

Ezek. 18:1–9, 19–32 doth

- 1 The word of the LORD came unto me again, saying,
- 2 What mean ye, that ye use this proverb concerning the land of Israel, saying,
The fathers have eaten sour grapes, and the children's teeth are set on edge?
- 3 As I live, saith the Lord GOD, ye shall not have *occasion* any more to use this
proverb in Israel.
- 4 Behold, all souls are mine; as the soul of the father, so also the soul of the son
is mine: the soul that sinneth, it shall die.
- 5 ¶ But if a man be just, and do that which is lawful and right,
- 6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the
idols of the house of Israel, neither hath defiled his neighbour's wife, neither
hath come near to a menstruous woman,
- 7 *And* hath not oppressed any, *but* hath restored to the debtor his pledge, hath
spoiled none by violence, hath given his bread to the hungry, and hath covered
the naked with a garment;
- 8 He *that* hath not given forth upon usury, neither hath taken any increase, *that*
hath withdrawn his hand from iniquity, hath executed true judgment between
man and man,
- 9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he is
just, he shall surely live, saith the Lord GOD.
- 19 ... doth not the son bear the iniquity of the father? When the son hath done that
which is lawful and right, *and* hath kept all my statutes, and hath done them,
he shall surely live.
- 20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the
father, neither shall the father bear the iniquity of the son: the righteousness of
the righteous shall be upon him, and the wickedness of the wicked shall be
upon him.
- 21 But if the wicked will turn from all his sins that he hath committed, and keep
all my statutes, and do that which is lawful and right, he shall surely live, he

shall not die.

- 22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.
- 23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?
- 24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.
- 25 ¶ Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?
- 26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.
- 27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.
- 28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.
- 29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?
- 30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.
- 31 ¶ Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?
- 32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye.

Ps. 139:1–24

- 1 O Lord, thou hast searched me, and known *me*.
- 2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

- 3 Thou compassest my path and my lying down, and art acquainted *with* all my ways.
- 4 For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.
- 5 Thou hast beset me behind and before, and laid thine hand upon me.
- 6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.
- 7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?
- 8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.
- 9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;
- 10 Even there shall thy hand lead me, and thy right hand shall hold me.
- 11 If I say, Surely the darkness shall cover me; even the night shall be light about me.
- 12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*.
- 13 For thou hast possessed my reins: thou hast covered me in my mother's womb.
- 14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.
- 15 My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.
- 16 Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there* was none of them.
- 17 How precious also are thy thoughts unto me, O God! how great is the sum of them!
- 18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.
- 19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.
- 20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.
- 21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?
- 22 I hate them with perfect hatred: I count them mine enemies.

- 23 Search me, O God, and know my heart: try me, and know my thoughts:
24 And see if *there be any* wicked way in me, and lead me in the way everlasting.

Matt. 6:22–24

- 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!
24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Luke 17:7–10

- 7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?
8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
9 Doth he thank that servant because he did the things that were commanded him? I trow not.
10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Ps. 23:1–6

- 1 The LORD *is* my shepherd; I shall not want.
2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.
3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.
5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

- 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

SH 30:19–32:2

As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error and all sin, sickness, and death, —
21 to point out the way of Truth and Life. This ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between
24 the offspring of Soul and of material sense, of Truth and of error.

Rebukes
helpful

If we have triumphed sufficiently over the errors of
27 material sense to allow Soul to hold the control, we shall loathe sin and rebuke it under every mask. Only in this way can we bless our enemies, though they
30 may not so construe our words. We cannot choose for ourselves, but must work out our salvation in the way Jesus taught. In meekness and might, he was found
1 preaching the gospel to the poor. Pride and fear are unfit to bear the standard of Truth, and God will never place
3 it in such hands.

Jesus acknowledged no ties of the flesh. He said: “Call no man your father upon the earth: for one is your Father,
6 which is in heaven.” Again he asked: “Who is my mother, and who are my brethren,” implying that it is they who do the will of his Father. We
9 have no record of his calling any man by the name of *father*. He recognized Spirit, God, as the only creator, and therefore as the Father of all.

Fleshly ties
temporal

12 First in the list of Christian duties, he taught his followers the healing power of Truth and Love. He attached no importance to dead ceremonies. It is the
15 living Christ, the practical Truth, which makes Jesus “the resurrection and the life” to all who follow him

Healing
primary

in deed. Obeying his precious precepts, — following his
18 demonstration so far as we apprehend it, — we drink of
his cup, partake of his bread, are baptized with his pu-
rity; and at last we shall rest, sit down with him, in a full
21 understanding of the divine Principle which triumphs
over death. For what says Paul? “As often as ye eat
this bread, and drink this cup, ye do show the Lord’s
24 death till he come.”

Referring to the materiality of the age, Jesus said:
“The hour cometh, and now is, when the true wor-
27 shippers shall worship the Father in spirit
and in truth.” Again, foreseeing the perse-
cution which would attend the Science of Spirit, Jesus
30 said: “They shall put you out of the synagogues; yea,
the time cometh, that whosoever killeth you will think
that he doeth God service; and these things will they
1 do unto you, because they have not known the Father
nor me.”

Painful
prospect

SH 169:29; 170:8–27

Whatever teaches man to have other laws and to
30 acknowledge other powers than the divine
Mind, is anti-Christian. The good that a
poisonous drug seems to do is evil, for it robs man of
1 reliance on God, omnipotent Mind, and according to be-
lief, poisons the human system. Truth is not the basis of
3 theogony. Modes of matter form neither a moral nor a
spiritual system. The discord which calls for material
methods is the result of the exercise of faith in material
6 modes, — faith in matter instead of in Spirit.

