

March 1, 2017

From the King James Version of the Bible

Ps. 84:1, 2, 5, 8-11

HOW amiable *are* thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. ... Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them*. ... O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

Ps. 86:1-3, 5-13, 15, 16 (to 1st ;)

BOW down thine ear, O LORD, hear me: for I *am* poor and needy. Preserve my soul; for I *am* holy: O thou my God, save thy servant that trusteth in thee. Be merciful unto me, O Lord: for I cry unto thee daily. ... For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Give ear, O LORD, unto my prayer; and attend to the voice of my supplications. In the day of my trouble I will call upon thee: for thou wilt answer me. Among the gods *there is* none like unto thee, O Lord; neither *are there any works* like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou *art* great, and doest wondrous things: thou *art* God alone. Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name. I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest hell. ... But thou, O Lord, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me;

Gen. 6:5, 7, 8

¶ And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. ... And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD.

Gen. 7:1, 18, 23

AND the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. ... And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

Col. 1:2, 4-6, 8-13

To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ. ... Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints, For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth: ... Who also declared unto us your love in the Spirit. For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

John 1:1, 14-17

IN the beginning was the Word, and the Word was with God, and the Word was God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ.

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

SH 494:15 (only)

The miracle of grace is no miracle to Love.

SH 134:14-17, 31-1

Man-made doctrines are waning. They have not waxed strong in times of trouble. Devoid of the Christ-power, how can they illustrate the doctrines of Christ or the miracles of grace?

A miracle fulfils God's law, but does not violate that law. This fact at present seems more mysterious than the miracle itself.

SH 135:6-8, 17-20

The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law.

There is to-day danger of repeating the offence of the Jews by limiting the Holy One of Israel and asking: "Can God furnish a table in the wilderness?" What cannot God do?

SH 108:1

Whence came to me this heavenly conviction, — a conviction antagonistic to the testimony of the physical senses? According to St. Paul, it was “the gift of the grace of God given unto me by the effectual working of His power.” It was the divine law of Life and Love, unfolding to me the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and that immortal cravings, “the price of learning love,” establish the truism that the only sufferer is mortal mind, for the divine Mind cannot suffer.

SH 302:3-9, 14-24

The material body and mind are temporal, but the real man is spiritual and eternal. The identity of the real man is not lost, but found through this explanation; for the conscious infinitude of existence and of all identity is thereby discerned and remains unchanged. It is impossible that man should lose aught that is real, when God is all and eternally his.

Continuing our definition of *man*, let us remember that harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter. This statement is based on fact, not fable. The Science of being reveals man as perfect, even as the Father is perfect, because the Soul, or Mind, of the spiritual man is God, the divine Principle of all being, and because this real man is governed by Soul instead of sense, by the law of Spirit, not by the so-called laws of matter.

SH 303:25-15

God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature. Spiritual man is the image or idea of God, an idea which cannot be lost nor separated from its divine Principle. When the evidence before the material senses yielded to spiritual sense, the apostle declared that nothing could alienate him from God, from the sweet sense and presence of Life and Truth.

It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness. Understanding this, Paul said: “Neither death, nor life, . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God.” This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death. The perfect man — governed by God, his perfect Principle — is sinless and eternal.

SH 333:19-23, 26-27

Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, — the reflection of God, — has come with some measure of power and grace to all

prepared to receive Christ, Truth. ... The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God.

SH 428:32-6

It is a sin to believe that aught can overpower omnipotent and eternal Life, and this Life must be brought to light by the understanding that there is no death, as well as by other graces of Spirit. We must begin, however, with the more simple demonstrations of control, and the sooner we begin the better.

SH 25:13-19

Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death. Jesus presented the ideal of God better than could any man whose origin was less spiritual. By his obedience to God, he demonstrated more spiritually than all others the Principle of being.

SH 496:13-19

Your fruits will prove what the understanding of God brings to man. Hold perpetually this thought, — that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being.

SH 4:3-5

What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds.

Hymn 123

Hymn 124

Hymn 189