



Unity Church of Christianity  
The Inside Story of Creation  
January 30, 2011

### **Howard Caesar**

I wish to begin today with a little story. It's about a mechanic who was in a shop, removing a cylinder head from the motor of a Harley-Davidson motorcycle. In walked a well-known cardiologist, a heart surgeon. The mechanic recognized him when the cardiologist brought his own motorcycle to be serviced. The mechanic looked across the room and said, "Hey, Doc, want to come take a look at this?" So the cardiologist went over to where the mechanic was working. The mechanic was wiping his hands with a rag and said, "So, Doc, look at this engine. I open its heart. I take the valves out. I repair any damage and put them back in. When I finish, it works like new. So how come I make \$40,000 a year, and you get the big bucks, when you and I are doing basically the same work?" So the cardiologist paused and smiled and leaned down and whispered to the mechanic, "Try doing it with the engine running."

We're all dealing with creation in some form or fashion. It may appear differently, but there are many forms of creation. You and I are into it every day. Today I'd like to have us look at creation itself, and I'm talking specifically about the creation story that is found in the first chapter of the book of Genesis. Most of you are familiar with that story—the seven days of creation. It begins with, "In the beginning, God created the heavens and the earth." You've heard

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that. Then it goes on and tells about six days of creation and the seventh day being the Sabbath, a day of rest.

I would like to delve into that story of creation from two perspectives. First, there's the very literal story, which is powerful in and of itself. It has God as a man, and God is creating with His hands and making it happen. This is the way we may first be introduced to the whole creation story. Then I would like for us to move from there to another perspective, which would be the metaphysical perspective—*meta* meaning beyond, higher, or transcending the physical or literal. We'll take that same message and see it as not only an outer dynamic, but now as an inner dynamic.

First we want to really explore the power of that first perspective. There is a version of this biblical story that was poetically written by James Weldon Johnson. He lived in the late 1800s and early 1900s and did some writing. He wrote a version of this creation story in a very powerful way. We have a member of our congregation who is named C.J. Bland. He's a wonderful guy and has been with us on several pilgrimages to other countries. While we were on one of those trips, he shared that, since high school, he had been reciting poetry. One of the things he recited was this piece of work by James Weldon Johnson. I asked him if he would share this version of the creation story with all of us this morning. It's from the very literal way of seeing God in a powerful way. I've asked C.J. Bland to come up at this time. Would you welcome him?

**C.J. Bland**

And God stepped out on space,  
And He looked around Him and He said:  
I am lonely--  
I'll make me a world.

As far as the eyes of God could see  
Darkness covered everything,  
It was blacker than a hundred midnights  
Down in a cypress pit.

Then God smiled,  
And the light broke,  
And the darkness curled up on one side,  
While the light stood shining on the other,

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And God said: That is good!

Then He reached out and He took the light in His hands,  
And He rolled the light about in His hands  
Until He had made the sun;  
And He set that sun a-blazing in the heavens.  
And the light that was left from making the sun  
God rolled up in a shiny ball  
And He flung it against the darkness,  
Spanning the night with the moon and stars.  
Then down between  
The darkness and the light  
God hurled the world.

Then God himself stepped down--  
The sun was in His right hand,  
The moon was on His left;  
The stars were clustered about His head,  
While the earth was under His feet.  
And where He walked,  
He hollowed the valley out  
And bugled the mountains up.

But then He stopped and He looked and He saw  
That the earth was hot and barren.  
And God stepped over to the edge of the world  
And He spat out the seven seas--  
He batted His eyes, and the lightning flashed--  
He clapped His hands, and the thunder rolled--  
And the cooling waters from above came down,  
The cooling waters came down.

Then the green grass sprouted,  
And the little red flowers blossomed,  
And the pine trees pointed their branches towards the sky,  
While the oak—the might oak  
Curled down in the hollow of the ground,  
And the river ran down to the sea;

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And God smiled again,  
And the rainbow appeared,  
And curled itself around God's shoulders.

Then God raised his arm and he waved His hand  
Over the seas and over the land,  
And He said: Bring forth! Bring forth!  
And quicker than God could drop His hands,  
Fishes and fowls  
And beasts and birds  
Swam the rivers and the seas,  
Roamed the forests and the woods,  
And split the air with their wings.

Then God walked around,  
And God looked around  
On all that He had made.  
He looked at His sun,  
Looked at His moon,  
Looked at His little stars;  
The whole world  
And all its living things,  
And He said: I am lonely still.

So He sat down—  
On the side of a hill where he could think;  
By a deep, wide river God sat down;  
With His head in His hand,  
And He thought and He thought,  
Till He thought: I'll make me a man!

