

in our whole experience, in proportion as we understand and use the deep spiritual meaning of the third day of creation.

CHAPTER SIX

JOSEPH

JUST as the composer prolifically expresses specific ideas in musical language, so the Scriptural writers prolifically expressed their ideas of the Principle behind life and truth and love in the language of myths, songs, sermons, and historical records. Like the composer, the final compilers of the Old and New Testaments were able to give form to their copious inspiration, because they had a sense of the whole, with its one great theme of the relationship of God to man, developed in an orderly way. Again like a musical composition, the Bible is full of the beauty and warmth which speak to the heart as well as to the mind, and bring healing.

As we have seen in the first five chapters in this book, the story of the days of creation is the first announcement of the Science of the Bible, and its theme is developed through thousand-year periods of Bible history. The first thousand-year period, illustrating the "Let there be light" of the first day, was the creation period, in which the unenlightened view of creation was exposed in the story of Adam. Then the second thousand-year period, illustrating the "Let there be a firmament" of the second day, was the period of the "flood," from which Noah was saved by constructing an ark of understanding. The third thousand-year period, illustrating the "Let the dry land appear" of the third day, is a period rich in men with a purpose—Abraham, Jacob, Joseph, Moses, Joshua. Each was concerned with the journey to the "promised land" of true identity. Abraham sought a new country, which God promised should be his,—the "dry land" of definiteness about his God-given selfhood. Then Jacob wrestled victoriously with the belief of the dual nature of his identity (the dry land was seen as good) and was the father of twelve sons. Then Joseph, one of his sons, learned to define womanhood as well as manhood for himself and thus to bless his family. Moses then led those children of Israel out of bondage in Egypt and gave them a code of law. Finally, Joshua led them into the promised land.

Joseph was the necessary link between Jacob and Moses, just as Jacob was the necessary link between Abraham and Joseph. Certainly Moses could not

have carried through his great lifework without the foundation of womanhood and motherhood which had been laid by Joseph.

Joseph the Dreamer Sold into Egypt

Genesis 37 tells us that Jacob loved best his son Joseph, because he was "the son of his old age,"—the offspring of his mature understanding of God,—and so he made him a "coat of many colours,"—clothed him with his own sense of God. Joseph, however, was hated by his brothers; he gave a bad report of some of them to his father, and they were jealous of their father's love for him, and they also hated him because he told them two dreams which indicated that he was going to have dominion over them.

One of Joseph's dreams took this form: "we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf." Here was an echo of the third day, in which the dry land was called Earth and brought forth; that third day symbolizes the realization that what we understand of God's nature (the "dry land" of definiteness) is the truth about ourselves and must reproduce itself in our conscious experience. A sheaf is a good symbol of how our identity takes shape for us as we gather together the elements of perfection in our individual way. Joseph saw that his ripened spiritual sense would one day assert itself and that his brothers would be in subordination to it. His brothers "hated him yet the more for his dreams, and for his words."

One day Jacob told Joseph to join his brothers, who were feeding the flock in Shechem; "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again." But Joseph was soon found "wandering in the field" by a certain man; this man asked him what he was looking for and told him where he could find his brothers. When his brothers saw him afar off, they plotted to kill him: "Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams."

Joseph here represents the idealistic dreamer who prophesies a rosy spiritual future, but is too vague to deal adequately with present circumstances. He is a Humpty Dumpty religionist sitting on a wall with a superior smile, both feet well off the ground as he admires the distant heavens, unaware of anything that could

possibly bring him to earth. Jesus was a spiritual idealist,—he said, for instance, "Be ye therefore perfect, even as your Father which is in heaven is perfect,"—but at the same time he was the most practical realist the world has ever known, because he proved his idealism completely. The story of Joseph is the story of how we have to make our idealism practical, or be engulfed. To disregard the general human predicament is to ask for trouble, and is in no way the ideal of Christianity. Our practice of Christlikeness will always be behind our ideal, but if we recognize this honestly it gives us humility and watchfulness.

