

IN THE BEGINNING

by

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A Simple Study
of the Days of Creation

Originally written for children, and now adapted
for the student of all ages.

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INTRODUCTION

Our age offers us the unique gift of an actual Science of Being. Yet the prospect of studying such an immense subject might well daunt the seeker if there were not already, in the Bible, a perfect crystallization of the basic concepts. In the idiom of the Bible, these are presented as the seven days of creation. These fundamentals were re-defined in twentieth century language by Mary Baker Eddy, who built the Christian Science textbook, “Science and Health with Key to the Scriptures”, upon this definition of God: “God is. incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love”.

The study sections comprising this pamphlet appeared originally in the “Children’s Supplement”, issued with “Metaphysical Notes”, a periodical published by The Foundational Book Company of London. They are now re-issued, with little alteration to the language, as a simple introduction to the study, suitable for the beginner of all ages.

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IN THE BEGINNING

A SIMPLE STUDY OF THE DAYS OF CREATION

The Chart.

Have you ever read the book *Treasure Island*? I expect most of you have. It’s about a boy who finds the chart of an island where there’s buried treasure, and he has many exciting adventures before he and his friends finally come home with it.

We all love reading stories like that, because every one of us loves to imagine finding treasure to make us rich so that we can do all the things we want to do. As we are reading, we feel that we are the boy in the book, and we are glad when he is glad, and frightened when he is frightened, and we share all his adventures with him.

The “treasure” of *Treasure Island* was gold; but there are other kinds of treasure too. Gold isn’t really a very good sort of treasure, because it soon gets spent, or other people want it, or it can be lost. And there are lots of things that gold can’t buy, things like happiness and health.

The sort of treasure that we are going to find is much better than gold because it can never be lost, and there’s always enough of it for everybody. (It’s like numbers—could you imagine ever running out of fours?) In fact, there’s so much that nobody has yet found more than a very little of it. We call it *spiritual understanding*. That’s a big name, but it’s really quite simple. If we said “understanding”, that might mean understanding French, or cookery, or electricity; but “spiritual understanding” means understanding God.

If something went wrong with your electric light, and you understood electricity, you could put it right. It's the same way with man, who is God's image: if things go wrong inside us and we feel unhappy or sick, and we understand that man must always be like God, then we can put those things right too, just by using our spiritual understanding of God and man.

The man who understood most about God was Jesus, and he used his spiritual understanding to heal sick people, and to make life happier and more wonderful for everyone who asked for his [p. 5] help. But people did not see clearly how to find that spiritual understanding for themselves until Mrs. Eddy wrote a book called *Science and Health with Key to the Scriptures*.

Now it's a funny thing, but the way to understand God has always been there in the Bible for anyone to find. Just as you have a chart or a map for Treasure Island showing how to get there, and the good places to land, and the dangerous places to avoid, and where the treasure is buried, so we could say that the Bible has always been a chart of how to live. But people have not known how to read that chart, because they have not been able to understand the signs on it.

The Key.

You know how on some maps land is sometimes colored green or brown, and there are crosses and triangles and dotted lines and things like that? Well, to tell you what these things mean, there is printed in the corner a "key".

In the same way, the men who wrote the Bible, the chart of life, used people and stories for *their* signs (we call them symbols) to show us how to find our treasure. To read the Bible properly we need to know what those people and stories stand for. Well, we can understand those signs today because Mrs. Eddy's book, you remember, has the Key to the Scriptures, an unlocks the hidden meaning. But we have to learn a new sort of sign language,—the language of Spirit.

The most important part of the Bible chart is right at the beginning in Genesis, chapter 1, verse 1, to chapter 2, verse 3. It is the story of *the seven days of creation*, where it describes how God made everything. Of course, it doesn't really mean that God created everything in seven days, because God's ideas always *are*. But it does mean that you and I begin to discover those ideas for ourselves, in seven steps or "days", just like following up the clues on a map.

It would not be much use if you found a clue but could not read it, would it? So you see how important it is for us to start right and find out what the days of creation really mean. If you read those verses just as they are in the Bible, it would not mean much to *you*, because it's all about something that happened "in [p. 6] the beginning", and that sounds like a very long time ago. We want to find how the chart is useful for us today. This is where we use our Key.

On page 465 of *Science and Health*, lines 8 to 10, there is the question, "What is God?" and then come seven names for God, all with capital letters. These seven names, Mind, Spirit,

Soul, Principle, Life, Truth, and Love, *are* God. The way that we begin to see something about those names is through *the seven days*. For instance, God is Mind, and Mind means thinking, so when you start to think about God then you are in your first day of creation. And so on.

So “in the beginning” does not mean a long time ago; it means *now*, because the moment you start to think about God, that is your real beginning and you start on your own seven days of creation.

Now let’s turn to the study sections and learn about these wonderful seven days.

The Curtain Goes Up.

In these Study Sections we are going to look carefully at the days of creation, and we shall find that they show us how we can understand God.

The days are really describing God to us. Suppose I describe to you someone you know, but didn’t tell you his name, gradually you would recognize him from the description and then you’d shout out his name. Well, you remember what the names of God are—*Science and Health*, 465: 8-10. Those names we call the “synonymous terms” for God. “Synonymous” means, “the same thing, with a difference”. That is, they all refer to God, yet each one is a separate name, just like your own names. The synonyms are God, but the days of creation explain or describe God to us.

Have you ever sat in a theatre waiting for the show to begin? There’s a big curtain across the stage, and you can see nothing, although you know that there’s something going on behind. Then the lights are dimmed, and the curtain begins to go up and shows you, gradually, the bright scene that was hidden. Well, that’s just like the Genesis story. Turn now to the beginning of the Bible, Genesis, chapter 1, and read the first three verses.

