

FROM THE GARDEN OF EDEN
TO
THE PROMISED LAND

A Summary of the Correlation between
The First Three Days of Creation (Genesis 1: 3-13)
The Counterfeit Adam Record (Genesis 2: 6-20)
The First Three Thousand Years of Bible History
(Genesis 2: 6 — Ruth 4: 22)

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GOD'S NATURE AS SPIRIT

GOD'S NATURE AS MIND

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THE TRUE CHURCH—THE STRUCTURE OF TRUTH AND LOVE

AUTHOR'S NOTE

This booklet is based on a verbatim report of the opening session of a series of talks given by the author in London in 1957 on the Book of Joshua.

This opening session was devoted to summarizing the spiritual import of the first three days of creation in Genesis, Chapter 1, illustrating the nature of God as Mind, Spirit, and Soul; also to pointing out the counterfeit sense of these first three days as given in the Adam record of creation in Genesis, Chapter 2; and how these great spiritual tones of Being operate in human experience here and now as symbolized by the first three thousand years of Bible history – the Adam and Eve story, the Noah story, and the record from Abraham coming out of Ur of the Chaldees to the children of Israel entering into the Promised Land.

The importance of truly identifying these three basic spiritual tones of Being and the rich blessing that results from doing so has always impressed me. It is on this foundation of understanding the nature and operation of infinite Mind, Spirit and Soul, that we can become consciously aware of the divine Principle of all being demonstrating itself in our experience as infinite Life, Truth, and Love.

Since this Summary has proved helpful to many in their study of the Bible this booklet is now reprinted and will be followed at a later date by a concluding booklet embracing the last four days of creation, illustrating the nature of God as Principle, Life, Truth, and Love, the corresponding sections of the Adam record and the concluding thousand-year periods of Bible history. This booklet will be entitled "From the Promised Land to the City Foursquare."

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The following is a list of abbreviations of the titles of the writings of Mary Baker Eddy used in this book:—

- S. & H.* *Science and Health with Key to the Scriptures.*
- Mis.* *Miscellaneous Writings.*
- My.* *The First Church of Christ Scientist and Miscellany.*

FROM THE GARDEN OF EDEN TO THE PROMISED LAND

TO-NIGHT I would like to recapitulate the story of the Bible as far as the end of the third thousand years, taking the picture from the point of view of the days of creation in Genesis and how each thousand-year period of Bible history illustrates the operation of these "days."

Now, let's remember what we are doing as we go through and ponder these spiritual tones. Let's remember that we're entertaining ideas of God which are power, and which are Life itself. When you and I either sit at home or in a train, or at our work, or here at a Talk—wherever we are—and we open our thought to spiritual ideas, we're entertaining something which is power, tremendous power, but also something that is supremely natural to all of us. I think that is one of the things that we need to realize more and more,—namely, how natural these ideas are, how natural spiritual things are, and yet how powerful they are. As we take this story of the days of creation, the counterfeit record, and the corresponding thousand-year periods, we're not just mentally considering stories in a book called the Bible. What we're actually doing is becoming aware of a realm of active, living ideas, ideas that are more powerful than anything else in all the world.

So let's just go through this story of the days of creation, the counterfeit sense of those days as given in the Adam record, and the corresponding thousand-year periods of Bible history, and open our thought to the power of it, the presence of it. It's closer than breathing, a power that we are forever at one with, and a presence that is everywhere the whole time. I always love what John Doorly used to say at his Bible Talks—that there will never be any more of God going on than there is right in this room to-night. I think we sometimes err too much on the side of believing that we've got to "get some place," we've got to "get" to God, we're on the way to the Promised Land. The absolute truth is that spiritual reality is *here*, it's all here and now; we're not creating good or making

good. Rather is it a matter of accepting what is already with us, what is actually all around us right at this moment in our lives. It's so much more assured and peaceful to *accept* the ever-presence of good, rather than think that we've got to get somewhere. The kingdom of heaven is within us. True, we are now going to consider the ordered stages through which we realize the facts of spiritual Being, but don't let's forget that these facts are ever-present and eternal. The spiritual facts of being are here and now the whole time.

THE WORD AS THE WORD

FIRST DAY—MIND

Light

(Gen. 1: 3-5)

MIND AS MIND—Intelligence and Wisdom (Gen. 1: 3)

Let's begin with the first day of creation, as we have it set out on page 30, and quietly go through it and feel its natural unfoldment and what that means in our lives.¹

The first day says, "Let there be light." The light of spiritual ideas is ever present; there is nothing but the infinite light of God's ideas. Fundamentally, there is only the divine intelligence operating everywhere all the time,—the one Mind. John Doorly interprets this coming of the light as "intelligence" and "wisdom"; the light of divine intelligence is forever operating as true wisdom everywhere.

The false creation—the Adam record—begins with a mist which went up from the earth. The light of divine intelligence fills all space and is our very being. Because of this fact there can be in reality no mist,—no misty, ignorant, obscure kind of thinking; there is only the light of divine intelligence.

Then, as you know, when we come to the history of the Bible in its thousand-year periods, we find that each period illustrates how the divine tones of the days of creation work out in what we call human experience. This is, of course, in perfect accord with Peter's

¹ It may also be helpful to the reader to follow this presentation of the days of creation and the Bible story from John W. Doorly's Summary of this subject at the end of Volume One of his Verbatim Reports of *Talks on the Science of the Bible*, Nos. 1-10. Also pages 30-31 of this booklet.

statement that "one day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3: 8).

In the first thousand years, the story illustrates how the light dispels the mist. It is the allegory of Adam and Eve in the garden of Eden. That is really a picture of you and me believing that we are mortals surrounded by a material sense of existence; the trees of the garden of Eden symbolize material theories, mortal beliefs, and so on. Now, we can discern that in that story there are three flashes of light,—three flashes through which the ever-present light of divine intelligence dispels the mist. Those three flashes are the "tree of life . . . in the midst of the garden," the river which leads out of the garden, and the woman discerning the fact that evil is the serpent. Doesn't this symbolize our own awakening? We suddenly wake up to the fact that there is a way out of believing in a merely material sense of existence. We see that there's a tree of life—there's an eternal reality that we can partake of; there's a river of life which leads out of the garden,—an ordered way whereby we can get out of these confined beliefs; and we begin dimly to realize that corporeal sense is the serpent—we begin to realize that evil is not real, and is not part of man's being.

That is how the light of this first day comes and touches human thought and so begins to dispel the mist.

MIND AS SPIRIT—Good and Allness (Gen. 1: 4)

The second tone of this first day tells us that the light is good. It says in Genesis 1: 4 that the light is good and that it is separate from the darkness. So there we discern that this divine intelligence is absolutely spiritual, and therefore it's altogether good. John Doorly interprets this tone as "good" and "allness."