Reuben suggested to his brothers that they should not slay Joseph, but cast him into a pit in the wilderness; privately he hoped to rescue him later. When Joseph reached them, they stripped him of his coat of many colours (if Joseph had made Jacob's understanding of God his own, he couldn't have been parted from it) and threw him into a pit, which had no water in it. Then they saw a company of merchantmen passing by on their way to Egypt, and they decided to salve their own consciences and at the same time make a profit on Joseph by selling him for twenty pieces of silver. They also had no scruples about dipping Joseph's coat in the blood of a kid and telling Jacob that Joseph had been devoured by an evil beast and without doubt rent in pieces. Jacob was desolated, and refused to be comforted.

If we choose to ignore evil, or the carnal mind (which includes every belief in a power opposed to God), it certainly doesn't ignore us; it soon casts us down into a pit of depression, cutting away the ground beneath our castle in the air. The pit is empty,—empty of the flow of inspiration. Then we are sold into Egypt as the slave of materialism. As we shall see, though, there was no need for Jacob to mourn Joseph as irrevocably lost, because spiritual sense is an irrepressible Jack-in-the-box; it profits by mistakes and turns what seems disastrous into a blessing.

Widow or Harlot?

At this point in the story (Genesis 38) comes an account of how Judah, another of Jacob's sons, had a son by his daughter-in-law. This son, Pharez, was in the direct line to Jesus, according to the genealogy given in the Gospels. The story goes that Judah's wife had three sons; the first son was married to a woman named Tamar, but was wicked and was slain by the Lord; the second son was then married to Tamar, but refused to give her a child, and so was also slain by

the Lord; the third son was withheld from Tamar by Judah, because he feared that he too might perish. But Tamar was determined to have a child, so she changed her widow's clothes for a harlot's and covered her face; when Judah saw her, he asked if he might lie with her, not realizing that she was his daughter-in-law. In return, he promised her a kid from his flock; Tamar then said, "Wilt thou give me a pledge, till thou send it? . . . Thy signet, and thy bracelets, and thy staff that is in thine hand." He left these with her, but could not fulfil his promise because later she was not to be found.

Three months after, it was told Judah that Tamar was to have a child and he ordered her to be brought forth and burned. She said that the father of the child was the owner of the "signet, and bracelets, and staff" which she had in her possession. Judah then had to acknowledge that she was more righteous than himself, because he should have given her his third son as a husband. He never lay with her again.

One may ask why the compilers of the Old Testament inserted this story at this particular point. The Bible commentaries find it lacking in taste; one says that it seems "crude and indelicate ... to our Western sense of literary decorum," but the symbolism of it is clear and lovely. Among the Hebrews, widowhood was regarded rather as a matter for reproach; Tamar was therefore intent upon removing this stigma. If it had not been for her determination, Judah's name would not have been perpetuated and there might have been a break in the developing Christ-idea which reached its human fulfilment in Jesus. In lying with Tamar and later acknowledging his association, Judah became the means to an end far greater than he knew.

We often mistake the "widow,"—in this case that which longs for full expression,—for the "harlot,"—that which caters for and profits by the animal instincts in mortals,—and so we impute low motives to others and condemn a desire for some ideal just because it is crudely expressed. The time comes when we have to lift up that which we debased through misconception. The "harlot" is only womanhood perverted. Any sin is only an inversion of the longing, perhaps undefined, for some spiritual good. For instance, those who are sensual or dissatisfied are in their way blindly seeking to realize an ideal of satisfaction. When Judah sent a friend to find Tamar, in order to deliver the promised kid, he

asked, "Where is the harlot that was openly by the wayside?" The answer came, "There was no harlot in this place." Spiritual sense can always perceive that.

Jesus proved to perfection that point when he dealt with the woman taken in adultery, as recorded in John 8. He exposed the hideousness of condemnation, which from the highest point of view is always a case of mistaken identity. He himself wrote the woman's sin in the dust of nothingness, and he said to the self-righteous scribes and Pharisees, "He that is without sin among you, let him first cast a stone at her." This caused her accusers to go out one by one, until Jesus was left alone with the woman. When he "had lifted up himself, and saw none but the woman, he said . . . Neither do I condemn thee; go, and sin no more." Jesus used his spiritual understanding of sinlessness to lift up the woman to his own level; instead of condemning the sinner and making much of the sin, he proved that there is neither sin nor sinner in the Science of man. If we have Jesus' ideal of manhood and womanhood and live up to it ourselves as best we can, then we can lift others up to the same awareness and so heal them of the desire to sin.