[p. 7] In verse 1, does it mean that God ever had a beginning? Of course not. It means that God is always God, and that He is always creating His own ideas. “The heaven” in that verse means God the creator; “the earth” there means all the wonderful ideas that God is always thinking, or creating. It’s as if the writer were saying, “Now to begin with, remember that all that is ever happening is God and His ideas”.

Here read Psalm 90, verses 1 and 2.

also *S. & H.*, page 502, lines 28-1 (stop at “ideas”).

Just as the sun gives forth sunshine, so God expresses Himself in ideas like intelligence, and happiness, and love. Such ideas are God’s creation, because they are always being presented to us.

Now turn back to Genesis, chapter 1, verse 2. “The earth”, you remember, is God’s idea; so that verse means that at first we don’t know what God’s idea is. It’s as if the stage curtain were still down—in *our* thinking. “Void” means empty; that is, until the curtain goes up, our thought is empty, because there is nothing to fill it. So we read on, “and darkness was upon

the face of the deep”. “The deep” is what the Bible calls “the deep things of God”, those deep true things that we have to dig for if we are to find them, like the treasure we read about. Then when it says, “the spirit of God moved” it would be like the curtain going up in our theatre. You might say, “Ah, things are beginning to move”. As the curtain goes up we see the stage and the people on it. You remember, though, that the Bible is the story of *you*, so the things that you are seeing on this stage of the Bible *are you—your* thoughts, *your* adventures, and so on appearing as people in a story. It’s all going on in your own thinking, because that’s where you find God.

When you are learning something new, and are told, “That’s the spirit!” you know you are going the right way about it. Now read 1st Corinthians, chapter 2, verses 9-12, where Paul says: that it is “the Spirit of God” which helps us to understand God.

“The waters” are our thoughts before they have become definite. So this second verse of Genesis means that the Spirit of God is forever shaping our thoughts clearly and properly leading us from ignorance to understanding.

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First Day.

Read Genesis, chapter 1, verses 3-5.

Before the first day, we were “in the dark” about God’s ideas, and now the light of the first day comes to us and says, “Wake up! Look, you can have ideas!” The light is right thinking, and the darkness is wrong thinking, or not thinking at all. Every time a good idea dawns in our thinking, that is like the light of the first day. So we see that “light” doesn’t mean daylight, it means the light of intelligence—of God’s bright ideas.

Read 1st Epistle of John, chapter 1, verse 5. He says that God is light. Therefore when the first day says to us (as it is saying all the time), “Let there be light”, it is just telling us to wake up and be God’s intelligent idea.

The first name for God is Mind; the first day says, “Let there be light”. Now put the two together: we can say that “light” describes Mind. It is *Mind* that says to us all the time, “Let there be light, let there be bright ideas, let there be thoughts of God”. Man expresses God. You see, unless God were Mind, you and I couldn’t even think! If it were not for God, nothing at all could ever happen.

Now let’s see how useful this first day is for us. Suppose you are asked a question at school and you give the right answer. Where does that answer come from? From Mind. Suppose you don’t know the answer. Where is it? It’s still in Mind. Then if you know that Mind is intelligence and knows everything, the light will come to you and give you the right idea. Even when you didn’t know the answer, Mind knew it, and all you had to do was to listen to Mind, because that first day is always bringing us the right idea for school, or for home, or for playing, or for anything we do.

Read the story in Acts, chapter 12, verses 5-11. It is an illustration of how the light of Mind has

always come to help people. Peter was in prison, and it says that an angel came and set him free. An angel is one of God's thoughts—see *Science and Health*, page 581, line 4 (stop at “man”). Sometimes we are in a sort of prison too, when we are in pain or in trouble, or in ignorance (that is, when we don't know something). The prison is wrong thinking, not thinking like God. Then we too can [p. 9] turn to Mind, and remember that Mind is always sending its angel—the message. “Let there be light”—to show us what to do. Where the light of right thinking is, the darkness of wrong thinking just disappears, and we are not in prison any more.

See Psalm 119, verse 105; Isaiah 42, verse 16.

Notebooks.

Now let's be real students and learn about God properly. Get an exercise book, and at the top of the first page write “First Day”. Then below that write, “Let there be light”. After that leave a line, and we will start down the left-hand side a list of ideas that come in the first day, so that we shall remember just what Mind is telling us. Down the right-hand side we shall make another list, this time of the things that have to disappear when the light comes—the things that Mind is *not*.

You know the first one—“light”. On the other side, what is opposite of light? Read 1st John, chapter 1, verse 5 again. That's right, put down “darkness”. Then put, on the left -hand side, “ideas”, and opposite, “illusions”. (Illusions are thoughts that are so silly that they can't possibly be God's ideas. For instance, thinking that there could be light and darkness together would be an illusion).

Read these references, and write down the words in brackets:

Daniel, chapter 2, verses 20-22 (wisdom; knowing; reveals)

S. & H., page 503, lines 18-21 as far as “light” (presents).

Mind gives us the right idea.

page 2, lines 23-25 starting at “God is intelligence” (intelligence).

page 256, lines 6-7 (creator).

Why is Mind the creator? Because everything we do starts in our thinking. If we think right thoughts, we can do right things, and wrong thoughts make us do wrong things. So Mind, which is God's thinking, is always “creating” right ideas.