The nature of this one Mind or intelligence is spiritual, and therefore it must be wholly good,—the all and only Mind. Now, the human argument is that mind is behind everything, but that there is a human mind and a divine Mind and a mortal mind, and all kinds of minds. This is illustrated in the false record by the mist which rose up from the earth, attempting to water the whole face of the ground. It rises from the earth and yet claims to refresh it. Isn't this like the ineffective effort of merely mental systems—the human mind attempting to heal the human mind? If we are fooled by this belief of the power of the human mind over matter, we eventually become disillusioned, for fundamental power lies only in Spirit, the strength of Spirit. The eternal fact is that the one divine Mind is absolutely spiritual, and it's completely separate from the

belief of a human mind, a mortal mind, or many minds; there's just one pure Mind that belongs to all of us, and this Mind has pure spiritual ideas. These alone are power.

In the first thousand years of the Bible, the story of how this works out in human experience is that of Cain and Abel, the sons of Adam and Eve. Cain is a symbol of the physical and Abel of the moral. Cain destroys Abel, and then the spiritual seed is born, which is represented by Seth. Doesn't that illustrate that if we just believe in the human mind, or a mortal mind, and we imagine that we can think our way out of something merely through better thinking on a moral basis, what happens is that Cain, the physical, destroys the moral, or improved human thought? It's only ideas that are spiritual, that endure for ever. These ideas have the strength of Spirit, the power of Spirit, the reality of Spirit, the substance of Spirit, and the order of Spirit. Those qualities carry them through. It's only when we're conscious of ideas that are absolutely spiritual that we experience true power, for these ideas cannot be destroyed by any false sense of thinking. They exist as real entities in their own right.

MIND AS SOUL—Law and Record (Gen. 1: 5)

Then the record of creation continues and says that the nature of this light is not only good but it's also definite,—“God called the light Day, and the darkness he called Night.” So this light, or this intelligence which is purely good, also has definite conceptions. It isn't a great Mind which is ethereal and vague, but these good ideas, these spiritual ideas, through which it eternally manifests itself, are absolutely definite. And in the Genesis record that definiteness is symbolized by “days.” Mrs. Eddy calls those days “spiritually clearer views of Him,” and later on she calls them “numerals of infinity.” (See *S. & H.* 504: 19 and 520: 10.) So the Genesis record implies that this divine Mind, which is altogether good and spiritual, has definite conceptions. The unfolding of those definite conceptions is the “days of creation,” which are really the only true record of our life. You remember that Mrs. Eddy says, “The true theory of the universe, including man, is not in material history but in spiritual development” (*S. & H.* 547: 25–27). And those days of creation illustrate true spiritual development. So it's as if she's saying: The only history that you and I have is in the unfolding of these days of creation and all that they mean.

So here one begins to glimpse that man's earthy mortal history, which, in the false record, is symbolized by “the face of the ground,” is not true. We get a glimpse of the fact that the only history we

have is in that clear, definite, ordered unfoldment of the days of creation, typifying eternal spiritual facts about God and man. John Doorly interprets this tone as "law" and "record," which gives a wonderful sense that the law of our being is eternally vested in this spiritual record of creation.

What happens in the corresponding tone of the first thousand-year period? Cain's generation disappears. We begin to see that Cain, or the physical, material sense of ourselves with all its mortal history, is bound to disappear. On the other hand, at this point the line of Seth, who is a symbol of the spiritual, is traced through seven generations to Enoch, who walked with God. If we identify ourselves with the one Mind, with these fundamental, ordered, definite ideas of Being, we too shall find ourselves walking with God.

But remember that this is just the first day of creation, and therefore it is as if we glimpse the vision of spiritual reality at this stage: we see that there is a way out of the garden of Eden; we see that it must be through spiritual thinking—Seth, not Cain or Abel; and then we see that as we identify ourselves with these definite ideas which are our very being, we shall walk with God. But at that point in this first day of creation it is merely a vision. As we entertain that vision, though, what we really say to ourselves is, "But I must understand it!" We see that there is a divine intelligence or infinite Mind behind all things, and that it is altogether good and has definite ideas, definite conceptions, and because it has, we *can* understand it. Then immediately there comes the command to understand it. So the next step is that the second day of creation comes in with, "Let there be a firmament,"—the firmament of understanding.

SECOND DAY—SPIRIT

Firmament

(Gen. 1: 6-8)

SPIRIT AS MIND—Creation and Purity (Gen. 1: 6)

The lovely thing about this second day of Spirit, symbolized in Genesis by the "firmament," is that in this first tone of Spirit as Mind it gives the sense that the understanding of spiritual ideas is natural to us. It's not something that we're going to add on to ourselves through accretion, but it's that which unfolds from

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within. That is the comforting fact about spiritual understanding. It is man's very nature—we've always been spiritual. What is happening is merely that the scales are falling from our eyes. John Doorly interprets this first tone of the second day, Spirit as Mind,—“Let there be a firmament,”—as “creator” and “purity,” because it seems that here we are going to “create,” as it were, an understanding of this one Mind. But that creation is actually the unfolding of our pure spiritual selfhood from within. Mrs. Eddy writes in her chapter on Genesis, “Was not this a revelation instead of a creation?” (*S. & H.* 504: 14-15). She also says, “Christian Science presents unfoldment, not accretion” (*S. & H.* 68: 27). Really, spiritual understanding is the unfolding of what we have known “before Abraham was”—it's the unfolding of the spiritual seed from within.

In the false record the opposite tone is where man is made out of the dust of the ground and the spirit of God is breathed into him. Isn't that what mortal mind declares? It says, “You're material, but I'm going to breathe some spiritual understanding into you!” That's the false record of creation; that's not true. The fact is that man is fundamentally spiritual, and the understanding of Spirit that seems to come to him is really the irresistible unfoldment of that essential spiritual nature, and so it's entirely pure. That's why John Doorly epitomizes this tone as “creator” and “purity,” indicating that creation is the pure unfoldment of man's spiritual nature.

The Bible story in the second thousand-year period that illustrates this fact in operation is that of Noah building an ark. In human experience, as this firmament is being established, it looks like you and me building an ark of understanding spiritual things. Although it looks like us building an ark, don't forget that all the way through the story of Noah it emphasizes that *God* told him to do this, and *God* told him to do that—“Make thee an ark of gopher wood,” “This is the fashion which thou shalt make it of,” and so forth. All the time it is *God* who tells him how to build the ark.

Isn't that just like our experience in our study of spiritual reality? Having glimpsed that there is one infinite Mind behind everything—the first day—we then long to build an understanding of God; but really it is God within us that is enabling us to build it anyway. We may think that we are desiring God of our own accord, and studying spiritual things of our own accord, and so on, but all the time it is God impelling this pure desire. So let's always remember that behind all our desire for spiritual understanding, and all our seeking, and all our pondering is the divine impulsion. It's the nature of man to be spiritual, he can't help it. He's not a mortal gaining spiritual things through accretion,—adding a little bit of

understanding here, and a little bit of understanding there. That always reminds me of a mud heap in the end! Understanding doesn't come that way; it's a matter of reflection,—the pure reflection of our divine Source. That is what is so reassuring about the development of spiritual understanding.

