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 Hymns 49, 438, 163

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 King James Bible

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## 1. **Matt. 6:14 if, 15**

... if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

## 2. **Gen. 9:18–27 the**

... the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These *are* the three sons of Noah: and of them was the whole earth overspread. And Noah began *to be* an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

## 3. **Gen. 10:1, 2 (to ;), 5, 6 (to ;), 10 the (to 1st ,)**

Now these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; ...

By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. ¶ And the sons of Ham; ...

... the beginning of his kingdom was Babel, ...

## 4. **Gen. 11:10 (to 1st :), 26**

¶ These *are* the generations of Shem: ...

And Terah lived seventy years, and begat Abram, Nahor, and Haran.

## 5. **Ps. 51:0–3, 10–12, 14–17**

To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my

transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin *is* ever before me. ...

Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. ...

Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

## 6. Matt. 1:1

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

## 7. Matt. 5:7, 9

Blessed *are* the merciful: for they shall obtain mercy. ...

Blessed *are* the peacemakers: for they shall be called the children of God.

## 8. Matt. 18:1-4, 15-35

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. ...

... ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down,

and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

**9. Luke 22:7, 14, 15, 37, 39–51**

¶ Then came the day of unleavened bread, when the passover must be killed. ...

And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: ...

For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. ...

... ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? ¶ And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

**10. Luke 23:33–37, 46, 47**

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his

raiment, and cast lots. And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. ...

... ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

#### **11. Acts 13:1 (to ;), 2, 3, 14 when, 42, 44–52**

Now there were in the church that was at Antioch certain prophets and teachers; ...

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. ...

... when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. ...

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. ...

... ¶ And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost.

#### **12. Heb. 8:10 this, 12**

... *this is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: ...


For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

### 13. Phil. 3:13

Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

### 14. Luke 6:36, 37

Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

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

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#### 1. SH 320:4–5

Metaphors abound in the Bible, and names are often expressive of spiritual ideas.

#### 2. SH 587:21

HAM (Noah's son). Corporeal belief; sensuality; slavery; tyranny.

#### 3. SH 115:19–24

SCIENTIFIC TRANSLATION OF MORTAL MIND

*First Degree:* Depravity.

PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.

Unreality

#### 4. SH 594:14

SHEM (Noah's son). A corporeal mortal; kindly affection; love rebuking error; reproof of sensualism.

#### 5. SH 115:25–27

*Second Degree:* Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.

Transitional qualities

#### 6. SH 589:8

JAPHET (Noah's son). A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care.

#### 7. SH 116:1–10

*Third Degree:* Understanding.

SPIRITUAL. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.

Reality

In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, "The last shall be first, and the first last," so that God and His idea may be to us what divinity really is and must of necessity be, — all-inclusive.

Spiritual  
universe

#### 8. SH 135:9

Spiritual evolution alone is worthy of the exercise of divine power.

#### 9. SH 294:25–32

Man's genuine selfhood is recognizable only in what is good and true. Man is neither self-made nor made by mortals. God created man.

The inebriate believes that there is pleasure in intoxication. The thief believes that he gains something by stealing, and the hypocrite that he is hiding himself. The Science of Mind corrects such mistakes, for Truth demonstrates the falsity of error.

#### 10. SH 353:18

All things will continue to disappear, until perfection appears and reality is reached. We must give up the spectral at all points. We must not continue to admit the somethingness of superstition, but we must yield up all belief in it and be wise. When we learn that error is not real, we shall be ready for progress, "forgetting those things which are behind."

#### 11. SH 261:32–16

Good demands of man every hour, in which to work out the problem of being. Consecration to good does not lessen man's dependence on God, but heightens it. Neither does consecration diminish man's obligations to God, but shows the paramount necessity of meeting them. Christian Science takes naught from the perfection of God, but it ascribes to Him the entire glory. By putting "off the old man with his deeds," mortals "put on immortality."

Forgetfulness  
of self

We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings — our efforts to find life and truth in matter — and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the Godlike man to reach the absolute centre and circumference of his being.

#### 12. SH 8:30

If a friend informs us of a fault, do we listen patiently to the rebuke and credit what is said? Do we not rather give thanks that we are "not as other men"? During many years the author has been most grateful for merited rebuke. The wrong lies in unmerited censure, — in the falsehood which does no one any good.

Searching  
the heart

**13. SH 263:7**

When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven. Carnal beliefs defraud us. They make man an involuntary hypocrite, — producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He becomes a general mis-creator, who believes he is a semi-god. His “touch turns hope to dust, the dust we all have trod.” He might say in Bible language: “The good that I would, I do not: but the evil which I would not, *that I do.*”

Mortal man  
a mis-creator

**14. SH 225:14–17 (np)**

The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking. A few immortal sentences, breathing the omnipotence of divine justice, have been potent to break despotic fetters and abolish the whipping-post and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator.

Immortal  
sentences

Legally to abolish unpaid servitude in the United States was hard; but the abolition of mental slavery is a more difficult task. The despotic tendencies, inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind.

Slavery  
abolished

Men and women of all climes and races are still in bondage to material sense, ignorant how to obtain their freedom. The rights of man were vindicated in a single section and on the lowest plane of human life, when African slavery was abolished in our land. That was only prophetic of further steps towards the banishment of a world-wide slavery, found on higher planes of existence and under more subtle and depraving forms.

The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science.

Liberty's  
crusade

God has built a higher platform of human rights, and He has built it on diviner claims. These claims are not made through code or creed, but in demonstration of “on earth peace, good-will toward men.”

Cramping  
systems

**15. SH 17:4–7**

Give us this day our daily bread; / *Give us grace for to-day; feed the famished affections; / /* And forgive us our debts, as we forgive our debtors. / *And Love is reflected in love;*

## **16. SH 494:15 (only)**

The miracle of grace is no miracle to Love.

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