

2023 read 18 oct

“Authority”

MICAH

Hear ye now what the LORD saith; ...

He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

(Micah 6:1 (to ;), 8)

DANIEL

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation. ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. ...

¶ But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*, ...

Thus *were* the visions of mine head in my bed; I saw, and behold, a tree in the midst of the earth, and the height thereof *was* great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. ...

... ¶ Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation: ...

At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.

#### JOEL

saith the Lord, ...turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. ...

... ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things. ...

... I *am* the LORD your God, and none else: ...

(Joel 2:12 saith, 13, 21, 27 2nd I (to :))

#### COLOSSIANS

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

(Colossians 3:12)

#### JAMES

Humble yourselves in the sight of the Lord, and he shall lift you up.

(James 4:10)

#### MATTHEW

¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, ...  
 Blessed *are* the meek: for they shall inherit the earth. ...  
 Blessed *are* the merciful: for they shall obtain mercy.

## LUKE

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: ...

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

(Luke 7:1–4, 6–10)

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



*Question.* — Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit?

*Answer.* — If error is necessary to define or to reveal Truth, the answer is yes; but not otherwise. *Material sense* is an absurd phrase, for matter has no sensation. Science declares that Mind, not matter, sees, hears, feels, speaks. Whatever contradicts this statement is the false sense, which ever betrays mortals into sickness, sin, and death. If the unimportant and evil appear, only soon to disappear because of their uselessness or their iniquity, then these ephemeral views of error ought to be obliterated by Truth. Why malign Christian Science for instructing mortals how to make sin, disease, and death appear more and more unreal?

Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth. ...

The heathen gods of mythology controlled war and agriculture as much as nerves control sensation or muscles measure strength. To say that strength is in matter, is like saying that the power is in the lever. The notion of any life or intelligence in matter is without foundation in fact, and you can have no faith in falsehood when you have learned falsehood's true nature.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 484:28–17; 485:28)

The Pharisees of old thrust the spiritual idea and the man who lived it out of their synagogues, and retained their materialistic beliefs about God. Jesus' system of healing received no aid nor approval from other sanitary or religious systems, from doctrines of physics or of divinity; and it has not yet been generally accepted. Today, as of yore, unconscious of the reappearing of the spiritual idea, blind belief shuts the door upon it, and condemns the cure of the sick and sinning if it is wrought on any but a material and a doctrinal theory. Anticipating this rejection of idealism, of the true idea of God, — this salvation from all error, physical and mental, — Jesus asked, “When the Son of man cometh, shall he find faith on the earth?”

There was also a certain centurion of whose faith Jesus himself declared, “I have not found so great faith, no, not in Israel.”

In Egypt, it was Mind which saved the Israelites from belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky. The Israelites looked upon the brazen serpent, and straightway believed that they were healed of the poisonous stings of vipers. In national prosperity, miracles attended the successes of the Hebrews; but when they departed from the true idea, their demoralization began. Even in captivity among foreign nations, the divine Principle wrought wonders for the people of God in the fiery furnace and in kings' palaces.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 132;133:5–18)

Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast. ...

... Let Truth uncover and destroy error in God's own way, and let human justice pattern the divine. Sin will receive its full penalty, both for what it is and for what it does. ...

In divine Science, the material man is shut out from the presence of God. The five corporeal senses cannot take cognizance of Spirit. They cannot come into His presence, and must dwell in dreamland, until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion, against which divine Science is engaged in a warfare of extermination. The great verities of existence are never excluded by falsity.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 542:7–9, 19–22; 543:8)

Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing. He taught his followers that his religion had a divine Principle, which would cast out error and heal both the sick and the sinning. He claimed no intelligence, action, nor life separate from God. Despite the persecution this brought upon him, he used his divine power to save men both bodily and spiritually.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p.136:1)

Who, that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say that there is no error of belief?

Knowing the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate?

Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p.450:27)

Divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the sinner. God is not separate from the wisdom He bestows. The talents He gives we must improve. Calling on Him to forgive our work badly done or left undone, implies the vain supposition that we have nothing to do but to ask pardon, and that afterwards we shall be free to repeat the offence.

... To reach heaven, the harmony of being, we must understand the divine Principle of being.

“God is Love.” More than this we cannot ask, higher we cannot look, farther we cannot go. To suppose that God forgives or punishes sin ...

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 6:3, 14–19)

The design of Love is to reform the sinner. If the sinner’s punishment here has been insufficient to reform him, the good man’s heaven would be a hell to the sinner. They, who know not purity and affection by experience, can never find bliss in the blessed company of Truth and Love simply through translation into another sphere. Divine Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin. To remit the penalty due for sin, would be for Truth to pardon error. Escape from punishment is not in accordance with God’s government, since justice is the handmaid of mercy.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p.35:30)

Our material human theories are destitute of Science. The true understanding of God is spiritual. It robs the grave of victory. It destroys the false evidence that misleads thought and points to other gods, or other so-called powers, such as matter, disease, sin, and death, superior or contrary to the one Spirit.

Truth, spiritually discerned, is scientifically understood. It casts out error and heals the sick.

Having one God, one Mind, unfolds the power that heals the sick, and fulfils these sayings of Scripture, “I am the Lord that healeth thee,” and “I have found a ransom.” When the divine precepts are understood, they unfold the foundation of fellowship, in which one mind is not at war with another, but all have one Spirit, God, one intelligent source, in accordance with the Scriptural command: “Let this Mind be in you, which was also in Christ Jesus.” Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God.

The realization that all inharmony is unreal brings objects and thoughts into human view in their true light, and presents them as beautiful and immortal.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 275:25–14)