Modes of
matter

Christian ideas certainly present
9 what human theories exclude — the Principle
of man’s harmony. The text, “Whosoever

Physiology
unscientific

liveth and believeth in me shall never die,” not only con-
12 tradicts human systems, but points to the self-sustaining
and eternal Truth.

The demands of Truth are spiritual, and reach the
15 body through Mind. The best interpreter of man’s needs
said: “Take no thought for your life, what ye shall eat,
or what ye shall drink.”

18 If there are material laws which prevent disease, what
then causes it? Not divine law, for Jesus healed the
sick and cast out error, always in opposition, never in
21 obedience, to physics.

Spiritual causation is the one question to be considered,
for more than all others spiritual causation relates to
24 human progress. The age seems ready to
approach this subject, to ponder somewhat
the supremacy of Spirit, and at least to touch the hem
27 of Truth’s garment.

Causation
considered

SH 72:21–24 (to 2nd ,)

21 God, good, being ever present, it follows in divine
logic that evil, the suppositional opposite of good, is never
present. In Science, individual good derived
24 from God, the infinite All-in-all, ...

Scientific
phenomena

SH 299:24–22

24 Truth never destroys God’s idea. Truth is spiritual,
eternal substance, which cannot destroy the right reflec-
tion. Corporeal sense, or error, may seem to hide Truth,
27 health, harmony, and Science, as the mist obscures the
sun or the mountain; but Science, the sunshine of Truth,
will melt away the shadow and reveal the celestial
30 peaks.

If man were solely a creature of the material senses,
he would have no eternal Principle and would be mutable

1 and mortal. Human logic is awry when it attempts
to draw correct spiritual conclusions regarding life from
3 matter. Finite sense has no true apprecia-
tion of infinite Principle, God, or of His infi-
nite image or reflection, man. The mirage, which makes
6 trees and cities seem to be where they are not, illustrates
the illusion of material man, who cannot be the image
of God.

Old and
new man

9 So far as the scientific statement as to man is under-
stood, it can be proved and will bring to light the true
reflection of God — the real man, or the *new* man (as
12 St. Paul has it).

The temporal and unreal never touch the eternal and
real. The mutable and imperfect never touch the im-
15 mutable and perfect. The inharmonious and
self-destructive never touch the harmonious
and self-existent. These opposite qualities are the tares
18 and wheat, which never really mingle, though (to mortal
sight) they grow side by side until the harvest; then, Sci-
ence separates the wheat from the tares, through the real-
21 ization of God as ever present and of man as reflecting
the divine likeness.

The tares
and wheat

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

SH 90:24

24 The admission to one's self that man is God's own like-
ness sets man free to master the infinite idea. This con-
viction shuts the door on death, and opens it
27 wide towards immortality. The understanding
and recognition of Spirit must finally come, and we may
as well improve our time in solving the mysteries of being
30 through an apprehension of divine Principle. At present
we know not what man is, but we certainly shall know
this when man reflects God.

Scientific
finalities

SH 300:9-4

9 So far as the scientific statement as to man is under-
stood, it can be proved and will bring to light the true
reflection of God — the real man, or the *new* man (as
12 St. Paul has it).

The temporal and unreal never touch the eternal and
real. The mutable and imperfect never touch the im-
15 mutable and perfect. The inharmonious and
self-destructive never touch the harmonious
and self-existent. These opposite qualities are the tares
18 and wheat, which never really mingle, though (to mortal
sight) they grow side by side until the harvest; then, Sci-
ence separates the wheat from the tares, through the real-
21 ization of God as ever present and of man as reflecting
the divine likeness.

The tares
and wheat

Spirit is God, Soul; therefore Soul is not in matter. If
24 Spirit were in matter, God would have no representative,
and matter would be identical with God.

The divine
reflection

The theory that soul, spirit, intelligence, in-
27 habits matter is taught by the schools. This theory is
unscientific. The universe reflects and expresses the di-
vine substance or Mind; therefore God is seen only in the

30 spiritual universe and spiritual man, as the sun is seen in
the ray of light which goes out from it. God is re-
vealed only in that which reflects Life, Truth, Love, —
1 yea, which manifests God’s attributes and power, even
as the human likeness thrown upon the mirror, repeats
3 the color, form, and action of the person in front of the
mirror.

SH 267:8–32

It is generally conceded that God is Father, eternal, self-
9 created, infinite. If this is so, the forever Father must
have had children prior to Adam. The great I AM made
all “that was made.” Hence man and the spiritual uni-
12 verse coexist with God.

Christian Scientists understand that, in a religious
sense, they have the same authority for the appellative
15 mother, as for that of brother and sister. Jesus said:
“For whosoever shall do the will of my Father which
is in heaven, the same is my brother, and sister, and
18 mother.”

When examined in the light of divine Science, mortals
present more than is detected upon the surface, since
21 inverted thoughts and erroneous beliefs must
be counterfeits of Truth. Thought is bor-
rowed from a higher source than matter, and
24 by reversal, errors serve as waymarks to the one Mind,
in which all error disappears in celestial Truth. The
robes of Spirit are “white and glistening,” like the raiment
27 of Christ. Even in this world, therefore, “let thy gar-
ments be always white.” “Blessed is the man that en-
dureth [overcometh] temptation: for when he is tried,
30 [proved faithful], he shall receive the crown of life,
which the Lord hath promised to them that love him.”
(James i. 12.)

Waymarks
to eternal
Truth

SH 25:13

Jesus taught the way of Life by demonstration, that
we may understand how this divine Principle heals
15 the sick, casts out error, and triumphs over
death. Jesus presented the ideal of God better
than could any man whose origin was less spiritual. By
18 his obedience to God, he demonstrated more spiritu-
ally than all others the Principle of being. Hence the
force of his admonition, “If ye love me, keep my com-
21 mandments.”

Effective
triumph