
KEY TO THE SCRIPTURES

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it. — REVELATION.

CHAPTER XV — GENESIS

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And I appeared unto Abraham,, unto Isaac, and unto Jacob by the name of God Almighty; but by My name Jehovah was I not known to them. — EXODUS.

All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. — JOHN.

Spiritual interpretation

- 1 SCIENTIFIC interpretation of the Scriptures prop-
- erly starts with the beginning of the Old Testa-
- 3 ment, chiefly because the spiritual import of
- the Word, in its earliest articulations, often
- 6 seems so smothered by the immediate context as to
- require explication; whereas the New Testament narra-
- tives are clearer and come nearer the heart. Jesus il-
- lumines them, showing the poverty of mortal existence,
- 9 but richly recompensing human want and woe with
- spiritual gain. The incarnation of Truth, that amplifi-
- cation of wonder and glory which angels could only
- 12 whisper and which God illustrated by light and har-
- mony, is consonant with ever-present Love. So-called
- mystery and miracle, which subserve the end of natural
- 15 good, are explained by that Love for whose rest the

18 weary ones sigh when needing something more native to their immortal cravings than the history of perpetual evil.

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Spiritual overture

1 A second necessity for beginning with Genesis is that
the living and real prelude of the older Scriptures is so
3 brief that it would almost seem, from the
preponderance of unreality in the entire nar-
rative, as if reality did not predominate over unreality,
6 the light over the dark, the straight line of Spirit over
the mortal deviations and inverted images of the creator
and His creation.

Deflection of being

9 Spiritually followed, the book of Genesis is the history
of the untrue image of God, named a sinful mortal. This
deflection of being, rightly viewed, serves to
12 suggest the proper reflection of God and the
spiritual actuality of man, as given in the first chapter
of Genesis. Even thus the crude forms of human thought
15 take on higher symbols and significations, when scien-
tifically Christian views of the universe appear, illuminat-
ing time with the glory of eternity.

18 In the following exegesis, each text is followed by its
spiritual interpretation according to the teachings of Chris-
tian Science.