

 Hymns 242, 59, 86

**Gen. 3:1–5**

- 1 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?
- 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
- 3 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.
- 4 And the serpent said unto the woman, Ye shall not surely die:
- 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

**Rev. 12:1–17**

- 1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:
- 2 And she being with child cried, travailing in birth, and pained to be delivered.
- 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.
- 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.
- 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.
- 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.
- 7 And there was war in heaven: Michael and his angels fought against the

- dragon; and the dragon fought and his angels,
- 8 And prevailed not; neither was their place found any more in heaven.
- 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
- 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.
- 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.
- 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.
- 13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.
- 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.
- 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.
- 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.
- 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

### **Matt. 23:1–39**

- 1 Then spake Jesus to the multitude, and to his disciples,
- 2 Saying, The scribes and the Pharisees sit in Moses' seat:
- 3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.
- 4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

- 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,
- 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,
- 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.
- 8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.
- 9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.
- 10 Neither be ye called masters: for one is your Master, *even* Christ.
- 11 But he that is greatest among you shall be your servant.
- 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
- 13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.
- 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
- 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
- 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!
- 17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?
- 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.
- 19 Ye fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?
- 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.
- 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth

therein.

- 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
- 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
- 24 Ye blind guides, which strain at a gnat, and swallow a camel.
- 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
- 26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.
- 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.
- 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
- 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
- 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
- 32 Fill ye up then the measure of your fathers.
- 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?
- 34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:
- 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
- 36 Verily I say unto you, All these things shall come upon this generation.
- 37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which

are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

## SH 306:32–30

The parent of all human discord was the Adam-dream,  
1 the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter.

3 This pantheistic error, or so-called *serpent*, insists still upon the opposite of Truth, saying,  
“Ye shall be as gods;” that is, I will make error as real  
6 and eternal as Truth.

The serpent’s  
whisper

Evil still affirms itself to be mind, and declares that there is more than one intelligence or God. It says:  
9 “There shall be lords and gods many. I declare that God makes evil minds and evil spirits, and that I aid Him. Truth shall change sides and be unlike Spirit. I will  
12 put spirit into what I call matter, and matter shall seem to have life as much as God, Spirit, who *is* the only Life.”

This error has proved itself to be error. Its life is found  
15 to be not Life, but only a transient, false sense of an existence which ends in death. Error charges its lie to Truth and says: “The Lord knows  
18 it. He has made man mortal and material, out of matter instead of Spirit.” Thus error partakes of its own nature and utters its own falsities. If we regard matter  
21 as intelligent, and Mind as both good and evil, every sin or supposed material pain and pleasure seems normal, a part of God’s creation, and so weighs against our course  
24 Spiritward.

Bad results  
from error

Truth has no beginning. The divine Mind is the Soul of man, and gives man dominion over all things. Man

27 was not created from a material basis, nor  
bidden to obey material laws which Spirit never  
made; his province is in spiritual statutes, in the higher  
30 law of Mind.

Higher  
statutes

### SH 523:3–32

3 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  
6 His creation. Although presenting the exact  
opposite of Truth, the lie claims to be truth. The crea-  
tions of matter arise from a mist or false claim, or from  
9 mystification, and not from the firmament, or under-  
standing, which God erects between the true and false.  
In error everything comes from beneath, not from above.  
12 All is material myth, instead of the reflection of  
Spirit.

Mist, or  
false claim

It may be worth while here to remark that, according  
15 to the best scholars, there are clear evidences of two dis-  
tinct documents in the early part of the book of  
Genesis. One is called the Elohist, because  
18 the Supreme Being is therein called Elohim. The other  
document is called the Jehovistic, because Deity therein is  
always called Jehovah, — or Lord God, as our common  
21 version translates it.

Distinct  
documents

Throughout the first chapter of Genesis and in three  
verses of the second, — in what we understand to be the  
24 spiritually scientific account of creation, — it is  
Elohim (God) who creates. From the fourth  
verse of chapter two to chapter five, the creator is called  
27 Jehovah, or the Lord. The different accounts become  
more and more closely intertwined to the end of chapter  
twelve, after which the distinction is not definitely trace-  
30 able. In the historic parts of the Old Testament, it is

Jehovah  
or Elohim

usually Jehovah, peculiarly the divine sovereign of the Hebrew people, who is referred to.

### SH 539:8–26

What can be the standard of good, of Spirit, of Life,  
9 or of Truth, if they produce their opposites, such as evil,  
matter, error, and death? God could never  
impart an element of evil, and man possesses  
12 nothing which he has not derived from God. How then  
has man a basis for wrong-doing? Whence does he  
obtain the propensity or power to do evil? Has Spirit  
15 resigned to matter the government of the universe?