What bearing has this story of Judah on the story of Joseph, which it interrupts? Joseph was to learn in Egypt what Judah learnt, to make the best of a bad job, to turn it into that which leads to a Jesus and so serves a spiritual purpose. Joseph was quick to translate the situation in which he found himself, and make it bear witness to the goodness of God. To the end of his life he admitted no causative factor but God. Later he was to say to his brothers, "ye thought evil against me; but God meant it unto good." Similarly, Jesus said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above." God Himself doesn't institute or countenance evil, but an understanding of God translates everything into a blessing.

Potiphar's Wife

When Joseph was brought down to Egypt by the merchantmen, he was sold to an officer of Pharaoh's called Potiphar and soon began to make good. "And the Lord was with Joseph . . . And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand... and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field."

There was only one fly in the ointment: Potiphar's wife. She took a liking to Joseph and begged him to lie with her. Day after day she importuned him, but he refused either to lie with her or to be with her. One day she caught him by his garment and again said, "Lie with me;" Joseph fled, but left his garment in her hand. This was a trump card for Potiphar's wife, and she played it in such a way as to convince her husband that Joseph had tried to seduce her. Potiphar's wrath was aroused by this, and he had Joseph thrown into prison.

This was Joseph's second encounter with the so-called forces of the carnal mind. The first had pitchforked him, through his own vagueness, into a state of acute depression and emptiness; but he turned the experience into a positive blessing in Egypt, by actively using his sense that God was with him. Joseph's second encounter taught him the subtle, female persistence of evil, which makes itself attractive and hard to resist. But in making a bogey of it he gave it power, and so paved the way for it to rob him temporarily of his garment of Christlikeness and to imprison him in a sense of being unfairly victimized.

If we are all the time trying to maintain righteousness negatively, through steeling ourselves to resist wrong (and repression always breeds fear), we find that sooner or later our defences crack and we yield involuntarily to its malicious onslaughts. But as we accept the attractiveness of spiritual things, everything evil loses its power to attract us and we have no difficulty in making nothing of its blandishments. We are quite outside its apparent orbit of attraction. Every phase of evil is seen as a phase only of nothingness when we understand the divine nature, its actuality and allness.

The beginning of Acts 28 records that when a viper came out of the fire and fastened on Paul's hand, Paul just shook it off into the fire, and felt no harm. He didn't allow the "viper" of evil to cling to him in any way. How could the divine nature be touched by evil, infected by it, or poisoned by it? The third day teaches us that what is true about God is true about ourselves, so we need to shake the "viper" lightly but firmly into its own self-destructiveness; then we don't give it power to harm us and we feel no after-effects.

The Way Out of Prison

So Joseph found himself in prison, but once again, as recorded in Chapter 40, "the Lord was with him, and that which he did, the Lord made it to prosper." The keeper of the prison recognized this and put Joseph in charge of all the other prisoners. So Joseph once again turned a setback into a means of blessing, but this time he had to go further, in order to get out of prison.

In the prison were Pharaoh's butler and Pharaoh's baker, who had incurred their master's wrath. One night they both dreamed dreams, but were sorrowful because there was no interpreter of them. Joseph then said, "Do not interpretations belong to God? tell me them, I pray you."