Now on the right-hand side, opposite “wisdom” put “foolishness”; next, “ignorance”; then, “hid”. What we mean is that if we will remind ourselves of the intelligent things that Mind is saying then we shall not do foolish things, nor think wrong thoughts. We shall find that the right idea comes to us not because we are clever, but because Mind is God. All wrong thinking is what we call “mortal mind”, but all right thinking is Mind.

Second Day.

Read Genesis, chapter 1, verses 6-8.

How do you like your thinking to be, nice and tidy, or just any old thoughts all mixed up together?

You will remember that the first day gave you a number of ideas of Mind—“thinking” ideas like intelligence, wisdom, knowing, and so on. That’s a good start, because everything begins in thinking, and unless you think, you never get anywhere, do you?

Now if thinking is the first thing, what is the second? It is sorting out those thoughts, to see which ones you want and which ones you don’t want. You see, our thinking is often filled with thoughts like an ocean of ideas, but we can’t use them all at once, can we? We have to see which ones are good and which are bad, which ones are helpful for us at the moment and which are not. We have to *separate* those thoughts one from another before they can be useful for us. We have to put our thoughts in order, like tidying up a cupboard, so that we have the good ones handy and throwaway the useless ones.

That’s just what the second day tells us. Read verse 6 again. In our language today we might put it like this: “The first day gave you thoughts. Now have a separator in your thinking so that you can put those thoughts in order”.

There are three words already for your list of ideas! Take the next page in your notebooks and write “Second Day” at the top. Then below that write, “Let there be a firmament to divide the waters above from the waters beneath”. Then leave a line, and down the left-hand side make a column of second day ideas. Your first three are “firmament”, “separates”, and “divides”. Then you have “order”. You can also put in “choosing”, because when you sort out your ideas you are really choosing between them. You are choosing between the ideas above (the lifted-up thoughts) and the ideas beneath (the thoughts that have dropped and are no good).

What exactly is the firmament? Well, long ago, when these days of creation were written, people had funny ideas about the sky. They thought that it was a solid thing like a big bowl turned upside down, with the stars stuck onto it! They thought [p. 11] that there was water above this bowl, or “firmament”, and more water below everything, so the firmament was that first strong thing that separated the waters above from the waters beneath. So you see everyone knew that when the prophets wrote about a firmament, they were to think not only of the sky but also of something that is strong and able to divide 1 thing from another.

What do *we* think the firmament is? Well, what is it that enables you to choose between any two ideas? It is *understanding*. What makes you choose a kind thought instead of an unkind one is *understanding*. It is because you understand a kind idea, and what it will do, that you choose it and not the other.—Or, if your mother asked you to separate the raisins from the currants, you would need to understand which were which in order to do it wouldn’t you? (Put down “understanding”.)

Read *S. & H.*, page 505, lines 21-22. A line of demarcation is just a dividing line.

We all of us use the firmament many times each day, every time we make a choice. We may have to choose between a truth and a lie, or between good and bad, or between nice thoughts and nasty thoughts. You could put down “good” next, because the firmament is choosing the good and not the evil.

Read *S. & H.*, page 586, lines 15-17.

Suppose you want to say something that is untrue about someone, and then you remember that the second day says to you “Let there be a firmament: choose the good”, then you’ll find something true to say instead. If we are always choosing the good, we shall get to know God better, and we shall become nice people to live with.

If your face is very dirty, and you go and wash it clean, we could say you have *purified* it. So in our thinking, too, as we choose the good thoughts and forget the nasty ones, we have purity. (Put down “purifies” and “washes”.) All washing is like the second day!

Now when your face was black, was that dirt *you*? No, the *real* you is always clean, and the dirt just doesn’t belong there (Put down “real”.) So the dirty face, which came clean when [p. 12] you washed it, was the *unreal* because it wasn’t really you. Sometimes that dirty face is inside, when the window of our thinking needs a good cleaning. Then the firmament is God’s way of showing us how to clean it, because we learn that the nasty thoughts don’t belong to us.

What is the second synonym for God? Yes, Spirit. And man is like God, so he must be like Spirit or *spiritual*. That is the real man. The opposite would be *material*, and that is like the unreal man, the man with the dirty face. “Spiritual” means being filled with God-like thoughts. “Material” means being filled with nasty thoughts. (Put down “spiritual”.)

Read *S. & H.*, page 468, lines 8-15.

The Bible is full of places where it tells us to be spiritual and not material—that is, to “Let there be a firmament” to divide the real from the unreal in our thinking.

Read Luke, chapter 16, verse 13. The “two masters” are the spiritual and the material.

Here you can put in some words in the right-hand column—the things that the firmament deals with: “mixing”, “disorder”, “evil”, “bad”, “unreal”, and “material”. You can see for yourselves which place they go in.

Read Genesis, chapter 13, verses 5-12. This story is a very clear illustration of the second day, where Abram separates himself from Lot. Abram is the real you, and he uses the firmament to separate himself from Lot, who is the unreal you. Lot is just a lot of rotten old thoughts that you don’t really want, but they stick to you until you decide to separate yourself from them. In verse 10 we read that Lot “beheld all the plain of Jordan, that it was well watered every where”. The Lot in us always likes the lazy, easy way. He is all the wishy-washy thoughts that like to be a little bit good and a little bit bad—the thoughts that lead us down and away from

God. But Abram wouldn't go with him: he used the firmament of understanding good, which separated him from material thinking and led him up to spiritual thinking.

So we must always have the firmament ready in our minds, then if our thoughts get in a muddle, or good ones get mixed up with bad ones, we shall be quick to sort them out.

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Third Day.

Read Genesis, chapter 1, verses 9-13.