SPIRIT AS SPIRIT—Substance and Understanding (Gen. 1: 7)

Then, as spiritual understanding unfolds, you have the firmament established, which is the tone of Spirit as Spirit and which Mr. Doorly interprets as “substance” and “understanding.” As understanding unfolds, you gain the feeling that spiritual things are real and can be relied upon; they constitute the only realities of Being, that which stands under everything. That is what understanding is, that is what substance is—pure spiritual reality.

The opposite of that in the false record is the “tree of the knowledge of good and evil.” The human mind argues: How can you ever know good if you don't know evil too? It says that you must learn about evil, you must experience evil, or you can never know good. But take the human illustration of banking, for instance. Trainees will tell you that they are never taught to detect counterfeit money by being shown bad currency. They are trained by becoming absolutely familiar with genuine notes and coins. So it must be in our spiritual journey. The understanding of evil, which Mrs. Eddy says *is* necessary, doesn't take place until the third day, when one handles evil scientifically. But at this stage we are concerned with understanding the pure spiritual realities of Being.

What happens in the second thousand-year period at this point? Noah rides the floods in his ark. When we have begun to build an ark of understanding, what has happened in the experience of all of us? Surely we have floated over the waters,—over the floods of mortal mind that would have threatened to engulf us. Time and again we have held to the spiritual fact, and we have ridden over the floods. This understanding has been the most marvellous safety and protection to us. One can think of numerous instances when that has happened. When many of us first heard of the teachings of Christian Science, we were constantly riding over the floods in our ark. But we haven't yet dealt conclusively with the waters at that point, we're merely riding over them; this wonderful spiritual understanding, this ark that we've built, takes us over these waters. A sense of the substantial nature of spiritual understanding begins to come to us.

SPIRIT AS SOUL—Order and Development (Gen. 1: 8)

Then in the third tone of this second day, which is Spirit as Soul, this firmament is called "heaven"; it's named "heaven," or "harmony," or "government by divine Principle," which is part of Mrs. Eddy's definition of "heaven" in her "Glossary." In other words, you begin to see that this understanding is the great governing factor in the whole of existence; it's as if you see that heaven rules over the earth, and that spiritual fact is the only element that governs anywhere. Interestingly enough, John Doorly calls this tone "order" and "development." And I always think of this as the point where one begins to realize that the divine order, or "heaven," is the only thing that is going on, and as one keeps one's eye on that divine order, it quite naturally impels human development.

To continue with this sense, in the false record it is where the four rivers are named Pison, Gihon, Hiddekel, and Euphrates. If you remember, those four rivers are, in a way, positive in their tone. They give you a sense of how the four divine processes of the Word, the Christ, Christianity, and Science develop in human experience,—they symbolize the human development of Truth (see *S. & H.* 593: 1, 587: 3, 588: 5, 585: 16). I believe that it's in the *false* record here because it's as if it is insisting on us keeping our eye on the divine order and not being fooled into thinking that human development is the reality of the situation. The same point comes out when Noah was in his ark; all the time he kept his eye on the divine order. It says several times that he "stayed yet seven days" in the ark, and I am sure it was that which enabled his ark eventually to rest on Mount Ararat. Whenever I think of this tone that Mr. Doorly calls "order" and "development," I always get the sense that it means: Keep your eye on the divine order and it will impel human development, but don't be too interested in the human development of that order, thinking that *that* is the real and lasting order of things.

This is so true in our life, because if we become over-interested and mesmerized by the human development of our life, we lose the spontaneous inspiration of the divine order, and then there is no safe development even humanly. This is always such a helpful rule to bear in mind, and when Mrs. Eddy is explaining this tone of Spirit as Soul on page 506 of *Science & Health*, she says, "Through divine Science, Spirit, God, unites understanding to eternal harmony." And then she says, "The calm and exalted thought or spiritual apprehension is at peace," giving the sense that if our thought is calm and exalted because it's continually beholding spiritually the operating of the divine order, and remaining conscious of it, then we'll always be at peace, no matter what the human

development seems to be, and that human development is then bound to pattern the divine.

So there we have the sense that if we keep our thought on the divine order, in "heaven," so to speak—"God called the firmament Heaven"—we'll have true development on earth.

In the second thousand-year period this is where Noah leaves the ark and begins to deal with the world. He had built an ark and it had protected him, but now the time had come for that "ark" experience to be used in the world. This is where we have to face up to and disprove the claims of material existence in every detail. As we build an understanding of God, we find that that understanding is so wonderful that we just stay with it, and for a while we ride over the floods; but then sooner or later we see that there is a human problem to be dealt with intelligently and scientifically. We've been busy building our ark and riding the waters, and then the time comes when the ark rests on Mount Ararat. Then like Noah we come out of the ark, and we say, "Yes, this spiritual understanding is wonderful, and it has helped me through these floods, but I must know how to deal with the vagaries of human experience definitely and intelligently." The way to deal with human experience is through the Christ, through translation, and at this point Noah catches a glimpse of how to deal with it through just this process. He makes that significant prophecy regarding his three sons, Ham, Shem, and Japheth. Ham was a symbol of the physical, Shem of the moral, and Japheth of the spiritual, and Noah says this about them: "God shall enlarge Japheth"—that's the spiritual; the spiritual is to be the most important of all. "And he shall dwell in the tents of Shem"—in other words, as the spiritual becomes everything to you, it will begin to operate in the moral. "And Canaan [the son of Ham] shall be his servant"—and it will rule over the physical; the physical will just serve it. This is how the divine order translates itself in what we call human development.

Isn't that a most wonderful preview of what we're now going to see in the third day of Soul, which is all to do with translation? It is concerned with facing up to what we call human experience, and dealing with it step by step, until at the conclusion of this third stage we enter the Promised Land, which means dominion over the human sense of things.

So we've seen in the second day, first, "Let there be a firmament," then the firmament established, and finally the firmament called "heaven." In human experience that's where we first build an ark through the unfoldment of spiritual understanding; then that ark enables us to ride over the floods—we see the real substance of

Spirit, which is the understanding of Spirit. And finally, it is as though we say, "Yes, and it rules over what? This human set-up, this physical set-up, this mesmeric thing that says we live in it; spiritual understanding rules over that." At the point of Spirit as Soul we begin to glimpse that spiritual understanding is definite and that it rules over the false sense of identity—divine order impels right development.

THIRD DAY—SOUL

Dry Land

(*Gen. 1: 9-13*)

SOUL AS MIND—Defines and Spiritual Understanding (*Gen. 1: 9*)

But the Noah symbol doesn't go any further. It just takes us as far as that point and then we come into the next day, the third day of Soul. Here we find that this spiritual understanding which has been developing to us in the second day has become so definite that it can gather the waters together and the dry land can appear. It says in this third day of Soul in the tone of Soul as Mind, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear." John Doorly interprets this as "defines" and "spiritual understanding."

