

These Readings are comprised of selections from *the Bible* and the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy

IMPERSONALIZE EVIL; INDIVIDUALIZE GOOD

Matt. 7:16, 19, 23 Contemporary English Version 16 You can tell what they are by what they do. No one picks grapes or figs from thornbushes. 19 Every tree that produces bad fruit will be chopped down and burned. 20 You can tell who the false prophets are by their deeds. 23 But I will tell them, "I will have nothing to do with you! Get out of my sight, you evil people!"

Matt. 25:32 Contemporary English Version 32 The people ...will be brought before him, and he will separate them, as shepherds separate their sheep from their goats.

Matt. 13:24–30 Contemporary English Version 24 Jesus then told them this story: The kingdom of heaven is like what happened when a farmer scattered good seed in a field. 25 But while everyone was sleeping, an enemy came and scattered weed seeds in the field and then left. 26 When the plants came up and began to ripen, the farmer's servants could see the weeds. 27 The servants came and asked, "Sir, didn't you scatter good seed in your field? Where did these weeds come from?" 28 "An enemy did this," he replied. His servants then asked, "Do you want us to go out and pull up the weeds?" 29 "No!" he answered. "You might also pull up the wheat. 30 Leave the weeds alone until harvest time. Then I'll tell my workers to gather the weeds and tie them up and burn them. But I'll have them store the wheat in my barn."

I Sam. 25:2–35 New Living Translation 4 When David heard that Nabal was shearing his sheep, 5 he sent ten of his young men to Carmel with this message for Nabal: 6 "Peace and prosperity to you, your family, and everything you own! 7 I am told that it is sheep-shearing time. While your shepherds stayed among us near Carmel, we never harmed them, and nothing was ever stolen from them. Please share any provisions you might have on hand with us and with your friend David." 9 David's young men gave this message to Nabal in David's name, and they waited for a reply.

10 “Who is this fellow David?” Nabal sneered to the young men. “Who does this son of Jesse think he is? There are lots of servants these days who run away from their masters. 11 Should I take my bread and my water and my meat that I’ve slaughtered for my shearers and give it to a band of outlaws who come from who knows where?”

12 So David’s young men returned and told him what Nabal had said. 13 “Get your swords!” was David’s reply as he strapped on his own. Then 400 men started off with David, and 200 remained behind to guard their equipment.

14 Meanwhile, one of Nabal’s servants went to Abigail and told her, “David sent messengers from the wilderness to greet our master, but he screamed insults at them. 15 These men have been very good to us, and we never suffered any harm from them. Nothing was stolen from us the whole time they were with us. ... 17 You need to know this and figure out what to do, for there is going to be trouble for our master and his whole family. He’s so ill-tempered that no one can even talk to him!” 18 Abigail wasted no time. She quickly gathered 200 loaves of bread, two wineskins full of wine, five sheep that had been slaughtered, nearly a bushel of roasted grain, 100 clusters of raisins, and 200 fig cakes. She packed them on donkeys and said to her servants, “Go on ahead. I will follow you shortly.” But she didn’t tell her husband Nabal what she was doing.

20 As she was riding her donkey into a mountain ravine, she saw David and his men coming toward her. 23 When Abigail saw David, she quickly got off her donkey and bowed low before him. 24 She fell at his feet and said, “I accept all blame in this matter, my lord. Please listen to what I have to say. 25 I know Nabal is a wicked and ill-tempered man; please don’t pay any attention to him. He is a fool, just as his name suggests. But I never even saw the young men you sent. 26 “Now, my lord, as surely as the Lord lives and you yourself live, since the Lord has kept you from murdering and taking vengeance into your own hands, let all your enemies and those who try to harm you be as cursed as Nabal is. 27 And here is a present that I, your servant, have brought to you and your young men. 28 Please forgive me if I have offended you in any way. The Lord will surely reward you with a

lasting dynasty, for you are fighting the Lord's battles. And you have not done wrong throughout your entire life.

32 David replied to Abigail, "Praise the Lord, the God of Israel, who has sent you to meet me today! 33 Thank God for your good sense! Bless you for keeping me from murder and from carrying out vengeance with my own hands. 35 Then David accepted her present and told her, "Return home in peace.

Luke 4:33–35 New Living Translation 33 Once when he was in the synagogue, a man possessed by a demon—an evil spirit—cried out, shouting, 34 "Go away! Why are you interfering with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!" 35 But Jesus reprimanded him. "Be quiet! Come out of the man," he ordered. At that, the demon threw the man to the floor as the crowd watched; then it came out of him without hurting him further.

John 17:6–11 Contemporary English Version

6 You have given me some followers from this world, and I have shown them what you are like. They were yours, but you gave them to me, and they have obeyed you. 7 They know that you gave me everything I have. 8 I told my followers what you told me, and they accepted it. They know that I came from you, and they believe that you are the one who sent me. 9 I am praying for them, but not for those who belong to this world. My followers belong to you, and I am praying for them. 10 All that I have is yours, and all that you have is mine, and they will bring glory to me. 11 Holy Father, I am no longer in the world. I am coming to you, but my followers are still in the world. So keep them safe by the power of the name that you have given me. Then they will be one with each other, just as you and I are one.

Isa. 54:14 New Revised Standard Version 14 In righteousness you shall be established; you shall be far from oppression, for you shall not fear; and from terror, for it shall not come near you.

SCIENCE AND HEALTH

SH 72:21–23, 32 God, good, being ever present, it follows in divine logic that evil, the suppositional opposite of good, is never present.