Suppose you are standing looking at the open sea: it's always changing and there's nothing definite to rest your eye upon. But if you could see some land, even an island that would be some-thing definite and steady. So the Bible writers, in giving us this picture of the dry land, are illustrating the idea of being certain and definite.

Have you ever looked through a telescope? First you have to take the cap off the end, and all you can see is light. Then you find that you have to distinguish between sky and land—you have, to sort them out. Then thirdly you manage to focus and can see quite definitely what you were looking for.

It's just the same process if you are wondering how to do something: first, you begin to think about how to do it; then you choose between the right way and the wrong way of doing it; finally you say, "I've got it!" when you can see quite clearly what to do.

Now we use those three stages in everything we do, whether it's a matter of finding a word for our composition at school, or discovering how to fix a bicycle chain, or fishing for a clean handkerchief out of a drawer! For instance, you say, "I must have a handkerchief!—that's the thought stage; then you go and choose which drawer to open; thirdly you arrive at what you were looking for.

Now in all those little illustrations, the three steps are exactly the same as the first three days of creation! Just look back now and see if you can trace them— first, thinking; second, choosing or separating; third, becoming definite. You remember that the days are the way we find God, so isn't it wonderful that the way we find God is also the way we find everything?

What is the third synonymous term for God? It's Soul. Then the third day describes Soul to us. Let's study this third day more closely.

Read Genesis, 1: 9 again. "Let the waters be gathered together". The waters, we saw last time, are the great oceans of thoughts. In the second day they had to be sorted out; here in [p. 14] the third day they have to be gathered together into the right place, so that our thinking isn't all at sea any more, but becomes certain and definite like the dry land.

Start a word list for the third day; your first words are "gathers", "makes definite", "certain", and "dry land".

Genesis, 1: 10. “God called the dry land Earth”. As long as our thoughts are wishy-washy and uncertain, we can’t see things clearly enough to name them. But the moment we become definite, we can recognize them clearly and name them. Think of the telescope: it wasn’t until the third stage, when you could focus and see things distinctly, that you could name them. (Word list: “called” and “naming”.)

Notice too that it says, “And *God* called . . .”, so the naming of the third day isn’t any old name, it is the name that God knows us by. Next time you want to call someone a silly name, think twice, because the only true naming is done by God. That gives us another word, “identity”, which means what a thing or a person really is. Sometimes, if we are not thinking like God, we give wrong names to ourselves or to others, names like “fool” or “mean” or “ill”. But those aren’t Soul-names; they have nothing to do with God’s ideas at all. God’s name for all His children is “Wonderful”. See Isaiah, 9: 6.

Then there’s another idea: when we see what a thing really is, it doesn’t alter or become something else, does it? When you recognized that the thing at the end of your telescope was, say, a particular kind of bird, it didn’t change and become another sort. Similarly, when in the third day of our own upward thinking we see that we are *God’s* idea, then we can’t alter and become a sick idea or an unhappy idea the next moment, can we? (Word list: “changeless”.) See Ecclesiastes, 3: 14 and *S. & H.*, 310: 18.

That leads to another idea, “safety”. Here in the third day it’s as if we come out of the sea, where we have been pushed this way and that way by the waves, but now we get onto the firm, dry land, where we are safe. (Put down “safety”.) See Leviticus, 25: 18, 19 and Ezekiel, 34: 24-28.

And another one: when you are certain in your thinking, and you know that only God names you, doesn’t that make you [\[p. 15\]](#) glad? (Put down “joy”.) See I Chronicles, 16: 29-31; Isaiah 51: 10, 11; and *S. & H.*, 60:29-31.

Do you see what’s happening now in your journey through the days? Step by step they are leading you to understand God. Mind says in the first day, “I give you thoughts—you are a thinker! Spirit says in the second day, “I give you a firmament to choose the right thoughts”. Now Soul says in the third day, “I make all right thoughts clear and definite for you, so that you can get hold of them and use them”. Mind gives you *wisdom*; Spirit gives you *purity*; and Soul gives you *spiritual understanding* (Put those down in your word list.) You remember that in the very beginning we saw that spiritual understanding is our “treasure”—it means knowing what God is so definitely that we can use His ideas. See *S. & H.*, 508:26-1, and 265: 3-9.

Now read the rest of the third day, Genesis, 1: 11-13. In the same way that we talk of an apple tree bringing forth apples, here it means that the dry land of our own spiritual understanding can bring forth fruit of its own. As we start to understand God’s ideas, those ideas begin to do things for us—they make us happier, more satisfied, and more useful in the world. For instance, think of some more examples like this if you have a kind thought, it makes you go and do something kindly.

You will have noticed that many of our references have mentioned “the land”. This is the”

Promised Land”, the dry land of spiritual understanding, which is promised to every one of us. It’s not in an atlas: we find it when we start to look for good and true things all around us, right where we are. The early part of the Bible is all concerned with how the Israelites were to find this land for themselves. At first, they were wanderers, but as their thinking became more and more definite about God, they reached the dry land too, and settled in the Promised Land.

These references give you the thread of the story: Genesis 12: 1; Genesis, 13: 14, 15; Exodus, 3: 7, 8 (as far as “honey”); Exodus, 14: 15, 16; Deuteronomy, 11: 8-12 Joshua, 3 17; Joshua, 24: 13.

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Fourth Day.

Read Genesis, chapter 1, verses 14-19. What is it all about? The universe of the sun, moon and stars! Then what is this day trying to tell us about God? Well, have you ever thought how everything depends on the sun, and the way the moon reflects the sun’s light, and the way the stars move around without bumping into each other? Have you felt that there must be something that governs the whole system? Then that’s what the writers wanted you to think!

