

Bible Course in Questions and Answers

BY JOHN P. SCOTT

LESSON 4 (Continued)

- Q. Give the meaning of the destruction of Sodom and Gomorrah.
- A. Sodom and Gomorrah, which both represent the lower emotional nature, must be destroyed within each of us in time. Lot (the lower mind) will hate to leave this phase of our life, but ultimately it must be done.
- Q. What is the inner story of Lot and his two daughters in the cave?
- A. Lot's daughters represent the heart side of his nature, which grows rapidly since he left Sodom, the lower, for the mountain (the higher plane). They cause him to be drunk *spiritually* with the "wine of Life," and "unite" with him to "bring forth," or produce, added spiritual enlightenment.
- Q. What is the meaning of the seizing of Sarah by Abimelech? Seizing the wells?
- A. Abimelech is the lower consciousness, which tries to seize Sarah, the heart, in order to "unite" with it. He (we) comes to realize that to do this would bring misfortune and sorrow. The "wells" represent the "water of life" which we must allow "Abimelech" to use *only* when physical creation is wished.
- Q. What is the story of Rebecca and the chief servant?
- A. The chief servant is *Reason*, which selects for Isaac, the mind, that emotional phase of being (wife) with which it can best unite in order to reach the highest attainment.
- Q. What is the inner story of Jacob's working for Rebecca?
- A. Union with Rebecca is the union of the mind (Jacob) with the higher emotional consciousness. We, as neophytes, should accomplish this in seven years, but like Jacob, usually find after seven years that we have only Leah or the lower emotional as a "wife," and must work *another* seven years to attain our real object.
- Q. What is the inner story of Isaac's going into the land of the Philistines?
- A. The Philistines are a lower people or consciousness, and therefore, this signifies a slipping backward on the path of attainment.
- Q. What is the meaning of the many disputes over wells?
- A. These are the many "disputes" between the higher and lower nature over the "wells" from which flow the "water of life," which may either be used by the higher nature for regeneration or by the lower nature for generation and degeneration.
- Q. What is the inner story of Jacob and Esau?
- A. Esau is the earthy, material phase of our being and Jacob the spiritual. They are always antagonistic until the "Jacob" finally triumphs.
- Q. Explain the story of Jacob's dream and his journey.
- A. Jacob, cultivating the emotional nature (represented by his journey to secure a wife) has a dream, or is given an understanding of the possibilities of regeneration, through the sight of the "ladder" that brings one to God. He thereupon takes the stones he has been using as a "pillow" (degeneration) and lifts them up in regeneration and makes a "pillar" of this same force.
- Q. What is the inner story of Jacob's wrestling with the angel?
- A. Each of us must live each Bible story. The Angels have charge of the generative function and therefore represent this force. We must each "wrestle" with this force (in the darkness of ignorance) until our

“thigh” or generative region is crippled or out of joint (restrained). Then we will conquer this force and it will bless us. Our darkness of ignorance will then turn to daylight or understanding.

- Q. What does the life of Esau signify?
 A. The life of Esau is the material and sensual part of our careers, which brings much trouble, and final defeat by the growing power of the spiritual phase, which must conquer in the end.

(To be continued)

Easter Morn

Who never saw white buds unfold
 To hyacinths from prison clay,
 Perhaps would doubt an angel rolled
 The stone way.

Who does not bid tear-misted eyes
 Turn from a sepulcher's despair—
 How can he hope to recognize
 Christ standing there?

—From *The Clifton Tray*,
 Los Angeles, California.

THINE, THE NIGHT

(Continued from page 156)

bitterness for your lonely lot ruin its beauty. You must not be overcome by discouragement and thoughts of futility. Live richly; set yourself a goal and use all your energies for its attainment. Give thanks for your capacity for giving and asking no return. Your love is fuller and richer than that which demands repayment. Give to the world that which would otherwise be given to the individual.

And know, oh weary wanderers in life, happiness is yours, not for the asking, but for the taking. We must create all that we have in life, be it sorrow or joy. We may turn the greatest obstacles into forces that help us to attainment; we may turn the darkest day to one of radiant light. Or we may draw clouds of our own dark imaginings over the face of

the brightest sun, and stub our toes over stones we ourselves have dropped in the path.

Learn to fathom the depths of your needs and desires, then grasp them firmly and plunge unafraid into Life. Be not timid; handle it firmly as you would a nettle, if you would not be stung. If you grasp Life and the things you expect from it in fear and trembling you are lost; but seize them boldly and you will crush the nettles; they are yours to do with as you will.

Dance into the arms of Life; whirl, sway, advance and retire in tune to its rhythmic swells. Invite it, be absorbed in it, be one with the source of all life, love, and joy; yours the rapture of fulfillment!

The Prophet and the Travelers

Gone is the city, gone the day,
 Yet still the story and the meaning stay:

Once, where a prophet in the palm shade
 basked,

A traveler chanced at noon to rest his
 mules.

“What sort of people may they be,” he
 asked,

“In this proud city on the plain o'er-
 spread?”

“Well, friend, what sort of people
 whence you came?”

“What sort,” the packman scowled,
 “why, knaves and fools.”

“You'll find the people here the same,”
 The wise man said.

Another stranger in the dusk drew near,
 And pausing cried, “What sort of people
 here

In your bright city where yon towers
 arise?”

“Well, friend, what sort of people whence
 you came?”

“What sort,” the pilgrim smiled, “good,
 true and wise!”

“You'll find the people here the same,”
 The wise man said.

—EDWIN MARKHAM.