The chief butler had dreamed of a vine with three branches; the vine budded and blossomed and its clusters brought forth ripe grapes; the butler took the grapes, pressed them into Pharaoh's cup, and gave the cup to Pharaoh. Joseph's interpretation was that the three branches represented three days, and that within three days Pharaoh would reinstate the butler. What a wonderful symbol of the practical operation of the third day of creation! When an understanding of the first two days of creation has led us to the "dry land" of definiteness about God, that definiteness provides the right soil for "buds" and "blossoms" and "fruit" to spring up—in other words, our ideal begins to take shape in gradually maturing ideas. If we let the inspiration (the wine) of those ideas overflow into our best human sense of things, then life is restored to normal. Isaiah writes in the same vein, "the desert shall rejoice, and blossom as the rose ... And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Jesus illustrated this practically when he restored the withered hand; he told the man to "rise up, and stand forth in the midst,"—to exalt his sense of himself as a son of God,—and then to stretch forth his hand, or exercise his God-given dominion, and the inspiration of his spiritualized consciousness naturally overflowed into the ability to use his hand normally.

The baker's dream was that he had three white baskets on his head; in the topmost basket were all kinds of bakemeats for Pharaoh and the birds were eating them. Joseph's interpretation was that the three baskets represented three days, and that within three days Pharaoh would hang the baker on a tree

and the birds would eat his flesh. The baker's mistake was that his sense of the first three days of creation was quite colourless, and his highest sense of them was as a means to material prosperity and security. Security in matter is a self-evident impossibility, and so if that is our first love it usually lets us down. Jesus gave a complementary sense in his parable of the man who sowed in his field a grain of mustard seed,— an idea of his real selfhood as being like God,—"which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air [uplifted thought, in this case] come and lodge in the branches thereof." A sincere desire to be Godlike grows till it is firmly based and becomes a resting-place (what would be called today a refueling base) for inspiration before it wings forward again.

How did these two interpretations help Joseph to understand better his own predicament and the way out of it? The baker's dream showed him that if his only motive in getting out of prison was to be restored to favourable material conditions, he was doomed to disappointment. But the butler's dream showed him that if his real love was his spiritual understanding and he let that bear fruit in consciousness and overflow naturally into his highest human sense of things, then he would find himself restored to normal happiness.

The Way to Forestall Famine

Chapter 41 records that Pharaoh dreamed two dreams which troubled him. In the first he saw "seven well favoured kine and fatfleshed" come up out of a river, to be followed by "seven other kine ... ill favoured and leanfleshed" such as had never been seen in all the land of Egypt for badness; the seven thin kine then ate up the first seven, but were just as thin as before. In his second dream Pharaoh saw seven ripe ears of corn springing up on one stalk, to be followed by seven thin ears blasted by the east wind; the seven thin ears then devoured the seven ripe ears. None of the wise men of Egypt could interpret Pharaoh's dreams, but the butler told Pharaoh of how Joseph had interpreted aright his dream and also the baker's dream. So Joseph was sent for out of his prison and his raiment changed. When Pharaoh said that he had heard of his ability in interpreting dreams, Joseph said, with the meekness which was his strength, "It is not in me: God shall give Pharaoh an answer of peace." Joseph said that both dreams signified that seven years of great plenty were to be followed by seven years of grievous famine, so that all the plenty would be forgotten.

Pharaoh's dream represents the intelligent man's outlook when he is feeling pessimistic. He appreciates the fact that there would be no love if God were not Love, no life if God were not Life, and so on, but he also holds to the view that the forces of evil nullify the things which work for good, that barbarism outdoes civilization in every sphere. Human intellectualism cannot analyze or provide the answer to this conviction.

Joseph gave Pharaoh the answer: he suggested that Pharaoh should immediately appoint an intelligent man to store up corn in the seven years of plenty as provision for the seven years of famine. This plan commended itself to Pharaoh, and he asked, "Can we find such a one as this is [meaning Joseph], a man in whom the Spirit of God is?" So he decided that Joseph should be set over the whole land of Egypt and given supreme power under himself. Joseph immediately put his idea into operation. During the seven plenteous years "the earth brought forth by handfuls . . . And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number."

When thinking humanity, represented here by Pharaoh, sees that there is an intelligent method of forestalling disaster, it can then adopt it. Jesus said, "if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." If we see evil forces threatening the things we love, and even civilization itself, or if in a simpler way we just see that troubles will come our way and try to cause a famine of health or happiness, then our only sure course is to build up our understanding of spiritual values in the "seven plenteous years," and then we shall always have the necessary forces to deploy as the need arises, instead of being caught unawares. Our spiritual reservoirs will be full even in times of drought.