In the first three days our thought has been looking up to God—we have been looking for something; here in the fourth day we find it; we find the great fact that God is the divine Principle. Mind, Spirit and Soul tell us what God *does*. Mind in the first day gives us ideas (“ Let there be light”); Spirit in the second day shows us how to keep those ideas clear (“ Let there be a firmament”); Soul in the third day makes those ideas so definite and understandable for us that they begin to do things (“ Let the dry land appear” and” Let the earth bring forth”). Now all these ideas are God’s ideas, but what *is* God?

You will remember that the, fourth synonym is Principle, which is the biggest name for God. This fourth day illustrates what we mean by Principle.

A *principle* of anything is what makes it work; it’s like the governing idea behind a thing, or the thought behind an act. Things never happen for no reason. There is always a principle to cause them. A flower grows and produces seed because its principle is growth. A clock works because of the principle of clockwork. You can ride a bicycle only because there is a principle of balance, and unless that principle existed you could never ride! As we learn what that principle is, so we get results.

In the same way, we have a Principle, too. Man’s Principle is God, so we spell it with a capital P. That means that because God is Mind, we can think; because God is Principle, we can do things; because God is Life, we live! We could not think or do anything at all unless it were for Principle. See John, 3 : 1, 2.

Look up John, 14: 10. Jesus always knew that God was the Principle that did the healing and the teaching, and he would not let anyone think it was himself.

[p. 17] When the Bible writers wanted to show this great fact of Principle, they used for their illustration the sun governing the universe, and giving it light and heat and power, because

everyone knows that our universe could not exist without the sun.

Take a new page in your notebooks and start another word list, for the fourth day. Your first entries are, “The sun, moon and stars” and “the universe”.

Read verse 14 again. “The lights” are not the same as “the light” of the first day—that was the light of intelligence. These “lights” are more like God’s traffic lights, because they give us a sense of system and government in the universe. Everything that Principle does is systematic—that is, it is orderly and properly controlled. We also get a very clear sense of government in this day. (Word list: “system” and “government”.) See *S. & H.*, 318: 28-30 and 295: 5-8.

It says in verse 14, “Let them be for signs” etc. “Signs” are symbols, or finger-posts for ideas, where it is not the thing that matters, but the idea behind it. See Isaiah, 60: 19, 20. Isaiah is really saying that the sun and moon are *symbols* for Principle and its idea. (Word list: “Principle and its idea”.) See also *S. & H.* 476: 4-5.

Read Genesis, 1: 16 again. The greater light is Principle, God. The lesser light is Principle’s idea, man. Has the moon got any light of its own? No! It reflects the sun’s light. In just the same way, man reflects God’s power because he can do nothing on his own. See John, 5: 17, 19, 30 and *S. & H.*, 305: 6-11.

Also we get from this fourth day a sense of the system *working*. The sun and moon are given a job to do, “to give light upon the earth”. That shows us that Principle is always active and busy, because if Principle stopped, everything would stop! (Word list: “works” and “operates”.) Whenever something is not working properly, we can turn and think of Principle, always working perfectly, and as we understand that Principle, so the thing, or “the idea”, will work perfectly too. For instance, supposing it’s yourself. If your insides are not working right, you could think, “I work because Principle works”, or, “My system is Principle’s system, and *that* always work properly”, and then you’d find that you are governed by Principle and not [p. 18] by the funny things inside you. See Matthew, 8: 5-10, 13, and *S. & H.* 470: 32-5; 473: 26-31, and 304: 16-21. (Note down “harmony” and, on the illusions side, “discord”.)

Read again Genesis, 1: 17, 18. “God set them” Isn’t it nice to think that Principle is “set” and fixed? The principle of anything is always here, at hand, and our Principle, too, is ever-present, just waiting for us to turn to it. (Word list: “set” and “fixed”.) See *S. & H.*, 3: 4-11 and 128: 27-30.

You know, if we could remember that it is always *Principle* that does things and not us, we should not get tired, or have headaches, or get puffed up over thinking that we’ve been clever. See Luke, 18: 18, 19. Most of our troubles come along because *we* want to do things ourselves, instead of letting Principle do everything through us. Jesus said, “Not my will, but thine, be done” (Luke 22: 42), and you remember the Lord’s Prayer says, “Thy will be done in earth, as it is in heaven”. Here is a new idea for your word list, “spiritual power”. It means not ordinary power, but Principle’s power to do everything rightly, so let God use you! See *S. & H.*, 38: 10-18 and Matthew, 12: 10, 13. In the Matthew verses, “like as the other” really means not like his other hand, but like *the* other—“the right hand of the Lord”.

Fifth Day.

Have you noticed how each of the days of creation has “evening” and “morning” and “day”? What do you suppose is the reason for putting the “evening” before the “morning”, because we usually think of days as beginning with morning, don’t we? You will see the answer when you remember that these days are describing to us how God’s ideas dawn in our thinking. Before we begin to see God’s ideas it is like “evening” because our thought is dark and we do not understand; then comes an idea, and it brings light and we see more clearly—that is the “morning”; and then when we really understand the right idea it is like “day”.

Now can you say what the first four days of creation tell us? First, there is the thinking day; then the sorting-out day; then the becoming-certain day; then the working day. And now we come to the uplifted day, which is like the feeling you get when you climb to the top of a hill.

[p. 19] Last time we studied the fourth day, and we saw how it showed us that God is Principle, and how helpful that can be to us when we feel that things are going wrong, because Principle *works*, and Principle *governs*, and *that* system can never go wrong, can it? Now when we learn that God is our Principle, and that Principle always makes things work properly, don’t you think that would make us feel very light and free? I do, because instead of wondering how *we* can do something, and getting all bothered and tired by it, we can remember instead that Principle is always working smoothly and easily. Then we don’t find it difficult any more, and we can sing and be happy. This is just what the fifth day tells us now.