Only one  
standard

The Scriptures declare that God condemned this lie as  
to man's origin and character by condemning its symbol,  
18 the serpent, to grovel beneath all the beasts  
of the field. It is false to say that Truth and  
error commingle in creation. In parable and argument,  
21 this falsity is exposed by our Master as self-evidently  
wrong. Disputing these points with the Pharisees and  
arguing for the Science of creation, Jesus said: "Do men  
24 gather grapes of thorns?" Paul asked: "What com-  
munion hath light with darkness? And what concord  
hath Christ with Belial?"

A type of  
falsehood

### SH 286:21–16

21 God's thoughts are perfect and eternal, are substance  
and Life. Material and temporal thoughts are human,  
involving error, and since God, Spirit, is the  
24 only cause, they lack a divine cause. The  
temporal and material are not then creations of Spirit.  
They are but counterfeits of the spiritual and eternal.  
27 Transitory thoughts are the antipodes of everlasting  
Truth, though (by the supposition of opposite qualities)  
error must also say, "I am true." But by this saying

Spiritual  
thoughts

30 error, the lie, destroys itself.

Sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind. They are without a real origin or existence. They have neither Principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error, which simulates the creations of Truth. All creations of Spirit are eternal; but creations of matter must return to dust. Error supposes man to be both mental and material. Divine Science contradicts this postulate and maintains man's spiritual identity.

9 We call the absence of Truth, *error*. Truth and error are unlike. In Science, Truth is divine, and the *infinite* God can have no unlikeness. Did God, Truth, create error? No! "Doth a fountain send forth at the same place sweet water and bitter?" God being everywhere and all-inclusive, how can He be absent or suggest the absence of omnipresence and omnipotence? How can there be more than *all*?

Divine  
allness

## SH 16:7–23

Our Master taught his disciples one brief prayer, which we name after him the Lord's Prayer. Our Master said, "After this manner therefore pray ye," and then he gave that prayer which covers all human needs. There is indeed some doubt among Bible scholars, whether the last line is not an addition to the prayer by a later copyist; but this does not affect the meaning of the prayer itself.

15 In the phrase, "Deliver us from evil," the original properly reads, "Deliver us from the evil one." This reading strengthens our scientific apprehension of the petition, for Christian Science teaches us that "the evil one," or one evil, is but another name for the first lie and all liars.

The prayer of  
Jesus Christ



Only as we rise above all material sensuousness and  
21 sin, can we reach the heaven-born aspiration and spir-  
itual consciousness, which is indicated in the Lord's  
Prayer and which instantaneously heals the sick.

## SH 318:5-2

Corporeal senses define diseases as realities; but the  
6 Scriptures declare that God made all, even while the cor-  
poreal senses are saying that matter causes  
disease and the divine Mind cannot or will  
9 not heal it. The material senses originate and  
support all that is material, untrue, selfish, or debased.  
They would put soul into soil, life into limbo, and doom  
12 all things to decay. We must silence this lie of material  
sense with the truth of spiritual sense. We must cause  
the error to cease that brought the belief of sin and death  
15 and would efface the pure sense of omnipotence.

Is the sick man sinful above all others? No! but  
so far as he is discordant, he is not the image of God.  
18 Weary of their material beliefs, from which  
comes so much suffering, invalids grow more  
spiritual, as the error — or belief that life is in matter —  
21 yields to the reality of spiritual Life.

The Science of Mind denies the error of sensation in  
matter, and heals with Truth. Medical science treats  
24 disease as though disease were real, therefore right, and  
attempts to heal it with matter. If disease is right it is  
wrong to heal it. Material methods are temporary, and  
27 are not adapted to elevate mankind.

The governor is not subjected to the governed. In  
Science man is governed by God, divine Principle, as  
30 numbers are controlled and proved by His laws. Intelli-  
gence does not originate in numbers, but is manifested  
through them. The body does not include soul, but man-

What  
the senses  
originate

Sickness  
as discord

1 ifests mortality, a false sense of soul. The delusion that  
there is life in matter has no kinship with the Life supernal.

### SH 369:30–8

30 No man is physically healed in wilful error or by it,  
any more than he is morally saved in or by sin. It is  
error even to murmur or to be angry over sin. To be  
1 every whit whole, man must be better spiritually as well  
as physically. To be immortal, we must forsake the  
3 mortal sense of things, turn from the lie of false  
belief to Truth, and gather the facts of being  
from the divine Mind. The body improves under the  
6 same regimen which spiritualizes the thought; and if  
health is not made manifest under this regimen, this  
proves that fear is governing the body.

No healing  
in sin

### SH 357:7–9

Jesus said of personified evil, that it was “a liar, and  
the father of it.” Truth creates neither a lie, a capacity  
9 to lie, nor a liar.