The seven fat-fleshed kine and the seven ripe ears of corn are a symbol of the seven days of creation, the basis of the Science of the Bible. In that story of the seven days of creation the earth (our definite spiritual understanding) certainly does bring forth "by handfuls." There is no limit whatever to the amount we can enjoy its ideas; we can have as much as we like of them, and there is no end to the steady and abundant spiritual income which they supply. Jesus said, "The harvest truly is plenteous, but the labourers are few."

How do we store up the infinite facts about God, about the divine Principle of the universe? Through system. Without system and Science,— knowledge "reduced to law and embodied in system,"—our sense of God would be vague and stereotyped, instead of certain, exact, and inspired. System presents ideas in their inherent order and relationships, so that they can be learnt logically. Jesus was always ordering his disciples' consciousness of Truth—our biggest evidence of this is the Sermon on the Mount—and before he left them, he said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth;... he dwelleth with you, and shall be in you ... he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Only a sense of divine system can interpret and make forever available the Principle and rule of Jesus' life and works. That discernment of divine system is surely the Comforter and also the key to the Scriptures.

This key to the Scriptures was found by Mary Baker Eddy, who felt very deeply the spiritual power available in the Bible when she was healed of a serious injury by reading one of Jesus' healings. She then studied the Bible until she discovered its Science; she wanted to find in the Scriptures a positive rule, open to all. Her spiritual sense enabled her to discern the divine order of the Bible, and then she reduced her findings to system and embodied them in a textbook, *Science and Health with Key to the Scriptures*, published in 1875. She epitomized her vision of the theme of the Bible in her answer to the question "What is God?" "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Those seven names to define God summarize scientifically the teaching of the Bible as to the nature of the infinite. Mrs. Eddy's *Key to the Scriptures* consisted of an interpretation of Genesis and Revelation.

A key, however, is of use only when opening something. The Christian Science movement, founded by Mrs. Eddy, has tended to neglect the deep study of the Bible, although Mrs. Eddy's discovery was based solely on Scriptural revelation. The work of John W. Doorly, however, has done much towards remedying this position, and through his research into the Science of the Bible he showed *Science and Health* to be an indispensable help in interpreting the Scriptures. This research Mr. Doorly carried on individually, and not within the confines of any organization. His books, *God and Science*, in its exposition of the exact spiritual Science of the Scriptures, and *Christian Science Practice*, giving many examples

of its application, bring to light new fields of research for the spiritual seeker. By using the key provided by Mrs. Eddy, John Doorly opened the door for anyone to understand the Bible and prove for himself its practical value.

Mary Baker Eddy based her textbook, *Science and Health with Key to the Scriptures*, on the spiritual meaning of the seven days of creation, which she realized underlay Jesus' words and works. *Science and Health* is not an easy book, because it is one which needs careful study, undertaken with humility and love. It is a book which will be studied for centuries before it is fully understood. One stands in awe before it, just as a mountaineer stands in awe before the mountain whose grandeur and beauty and inspiration he loves, even if he hasn't climbed to its summit and is still on its lower slopes. Mrs. Eddy's great achievement was that she took the spiritual ideas underlying the Bible and presented them as a coherent and comprehensive divine system of ideas, which she expounded in sixteen chapters. Anyone who wishes to judge *Science and Health* fairly and without prejudice does well to begin by finding out how Mrs. Eddy uses her seven synonymous terms for God—that is, what groups of ideas she associates with Mind, with Spirit, with Soul, with Principle, with Life, with Truth, and with Love. As he does this honestly, he will find how accurate her work was, and also how immensely flexible. A real lover of the Bible will find in *Science and Health* a most helpful complementary textbook, and will appreciate Mrs. Eddy as an exact thinker who was spiritually-minded enough to have revealed to her the Science of the Bible,—vast but ordered, absolute but so practical that it covers all human needs.

If we classify the ideas of the seven days of creation, as elucidated throughout the Bible and *Science and Health* we get something like this:—

1st Day. Light,—the divine intelligence revealing itself as true wisdom. Mrs. Eddy calls this aspect of God Mind.