Read Genesis, chapter 1, verses 20-23. This fifth day is showing us how easy and happy everything is when we let Principle govern us; and so the wise prophets who wrote these stories are really saying here that right ideas come along as plentifully as a shoal of fish, and as happily as the birds. See Malachi, 3: 10 (from “prove me”).

In verse 20 we read, “And God said, Let the waters bring forth abundantly . . .” As we saw earlier, “the waters” are the ocean of ideas, and it means that as we use our right thoughts, they will bring forth abundant good for us. See the story in II Kings, 4: 1-6, where the woman had to use the oil she already had in order to receive more.

The fifth name for God is Life, and so the fifth day is telling us about Life. Now Life, as you know, never stops and is never limited, but is always multiplying itself. Because God is Life, we live. Life is the *being* of everything, and we express Life only when we are *being* active, *being* happy, or *being* generous. If you read those Genesis verses again you will find a lot of “Life” words like “abundantly” and “moving” all through that fifth day. How many can you find? I can see six easy ones.

Take a new page in your notebooks and make a word list for the fifth day. The first words are “fish” and “birds”. Then you can put down “abundance”, “multiplication”, “moving”, “flying”, and “being”. See Psalm 36: 7-9 and Psalm 139: 17-18.

Look up Matthew, chapter 17, verse 27, where Jesus told Peter to find the tax money in the fish’s mouth. You see, fish are [p. 20] always used as a symbol of abundance or plenty. That was Jesus’ way of showing that because Life is abundance, then we need never lack anything. He

knew that God always provides what we need—if we first use the ideas or the things we have. That is why Jesus always referred to God as “Father”, because he knew that Life is the Father who is always supplying spiritual ideas. See Matthew, 6: 28-33. (Word list: “plenty”; “supply”; and “Father”., And on the “negative” side of your word list, put “lack” opposite to “abundance”, and “limitation” opposite to “plenty”.)

See John, 10: 10 (from “I am come”). (Word list: “life”.) Jesus was always showing how we can all have abundant life, with abundant health; happiness, and success. If you read John, 6: 5-13, you will see how he fed the people with the bread of Life—that is, the knowledge of God that we are learning in these Study Sections. How many people were there? And why did he feed them with *five* loaves?

Also in verse 20 in this fifth day we read of the “fowl (birds) that may fly above the earth in the open firmament of heaven”. Have you heard the saying, “As happy as a bird”? Well, that is what is meant here. It means that as we use God’s ideas, such as obedience and unselfishness and helpfulness, then we feel lifted up and happy. Sometimes we feel “down” about things, through disappointment or lack, and that is the time to remember that Life says to us, “Let the waters bring forth an abundance of uplifted ideas”. It is a law of God that Life *gives*, and never takes away. Then remember that God is your Life, and Life is always full and overflowing with happiness and good things, and instead of being down in the dumps you’ll sing! See Isaiah, 40: 28-31; Psalm 13 : 6; Psalm 32 : 11 (Word list: “Soaring”; “singing”; “rejoicing”; and “gives”).

Jesus always knew that if he was lifted up in his thinking, then he could help other people. (See John, 12: 32). That is a wonderful way for us to use the fifth day—to be so lifted up by the ideas of Life that we shall sail over our difficulties, and be able to help and encourage other people in their troubles too! In that way we’ll see the abundance of Life, and we’ll find the fifth day a very busy one!

[p. 21]

Sixth Day.

Read Genesis chapter 1, verses 24-31.

The sixth day of creation is a wonderful day, because it tells us that all these ideas we have been learning about ARE you and me. Of course, all the days are wonderful, but this sixth one is specially so; if you look at verse 31 you will see that “it was very good”, whereas the last verse of each of the other days doesn’t say quite the same thing. Have a look!

Read verses 24 and 25 again. You notice that the earth brings forth “the living creature”—the animals. They stand for qualities and characteristics—“bold as a lion”, we say, or “gentle as a lamb”. Here in the sixth day we are presented with three sorts of creature. First, “the beasts”; they would be the brave, strong thoughts which give us courage and confidence. Then “the cattle”; they would be the horses and cows and tame animals, and they stand for wise and useful ideas like helpfulness, and willingness, and obedience. Then there are “the creeping things”—things like worms and caterpillars and so on, which most of us don’t much care for. They stand for the ideas which we sometimes don’t like using, such as patience, and being

humble, and minding-one's-own-business, and sticking-to-the-job-until-it's-finished.

Of course, all through these days of creation we are reading about God's creation, and so everything in it must be good and useful, even the beasts. God's beasts are gentle and harmless; it is only we who mistake them for savage ones. You know how it is with a dog: one person may be afraid of it, and think it is a savage dog, and so it is for them; while someone else knows that God's dog is never savage but is always alert and friendly, and that's how it is for them! See Isaiah, 11: 6-9, and *S. & H.*, 514: 26-30.

Read verse 26. We read that man is made in God's image and likeness, and that he is to have dominion (control) over all the creatures. If man is so important, why does he appear last, and not first? Well, this creation story is like thinking of the *biggest* number you could imagine; you can only get to that biggest number by counting up through all the lesser ones. It [p. 22] is made up of all the lesser ones that come before it, and it needs all the others there in order to be the biggest, doesn't it? In the same way, man made in God's image and likeness includes all the other ideas of God and all the qualities which the animals stand for. So the word "man" is rather like the word "family": just as a family needs everybody in it to be complete, so the man we are thinking of must be complete with every right idea, because the truth is that man is the total of all God's ideas. So we get the sense of *wholeness*. Your sixth day can start with "the animals" and "man"; then "total", "whole", and "complete".

