

August 30, 2017

### From the King James Version of the Bible

Isa. 35:4 (to 4th ,)

Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance,

Gen. 4:1-7 (to ?), 8-15 (to .)

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? ... And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

¶ And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the LORD, My punishment *is* greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.

I Sam. 25:1-19 (to ;), 23, 25 (to 2nd :), 26-27, 32, 33

AND Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran. And *there was* a man in Maon, whose possessions *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

¶ And David heard in the wilderness that Nabal did shear his sheep. And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name: And thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast. And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there aught missing unto them, all the while they were in Carmel. Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day:

give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David. And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

¶ And Nabal answered David's servants, and said, Who *is* David? and who *is* the son of Jesse? there be many servants now a days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be*? So David's young men turned their way, and went again, and came and told him all those sayings. And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. But the men *were* very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: They were a wall unto us both by night and day, all the while we were with them keeping the sheep. Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he *is such* a son of Belial, that *a man* cannot speak to him.

¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred clusters of raisins, and two hundred cakes of figs, and laid *them* on asses. And she said unto her servants, Go on before me; And when Abigail saw David, she hastened, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, ... Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: ... Now therefore, my lord, *as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden thee from coming to *shed* blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

¶ And David said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me: And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

Luke 18:1-8 (to 1st .)

AND he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.

Heb. 10:30

For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Rom. 12:19

Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

**From *Science and Health with Key to the Scriptures*, by Mary Baker Eddy**

SH 542:8-10, 14-16, 18-24

Truth causes sin to betray itself, and sets upon error the mark of the beast. Even the disposition to excuse guilt or to conceal it is punished.

*Genesis* iv. 15. And the Lord [Jehovah] said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.

“They that take the sword shall perish with the sword.” Let Truth uncover and destroy error in God’s own way, and let human justice pattern the divine. Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God.

SH 543:8-15, 17-18, 26-28

In divine Science, the material man is shut out from the presence of God. The five corporeal senses cannot take cognizance of Spirit. They cannot come into His presence, and must dwell in dreamland, until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion, against which divine Science is engaged in a warfare of extermination. All error proceeds from the evidence before the material senses. ... Ideas of Truth alone are reflected in the myriad manifestations of Life, and thus it is seen that man springs solely from Mind.

SH 544:14-17

No mortal mind has the might or right or wisdom to create or to destroy. All is under the control of the one Mind, even God.

SH 22:27-32

Whosoever believeth that wrath is righteous or that divinity is appeased by human suffering, does not understand God.

Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. Revenge is inadmissible.

SH 405:5-11

Christian Science commands man to master the propensities, — to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success.

SH 406:11-20, 25-27

The Science of being unveils the errors of sense, and spiritual perception, aided by Science, reaches Truth. Then error disappears. Sin and sickness will abate and seem less real as we approach the scientific period, in which mortal sense is subdued and all that is unlike the true likeness disappears. The moral man has no fear that he will commit a murder, and he should be as fearless on the question of disease.

Resist evil — error of every sort — and it will flee from you. Error is opposed to Life. Inharmony of any kind involves weakness and suffering, — a loss of control over the body.

SH 407:6-11, 17-20

Man's enslavement to the most relentless masters — passion, selfishness, envy, hatred, and revenge — is conquered only by a mighty struggle. Every hour of delay makes the struggle more severe. If man is not victorious over the passions, they crush out happiness, health, and manhood. Let the slave of wrong desire learn the lessons of Christian Science, and he will get the better of that desire, and ascend a degree in the scale of health, happiness, and existence.

SH 419:2-4, 16-22

Lurking error, lust, envy, revenge, malice, or hate will perpetuate or even create the belief in disease. Errors of all sorts tend in this direction.

Meet every adverse circumstance as its master. Observe mind instead of body, lest aught unfit for development enter thought. Think less of material conditions and more of spiritual.

Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief.

SH 290:10-13, 19-22

That Life or Mind is finite and physical or is manifested through brain and nerves, is false. Hence Truth comes to destroy this error and its effects, — sickness, sin, and death.

Perfection is gained only by perfection. They who are unrighteous shall be unrighteous still, until in divine Science Christ, Truth, removes all ignorance and sin.

SH 291:5-9

We know that all will be changed “in the twinkling of an eye,” when the last trump shall sound; but this last call of wisdom cannot come till mortals have already yielded to each lesser call in the growth of Christian character.

SH 327:1-9, 22-26

Reform comes by understanding that there is no abiding pleasure in evil, and also by gaining an affection for good according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, can exist in or of matter, while divine Mind can and does destroy the false beliefs of pleasure, pain, or fear and all the sinful appetites of the human mind.

What a pitiful sight is malice, finding pleasure in revenge!

Fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and to proclaim the right. But how shall we reform the man who has more animal than moral courage, and who has not the true idea of good?

SH 421:15-18

Insist vehemently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him. There is *no disease*.

Hymn 163

Hymn 292

Hymn 69