2nd Day. The firmament between the waters above and beneath,—the purity of good enabling us to separate good from evil. This aspect of God Mrs. Eddy calls Spirit.

3rd Day. The dry land appearing and bringing forth,—the definiteness of the divine nature appearing to us as a growing sense of our real selves. Mrs. Eddy summarizes this aspect of God by the term Soul.

4th Day. Sun, moon, and stars to give light on the earth,—the divine system and harmony governing all teaching and practice and all relationship. Mrs. Eddy's name for this aspect of God is Principle.

5th Day. Birds and fishes,—the infinity of God felt in exploring the limitless realm of ideas, and in the multiplication of good in our lives. Mrs. Eddy epitomizes this by the term Life.

6th Day. Man,—God's awareness of Himself as a perfect whole, making us aware of our own God-given wholeness, bringing health and dominion. Mrs. Eddy calls this aspect of God Truth.

7th Day. God resting,—the fulfilment of God's ideal of perfection, causing us to lose fear and gain gratitude, peace, and compassion. This aspect of divinity Mrs. Eddy names Love.

The seven lean kine and the seven thin ears of corn are a symbol of the forms assumed by the carnal mind in its attempt to consume divine facts:—

1. Ignorance and belief in the brain.
2. Confusion of good and evil.
3. Corporeal selfhood, sinning and suffering.
4. Discord and false systems.
5. Depression, impoverishment, and death.
6. Disease and victimization.
7. Fear, hate, and war.

This famine is world-wide, but it is nullified in proportion as we bring out the specific spiritual facts needed to satisfy the world's hunger.

Joseph's Two Sons

Pharaoh gave Joseph a wife,—the daughter of a priest,—and she bore him two sons. Joseph called the firstborn Manasseh, which means "causing forgetfulness;" "For God, said he, hath made me forget all my toil, and all my father's house." The second son he called Ephraim, which means "doubly fruitful;" "For God hath caused me to be fruitful in the land of my affliction."

Jesus showed the importance of the Manasseh state of thought when he said to a disciple who asked to be allowed to go and bury his father before following Jesus, "Follow me; and let the dead bury their dead." We have to let go the burden and suffering of our past history,—let it return to its own home in

nothingness. If we think that we have something to bury, something to forget, we admit that that thing had existence at some time—which it never had in the light of the Science of being. "God requireth that which is past."

Jesus illustrated the Ephraim state of thought when he said, "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world."

Later, in Chapter 48, it is recorded that Jacob blessed Manasseh and Ephraim, but insisted on blessing Ephraim with his right hand, instead of the firstborn (Manasseh). When Joseph protested, Jacob said that he had done it deliberately, because Ephraim was to be greater than Manasseh and his seed would become "a multitude of nations." The Ephraim state of thought is positive, turning "affliction" into "fruitfulness," and therefore is greater than the Manasseh, "causing forgetfulness." Working out from the positive ideal and seeing one's experience transformed into blessing is always more potent than merely forgetting what lies behind.

Joseph Demands Benjamin

When the seven years of plenty ended, the famine "waxed sore ... over all the face of the earth." Then Joseph opened all the storehouses and sold the corn to those who asked for it. Among those who came seeking corn in Egypt were Joseph's brothers, with the exception of Benjamin, whom Jacob kept at home with him, for fear of losing him as he had lost Joseph. Joseph pretended not to recognize his brothers, and they didn't recognize him. He spoke roughly to them and accused them of being spies. As a proof that they were not spies, he demanded that they should fetch their youngest brother, Benjamin, and he kept one of the ten as hostage. When they heard this, the brothers said among themselves that this distress had come upon them because they had refused to heed the "anguish of his soul" when they cast Joseph into the pit. But Joseph sent them off with corn and provisions and also restored to them the money they had brought with them to pay for the corn; this generosity only made the brothers afraid, and they asked, "What is this that God hath done unto us?"