Now we begin to realize that spiritual understanding is definite, and it is our very identity,—it's us. Do you remember how Mrs. Eddy interprets this verse in Genesis? She makes that comforting statement, "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear" (*S. & H.* 506: 18-21). So at this point spiritual understanding becomes very definite in our lives. I always feel that in this third day and in the third thousand years we get the really practical import of spiritual understanding—it does things to us, we can't help it. That's why John Doorly used to say that when we come to the understanding of this third day, we either go on or we go back. Sooner or later we've all got to go on anyway, but this is the day where we sometimes stall. And why? Because spiritual understanding changes us and we have to be willing to change. That is the great point. Spiritual understanding is definite and changeless throughout eternity, and so it's bound to change this human experience. If it didn't, it wouldn't

be power; and if it didn't, we'd all be in this human experience forever, and it would be reality! We can't help a change taking place—it's a case of "Let the waters . . . be gathered together . . . and let the dry land appear,"—the dry land of our God-given identity.

The counterfeit of this sense in the false record is man put into the garden of Eden to dress it and to keep it. I think this is most interesting, because what is really going on all the time, surely, is Spirit, God, gathering all "unformed thoughts into their proper channels,"—taking our lives, our being, everything about us, and moulding it to unfold the definiteness of our true identity. If we let Spirit, God, do it calmly and peacefully, conscious that Spirit, God, *is* doing it, it will mould and fashion us anew "until we awake in His likeness." But the human belief is that we are put into the garden of Eden,—into the body and a material sense of personality; and that we have got to dress it and keep it,—that we've got to carve out our lives and mould our own identity, and so on. We believe that we've got to be terribly busy doing it, and there's no sense of natural spiritual unfoldment such as you get in this tone where "Spirit, God, gathers unformed thoughts into their proper channels" and defines our identity naturally through spiritual understanding.

In the third thousand-year period, what happens right at the beginning is that God says to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." In other words, as this spiritual understanding comes to us and we begin to be aware of what we really are, it impels us to get out of the old way of thinking of ourselves. Directly Soul-sense, spiritual understanding, becomes really tangible and definite to us, we accept the possibility of coming out of all the old ruts and limits and so on that we put on ourselves,—beliefs of heredity and all that kind of thing. Soul impels us out of them. If we don't resist it, it takes us out of all these limitations; it takes us forward and leads us to the Promised Land.

At this point of Soul as Mind, however, it leads us just as far as a glimpse of what man's true identity is, because it leads as far as Isaac. Abraham was promised an heir; in other words, we glimpse the fact that spiritual understanding gives birth to our true identity as the son of God. Our identity is not in this little material, limited sense of corporeality at all; it's in God. We glimpse this, and we realize that if we're faithful to what is unfolding to us, we shall experience the manifestation of true identity in our lives. We gain this glimpse through the symbol of Isaac. Abraham's wife, Sarah—his ideal—eventually gives birth to Isaac, whose name means "laughter," and you remember that when we considered Isaac we

felt that he stood for that happy relationship with God conveyed by the words of the prodigal's father to his eldest son, "Son, thou art ever with me, and all that I have is thine"—the sense of being forever one with the divine.

In this first tone of Soul, when it defines and brings spiritual understanding, we begin to see that the dry land can appear; we feel ourselves being pushed out of our old ruts and our old ways of thinking about ourselves, and we recognize the possibilities of being unlimited idea, one with God—"Son, thou art ever with me, and all that I have is thine." But we also realize that there is more to it than that,—namely, that in order to inherit our true birthright we have to deal with the false sense of identity, the material sense of existence.

SOUL AS SPIRIT—Names and Blesses (Gen. 1: 10)

And so the next tone of this third day, which is Soul as Spirit, is where the dry land is called "Earth" and the waters are called "Seas" and God pronounces them both good. John Doorly interprets this as "naming" and "blessing." This is the point when we begin to see that there is only *one* identity behind everything; spiritual reality is the fundamental nature of every manifestation. With this process of naming and blessing, you find that if you can name a situation aright according to God, according to Spirit, then that situation will always bless you. To take an illustration, namely, that of Jesus and the crucifixion: if we had been present at the crucifixion and had looked at it through material sense, what would we have seen? We would have seen someone being crucified, we would have seen what the world calls death. But if we had looked at that event with spiritual sense, we would have seen a convincing demonstration of Life, of resurrection,—the exact opposite of what appeared to be going on to the material senses.

"Naming" and "blessing" gives a very clear sense of Soul as Spirit. Whatever situation we take,—it doesn't matter what it is,—if we look at it with Soul-sense we can name it aright and it will bless us, because fundamentally the only reality behind everything is the spiritual. For instance, say you believed you had lost a friend, or something of that nature. If you looked at that situation with spiritual sense, it would be turned into the greatest blessing, because it would force you to see what true relationship is. That very experience might bring you closer to a true sense of relationship and friendship than if it had never happened, and so you could turn it into a blessing and restore that friendship too.

Here Soul as Spirit illustrates that whether it's "earth," which is a

symbol of the spiritual idea, or whether it's "seas," which symbolizes the ever-changing nature of material sense—whatever it is—it can always be translated to behold the good, because there's only one reality behind everything. Evil has no reality, and therefore whatever evil says, if we reverse it we find good, because good is the underlying substance of every situation. So this is the first thing we learn as we start to handle scientifically the problem of human existence.

In the false record at this point there is a warning not to eat of the tree of the knowledge of good and evil. Eating of this tree is like saying, "That situation is good, this one is not so good, this one is evil," and so forth. We classify situations in that kind of way, but in the true record God says that all is good. This doesn't mean that we haven't got to face up to what we call "evil," but in facing up to it we find the good that lies behind it and of which it is merely a reversal. Jesus, in facing up to what is called "death," found eternal life; he didn't accept death and say, "Yes, death is a good thing," but he found the truth behind the counterfeit called death, and so that counterfeit didn't mean a thing,—it didn't touch him. So good and evil don't exist as equal realities, there's only good. Either by the reversal of evil, or by looking through a good human situation to the real substance of it, we touch the purely spiritual good, but always there's only good behind everything, the good of spiritual reality.

In the corresponding tone of the third thousand-year period we see how we have to find this fact either through struggle, like Jacob, or through peaceful translation, as Joseph did. Both Jacob and Joseph proved that there was only good,—Jacob through struggle, and Joseph through a much more peaceful womanhood way of taking every experience in his stride and seeing the good behind it. Sometimes people find the story of Jacob difficult to understand, because they feel that Jacob should have had a bad time since he did such underhand things. But the story of Jacob is only an illustration of the fact that evil has no identity, and that good is the only reality behind everything. You remember that after Jacob's struggle and when he had been through so much, he said to Esau, "I have seen thy face as though I had seen the face of God, and thou wast pleased with me." In the end he saw that the Esau experience could only bring him good. If we could get into our thought the realization that good is the permanent reality behind everything, we wouldn't fear anything; we couldn't, because we would know that the ultimate behind any experience is good. Now, Joseph was sold into Egypt, and he had to prove this fundamental fact of spiritual reality through translating all his experiences. He saw a blessing in everything that

came to him, and he translated it peacefully through a womanhood sense.