Up from the bed of the river  
God scooped the clay;  
And by the banks of the river  
He kneeled him down;  
And there the great God Almighty  
Who lit the sun and fixed it in the heavens,  
Who flung the stars to the most far corner of the night,

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Who rounded the earth in the middle of His great hands;  
This great God,  
Like a mother kneeling over her baby,  
Kneeled down in the dust  
Toiling over a piece of clay  
Until He shaped it in is His own image;

Then into it He blew the breath of life,  
And man became a living soul.  
Amen. Amen.

**Howard Caesar**

Thank you so much, C.J. That was very powerful and beautiful and resonates through us; it really does. Thank you again.

This is a very powerful perspective of God creating, and even as we grow up with that kind of a story, it impacts us and reaches deep into our hearts. It has its place, and I would never want to dismiss that from having life in an individual. At the same time, we want to look into another additional perspective, which is considered metaphysics, where one has to go to the next stage of opening their mind and stepping into a reflective part, to embrace a larger thought of God. The creation story then becomes your story that is happening on an ongoing basis in and through you every day. It is a process. In a sense, you are no less creative than God Himself.

The creation story was not intended to be taken as a literal history. It was to mystically reveal the keys to releasing the creative dynamic in all of us. It's like a map, giving us the seven keys that we follow, that take us into the potential of creating all that is of the nature of the Divine. Saint Augustine, who lived in the fourth century, was one of the most influential early founders of Christianity. He wrote a treatise on the interpretation of Genesis, in which he advised Christians to interpret Scripture in ways that are compatible with empirical observations. He was saying to interpret Scripture in terms of practical experience from within you. He cautioned that doing otherwise would make the Scriptures something that would weaken our understanding and the underlying meaning that is there. So there's another level.

Scientists tell us that this creation is going on around us all the time and that things are coming into existence and going out of existence all of the time. They tell us that the whole universe is in a state of change and activity and process. So there is a process going on, and the mystics would

say that built into the seven days of creation is a mystical process. That's what we want to delve into.

Today there's a lot said about quantum physics. They say every sub-atomic interaction consists on the annihilation of the original particles and the creation of new subatomic particles. This subatomic world is a continual dance of creation where there is mass changing to energy and energy changing back to mass. Things are moving in and out of existence. Know that something is happening around you right now—in you and through you with every thought you're thinking. Everything is in a state of constant creation. You can look at the leaves on trees or the cells of our bodies. What is born will die, but what has been gathered will be disbursed. Seeds grow and cells multiply and subatomic particles are everywhere around us, maybe beyond our sight, but there is something happening at all times.

In Unity we see new scientific discoveries as new insights into God's creation, so we marvel at how science has expanded our human perception of the scope of creation. Today we can marvel that we live in a galaxy with billions of stars and that our universe contains billions of other galaxies. It's hard to even comprehend. We can look out with a telescope into the vastness of space, where science tells us things are even still being created. We can look into the smallest of particles, atoms, and molecules doing their dance of creation. We have come to learn how, at all times, we are creating through our thoughts, words, and deeds. There is a law of cause and effect. We put an energy into motion that has an effect, and that is a universal law. You and I are therefore creating every moment, whether we're consciously awake and attuned to that or not.

The millions of reports about near-death experiences confirm this rather precise law of cause and effect that goes on in life. One of the common elements in people who have had a near-death experience is what they call a "panoramic life review." They have a review, in vivid detail, of the events of their life. They also witness the implications of what they have done and what they have created. They experience a complete range of effects that their actions have had on others, however disturbing or shocking. This is very common among them. One person in particular reported,

Everything in my life went by for review. I was ashamed of a lot of things I experienced because it seemed I had a different knowledge, not only of what I had done but how I had affected other people. I found out that not even your thoughts are lost. My life passed before me. What occurred was every emotion I have ever felt in my life, I felt. My eyes were showing me the basis of how that emotion affected my life and what my life had done so far to affect other people's lives. I was the very people that I hurt, and I was the very people that I helped to feel good. It was a total reliving of every thought I had

thought, of every word I had ever spoken, of every deed I had ever done, plus the effect of each thought, word, and deed on everyone and anyone had ever come within my

environment or sphere of influence, whether I knew them or not. Plus, the effect of each thought, word, and deed on the weather, plants, animals, the soil, trees, water, the air, everything.

That's interesting, isn't it? Some of you can write that off, or some of you will think, "I need to sit up and take notice of my thoughts, words, and deeds." Mystics have basically always told us that we are in relationship with everything. Everything is teeming with life. There are realities and dimensions of life that we have not stepped into because we have not graduated with the lower levels of understanding to thrust us into that knowledge. But it exists. We are all one with all life. Little do we know the impact and implications we're having on one another and the world. So we should not take this information lightly. We should realize the full implications of our thoughts, words, and actions.

Let's look at creation not as something that God does or did but as what God is. God is creation. God is moving through you at all times. You are co-creator with the one life and intelligence, but you've been given free will to steer that creation through thoughts and words and deeds.