At first Jacob refused to send Benjamin with them, but was prevailed upon to do so when all the corn had been eaten up. The brothers still had such a guilty

conscience that when they arrived in Egypt and were invited to dine with Joseph they feared that he was going to take them as slaves because of the money which they had found in their sacks. But Joseph made them a great feast and was overjoyed to see Benjamin, whom he loved above them all. He still did not reveal his identity to his brothers and sent them away after the feast. He told his steward to fill their sacks with food, to return their money in the mouths of their sacks, and to put his silver cup into Benjamin's sack. Later he sent the steward to overtake the brothers and demand of them why they had taken Joseph's cup. They repudiated any notion of stealing, and so were much discomfited when the cup was found in Benjamin's sack; they all returned to Joseph, who cross-questioned them severely. Then Judah said, "God hath found out the iniquity of thy servants." Finally Joseph could not refrain from revealing himself to his brothers; he said, "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life ... And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt."

It is very plain that the ten brothers stand for the sense of sin and penalty, the shackles of "the law;" this sense was inculcated in Jewish religious belief by the Ten Commandments. Paul said, "I had not known sin, but by the law." Joseph, on the other hand, represents the grace of the "gospel;" he had the love which is true womanhood, the natural affection which reaches out to forgive and bless. But Joseph needed Benjamin to unite him to his brothers; only the vision of spiritual man intact bridges the sense of sin and the human longing to forgive. The law has to be fulfilled, and this takes place not through glossing over sin, nor perpetuating it, but through eradicating it. The way the motherhood of God appears to forgive sin and imperfection is by causing that imperfection to be given up, unto the "uttermost farthing;" perfection can never countenance imperfection, but it operates to show mortals the way out of accepting imperfection. Mere human forgiveness on the part of Joseph would not have taught his brothers anything nor destroyed the belief in sin. But there was no need for them to suffer once they obeyed what Joseph stood for, as he had seen in his early dreams that they would.

Joseph had his divining cup put into Benjamin's sack in order to bring about a change in the attitude of his ten brothers. Both he and Benjamin knew that Benjamin hadn't stolen the cup, but the ten brothers did not know this. The effect which the incident had on them was that they gave up all self-justification and attempts to conceal their guilt and offered themselves as slaves to Joseph,—they became willing to work to redeem themselves. Joseph had said to them, "What deed is this that ye have done? wot ye not that such a man as I can certainly divine?"—they realized that the demands of divine Principle are imperative and cannot forever be evaded by mortals.

In his healing work Jesus constantly showed the necessity of the Benjamin—the power and grace of a spiritual "breakthrough" which impels of itself a genuine transformation. For instance, it is recorded in John 9 that when they were confronted with a man blind from birth, the disciples asked Jesus, "Master, who did sin, this man, or his parents, that he was born blind?" The disciples had the same sense of sin and penalty as the ten brothers,—that if there is suffering it must be because of personal sin. Jesus had the Joseph, or motherhood, sense when he said, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Joseph, too, recognized God as the only real Cause, and that the blessing of divinity must be made manifest in an improved human situation. But Jesus could not help the blind man without a Benjamin to bring the spiritual to the human,—without that full and complete acceptance of spiritual actuality which washed away the specific error of belief. So the record is that Jesus "spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent)." The man had to see that the blindness he was labouring under was not to be groveled before, but was just a phase of the belief that man can be conceived in blind lust. He had to wash away this belief in the full stream of realizing that man's real origin is in the Mind which is God and he is forever "sent" by this Mind with intelligent purpose. When this individual did so, he "came seeing" in more ways than one, as the rest of the chapter shows.

Again, when Jesus healed the epileptic boy, as described in Mark 9, the "Benjamin" was the spiritual influx which humbled the father. The epilepsy was due to the father's sin, but the father wanted to shirk his responsibility, and so first concentrated on blaming the disciples for not healing the boy at once. The

father then implored Jesus to save the situation: "If thou canst do any thing, have compassion on us, and help us." He didn't see where he came into the picture. But Jesus turned the responsibility on to him when he said, "If thou canst believe, all things are possible to him that believeth." Finally, the father said, "Lord, I believe; help thou mine unbelief." When the father changed his attitude of mind, his son could be healed. The tears he shed symbolized that the spiritual inflow had touched his heart to self-knowledge, humility, and love.