So we find here this conviction growing that everything is fundamentally good, that the identity of everything is good, but also that we have to deal with evil in order to prove this fact. Sometimes we have to wrestle with it, like Jacob, in order to find the underlying spiritual good and sometimes, like Joseph, we can translate it spontaneously. But through our experiences we begin to deal with this problem of evil. Remember that the thousand-year periods always illustrate how these spiritual tones work out in human experience.

THE WORD AS THE CHRIST

The Earth Brings Forth

(*Gen. 1: 11-13*)

SOUL AS SOUL—Identity and Translation (*Gen. 1: 11*)

And then in the third tone of this third day,—Soul as Soul,—the Bible says, “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind,” which tone Mr. Doorly interprets as “identity” and “translation.” This is where the aspect of the Christ comes in. Up to this point the aspect has been that of the Word as the Word. Now we begin to get a touch of the Christ, and it is the point where we see that because good is behind everything, only spiritual identity can bring forth; spiritual identity is superior to all finite claims of identity in matter.

When you touch the Christ sense, you begin to realize that everything has its origin in the divine,—that all identity is in the divine. That is so clear when we come to the story of Moses, particularly with the bush that burnt with fire but wasn't consumed, and with the I AM THAT I AM which Moses saw. He discerned that there is only the one identity, which remains intact forever and always has the initiative. Because of this, the children of Israel had to come out of bondage, though it looked as though Pharaoh had the initiative. But the spiritual idea always has the initiative, no matter how much this fact may seem to be obscured by material sense.

In the corresponding tone in the false record God says that it is

not good for the man to be alone, and that He will make him an helpmeet. The false sense of man always thinks that he needs something from outside to make him complete. But as we start to reckon from the Christ, from the fact that all identity is in the Christ consciousness from everlasting to everlasting, and that it is complete, then that Christ consciousness brings forth. Here, with the sense of identity and translation, we begin to see that there is only the one spiritual identity, which is the Christ consciousness that contains all ideas. As we become conscious of the fact that that is the only power behind everything, it forces a translation. In this third thousand-year period that translation results in the analyzing, uncovering, and destruction of error through the plagues, and so brings the children of Israel out of Egypt.

Whereas Jacob and Joseph were *forced* to deal with evil,—Jacob because of Esau, and Joseph because he was sold into Egypt,—Moses wasn't forced to do so because of the circumstances in which he found himself, but, in a way, he chose to. True, he didn't get much chance! God told him that he had to deal with Egypt. But he was not confined in Egypt when he received God's command; he was outside Egypt and he had to go back there and deal with it. This is the great point. We have to deal with this problem of evil, and we learn little by little how to deal with it, maybe at first through struggle (Jacob), and then through translation (Joseph). So we begin to get the feeling of how to deal with it, and then we come to the point when we have a much greater sense of authority and dominion with regard to evil, and we don't wait until it hits us, but we start systematically to deal with it *before* it can hit us. Moses was called to bring the children of Israel out of Egypt when he himself was completely outside it. That is the method of handling evil that John Doorly showed us; he indicated how we should take the synonymous terms for God, and ponder them, realizing their power, and that their very nature must specifically analyze, uncover, and annihilate the claims of the carnal mind. He taught us to do it, not in a laborious way but in a really inspired way and constantly. He urged us not to wait until error strikes, not to wait until we're struggling, or we're sold into Egypt, but to handle it from the throne of grace, from the standpoint of perfect ever-present fact. As the Christ develops to us, we do this. It takes place in the tone of Soul as Soul; it's really the earth bringing forth, and it's a positive process.

I'm sure that until we learn not to be afraid of evil, and not to push it away and refuse to look at it, we won't have the fruit of true demonstration. When we face up to it and handle it as we are

really compelled to do, and as we've been taught to do, then we begin to have fruit,—the earth brings forth grass and herb and fruit tree.

In a book of *Prayers, Watches, Arguments* which Mrs. Eddy is reported to have given to her household, she says time and time again that her students are not healing because they are not handling animal magnetism. She must have had such a sense that if we would only handle animal magnetism we would heal, we would have fruit,—grass, herb, and fruit tree. But what is the process of handling animal magnetism? I believe that it begins by recognizing the complete impersonality of evil, and then its nothingness. When anything happened in Mrs. Eddy's household and an individual tried to make an excuse or said, "I'm so sorry, Mother, it's my fault," or "I should have done this," or "I should have done that," she always said, "No, it's animal magnetism." That standpoint immediately takes the blame off persons, and it takes it out of having anything to do with a mortal and puts it right back on to the carnal mind; the carnal mind is nothingness, and so it destroys itself. If we think, "It's *my* fault," and we blame ourselves, or someone else, or think *we're* not good enough, or think that it was some accident that happened to *us*, or that *we're* being handled by the carnal mind, then we still have evil as personal and we cannot deal with it. The trouble isn't any of those things. The thing that is being handled by the carnal mind is also the carnal mind itself; it's nothing to do with man, and as soon as we can trace it all back to the one liar and take it off man completely, then we're dealing with the lie as animal magnetism. The lie always begins with the one liar, develops with the one liar, affects the one liar, and dies with the one liar. It is a self-contained lie which never for a moment mingles with God or His image and likeness.

I long for the time to come more and more when we're not treating *people*, or dealing with *people's* ills or *people's* mistakes, or *people* getting jobs, and so forth, but we're conscious of dealing with ideas and how those ideas operate in the realm of God,—when we take the standpoint of just not countenancing illusions about God's creation, because everything that is wrong is an illusion about God's creation. An erroneous condition is not ever a lie about "Mrs. Jones" or "Mrs. Smith" or whoever it may be; it's an illusion about the nature of God's creation.

SOUL AS PRINCIPLE—Rule and True Gender (Gen. 1: 12)

When we can deal impersonally with evil like that, then we shall have fruit, because in the next tone of this day, Soul as Principle,

the earth does bring forth. In Soul as Soul we could see how you can "let the earth bring forth" by beginning to handle evil as Moses did, and then in Soul as Principle the earth *brings* forth, which John Doorly interprets as "rule" and "true gender."

Here there is that wonderful rule of Soul, the government of Soul, what Mr. Doorly terms here "true gender," which is really the true classification of ideas. These ideas operate without lack and without any sense of being incomplete, but just naturally and perfectly and completely.

The opposite of this tone in the false record is where the animals are made out of the dust of the ground and named by Adam. If we don't handle animal magnetism, then all the claims of physical sense arise, symbolized here by the animals. The physical senses and the material senses fool us and we think we're suffering from this, that, or the other,—all kinds of errors which are *named* by Adam. Mrs. Eddy would say, "No, it's all animal magnetism," it's nothing to do with man being fooled or not being as good as he should be or making a mistake or something like that—it's all animal magnetism. That wonderful rule of Soul,—the rule of true identity,—is illustrated here.

And what happens in the corresponding third thousand-year period at this point? It's where Moses, from Mount Horeb, gives the children of Israel the Commandments and the laws relating to the tabernacle and so on. It's really where he spiritually educates them, and shows them the divine system. There's something very wonderful about the way this fact corresponds to the ordered spiritual way in which the textbook unfolds. As you know, the chapter on "Animal Magnetism Unmasked" immediately precedes the chapter "Science, Theology, Medicine," where Mrs. Eddy describes her discovery of Christian Science, and it is as if Mrs. Eddy couldn't really see what *Science* was until she had handled animal magnetism. As she discerned the impersonal nature of evil, the clear-cut scientific nature of spiritual being stood out to her.