The first day, God says, "Let there be light," and there was light. We're not to think of that as a beam of light coming from outside of ourselves. We're talking about a metaphysical process that takes place inside of us mystically at these seven days. We need to think of ourselves as the whole of God's light being present right where you are in this moment. It's like a light bulb radiating light on you, from you, within you, out from you, because life is always happening. The more you connect with the Divine, the more that light shines. It shines as a result of insight and revelation and illumination and identifying with this ever-present light of God that is within. Prayer is something that helps us access the light; it's a form of sending light. We have love, caring, and compassion for one another. When that is truly part of our heart, the light shines ever so bright. You and God are co-creators in those moments of time. You can't be a light in this world unless you have made a conscious connection, created by your choice, on a regular basis. It's a result of hungering and thirsting after the righteousness and right-mindedness, as Jesus said. It's practicing presence. It's a day-to-day relationship that varies in all of us.

In Genesis it says, "Let there be light," but remember that Jesus said, "I am and you are the light of the world." He was talking about that conscious connection with the Divine that allows you to become more of a light. The second day, God said, "Let there be a firmament in the midst of the waters." Early man considered the firmament to be the canopy of the sky, but science had not yet revealed that beyond that sky was a limitless universe. They had to have faith that God was beyond this canopy, even though they didn't have the capacity to see beyond it like science does today. The firmament symbolizes the element of faith in this inner process, taking them to the

limitless possibilities of this universe in which we live. This firmament is so vast that to see beyond that canopy requires faith. It represents seeing beyond circumstances and into another whole realm of possibilities.

The third day, God said, “Let the waters under the heaven be gathered together unto one place, and let dry land appear.” The emphasis is on “let dry land appear.” Metaphysics would say we’re not taking about land, we’re talking about what it symbolizes internally: the dynamic process taking place inside of you. Dry land represents the use of imagination, creating thoughts and images and ideas that were built with faith the second day. Now you have the ability to see what can be beyond what is. It’s a process moving you forward and creating. It’s not imaging superficial things; it’s not just looking outside of yourself and wanting objects. It’s something that comes from within you as a result of having made the connection with the light the first day. It is that inside you that follows Jesus’ teaching that says, “Judge not according to appearance, but judge righteous judgment,” or what Paul said, which is, “Let this mind be in you that was in Christ Jesus.”

The fourth day, God said, “Let there be lights in the firmament.” Those two great lights were the sun and the moon. The metaphysicians say that they represent something. We’re not to think of them as the sun and the moon, but the sun is the light and the moon reflects the light from the sun. In the process, the sun symbolizes an understanding, and the moon represents the will faculty. The understanding is the knowledge and inner knowing by which your imaginings are achieved. The understanding comes from the light, and the will is not the grit-your-teeth will; it’s a willingness to participate in the creative flow of the spiritual process going on inside of you. You have an idea or image that comes to your mind, and the sun and the moon are the understanding of how to complete it and a willingness to persevere within the process.

The fifth day states, “Let the waters swarm with the swarms of living creatures.” Metaphysicians say that waters symbolize our unexpressed capacities of the mind or our potentials. Waters also represent energy. So “creatures swarming” refers to this proliferation of multitudes of thoughts, ideas, and images in a sea of energy. You may have all of these thoughts going on, and they begin to swarm and come together. It’s really talking about the synchronization, like geese flying in formation. That part of your mind takes over, and it synchronizes you getting into alignment with the highest that is in you. It’s the swarming of that which aligns with the Divine.

The sixth day, God said, “Let us make man in our image and after our likeness,” so God created man in His own image. He created male and female. You can’t think of man and woman as human beings; it’s all a process. It begins with the destiny that we are all to be the likeness of that idea that God holds us to be. Male and female simply represent the keys in all creation,

which is thought and feeling. An idea or image—the male—has to join with emotion and feeling, and then it comes into fruition.

On the seventh day God finished His work, and He rested. That doesn't mean that God was exhausted after six hard days of work. It's an inner process and the dynamic of creation. You do all that you can, and then you let go and let God. It's called resting and knowing that God's good is right there, right where you are, co-creating with you. It's what's called a creative intermission. Even our heart is created to rest after every contraction. Most everything in the universe has that rest built in.

We are here to direct our God-given creativity into channels of truth, beauty, love, compassion, and goodness. We make the livingness of life into a piece of art. Remember the example that was shared about the near-death experience. Every moment, we are creating—with every thought, word, and deed. We are part of a larger body of humanity. We're part of this great whole called life. Let us remember we are co-creators with God, so as we create that which reflects the nature of God in thought, word, and deed, let us go forth to create and be a light in the world. Let us have a sense inside that says, "It is so good!"

God bless you.