

“Who Governs?”

October 20,2021

## DEUTERONOMY

Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that ye may prolong your* days in the land which ye shall possess.

(Deuteronomy 5:33)

Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

(Deuteronomy 8:6–8)

¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens *is* the LORD'S thy God, the earth *also*, with all that therein *is*.

(Deuteronomy 10:12–14)

And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. ...

... ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: ...

And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*. ...

Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

(Deuteronomy 28:1, 2, 15, 29, 47)

## MATTHEW

¶ 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.

(Matthew 6:24)

## FIRST SAMUEL

And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. ¶ But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them. ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots. ...

And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers. And he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants.

(I Samuel 8:11, 13, 14)

...ye shall cry out in that day because of your king which ye shall have chosen

you; and the LORD will not hear you in that day. ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

(I Samuel 8:1–10, 18–20)

And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD. And the LORD said to Samuel, Hearken unto their voice, and make them a king. ...

(I Samuel 8:21, 22 (to 1st .))

## JOB

Job 21.7 Wherefore do the wicked live, become old, yea, are mighty in power? ... they say unto God, Depart from us; for we desire not the knowledge of thy ways. What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him? [pause] Lo, their good *is* not in their hand: ...

They are as stubble before the wind, and as chaff that the storm carrieth away.  
(Job 21:7, 14–16 (to :), 18)

They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.  
(Job 24:13)

## PROVERBS

Shew me thy ways, O LORD; teach me thy paths. Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day. ...

Good and upright *is* the LORD: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies. ...

He that walketh uprightly walketh surely: ...  
(Proverbs 10:9 (to :))

## LAMENTATIONS

Let us search and try our ways, and turn again to the LORD.  
(Lamentations 3:40)

## PSALMS

O come, let us worship and bow down: let us kneel before the LORD our maker.  
For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand.  
What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall  
choose.  
(Psalms 25:1, 4, 5, 8–10, 12)

Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. *Then*  
will I teach transgressors thy ways; and sinners shall be converted unto thee. ...  
Psalms 51:12

## JOHN

And as Jesus passed by, he saw a man which was blind from *his* birth. And his  
disciples asked him, saying, Master, who did sin, this man, or his parents, that he  
was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of  
God should be made manifest in him. I must work the works of him that sent me,  
while it is day: the night cometh, when no man can work. As long as I am in the  
world, I am the light of the world. When he had thus spoken, he spat on the  
ground, and made clay of the spittle, and he anointed the eyes of the blind man  
with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by  
interpretation, Sent.) He went his way therefore, and washed, and came seeing.  
(John 9:1–7)

¶ They brought to the Pharisees him that aforetime was blind. ...  
... the Pharisees also asked him how he had received his sight. He said unto them,  
He put clay upon mine eyes, and I washed, and do see. ...

They say unto the blind man again, What sayest thou of him, that he hath opened  
thine eyes? He said, He is a prophet. ...

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see. ...

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

(John 9:13, 15 again, 17, 24 called, 25, 34–38)

## MATTHEW

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. But they made light of *it*, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

(Matthew 22:14 )

## DEUTERONOMY

... I will publish the name of the LORD: ascribe ye greatness unto our God. *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

(Deuteronomy 32:3, 4)

*“I SHALL READ FROM SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, BY  
MARY BAKER EDDY”*

It is the province of spiritual sense to govern man.

(p. 206:6–7)

The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. ... Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, “the Lord shall reign forever.”

(p. vii:13–15, 17)

Since the author's discovery of the might of Truth in the treatment of disease as well as of sin, her system has been fully tested and has not been found wanting; but to reach the heights of Christian Science, man must live in obedience to its divine Principle.

(pp. vii:27–4)

The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth. ...

I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind. ...

... I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged.

(p. 226:22, 29)

The Science of Mind denies the error of sensation in matter, and heals with Truth. Medical science treats 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 are not adapted to elevate mankind.

The governor is not subjected to the governed. In Science man is governed by God, divine Principle, as numbers are controlled and proved by His laws.

( p. 318:22–30)

The sinner sees, in the system taught in this book, that the demands of God must be met. The petty intellect is alarmed by constant appeals to Mind.

When all men are bidden to the feast, the excuses come. One has a farm, another has merchandise, and therefore they cannot accept.

It is vain to speak dishonestly of divine Science, which destroys all discord, when you can demonstrate the actuality of Science. It is unwise to doubt if reality is in perfect harmony with God, divine Principle, — if Science, when understood and demonstrated, will destroy all discord, — since you admit that God is omnipotent; for from this premise it follows that good and its sweet concords have all-power.

Christian Science, properly understood, would disabuse the human mind of material beliefs which war against spiritual facts; and these material beliefs must be denied and cast out to make place for truth. You cannot add to the contents of a vessel already full.

(p. 130:4–20)

Man-made doctrines are waning. They have not waxed strong in times of trouble. Devoid of the Christ-power, how can they illustrate the doctrines of Christ or the miracles of grace? Denial of the possibility of Christian healing robs Christianity of the very element, which gave it divine force and its astonishing and unequalled success in the first century. (p. 133:; 134:14)

The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth.

(, p. x:22–23)

If God had instituted material laws to govern man, disobedience to which would have made man ill, Jesus would not have disregarded those laws by healing in

direct opposition to them and in defiance of all material conditions.  
(p.227:30)

We must learn how mankind govern the body, — whether through faith in hygiene, in drugs, or in will-power. We should learn whether they govern the body through a belief in the necessity of sickness and death, sin and pardon, or govern it from the higher understanding that the divine Mind makes perfect, acts upon the so-called human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease, death.

This process of higher spiritual understanding improves mankind until error disappears, and nothing is left which deserves to perish or to be punished.  
(p.251:15)

Scientific healing has this advantage over other methods, — that in it Truth controls error. From this fact arise its ethical as well as its physical effects. Indeed, its ethical and physical effects are indissolubly connected. If there is any mystery in Christian healing, it is the mystery which godliness always presents to the ungodly, — the mystery always arising from ignorance of the laws of eternal and unerring Mind.

Other methods undertake to oppose error with error, and thus they increase the antagonism of one form of matter towards other forms of matter or error, and the warfare between Spirit and the flesh goes on. By this antagonism mortal mind must continually weaken its own assumed power. p. 145:16–30

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.  
(p. 231:12)

There should be painless progress, attended by life and peace instead of discord and death.  
(p. 224:)

The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares. Then thought gently whispers: “Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife, — Love wedded to its own spiritual idea.” Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense. (p. 574:27)

Whatever is governed by God, is never for an instant deprived of the light and might of intelligence and Life.  
(p. 215:12)

Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, “The kingdom of God is within you.” This spiritual consciousness is therefore a present possibility. ...  
573:29