful yet limited scientific processes of earth, and therefore requires an even fuller devotion. Being the one real Science of all, however, it will be found to bestow the one real satisfaction for which everyone longs,—the one true home for man.