

“One Infinite God, Good, Unifies Men and Nations”

August 9, 2017

Hymns 216, 157, 77

The Bible

1 John 4:1, 4-7 (to ;), 13, 18 (to :)

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. ... Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; ... Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. ... There is no fear in love; but perfect love casteth out fear:

II Chron. 20:1 1st the, 2 (to ;), 3, 4 (to :), 5-7 (to 1st ,), 13

The children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; ... And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask *help* of the Lord:

And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, And said, O Lord God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee? *Art* not thou our God, ... And all Judah stood before the Lord, with their little ones, their wives, and their children.

II Chron. 20:14 (to Jahaziel), 14 came, 15-17 (to ;)

Then upon Jahaziel ... came the spirit of the Lord in the midst of the congregation;... And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but God's. To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not *need* to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed;

2 Cor. 10:3-5 though

Though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

James 3:2-6 If (to 3rd), 8, 9 (to);, 10, 11, 13

If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, ... But the tongue can no man tame; *it is* an unruly evil, full of deadly poison. Therewith bless we God, even the Father; ... Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet *water* and bitter? ... Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

James 4:1 (to ?), 6-8 God, 10, 11 (to .), 12 (to ,)

From whence *come* wars and fightings among you? ... God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded. ... Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. ... There is one lawgiver,

Ps. 64:1-3, 7 (to);, 8-10

Hear my voice, O God, in my prayer: preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words: ... But God shall shoot at them *with* an arrow; ... So they shall make their own tongue to fall upon themselves: all that see them shall flee away. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

Ps. 68:32-34

Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth send out his voice, *and that* a mighty voice. Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the clouds.

Ps. 71:1-5, 7 thou, 8

In thee, O Lord, do I put my trust: let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. For thou *art* my hope, O Lord God: *thou art* my trust from my youth. ... thou *art* my strong refuge. Let my mouth be filled *with* thy praise *and with* thy honour all the day.

Gal. 6:7-10 whatsoever, 16, 18 (to 1st .)

Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith. ... And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God. ... Brethren, the grace of our Lord Jesus Christ *be* with your spirit.

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

340:23

One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbor as thyself;" annihilates pagan and Christian idolatry, — whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

541:16

The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset.

171:25-27, 28-2

The so-called laws of matter are nothing but false beliefs that intelligence and life are present where Mind is not. ... The opposite truth, that intelligence and life are spiritual, never material, destroys sin, sickness, and death.

The fundamental error lies in the supposition that man is a material outgrowth and that the cognizance of good or evil, which he has through the bodily senses, constitutes his happiness or misery.

102:1-3, 9, 16-5

Animal magnetism has no scientific foundation, for God governs all that is real, harmonious, and eternal, and His power is neither animal nor human.

There is but one real attraction, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power or the attraction of God, divine Mind.

The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires. The following is an extract from the Boston Herald:

“Mesmerism is a problem not lending itself to an easy explanation and development. It implies the exercise of despotic control, and is much more likely to be abused by its possessor, than otherwise employed, for the individual or society.”

Mankind must learn that evil is not power. Its so-called despotism is but a phase of nothingness. Christian Science despoils the kingdom of evil, and pre-eminently promotes affection and virtue in families and therefore in the community. The Apostle Paul refers to the personification of evil as “the god of this world,” and further defines it as dishonesty and craftiness. Sin was the Assyrian moon-god.

103:6-17

The destruction of the claims of mortal mind through Science, by which man can escape from sin and mortality, blesses the whole human family. As in the beginning, however, this liberation does not scientifically show itself in a knowledge of both good and evil, for the latter is unreal.

On the other hand, Mind-science is wholly separate from any half-way impertinent knowledge, because Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only. The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie.

418:28-29

Speak the truth to every form of error.

469:13 The

The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind — called *devil* or evil — is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit that, although God is infinite, evil has a place in this infinity, for evil can have no place, where all space is filled with God.

414:21-4

The Scripture declares, “The Lord He is God [good]; there is none else beside Him.” Even so, harmony is universal, and discord is unreal. Christian Science declares that Mind is substance, also that matter neither feels, suffers, nor enjoys. Hold these points strongly in view. Keep in mind the verity of being, — that man is the image and likeness of God, in whom all being is painless and permanent. Remember that man’s perfection is real and unimpeachable, whereas imperfection is blameworthy, unreal, and is not brought about by divine Love.

Matter cannot be inflamed. Inflammation is fear, an excited state of mortals which is not normal. Immortal Mind is the only cause; therefore disease is neither a cause nor an effect. Mind in every case is the eternal God, good.

454:11

That evil or matter has neither intelligence nor power, is the doctrine of absolute Christian Science, and this is the great truth which strips all disguise from error.

454:4-10

Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding, even in a degree, of the divine All-power destroys fear, and plants the feet in the true path, — the path which leads to the house built without hands “eternal in the heavens.” Human hate has no legitimate mandate and no kingdom. Love is enthroned.