You see, religion always has good and evil mixed up in an amalgamation, and it is always personal. It has a God way up somewhere and a man down here; the man is material and the spiritual God is brought down and put into him. It speaks of "*my* spiritual understanding,"—identifying spiritual understanding with a person. It's all a mixture and it's all personal. But Science is something completely impersonal. Science says, "There's one man, one consciousness, and that is eternally good; it's definite, it's systematic, it's life-giving, it manifests a sense of complete harmony and perfection. This one man is spiritual consciousness." Everything else but perfect

God and perfect man or consciousness is an illusion and a lie. All evil,—the belief in material existence, material birth, growth, maturity, and decay,—everything to do with this mortal set-up, is a lie about scientific being, and until we really begin to see that, we're not working in Science. I'm often amazed at how "religious" we are; we still think in terms of "*me*" and "*my* demonstration" and "*my* life," and "how terrible *I* am," or else "how good *I* am," or something like that, whereas it's never a question of that. There's only God, spiritual being, going on, and that's all that we're interested in. True, it is individualized through many different individualities—it's not just a mass or a block—but we're not mortal personalities. As soon as we wake up to that, we find this powerful sense of Science.

I don't think Moses could have spiritually educated the children of Israel until there had first been this handling of evil, symbolized by the plagues. If we see the claim of evil and begin to handle it, then we are prepared to see spiritual being as it is, and not in a personal way. How clear it is that Soul as Principle,—definite spiritual sense that is impersonal,—should be the impulsion behind the story of Moses giving the Commandments and the laws and so on. You remember that Mrs. Eddy says at the beginning of her chapter, "Science, Theology, Medicine," "God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing." She had been prepared during many years. And I feel with you and me that we may think we're Christian Scientists when we follow its teachings,—and to a certain extent we may understand quite a bit,—but it is not until we begin to see the impersonal nature of evil of every kind that we start to be real Scientists. Then we are working with changeless, complete ideas, operating in a perfect system of harmonious being. What a sense of rule and true gender!

SOUL AS LIFE—Immortality and Resurrection (Gen. 1: 13)

At this stage in the Bible story the children of Israel receive this pure scientific teaching from Moses, and then what happens? They enter the Promised Land. And this is exactly our experience, if we are willing to let scientific spiritual fact live to us as our very identity.

The last tone of the third day is "And the evening and the morning were the third day." That's Soul as Life, which Mr. Doorly interprets as "immortality" and "resurrection."

The corresponding tone in the false record is where there is no

helpmeet found for man. It is quite obvious that there is no satisfaction in this material sense of existence. We're always trying to get satisfaction through being a nicer person, or in having a better life, but there is no "helpmeet" in those things. The Promised Land which we come to at this point in the third thousand-year period, is the Promised Land of fundamental spiritual fact. As we find spiritual being to be all-in-all, we also find that this material existence and everything about it is improved, but it's only in the proportion as we attain to the one spiritual realm here and now that we experience some measure of the Promised Land.

How wonderful the whole order is here in this third thousand-year illustration of the third day! We see that we have got to come out of our "country," as Abraham's call illustrates; we get some glimpse of what that means, what spiritual identity means—Isaac is born to us. But we still have to deal with evil. There is a claim of a power apart from God to be dealt with. We deal with it first through struggle (Jacob), and also through translation (Joseph), because we begin to see that there is only one reality,—that the spiritual is behind everything. As we discover this fact, we cannot help but realize that the spiritual has the initiative, that the one identity as known to God is the great power behind everything (the I AM THAT I AM). Then we are able intelligently to handle and forestall evil through this fact of the one identity (the plagues). At that point we begin to recognize what Science really means (Moses' teaching). As we do and we conscientiously *live* these truths, we come into the Promised Land.

Let's consider the import of this event which comes at the end of the third thousand-year period,—the children of Israel entering the Promised Land. A wonderful point emerges here. We sometimes forget that Abraham entered the Promised Land. Right at the beginning of the story of Abraham it says that he and his family went to go into the land of Canaan, and then it relates in one verse: "And into the land of Canaan they came"! In one verse he was there! But Abraham couldn't maintain that step. Abraham stands for "fidelity," and there has to be more than fidelity in order to inherit the Promised Land. There has to be this ability to handle evil through the operation of Soul as Spirit, Soul as Soul, and Soul as Principle, in order to inherit the Promised Land and live in it and *rule* over it consistently. The Bible states that Abraham "sojourned" in it,—he only "sojourned" there; but here the children of Israel were to go in, conquer it, live in it, and *rule* over it. There's all the difference between merely "sojourning" with spiritual sense and really letting spiritual sense govern and control and *rule* this

human existence, so that spiritual sense is seen as man's fundamental identity, and is proved to be absolutely superior to human belief. Abraham's descendant, Jacob, came out of the Promised Land of Canaan when there was a famine. You remember how Joseph was sold into Egypt, and then when there was a famine in all the land, Jacob and his entire family came down to Joseph in Egypt. In other words, when there seems to be a famine of spiritual sense, a famine of the ability to control and rule and dominate the lies that come up to us, then we must learn how to handle evil.

I never think that handling evil is the frightening process that some people seem to believe it to be. In its big, broad sense it simply means being impersonal. That might sound too facile, but don't let us feel frightened when the necessity of handling evil is emphasized. The great thing about it is to begin to realize that we are not mortals gaining spiritual understanding and working out a little problem called our own personal life; rather do we need to have that big consciousness that we are ideas in an infinite plan—we've never been born into matter, we've never lived in matter, we're never going to die out of matter. We are ideas of the one infinite Principle operating forever in an eternal plan. And it's a universal plan; you can't divide it up into "your life" and "my life" and "his life" and "her life"—there's one Life, "individualized," as Mrs. Eddy says, "but not in matter" (*S. & H.* 477: 23-24). If we're willing to be big enough and impersonal enough to see creation that way, and to work in Science,—from this big universal standpoint,—and quit small, personal thinking, then we're beginning to handle evil. If we think personally, we're just not handling evil. If we think impersonally, then we're beginning to handle evil; we're beginning to see that there's one Principle, one God, versus one lie. And it's *one* lie. It isn't *our* mistake, *our* disease, *our* personal life—it's one great lie of personal existence in matter. That's what we're beginning to see through when we get down to handling evil.

