

June 7, 2017

### From the King James Version of the Bible

Mal. 2:10 (to 2nd ?)

Have we not all one father? hath not one God created us?

Ps. 133:1-3

BEHOLD, how good and how pleasant *it is* for brethren to dwell together in unity! *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

Gen. 1:26 (to :), 27

And God said, Let us make man in our image, after our likeness: ... So God created man in his *own* image, in the image of God created he him; male and female created he them.

Gen. 22:1 (to pass), 1 that, 2, 8-18 Abraham (to ;)

AND it came to pass ... that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*. And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me. And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed;

Acts 10:9-17, 27, 28

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping

things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

... And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

Acts 8:5, 6, 26-31 (to 1st ?), 35-38

Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. ... And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? ... Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Acts 10:34, 35

Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Gal. 3:28

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

I Cor. 12:14-18 the

the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? But now hath God set the members every one of them in the body, as it hath pleased him.

I Cor. 12:13

For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Col. 3:11

Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

I Thess. 3:12 the (to 2nd ,)

the Lord make you to increase and abound in love one toward another, and toward all *men*,

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

SH 551:5-10, 12-22 (to ?), 27-28

If matter is first, it cannot produce Mind. Like produces like. In natural history, the bird is not the product of a beast. In spiritual history, matter is not the progenitor of Mind.

One distinguished naturalist argues that mortals spring from eggs and in races. Evolution describes the gradations of human belief, but it does not acknowledge the method of divine Mind, nor see that material methods are impossible in divine Science and that all Science is of God, not of man.

Naturalists ask: “What can there be, of a material nature, transmitted through these bodies called eggs, — themselves composed of the simplest material elements, — by which all peculiarities of ancestry, belonging to either sex, are brought down from generation to generation?” All must be Mind, or else all must be matter. Neither can produce the other.

SH 554:4-7

There is no such thing as mortality, nor are there properly any mortal beings, because being is immortal, like Deity, — or, rather, being and Deity are inseparable.

SH 512:21-27

From the infinite elements of the one Mind emanate all form, color, quality, and quantity, and these are mental, both primarily and secondarily. Their spiritual nature is discerned only through the spiritual senses. Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions.

SH 225:29-13

Men and women of all climes and races are still in bondage to material sense, ignorant how to obtain their freedom. The rights of man were vindicated in a single section and on the lowest plane of human life, when African slavery was abolished in our land. That was only prophetic of further steps towards the banishment of a world-wide slavery, found on higher planes of existence and under more subtle and depraving forms.

The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science.

SH 227:7-20

The law of the divine Mind must end human bondage, or mortals will continue unaware of man's inalienable rights and in subjection to hopeless slavery, because some public teachers permit an ignorance of divine power, — an ignorance that is the foundation of continued bondage and of human suffering.

Discerning the rights of man, we cannot fail to foresee the doom of all oppression. Slavery is not the legitimate state of man. God made man free. Paul said, "I was free born." All men should be free. "Where the Spirit of the Lord is, there is liberty." Love and Truth make free, but evil and error lead into captivity.

SH 229:7-14, 17-22

God made all that was made, and Mind signifies God, — infinity, not finity. Not far removed from infidelity is the belief which unites such opposites as sickness and health, holiness and unholiness, calls both the offspring of spirit, and at the same time admits that Spirit is God, — virtually declaring Him good in one instance and evil in another.

This customary belief is misnamed material law, and the individual who upholds it is mistaken in theory and in practice. The so-called law of mortal mind, conjectural and speculative, is made void by the law of immortal Mind, and false law should be trampled under foot.

SH 230:11-15, 19-20

It would be contrary to our highest ideas of God to suppose Him capable of first arranging law and causation so as to bring about certain evil results, and then punishing the helpless victims of His volition for doing what they could not avoid doing.

Does wisdom make blunders which must afterwards be rectified by man?

SH 239:5-10

Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity.

SH 233:8-15

In the midst of imperfection, perfection is seen and acknowledged only by degrees. The ages must slowly work up to perfection. How long it must be before we arrive at the demonstration of scientific being, no man knoweth, — not even “the Son but the Father;” but the false claim of error continues its delusions until the goal of goodness is assiduously earned and won.

SH 226:14-21

God has built a higher platform of human rights, and He has built it on diviner claims. These claims are not made through code or creed, but in demonstration of “on earth peace, good-will toward men.” Human codes, scholastic theology, material medicine and hygiene, fetter faith and spiritual understanding. Divine Science rends asunder these fetters, and man’s birthright of sole allegiance to his Maker asserts itself.

SH 469:30-5

With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science.

SH 467:9-10

It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love.

SH 502:29 There (only)

There is but one creator and one creation.

Hymn 406

Hymn 157

Hymn 120