

March 14, 2018

From the King James Version of the Bible

Ps. 112:1 Blessed, 7

Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments. ... He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

Ps. 23:4 (to ;)

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me;

Gen. 1:1, 26, 27, 31 (to 1st .)

IN the beginning God created the heaven and the earth.

¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them.

And God saw every thing that he had made, and, behold, *it was* very good.

Gen. 2:6, 7, 21, 22

But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

Gen. 3:1-3, 6, 22, 23

NOW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. ...And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Gen. 6:5, 12

¶ 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 God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Job 1:1, 6-12

THERE was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

¶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

Job 2:1-7, 11, 12

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

Job 3:2, 11, 13, 20, 23

And Job spake, and said, ... Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly? ... For now should I have lain still and been quiet, I should have slept: then had I been at rest, ... Wherefore is light given to him that is in misery, and life unto the bitter *in* soul; ... *Why is light given* to a man whose way is hid, and whom God hath hedged in?

Job 16:11, 12, 17, 19, 20

God hath delivered me to the ungodly, and turned me over into the hands of the wicked. I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark. ... Not for *any* injustice in mine hands: also my prayer *is* pure. ... Also now, behold, my witness *is* in heaven, and my record *is* on high. My friends scorn me: *but* mine eye poureth out *tears* unto God.

Job 18:1, 21

THEN answered Bildad the Shuhite, and said, ... Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

Job 23:1, 3-6

THEN Job answered and said, ... Oh that I knew where I might find him! *that* I might come *even* to his seat! I would order *my* cause before him, and fill my mouth with arguments. I would know the words *which* he would answer me, and understand what he would say unto me. Will he plead against me with *his* great power? No; but he would put *strength* in me.

Job 35:1-3

ELIHU spake moreover, and said, Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's? For thou saidst, What advantage will it be unto thee? *and*, What profit shall I have, *if I be cleansed* from my sin?

Job 38:1-3

THEN the LORD answered Job out of the whirlwind, and said, Who *is* this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Job 40: 8-10

Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

Job 42:1-5, 12

THEN Job answered the LORD, and said, I know that thou canst do every *thing*, and *that* no thought can be withholden from thee. Who *is* he that hideth counsel without knowledge?

therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

James 3:11, 12

Doth a fountain send forth at the same place sweet *water* and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

Gen. 1:31 (to 1st .)

And God saw every thing that he had made, and, behold, *it was* very good.

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

SH 130:26-32

If thought is startled at the strong claim of Science for the supremacy of God, or Truth, and doubts the supremacy of good, ought we not, contrariwise, to be astounded at the vigorous claims of evil and doubt them, and no longer think it natural to love sin and unnatural to forsake it, — no longer imagine evil to be ever-present and good absent?

SH 287:18-25

Evil calls itself something, when it is nothing. It saith, “I am man, but I am not the image and likeness of God;” whereas the Scriptures declare that man was made in God’s likeness. Error is false, mortal belief; it is illusion, without spiritual identity or foundation, and it has no real existence. The supposition that life, substance, and intelligence are *in* matter, or *of* it, is an error.

SH 343:14-20

Jesus strips all disguise from error, when his teachings are fully understood. By parable and argument he explains the impossibility of good producing evil; and he also scientifically demonstrates this great fact, proving by what are wrongly called miracles, that sin, sickness, and death are beliefs — illusive errors — which he could and did destroy.

SH 518:24-25, 27-6

Genesis i. 31. And God saw everything that He had made, and, behold, it was very good.

The divine Principle, or Spirit, comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect. Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?

SH 521:21-22, 26-11

Genesis ii. 6. But there went up a mist from the earth, and watered the whole face of the ground.

The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth as before recorded. The history of error or matter, if veritable, would set aside the omnipotence of Spirit; but it is the false history in contradistinction to the true.

The Science of the first record proves the falsity of the second. If one is true, the other is false, for they are antagonistic. The first record assigns all might and government to God, and endows man out of God's perfection and power. The second record chronicles man as mutable and mortal, — as having broken away from Deity and as revolving in an orbit of his own. Existence, separate from divinity, Science explains as impossible.

SH 523:3-10

Because of its false basis, the mist of obscurity evolved by error deepens the false claim, and finally declares that God knows error and that error can improve His creation. Although presenting the exact opposite of Truth, the lie claims to be truth. The creations of matter arise from a mist or false claim, or from mystification, and not from the firmament, or understanding, which God erects between the true and false.

SH 530:26-7

The history of error is a dream-narrative. The dream has no reality, no intelligence, no mind; therefore the dreamer and dream are one, for neither is true nor real. *First*, this narrative supposes that something springs from nothing, that matter precedes mind. *Second*, it supposes that mind enters matter, and matter becomes living, substantial, and intelligent. The order of this allegory — the belief that everything springs from dust instead of from Deity — has been maintained in all the subsequent forms of belief. This is the error, — that mortal man starts materially, that non-intelligence becomes intelligence, that mind and soul are both right and wrong.

SH 537:9-13, 16-18

A knowledge of evil was never the essence of divinity or manhood. In the first chapter of Genesis, evil has no local habitation nor name. Creation is there represented as spiritual, entire, and good. ... Error tills its own barren soil and buries itself in the ground, since ground and dust stand for nothingness.

SH 489:17-25

How can man, reflecting God, be dependent on material means for knowing, hearing, seeing? Who dares to say that the senses of man can be at one time the medium for sinning against God, at another the medium for obeying God? An affirmative reply would contradict the Scripture, for the same fountain sendeth not forth sweet waters and bitter.

The corporeal senses are the only source of evil or error.

SH 262:17-23

Job said: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee." Mortals will echo Job's thought, when the supposed pain and pleasure of matter cease to predominate. They will then drop the false estimate of life and happiness, of joy and sorrow, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike God.

Hymn 267

Hymn 99

Hymn 72