The sixth name for God is Truth. Do you know the phrase, "The truth, the whole truth, and nothing but the truth"? That saying describes, the sixth day for us, because we are seeing that the truth about man is that he is God's image and likeness, completely and entirely. Because Truth is God, then it is the whole Truth, and as we learn the truth about God and man, that will make us whole too. See John, 5: 1-15 (note the Word "whole"); *S. & H.*, 476: 32-4; 371: 30-32; 527: 4-5.

Read verses 26 and 27 again. What do you suppose is meant by man made in God's image and likeness? Don't you think it means exact reflection, just as the reflection in a mirror is the exact likeness of the person in front of it? The reflection cannot do anything on its own, but has to follow the original in every way. (See John, 5: 19.) Now if man is God's image and likeness, it means that the true man reflects God—reflects Mind, Spirit, Soul, Principle, Life, Truth, and Love. That is, the truth about man is that he is made up of all the ideas of Mind, all the ideas of Spirit, of Soul, and so on. So you see that a sick man or a wicked man or a miserable man is *not* made up of God's ideas, but of mortal illusions and mistakes, because all such things come to an end, while good ideas never do. Then it follows that mortal man, or the Adam man, cannot be God's image and likeness: he's not a real or a true man at all. See *S. & H.*, 515: 25-8; 591: 5-7; 468: 8-15; 475: 5-13; 284: 11-12; 216: 18-21; 259:6-14. (Word list: "image and likeness".)

Turn back to the sixth day and read verses 26-28 again. Do you see now why it says that man is to have dominion over [p. 23] everything? It means that because we are God's man, made in His image and likeness, we are given dominion (or control) over all our thoughts, so that we shall be filled only with God's ideas. We can have all the abundant thoughts, all the soaring thoughts, all the strong thoughts, all the useful thoughts, and all the quiet, patient thoughts we shall ever need. It means also that we have control over the *wrong* sort of animal thoughts—the beastly and nasty ones—and turn them out just as Jesus did. See Mark, 1:23-27; Mark,

16: 15-18; 5. & H., 14: 25-30. (Word list: “dominion”.)

Just think quietly every day of what you know about God and His ideas, and realize that you are the image and likeness of all those wonderful facts. Then you will find that the silly old illusions like fear and sickness and can’t and shan’t—all the Adam rubbish—will become less and less, and all the God-like facts about you will become nearer and more real to you. See II Corinthians, 5: 17; Ephesians, 4: 23, 24; 5. & H., 300: 9-12.

Did you notice that Paul says, “if any man be in Christ, he is a new creature”? “Christ” means God’s man, the image and likeness, and it means not just one man, but the truth about you and me and everybody. Every time we see that the real us is like God, then we are seeing the Christ-truth, and this makes us a “new creature”. The true you and me is the Christ-man, the son of God. See 1 st Epistle of John, 3: 1, 2. (Word list: “Christ” and “Son”.)

Now read the last three verses of Genesis, chapter 1. Note that every creature is given his food and his proper place in the family of man, and it was all “very good”. For us this means that we must always be looking to see that we give to everything its true place in God’s universal family, for all God’s ideas are brothers together. See Psalms, 133: 1; 5. & H, 518 : 13-19. (Word list: “family” and “brotherhood”.)

The lesson of the sixth day, then, is that man is God’s image, spiritual, healthy, and wonderful in every way. Let us use this truth daily for dominion over every thought, and keep our likeness bright!

[p. 24]

Seventh Day.

So at last we come to the seventh day, which we have been looking forward to ever since we started. The seventh day is like that moment at the end of a job we have been doing, when everything has come out right and we are pleased with the result. There is no longer any feeling of “getting there” —we are there!

Going through the days is just as if you have been doing a jig-saw puzzle: you start with all the pieces (like the *ideas* of the first day); When, you begin to *sort* them out, putting them all the right way up, and so on (second day); next you begin to be *certain* about the pattern—you *identify* some pieces as edges, some as people, some as sky (that’s the third day); fourthly you see that there is a *system* to it all, and if you obey that system instead of pushing the bits where you want them, it will *work out correctly* for you (fourth day); then you get going with it and it begins to come to life for you (fifth day); finally you put the last piece in place and the picture is *complete* and *right* (sixth day); and then—what? Well, you sit back and feel very happy that you’ve finished it, and you enjoy the picture as a whole, and you have to *rest* because there isn’t any more to do! (Check through your Word Lists and see if you have got all the ones in italics.)

Now read Genesis, chapter 2, verses 1 and 2. You notice that it is quite different from the other days, because there’s no creation, only “God . . . rested”; also it doesn’t say anything about evening or morning this time, because now we are “there”, and there is no more learning or

correcting to be done. Sometimes when we are busy doing something or learning something, it may be difficult or troublesome for us, but when the job is done we don't think of the difficulties any more, because we have got over them. All we think of is how nice it is now it's finished.