Mrs. Eddy speaks about fear coming to her, and timidity and self-distrust and depression. Well, what are those beliefs? They're just part of the one lie. We're apt to think that if timidity came to Mrs. Eddy, it must have been of a slightly higher quality than the timidity that would come to us, as it was in connection with Mrs. Eddy! But it's the *one* lie. She had to fight exactly the same brand of lies as we have to; we're all fighting one liar—if you like to call it "fighting." In reality, we're all disproving one liar together. With any problem we can say, "This isn't *me* suffering from personal lies that come to *me* and make *me* feel not as good as I ought to be. All lies are the operation of the *one* liar, the same liar that comes

to everybody, and I have the one divine consciousness, which is every man's consciousness, to deal with it." If we see this and handle problems that way, then we're starting to work in Science, which is universal, and we're coming out of a personal way of working, which is so niggardly and depressing. As we work in Science,—*one* consciousness versus *one* lie,—we're beginning to handle evil. Then we'll be able to stay in the Promised Land and rule over human beliefs.

Don't forget that this symbol of the Promised Land develops all through the Bible and climaxes as the city foursquare, but here it's just the first glimpse of being able to rule with some sense of consistency over the material senses and all that they say. We accomplish this through Soul as Life, through recognizing our identity as part of the one Life,—not limited by a little personal life here in this body, but as part of the great identity of the one Life, infinite Life without beginning and without end.

When we take on this sense of our identity as one with eternal Life, then we can stay with it, because there are no limits to infinite Life. Mortal mind says that we can stay with spiritual sense just for a little while, but when we embrace identity as part of the one Life, never beginning, never ending, never being confined in matter, then spiritual sense becomes to us more constant and consistent and unlaboured, and we feel ourselves ruling over this human experience much more certainly.

Remember that John Dooley calls this tone of Soul as Life "immortality" and "resurrection." It involves a resurrected sense of existence here and now, and in Mrs. Eddy's exegesis of this last part of the third day she says, "The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding. This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization. Our Master reappeared to his students,—to their apprehension he rose from the grave,—on the third day of his ascending thought, and so presented to them the certain sense of eternal Life" (*S. & H.* 508: 28-8).

This "immortality" and "resurrection" tone gives the sense of the demonstration of spiritual fact here and now in human experience,—here in this body, so to speak. As we really rise out of this human concept of body and we see what we are throughout eternity,—never born into the body, never living in it, never dying out of it,—I believe that the first thing that will happen will be that we shall present this body in a perfect condition,—we'll have dominion over it. Isn't that what Jesus accomplished at his resurrection? Not at

his ascension, but at his resurrection. At his resurrection he presented to his disciples, Mrs. Eddy says, "the same body that he had before his crucifixion" (*S. & H.* 45: 29-30). In other words, as he recognized that his identity was not in this body,—it had never been born into it, never lived in it, and never died out of it,—what did it enable him to do? It enabled him to present this body in the form that the disciples had known it, but with complete dominion over it. Jesus rolled away the stone from the sepulchre, he walked through doors, he was suddenly with the disciples at the morning breakfast,—he had complete dominion. I believe that when we can begin to let go the mortal sense of ourselves, and take on the fact of our identity as never having been in matter, never having been bound by matter and never going to die out of matter,—which is resurrecting our thought to accept our identity as part of the one Life,—then we're not going to lose this body immediately, but we shall experience dominion over it. We won't suddenly ascend, for we have to resurrect consciousness before we ascend, and this resurrection is a constant process which enables us to present the symbol called a body as perfectly whole and harmonious here and now.

If you read Mrs. Eddy's references to "resurrection," you will find that she gives such a sense that resurrecting our thought to Life in and of Spirit—Soul as Life, our identity in spiritual Life—gives us dominion, and enables us to rule the body and rule our human experience. As we resurrect our thought, human experience will become to us just a testing ground—"earth's preparatory school," as Mrs. Eddy terms it—and all that we are conscious of spiritually will just dominate it in every way. But it means letting go of the belief that we are a mixture of Spirit and matter. Sometimes when we want healing we think, "Yes, but we must have healing here in the body." I'm sure that we'll have it when we let go of thinking that we live in this body! If we think that we live in this body and something has got to happen to this body and we've got to get well in this body, then we've still got a sense of Spirit and matter. But when we're conscious of the divine Life, and that all that we are is part of that divine Life, we realize such a superior consciousness of what man is that we just dictate to this mental concept called a body and it has to behave itself.

Dominion over the body *here* and *now* seems to be the sense of "resurrection" that Mrs. Eddy gives in so many of her references. For instance, she says, "Our Lord and Master presented himself to his disciples after his resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary" (*S. & H.* 317: 20-23). "The Master said plainly that physique was

not Spirit, and after his resurrection he proved to the physical senses that his body was not changed until he himself ascended,—or, in other words, rose even higher in the understanding of Spirit, God” (*S. & H.* 46: 13–17). And again, “He presented the same body that he had before his crucifixion, and so glorified the supremacy of Mind over matter” (*ibid.*).

We have come to the point in the Bible story when the children of Israel are going to cross the Jordan into the Promised Land. In contrast with the crossing of the Red Sea, which was from matter, “Egypt,” into spiritual education,—the wilderness experience, —the crossing of the Jordan illustrates coming out of spiritual education in an “approach” sense, which still has a slightly dual sense about it, into the Promised Land where Spirit is proved to be the only. It is the point of Soul as Life, when we see there’s just one identity, spiritual identity; as we see this, it gives us dominion over the beliefs of the material senses, and gives us health right here and now.

Do you remember another statement about resurrection which Mrs. Eddy makes in “Atonement and Eucharist”? She says, “Through all the disciples experienced, they became more spiritual and understood better what the Master had taught. His resurrection was also their resurrection. It helped them to raise themselves and others from spiritual dulness and blind belief in God into the perception of infinite possibilities” (*S. & H.* 34: 18–23). That’s what this story of Soul as Life will do,—this story of “immortality” and “resurrection”: it will raise us from “spiritual dulness and blind belief in God into the perception of infinite possibilities.” As long as we believe that *we’ve* got a personal spiritual understanding and it’s in *us*, and *we’ve* got to get more in *us*, then all the time we’re thinking personally, and we can become spiritually dull, and just have “a blind belief in God.” But when we resurrect our thought and begin to see that we’ve never been born into matter, that we’ve never lived in it, that we’re not going to die out of it and that our identity is spiritual,—when we thus resurrect our thought from being buried in a matter concept, a personal concept, and identify it with the infinite,—then immediately we are lifted out of dulness and blind belief into the perception of infinite possibilities. That’s what entering into the Promised Land means, and it lifts us into a completely different way of thinking and operating. In the Book of Deuteronomy we got a glimpse of this new way of reckoning man. It presented such a clear picture of the true structure of man, and what it means to accept the divine infinite calculus. But here at the entry into the Promised Land we not only accept it, but we also let it live for us in every way and take all the limits off.

One of the tenets in the Christian Science textbook is this: "We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter" (*S. & H.* 497: 20-23). Here Mrs. Eddy expresses Spirit, Soul, Life, in terms of spiritual identity being outside this material existence. She speaks of "resurrecting individuals buried above-ground in material sense" (*My.* 110: 3-4) and of "resurrecting the human sense to the belief that Life, God, is not buried in matter" (*Mis.* 77: 32-1). This resurrection tone replaces that clogged sense which results from trying to put Spirit *into* something,—burying it in matter, burying it in a belief of *our* understanding, *our* progress, *our* working out of things,—and gives the sense of taking the lid off, letting our thought go out to the fact of one identity, one Life, one Spirit, one Soul, one infinite realm. As we do that, we see Life all anew, and the infinite possibilities of Life begin to open up to us. Resurrection means taking off all the limits, taking off a confined sense.