Whether the mathematician is in a bad temper or whether he isn't, whether he loves his wife or whether he doesn't, he can still work out a problem in arithmetic, or put right a miscalculation, if he can think clearly according to the principle of his subject. But to work out a problem according to the Principle of divine Science demands the whole man, demands that he be one with his Principle in spirit, as well as conversant with the letter.

The Price of Corn

When the Egyptians came to Joseph to buy corn, they first of all paid for it with money. When they had no more money, Joseph demanded their cattle. When they had no more cattle to give in return for the corn, he demanded their lands and their persons for Pharaoh and gave them seed with which to sow the land.

Every time we want the bread of sustaining ideas, we have to give up more and more of our mortal beliefs. Higher and higher demands are made on us. First of all, we have to render our "money,"—give up regarding some difficulty as primarily physical, because we see that it is just an expression of mortal thought. Secondly, we have to give up thinking that our human behaviour can remain unaffected; cattle stand for such moral qualities as persistence and patience. Thirdly, we have to give up thinking that we can go on clinging to any sense of our real selves as being apart from God.

For instance, if it is home we are looking for, we begin to see that it is not a merely physical home we are seeking, because home is a desirable atmosphere of thought. Then we see that it demands the exercise here and now of the qualities of love and hospitality and unselfishness. Finally, it demands that we recognize that the eternal fact of home abides in our acceptance of God's love for us as His beloved sons; we see that we cannot ever lose that home, for it lies between us and God. In return, we get the ideas we need, symbolized by the

corn, in order to find a home which is a home physically and morally and spiritually. Jesus said, "There is no man that hath left house, or parents, or brethren, or wife, or children,"— his most cherished human beliefs,— "for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come"—the recognition of spiritual reality—"life everlasting,"—an under-standing of his immortal status.

Joseph Provides and Cares for Jacob

Joseph showed a wonderfully tender motherhood (and fatherhood as well) in his provision for Jacob's last days. He told his brothers to go and fetch Jacob down into Egypt and said that he would care for him and all his household in the five years of famine which were still to come. He sent presents with them for Jacob, and Pharaoh sent wagons to fetch him. When the lonely old Jacob, who thought he had lost so much and was afraid of losing more, felt these touches of love, his spirits revived, he was persuaded to believe that Joseph really was alive, and he agreed to join him in Egypt. On the way down, God spoke to him one night in a dream and told him not to fear to go down into Egypt, "for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." Joseph came to meet him and established him in Goshen, where his needs were fully met and where he was nourished against poverty. He could die happily because he saw that the spiritual journey to the promised land was going forward, in spite of the fact that his children were in Egypt.

The motherhood of God always forestalls our prayers by its free bestowal of blessings, and it gathers everyone into a sense of home. Isaiah writes of this divine motherhood, "the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child [saith the Lord], that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

Joseph at this point was a real shepherd, for a shepherd is both fatherly and motherly to his sheep—he guides them and guards them and he also cares for them with the utmost patience and unselfishness.

When Jacob died, Joseph's brothers were afraid that Joseph would hate them, and so they begged to be forgiven. Joseph's answer was characteristic: "Ye thought evil against me; but God meant it unto good. . . . Now therefore fear ye not: I will nourish you, and your little ones." He then "comforted them, and spake kindly unto them." Like Jesus, Joseph never condemned poor humanity, but met its needs.

Jacob's Blessing on Joseph

Jacob's dying blessing on Joseph (Genesis 49:22-26) is a fit summary of Joseph's significance, of his motherhood and womanhood, based firmly on the understanding of the Science of being which experience taught him to acquire.

It begins: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:"—his source of abundance and abundant helpfulness was the bottomless well of divine ideas:—"the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:"—Joseph's persecution by his brothers and by Potiphar's wife served only to strengthen his sense of spiritual power and to enable him to become a real shepherd, and finally to show forth an abundant measure of motherhood. The blessing ends: "the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

And so does not Joseph represent particular qualities of character without which none of us can turn our human experience into a blessing?