In the same way, as our thought goes up through the six days, we find out all sorts of true facts about ourselves, and we also correct a lot of mistakes in our thinking too. But when we have corrected all the mistakes we know of, and are quite sure that we really are man made in God's image and likeness, then there's no more work to do, is there? So that moment is the seventh day, when we sit down and rest, and say, "Dear God, [p. 25] isn't everything wonderful!" See Exodus, 20: 9-11. The six days of labour are the six days in which we find out the truth about God and man. "The sabbath", in which "thou shalt not do any work", means that we must not go on trying to see more truth, but must be confident that God's Truth has already done its work of healing or helping. See Exodus, 16: 4, 5, 14-30. It is the story of the *manna* (the daily bread of God's ideas) which fed the Israelites—but they never found any on the seventh days because they were supposed to *know* that God's work is always done perfectly.

For your seventh day Word List, start with "finished", "rest", and "peace". "Rest" is a good seventh day word, but remember that it doesn't mean resting because you are tired, for God's ideas don't get tired. It means "rest assured"—*know* that God has already done everything perfectly. See Matthew, 11: 28, 29.

Think of your jig-saw puzzle again. Could you ever have put all the pieces together properly unless they really made a perfect picture anyway? Of course not. The only reason why you could complete it was that it wasn't really a puzzle at all—it was a perfect picture all the time! To us, it often seems as if we have a puzzle or a difficulty or a problem in front of us, but when we have got over that problem there's nothing difficult about it any more, and we suddenly see that it was only *we* who saw it as a puzzle: the right answer is always complete and perfect and at rest. So you see from this seventh day that unless *perfection* is always the real fact behind everything, waiting for us to discover it, then we could never get the right answer to anything nor solve any puzzle! (Word list: "perfection".) See Psalm, 127: 1; John, 3: 13; Matthew, 5: 48; 5. & H., 353: 16-19.

Now before that picture was cut up into pieces, it was perfect, wasn't it? And even when it had been cut up, it was still perfect really, only needing you to put it together correctly to see it perfect once again. In the same way, God's perfect picture of you and me (His seventh-day picture) doesn't go away or get damaged when we feel cross or hurt—it's always right here with us, only we have to discover it again by going through our "six days of labour". (Word list: "ever-present".) See Luke, 15:1 1-32. Those two sons are like us at different times. The first [p. 26] is when we go away to "a far country" of wrong thinking, and then the moment we want to think rightly again we find that all God's ideas run to meet us and welcome us back again. The second son didn't go away to a far country, he stayed on working where he was, always digging in the field—looking for right ideas—but he looked so hard that he forgot that God's ideas were present with him all the time! Both these sons illustrate how in the seventh day we find ourselves home with God, who is always saying to us, "Son, thou art ever with me, and all that I have is thine . (Word list: "home".) See Psalm 90: 1; 5. & H., 254:31, 32; 567: 7, 8.

You may have noticed that Jesus did many of his healings on "the sabbath", and that is

because he thought from the seventh day standpoint: he *knew* that God's idea is forever perfect. And whenever we know God's perfect truth about somebody or something, and know that nothing else has ever been true about them, then we too think from the seventh day, and can bless everyone. See Matthew, 12 : 8:13; Luke, 13 : 10-17; John, 5 : 9; 5. & H., 248 : 3,4; 567 : 7-8; Genesis, 2 : 3. (Word list: "blesses".)

The seventh name for God is Love—a name which gives us a feeling of quiet, restful happiness where everything is beautiful and everybody is loved. Don't you agree that in the seventh day we can think of Love as Mother—the Mother who loves every one of her children equally? See *S. & H.*, 256: 7-8; 519: 7-11; 592: 16-17. (Word list: "beautiful", "lovely", and "Mother".)

Read 1st Epistle of John, 4: 7-21. John is saying that because God is Love, we only really understand God when we love everyone and look for perfection everywhere. *That* is living in the seventh day! (Word list: "loving ; and on the illusions side, "fear", and "hate".)

When we begin to learn about these days, it's like learning to count. But after a while they become as natural to us as numbers or the letters of the alphabet. All our false beliefs and fears and worries disappear in the light of spiritual understanding, and eventually we don't think of them as days at all, but as one clear consciousness of God.

[p. 27]

WORD LISTS

Here is a list of some' of the words which the days of creation have given us so far. They are *ideas of God*, and they show how we are "created", or made up of, nothing but God's ideas. As we understand this fact, the *illusions of mortal mind*, which are listed opposite the ideas, will begin to disappear.

FIRST DAY

Let there be light

light	darkness
ideas	illusions
wisdom	foolishness
knowing	ignorance
reveals	hid
presents	
intelligence	non-intelligent matter
creator	

SECOND DAY

firmament	
separates	mixing
divides	
order	disorder
choosing (the good)	
understanding	
good	evil; bad
purifies, washes	
real	unreal
spiritual	material
strength	

THIRD DAY

gathers	
makes definite	wishy-washy
certain	doubt
dry land	being all at sea
called	
naming	false naming by mortal mind
identity	
changeless	variable
safety	danger
joy	
spiritual understanding	mortal belief

FOURTH DAY

sun, moon and stars	
the universe	
system	human systems
government	government by mortal mind
Principle and its idea	
works	
operates	not working properly
set; fixed	chance
spiritual power	“can’t”, and self-will
harmony	discord

FIFTH DAY

fish; birds	
abundance	lack
multiplication	loss
moving	inaction
being	
plenty; supply	limitation
Father	
gives	taking away
life	death
soaring	} depression and dullness
singing	
rejoicing	

SIXTH DAY

animals	beastliness
man	mortal man
total	
whole, complete	not whole; ill
image and likeness	
dominion	slavery
Christ	Adam
Son	
family	selfishness
brotherhood	unkindness

SEVENTH DAY

finished	incomplete
rest	restless
peace	hate, fear
perfection	
ever-present	far-off
home	homeless
blesses	curses
beautiful	ugly
lovely	hateful
Mother	being unwanted