As readily can you mingle fire and frost as Spirit and matter. In either case, one does not support the other.

SH 14:1–5 If we are sensibly with the body and regard omnipotence as a corporeal, material person, whose ear we would gain, we are not “absent from the body” and “present with the Lord” in the demonstration of Spirit.

SH 61:1–2 We cannot circumscribe happiness within the limits of personal sense.

SH 263:1 Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create. The creations of mortal mind are material. Immortal spiritual man alone represents the truth of creation.

SH 280:9 Finite belief can never do justice to Truth in any direction. Finite belief limits all things, and would compress Mind, which is infinite, beneath a skull bone. Such belief can neither apprehend nor worship the infinite; and to accommodate its finite sense of the divisibility of Soul and substance, it seeks to divide the one Spirit into persons and souls.

SH 287:22 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. Matter is neither a thing nor a person, but merely the objective supposition of Spirit's opposite.

SH 302:25 God is Love. He is therefore the divine, infinite Principle, called Person or God. Man's true consciousness is in the mental, not in any bodily or personal likeness to Spirit. Indeed, the body presents no proper likeness of divinity, though mortal sense would fain have us so believe.

SH 312:23 Our theories are based on finite premises, which cannot penetrate beyond matter. A personal sense of God and of man's

capabilities necessarily limits faith and hinders spiritual understanding.

SH 517:15 The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, and they all have one Principle and parentage. The only proper symbol of God as person is Mind's infinite ideal. What is this ideal? Who shall behold it? This ideal is God's own image, spiritual and infinite.

SH 116:20–5 Christian Science strongly emphasizes the thought that God is not *corporeal*, but *incorporeal*, — that is, bodiless. Mortals are corporeal, but God is incorporeal. As the words *person* and *personal* are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity and its distinction from humanity.

SH 285:7–22 What, then, is the material personality which suffers, sins, and dies? It is not man, the image and likeness of God, but man's counterfeit, the inverted likeness, the *unlikeness* called sin, sickness, and death. The unreality of the claim that a mortal is the true image of God is illustrated by the opposite natures of Spirit and matter, Mind and body, for one is intelligence while the other is non-intelligence. Is God a physical personality? Spirit is not physical. The belief that a material body is man is a false conception of man. The time has come for a finite conception of the infinite and of a material body as the seat of Mind to give place to a diviner sense of intelligence and its manifestations, — to the better understanding that Science gives of the Supreme Being, or divine Principle, and idea.

SH 576:31–4 This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea, — as one Father with His universal family, held in the gospel of Love.

SH 491:25–26 Personality is not the individuality of man.

SH 18:3–5; 19:1–2 Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage.

SH 91:16–10 Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses.

SH 115:12–16 SCIENTIFIC TRANSLATION OF IMMORTAL

MIND God: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind. Man: God's spiritual idea, individual, perfect, eternal.

SH 173:6–13 (to 1st .) When the supposition, that Spirit is within what it creates and the potter is subject to the clay, is individualized, Truth is reduced to the level of error, and the sensible is required to be made manifest through the insensible. What is termed matter manifests nothing but a material mentality. Neither the substance nor the manifestation of Spirit is obtainable through matter.

SH 173:20 Man is spiritual, individual, and eternal; material structure is mortal.

SH 357:7–8 Jesus said of personified evil, that it was “a liar, and the father of it.”

SH 477: 19-26 Question. — What are body and Soul? Answer. — Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter. Soul can never reflect anything inferior to Spirit. Man is the expression of Soul.

SH 70:12–2 (to no); 71:2 It The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal. The questions are: What are God's identities? What is Soul? Does life or soul exist in the thing formed? Nothing is real and eternal, — nothing is Spirit, — but God and His idea. Evil has no reality. ...It is neither person, place, nor thing, but is simply a belief, an illusion of material sense.

SH 76:6 When being is understood, Life will be recognized as neither material nor finite, but as infinite, — as God, universal good; and the belief that life, or mind, was ever in a finite form, or good in evil, will be destroyed.

HYMNS

135

I know no life divided,
O Lord of life, from Thee;
In Thee is life provided
For all mankind and me:
I know no death, O Father,
Because I live in Thee;
Thy life it is that frees us
From death eternally.

I fear no tribulation,
Since, whatsoe'er it be,

It makes no separation
Between my Lord and me:
Since Thou, my God and Father,
Dost claim me as Thine own,
I richly shall inherit
All good, from Thee alone.

157

Jesus' prayer for all his brethren:
Father, that they may be one,
Echoes down through all the ages,
Nor prayed he for these alone
But for all, that through all time
God's will be done.

One the Mind and Life of all things,
For we live in God alone;
One the Love whose ever-presence
Blesses all and injures none.
Safe within this Love we find all
being one.

Day by day the understanding
Of our oneness shall increase,
Till among all men and nations
Warfare shall forever cease,
So God's children all shall dwell
in joy and peace.

134

I look to Thee in every need,
And never look in vain;
I feel Thy touch, eternal Love,
And all is well again:
The thought of Thee is mightier far

Than sin and pain and sorrow are.

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life
To nerve my faltering will:
Thy presence fills my solitude;
Thy providence turns all to good.

Embosomed deep in Thy dear love,
Held in Thy law, I stand:
Thy hand in all things I behold,
And all things in Thy hand.
Thou leadest me by unsought ways,
Thou turn'st my mourning into praise.