

# 2025.5.21 - The Line of Demarcation (Nehemiah)



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🗨 Hymns 105, 439, 361

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🗨 *King James Bible*

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## 1. Isa. 60:18, 20

- 18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.
- 20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

## 2. Neh. 1:1–5, 8, 9, 11

- 1 The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,
- 2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.
- 3 And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.
- 4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,
- 5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:
- 8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* ye transgress, I will scatter you abroad among the nations:
- 9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.
- 11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

### 3. Neh. 2:1–6, 11, 12 (to :), 16–20

- 1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.
- 2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this is nothing *else* but sorrow of heart. Then I was very sore afraid,
- 3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?
- 4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.
- 5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.
- 6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.
- 11 So I came to Jerusalem, and was there three days.
- 12 ¶ And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: ...
- 16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.
- 17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.
- 18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good *work*.
- 19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?
- 20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

### 4. Neh. 4:1–3, 6–9, 11, 13–17, 19–21

- 1 But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.
- 2 And he spake before his brethren and the army of Samaria, and said, What do these

- feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?
- 3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.
- 6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.
- 7 ¶ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth,
- 8 And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.
- 9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.
- 11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.
- 13 ¶ Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.
- 14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.
- 15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.
- 16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.
- 17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.
- 19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.
- 20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.
- 21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

## 5. Neh. 6:1–12, 15, 16

- 1 Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach

- left therein; (though at that time I had not set up the doors upon the gates;)
- 2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono. But they thought to do me mischief.
- 3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?
- 4 Yet they sent unto me four times after this sort; and I answered them after the same manner.
- 5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;
- 6 Wherein *was* written, It is reported among the heathen, and Gashmu saith *it, that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.
- 7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There* is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.
- 8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.
- 9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.
- 10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.
- 11 And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.
- 12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.
- 15 ¶ So the wall was finished in the twenty and fifth *day of the month* Elul, in fifty and two days.
- 16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

## 6. Matt. 9:35 Jesus, 37, 38

- 35 ... Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.
- 37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;
- 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his

harvest.

## 7. Matt. 10:16

- 16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

## 8. Mark 11:23, 24

- 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.
- 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

## 9. Heb. 10:35–37

- 35 Cast not away therefore your confidence, which hath great recompence of reward.
- 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.
- 37 For yet a little while, and he that shall come will come, and will not tarry.

## 10. Heb. 11:10

- 10 For he looked for a city which hath foundations, whose builder and maker is God.

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

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## 1. SH 575:10–14

- The builder and  
maker of this New Jerusalem is God, as we read in the
- 12 book of Hebrews; and it is “a city which hath foundations.” The description is metaphoric. Spiritual teaching must always be by symbols.

The city  
foursquare

## 2. SH 586:15

- 15 **FIRMAMENT.** Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter.

### 3. SH 505:4–8, 13–17, 21–7

Genesis i. 6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from  
6 the waters.

Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament.

Genesis i. 7. And God made the firmament, and divided the waters which were under the firmament from the waters  
15 which were above the firmament: and it was so.

Spirit imparts the understanding which uplifts consciousness and leads into all truth.

21 Understanding is the line of demarcation between the real and unreal. Spiritual understanding unfolds Mind, — Life, Truth, and Love, — and demonstrates the  
24 divine sense, giving the spiritual proof of the universe in Christian Science.

This understanding is not intellectual, is not the result  
27 of scholarly attainments; it is the reality of all things brought to light. God's ideas reflect the immortal, unerring, and infinite. The mortal,  
30 erring, and finite are human beliefs, which apportion to  
1 themselves a task impossible for them, that of distinguishing between the false and the true. Objects utterly un-  
3 like the original do not reflect that original. Therefore matter, not being the reflection of Spirit, has no real entity. Understanding is a quality of God, a quality which  
6 separates Christian Science from supposition and makes Truth final.

Original  
reflected

### 4. SH 495:14

When the illusion of sickness or sin tempts you, cling  
15 steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither  
fear nor doubt overshadow your clear sense and  
18 calm trust, that the recognition of life harmonious — as Life eternally is — can destroy any painful sense of, or belief in, that which Life is not. Let Christian Science, instead of corporeal sense, support your understanding of

Steadfast and  
calm trust

21 being, and this understanding will supplant error with  
Truth, replace mortality with immortality, and silence dis-  
24 cord with harmony.

## 5. SH 445:5-8

Conforming  
to explicit  
rules

No

6 hypothesis as to the existence of another power should  
interpose a doubt or fear to hinder the demonstration of  
Christian Science.

## 6. SH 186:7

Erring human mind-forces can work  
only evil under whatever name or pretence they are em-  
9 ployed; for Spirit and matter, good and evil, light and  
darkness, cannot mingle.

## 7. SH 68:2

At present mortals progress slowly for  
3 fear of being thought ridiculous. They are  
slaves to fashion, pride, and sense. Some-  
time we shall learn how Spirit, the great architect, has  
6 created men and women in Science. We ought to weary  
of the fleeting and false and to cherish nothing which  
hinders our highest selfhood.

Basis of true  
religion

## 8. SH 238:6-9, 12-13, 15-19, 22, 27-28

6 To obey the Scriptural command, "Come out from  
among them, and be ye separate," is to incur society's  
frown; but this frown, more than flatteries, enables one  
9 to be Christian.

12 To fall away from Truth in times of persecution, shows  
that we never understood Truth.

Unimproved  
opportunities

15 Unimproved op-  
portunities will rebuke us when we attempt to claim the  
benefits of an experience we have not made our own, try  
18 to reap the harvest we have not sown, and wish to enter  
unlawfully into the labors of others.

Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness. He who leaves all for Christ forsakes popularity and gains Christianity.

27 People with mental work before them have no time for gossip about false law or testimony.

Society and intolerance

## 9. SH 130:26–11

If thought is startled at the strong claim of Science for the supremacy of God, or Truth, and doubts the supremacy of good, ought we not, contrariwise, to be astounded at the vigorous claims of evil and doubt them, and no longer think it natural to love sin and unnatural to forsake it, — no longer imagine evil to be ever-present and good absent? Truth should not seem so surprising and unnatural as error, and error should not seem so real as truth. Sickness should not seem so real as health. There is no error in Science, and our lives must be governed by reality in order to be in harmony with God, the divine Principle of all being.

All evil unnatural

6 When once destroyed by divine Science, the false evidence before the corporeal senses disappears. Hence the opposition of sensuous man to the Science of Soul and the significance of the Scripture, “The carnal mind is enmity against God.” The central fact of the Bible is the superiority of spiritual over physical power.

The error of carnality

## 10. SH 231:12–29

12 If God makes sin, if good produces evil, if truth results in error, then Science and Christianity are helpless; but there are no antagonistic powers nor laws, spiritual or material, creating and governing man through perpetual warfare. God is not the author of mortal discords. Therefore we accept the conclusion that discords have only a fabulous existence, are mortal beliefs which divine Truth and Love destroy.

To hold yourself superior to sin, because God made you superior to it and governs man, is true wisdom. To fear sin is to misunderstand the power of Love and the divine Science of being in man’s rela-

Superiority to sickness and sin



24 tion to God, — to doubt His government and  
distrust His omnipotent care. To hold yourself superior  
to sickness and death is equally wise, and is in accordance  
27 with divine Science. To fear them is impossible, when  
you fully apprehend God and know that they are no part  
of His creation.

## 11. SH 188:28–14

When darkness comes over the earth, the physical  
senses have no immediate evidence of a sun.  
30 The human eye knows not where the orb of  
day is, nor if it exists. Astronomy gives the  
desired information regarding the sun. The human or  
1 material senses yield to the authority of this science, and  
they are willing to leave with astronomy the explanation of  
3 the sun's influence over the earth. If the eyes see no sun  
for a week, we still believe that there is solar light and  
heat. Science (in this instance named natural) raises  
6 the human thought above the cruder theories of the  
human mind, and casts out a fear.

Sense  
yields to  
understanding

In like manner mortals should no more deny the power  
9 of Christian Science to establish harmony and to explain  
the effect of mortal mind on the body, though the cause  
be unseen, than they should deny the existence of the sun-  
12 light when the orb of day disappears, or doubt that the sun  
will reappear. The sins of others should not make good  
men suffer.

## 12. SH 241:24–27, 31

24 We  
should strive to reach the Horeb height where God is re-  
vealed; and the corner-stone of all spiritual building is  
27 purity.

It is “easier for a camel to go through the eye of a  
needle,” than for sinful beliefs to enter the kingdom of  
1 heaven, eternal harmony. Through repentance, spiritual  
baptism, and regeneration, mortals put off their material  
3 beliefs and false individuality. It is only a  
question of time when “they shall all know

Spiritual  
baptism

Me [God], from the least of them unto the greatest.”

- 6 Denial of the claims of matter is a great step towards  
the joys of Spirit, towards human freedom and the final  
triumph over the body.

### 13. SH 57:1

- 1 Chastity is the cement of civilization and progress.  
Without it there is no stability in society, and without it  
3 one cannot attain the Science of Life.

### 14. SH 273:29–1

- Science shows that material, conflicting mortal opin-  
30 ions and beliefs emit the effects of error at all times, but  
this atmosphere of mortal mind cannot be destructive to  
morals and health when it is opposed promptly and per-  
1 sistently by Christian Science.

### 15. SH 234:32–3

- Evil thoughts, lusts, and  
1 malicious purposes cannot go forth, like wandering pollen,  
from one human mind to another, finding unsuspected  
3 lodgment, if virtue and truth build a strong defence.

### 16. SH 451:31–3

- Show your student that mental malpractice tends to  
blast moral sense, health, and the human life. Instruct  
1 him how to bar the door of his thought against this  
seeming power, — a task not difficult, when one under-  
3 stands that evil has in reality no power.

### 17. SH 571:15

- 15 At all times and under all circumstances, overcome  
evil with good. Know thyself, and God will supply  
the wisdom and the occasion for a victory  
18 over evil. Clad in the panoply of Love,  
human hatred cannot reach you. The cement of a  
higher humanity will unite all interests in the one  
21 divinity.

The armor  
of divinity

## 18. SH 269:21

21 The testimony of the material senses is neither abso-  
lute nor divine. I therefore plant myself unreservedly  
on the teachings of Jesus, of his apostles, of  
24 the prophets, and on the testimony of the  
Science of Mind. Other foundations there are none.  
All other systems — systems based wholly or partly on  
27 knowledge gained through the material senses — are reeds  
shaken by the wind, not houses built on the rock.

Biblical  
foundations

## 19. SH 428:8

To divest

9 thought of false trusts and material evidences in order  
that the spiritual facts of being may appear, — this is  
the great attainment by means of which we shall sweep  
12 away the false and give place to the true. Thus we may  
establish in truth the temple, or body, “whose builder  
and maker is God.”