How does Mrs. Eddy define "resurrection" in her "Glossary"? "Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding" (*S. & H.* 593: 9). On page 179 of *Miscellaneous Writings* she asks this question: "What is it that seems a stone between us and the resurrection morning? It is the belief of mind in matter." Isn't that the belief that so often fools us? We believe that mind is in matter, and that it's a question of *our* thinking, how *we* think about this and how *we* think about that. It isn't that at all. The truth is that there is only one infinite Mind. You remember Mrs. Eddy's statement about this third day of Soul: "This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind [with a capital "M"], dependent upon no material organization"—not dependent upon your personality or my personality or anything material. Spirit is the Life of all, it's God, it's infinite Mind. So Mrs. Eddy says that what seems a stone between us and the resurrection morning is the "belief of mind in matter." She continues, "We can only come into the spiritual resurrection by quitting the old consciousness of Soul in sense"—quitting the belief of identity in this material corporeality.

As you know, behind this whole tone of Soul as Life is the impulsion of Love. In every day of creation is the impulsion of Life, Truth, and Love, and the two last tones of this day are impelled by Love. I think that that is lovely, because it always seems that it is the love for God and man that impels us to want to resurrect our thought, to want to live as we really are as part of the divine

identity. It's Love that impels it. Mrs. Eddy says, "It is the purpose of divine Love to resurrect the understanding" (*Mis.* 154: 16-17).

So, as we come to the Book of Joshua we see that it tells us how to enter the Promised Land, how to resurrect our thought and be willing to take on our God-given identity, and to cease thinking in personal, limited ways. This leads us on to the Book of Judges, which illustrates the rule of inspired, individual spiritual sense. The keynote of Judges is verse 6 of Chapter 17, "In those days there was no king in Israel, but every man did that which was right in his own eyes"—individual spiritual sense governs every man direct.

This claiming of our God-given identity is a big task in one way, and yet it's so natural,—completely natural to spiritual sense. It isn't natural to the material senses and it never will be; that's why we can accomplish resurrection only through spiritual sense.

You know, I believe that we cannot emphasize too much the importance of these first three thousand years of Bible history. We need to think on them, ponder over them, and live with them constantly. They illustrate so clearly the essential footsteps we must take in our journey from sense to Soul. They are the footsteps that any honest spiritual seeker takes, whether he realizes it or not. The light dawns; he loves that light and follows it in such a single-minded and pure way that he gradually becomes aware of a firmament of spiritual understanding in his consciousness. This spiritual understanding changes him. Humanly we see it as change, but it is really the "dry land" of his fundamental spiritual identity appearing. He begins to "bear the image of the heavenly." And then, what must happen with all of us as we maintain this divine status through persistently dealing with the lies of the carnal mind that would testify otherwise? Surely we are led to a scientific and unshakable sense of unity with God, whereby we just naturally reckon ourselves as ideas of the one Principle. Then we cannot help but demonstrate this Principle in all its exactness and power, and deal trenchantly with the myriad beliefs of the carnal mind in all its intricate and organized forms. This is the import of that great fourth thousand-year period. And this certainly ushers us in to a new sense of life and manhood and purpose stemming from the essential nature of Principle—divine Life, Truth, and Love,—the timeless message of the New Testament.

How clear it is that the Bible is our chart of Life, showing us unmistakably the ordered way of salvation. Truly Mrs. Eddy has written, "Students who strictly adhere to the right, and make the Bible and Science and Health a study, are in no danger of mistaking their way" (*Mis.* 284: 10-12).

**BRIEF LAY-OUT OF DAYS OF CREATION, COUNTERFEIT
SENSE (ADAM RECORD), AND THOUSAND-YEAR
PERIODS OF BIBLE HISTORY**

(First Three Days and First Three Periods)

DAY	COUNTERFEIT	THOUSAND-YEAR PERIOD (symbolizing how the spiritual fact works out in human experience)
THE WORD AS THE WORD		
<p align="center">1st DAY—MIND (Gen. 1: 3-5)</p> <p>as M. Light</p> <p>as Sp. Light is good and separate from the darkness</p> <p>as So. Light called Day and darkness Night</p>	<p align="center">(Gen. 2: 6)</p> <p>Mist</p> <p>Watered (mixed and weak)</p> <p>Face of the ground (earthy mortal history as op- posed to man's true spiritual development)</p>	<p align="center">(Gen. 2: 6-5: 24)</p> <p>Way out of the garden of Eden through tree of life, river, and evil seen to be the serpent</p> <p>Cain destroys Abel</p> <p>Cain's generation disappears Seth goes through seven genera- tions to Enoch, who "walked with God"</p>
<p align="center">2nd DAY—SPIRIT (Gen. 1: 6-8)</p> <p>as M. Let there be a firma- ment</p> <p>as Sp. Firmament estab- lished</p> <p>as So. Firmament called Heaven</p>	<p align="center">(Gen. 2: 7-14)</p> <p>Man made out of dust of ground</p> <p>Tree of knowledge of good and evil</p> <p>Four rivers named</p>	<p align="center">(Gen. 5: 25-11: 26)</p> <p>Noah builds an ark</p> <p>Noah in the ark rides the floods</p> <p>Noah leaves the ark and begins to deal with the world. Ham, Shem, and Japheth—3 degrees</p>
<p align="center">3rd DAY—SOUL (Gen. 1: 9-13)</p> <p>as M. Let the waters be gathered together and let the dry land appear</p> <p>as Sp. Dry land called Earth, waters called Seas and <i>both good</i></p>	<p align="center">(Gen. 2: 15-20)</p> <p>Man put into gar- den of Eden to dress and keep it</p> <p>Warned not to eat of the tree of the knowledge of good and evil</p>	<p align="center">(Gen. 11: 27-Ruth 4: 22)</p> <p>Abraham—"Get thee out of thy country." Eventually brings forth a true sense of his identity through his ideal</p> <p>Isaac—laughter. "Son, thou art ever with me, and all that I have is thine"</p> <p>Jacob—Naming and blessing through struggle</p> <p>Joseph—Naming and blessing through peaceful translation</p>

DAY	COUNTERFEIT	THOUSAND-YEAR PERIOD (symbolizing how the spiritual fact works out in human experience)
3rd DAY—SOUL (Cont.)		
THE WORD AS THE CHRIST		
as So. Let the earth bring forth grass, herb, and fruit tree	Not good to be alone—God promises man an helpmeet	Moses brings the children of Israel out of Egypt. Bush burned with fire but not consumed. Revelation of I AM
as P. And the earth brought forth grass, herb, and fruit tree	Animals made out of dust of ground and named by Adam	Moses gives the children of Israel the Commandments and laws relating to the tabernacle, etc.
as Li. And the evening and the morning were the third day	No helpmeet found	The children of Israel enter the Promised Land

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