
 Hymns 51, 442, 270

 King James Bible

1. Prov. 2:6 the

... the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

2. Gen. 1:1, 3

In the beginning God created the heaven and the earth. ...

And God said, Let there be light: and there was light.

3. Gen. 3:1–7 (to ;)

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? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 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. And the serpent said unto the woman, Ye shall not surely die: 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. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; ...

4. Rom. 8:7 the, 8

... the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.

5. I Sam. 28:1 (to 1st .), 3–17, 19 (to 1st :)

And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. ...

... ¶ Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the LORD, the LORD answered him not,

neither by dreams, nor by Urim, nor by prophets. ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself. ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David: ...

Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: ...

6. Isa. 8:19 when (to 1st ?)

... when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? ...

7. Eccl. 9:13–18

¶ This wisdom have I seen also under the sun, and it *seemed* great unto me: *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard. The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools. Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

8. Eccl. 10:1

Dead flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

9. Job 38:1–8, 11, 25–28, 32–36

Then the LORD answered Job out of the whirlwind, and said, Who *is* this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy? Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb? ...

And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? ...

Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; To cause it to rain on the earth, *where* no man *is*; *on* the wilderness, wherein *there is* no man; To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of dew? ...

Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we *are*? Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

10. Gen. 41:14–27 Pharaoh, 33–40 (to :)

... Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: And the lean and the ill favoured kine did eat up the first seven fat kine: And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and

good: And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them: And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me. ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do. The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one. And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. ...

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the spirit of God *is*? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*: Thou shalt be over my house, and according unto thy word shall all my people be ruled: ...

11. Prov. 8:1–4, 8–12

Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice *is* to the sons of man. ...

All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them. They *are* all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions.

12. Eccl. 8:1

Who *is* as the wise *man*? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

13. Isa. 26:3

Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*: because he trusteth in thee.

14. I Cor. 2:4 my, 5

... my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the

wisdom of men, but in the power of God.

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

1. SH 209:10–14

The world would collapse without Mind, without the intelligence which holds the winds in its grasp. Neither philosophy nor skepticism can hinder the march of the Science which reveals the supremacy of Mind. The immanent sense of Mind-power enhances the glory of Mind.

2. SH 469:7–11

Question. — What is intelligence?

Answer. — Intelligence is omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle, — Life, Truth, and Love, — named God.

3. SH 275:14–24

All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. These are His attributes, the eternal manifestations of the infinite divine Principle, Love. No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows.

Divine metaphysics, as revealed to spiritual understanding, shows clearly that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience, — The divine completeness that is, all power, all presence, all Science. Hence all is in reality the manifestation of Mind.

4. SH 257:15–31

The material senses and human conceptions would translate spiritual ideas into material beliefs, and would say that an anthropomorphic God, instead of infinite Principle, — in other words, divine Love, — is the father of the rain, “who hath begotten the drops of dew,” who bringeth “forth Mazzaroth in his season,” and guideth “Arcturus with his sons.”

Finite mind manifests all sorts of errors, and thus proves the material theory of mind in matter to be the antipode of Mind. Who hath found finite life or love sufficient to meet the demands of human want and woe, — to still the desires, to satisfy the aspirations? Infinite Mind cannot be limited to a finite form, or Mind would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth. Inexhaustible divine Love

It would require an infinite form to contain infinite Mind.

5. SH 504:23

The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence.

6. SH 274:27

Science and understanding, governed by the unerring and eternal Mind, destroy the imaginary copartnership, matter and mind, formed only to be destroyed in a manner and at a period as yet unknown. This suppositional partnership is already obsolete, for matter, examined in the light of divine metaphysics, disappears.

7. SH 82:31–2

In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one.

8. SH 83:25–27 (np)

There is mortal mind-reading and immortal Mind-reading. The latter is a revelation of divine purpose through spiritual understanding, by which man gains the divine Principle and explanation of all things. Mortal mind-reading and immortal Mind-reading are distinctly opposite standpoints, from which cause and effect are interpreted. The act of reading mortal mind investigates and touches only human beliefs. Science is immortal and coordinate neither with the premises nor with the conclusions of mortal beliefs.

The ancient prophets gained their foresight from a spiritual, incorporeal standpoint, not by foreshadowing evil and mistaking fact for fiction, — predicting the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future.

Scientific
foreseeing

Acquaintance with the Science of being enables us to commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired, — yea, to reach the range of fetterless Mind.

To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for sound or sight nor upon muscles and bones for locomotion, is a step towards the Mind-science by which we discern man's nature and existence. This true conception of being destroys the belief of spiritualism at its very inception, for without the concession of material personalities called spirits, spiritualism has no basis upon which to build.

The Mind
unbounded

9. SH 84:30–12

If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse. This Mind-reading is the opposite of clairvoyance. It is the illumination of the spiritual understanding which demonstrates the capacity of Soul, not of material sense. This Soul-sense comes to the human mind when the latter yields to the divine Mind.

Scientific
foreknowing

Such intuitions reveal whatever constitutes and perpetuates harmony, enabling one to do good, but not evil. You will reach the perfect Science of healing when you are able to read the human mind after this manner and discern the error you would destroy.

Value of
intuition

10. SH 85:15

It is recorded that Jesus, as he once journeyed with his students, “knew their thoughts,” — read them scientifically. In like manner he discerned disease and healed the sick. After the same method, events of great moment were foretold by the Hebrew prophets. Our Master rebuked the lack of this power when he said: “O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?”

11. SH 530:26–1

The history of error is a dream-narrative. The dream has no reality, no intelligence, no mind; therefore the dreamer and dream are one, for neither is true nor real. *First*, this narrative supposes that something springs from nothing, that matter precedes mind. *Second*, it supposes that mind enters matter, and matter becomes living, substantial, and intelligent.

Scriptural
allegory

12. SH 531:4, 10–13 The

This is the error, — that mortal man starts materially, that non-intelligence becomes intelligence, that mind and soul are both right and wrong.

... The human mind will sometime rise above all material and physical sense, exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness.

Higher
hope

13. SH 124:20–31

Adhesion, cohesion, and attraction are properties of Mind. They belong to divine Principle, and support the equipoise of that thought-force, which launched the earth in its orbit and said to the proud wave, “Thus far and no farther.”

All force
mental

Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification.

14. SH 95:19–22

We welcome the increase of knowledge and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science, by divine reality.

Christ's
reappearance

15. SH 267:1–2

Every object in material thought will be destroyed, but the spiritual idea, whose substance is in Mind, is eternal.

16. SH 195:15–22

Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause.

Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal.

17. SH 206:28–29

Omnipotent and infinite Mind made all and includes all.

18. SH 203:3

In the Science of Christianity, Mind — omnipotence — has all-power, assigns sure rewards to righteousness, and shows that matter can neither heal nor make sick, create nor destroy.

Sure
reward of
righteousness

19. SH 196:1

If materialistic knowledge is power, it is not wisdom. It is but a blind force. Man has “sought out many inventions,” but he has not yet found it true that knowledge can save him from the dire effects of knowledge. The power of mortal mind over its own body is little understood.

20. SH 258:9

Man is more than a material form with a mind inside, which must escape from its environments in order to be immortal. Man reflects infinity, and this reflection is the true idea of God.

Infinity's
reflection