

“Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of his creatures” James 1:18. Tonight’s readings focus on fruition and the “firstfruits” of the Lord.

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(1) Psalms 1:1-3	(1) Page 241:14-17
(2) Genesis 1:9-12	(2) Page 501:1
(3) Genesis 2:1, 5	(3) Page 502:9
(4) Isaiah 5:1-7	(4) Page 538:23-3
(5) Genesis 2:6	(5) Page 540:28
(6) Genesis 4:1-5, 8	(6) Page 89:27
(7) Job 3:3, 26	(7) Page 542:1-5
(8) Job 14:1, 4	(8) Page 537:13-15, 16
(9) Genesis 12:1, 2	(9) Page 338:27
(10) Genesis 21:1, 2, 6, 9, 10	(10) Page 316:2-7, 20
(11) Galatians 4:19, 22-24 (2 <sup>nd</sup> ), 26, 28-31	(11) Page 325:7
(12) Isaiah 65:18 ( <i>be</i> ), 19, 21, 22 (to :), 23	(12) Page 494:25
(13) Zechariah 3:8 ( <i>behold</i> ), 10	(13) Page 517:30
(14) Isaiah 4:2	(14) Page 520:16-3
(15) Isaiah 60:1, 4 (1 <sup>st</sup> :), 13, 21	(15) Page 390:20-23
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(17) Luke 4:14, 16-21	(17) Page 266:27-29
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HYMN # 141

HYMN # 41

HYMN # 97 (or # 98)

## THE BIBLE

Psa. 1:1 Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Psa. 1:2 But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

Psa. 1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Gen. 1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

Gen. 1:10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

Gen. 1:11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

Gen. 1:12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

Gen. 2:1 Thus the heavens and the earth were finished, and all the host of them.

Gen. 2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

Is. 5:1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

Is. 5:2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

Is. 5:3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

Is. 5:4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

Is. 5:5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down:

Is. 5:6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

Is. 5:7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Gen. 2:6 But there went up a mist from the earth, and watered the whole face of the ground.

Gen. 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

Gen. 4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Gen. 4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

Gen. 4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

Gen. 4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

Gen. 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Job 3:3 Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

Job 3:26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Job 14:1 Man *that is* born of a woman *is* of few days, and full of trouble.

Job 14:4 Who can bring a clean *thing* out of an unclean? not one.

Gen. 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Gen. 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Gen. 21:1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

Gen. 21:2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

Gen. 21:6 And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.

Gen. 21:9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

Gen. 21:10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

Gal. 4:19 My little children, of whom I travail in birth again until Christ be formed in you,

Gal. 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

Gal. 4:23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

Gal. 4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage,

Gal. 4:26 But Jerusalem which is above is free, which is the mother of us all.

Gal. 4:28 Now we, brethren, as Isaac was, are the children of promise.

Gal. 4:29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

Gal. 4:30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

Gal. 4:31 So then, brethren, we are not children of the bondwoman, but of the free.

Is. 65:18 be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

Is. 65:19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

Is. 65:21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

Is. 65:22 They shall not build, and another inhabit; they shall not plant, and another eat:

Is. 65:23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

Zech. 3:8 behold, I will bring forth my servant the BRANCH.

Zech. 3:10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Is. 4:2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

Is. 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

Is. 60:4 Lift up thine eyes round about, and see:

Is. 60:13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

Is. 60:21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Is. 61:1 The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

Is. 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Is. 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Luke 4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Luke 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Luke 4:18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luke 4:19 To preach the acceptable year of the Lord.

Luke 4:20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Luke 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

1Cor. 15:22 as in Adam all die, even so in Christ shall all be made alive.

1Cor. 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

1Cor. 15:24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

1Cor. 15:25 For he must reign, till he hath put all enemies under his feet.

1Cor. 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

John 1:12 as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

John 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

#### SCIENCE AND HEALTH

Take away the spiritual significance of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice.

Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory which angels could only whisper and which God illustrated by light and harmony, is consonant with ever-present Love. So-called mystery and miracle, which subserve the end of natural good, are explained by that Love for whose rest the weary ones sigh when needing something more native to their immortal cravings than the history of perpetual evil.

Spiritually followed, the book of Genesis is the history of the untrue image of God, named a sinful mortal. This deflection of being, rightly viewed, serves to suggest the proper refection of God and the spiritual actuality of man, as given in the first chapter of Genesis. Even thus the crude forms of human thought take on higher symbols and significations, when

scientifically Christian views of the universe appear, illuminating time with the glory of eternity.

*Genesis iv. 1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord [Jehovah].*

This account is given, not of immortal man, but of mortal man, and of sin which is temporal. As both mortal man and sin have a beginning, they must consequently have an end, while the sinless, real man is eternal. Eve's declaration, "I have gotten a man from the Lord," supposes God to be the author of sin and sin's progeny. This false sense of existence is fratricidal. In the words of Jesus, it (evil, devil) is "a murderer from the beginning."

Cain is the type of mortal and material man, conceived in sin and "shapen in iniquity;" he is not the type of Truth and Love. Material in origin and sense, he brings a material offering to God. Abel takes his offering from the firstlings of the flock. A lamb is a more animate form of existence, and more nearly resembles a mind-offering than does Cain's fruit. Jealous of his brother's gift, Cain seeks Abel's life, instead of making his own gift a higher tribute to the Most High.

Cain very naturally concluded that if life was in the body, and man gave it, man had the right to take it away. This incident shows that the belief of life in matter was "a murderer from the beginning."

The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it might be rid of troublesome Truth. Material beliefs would slay the spiritual idea whenever and wherever it appears.

"Whatsoever a man soweth, that shall he also reap." Error excludes itself from harmony. Sin is its own punishment. Error tills its own barren soil and buries itself in the ground, since ground and dust stand for nothingness.

Jehovah declared that the ground was accursed; and from this ground, or matter, sprang Adam, notwithstanding God had blessed the earth "for man's sake." From this it follows that Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and was known as Christ Jesus.

From him mortals may learn how to escape from evil. The real man being linked by Science to his Maker, mortals need only turn from sin and lose

sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship.

Christ presents the indestructible man, whom Spirit creates, constitutes, and governs. Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth.

Jesus gave the true idea of being, which results in infinite blessings to mortals.

Which of these two theories concerning man are you ready to accept? One is the mortal testimony, changing, dying, unreal. The other is the eternal and real evidence, bearing Truth's signet, its lap piled high with immortal fruits.

Divine blesses its own ideas, and causes them to multiply,-- to manifest His power. Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven,-- himself subordinate alone to his Maker. This is the Science of being.

*Genesis ii. 4,5. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God [Jehovah] made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God [Jehovah] had not caused it to rain upon the earth, and there was not a man to till the ground.*

Here is the emphatic declaration that God creates all through Mind, not through matter,-- that the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind. Mortal thought drops into the ground, but the immortal creating thought is from above, not from beneath. Because Mind makes all, there is nothing left to be made by a lower power. Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to the soil. Knowledge of this lifts man above the sod, above earth and its environments, to conscious spiritual harmony and eternal being.

Suffer no claim of sin or of sickness to grow upon the thought. Dismiss it with an abiding conviction that it is illegitimate, because you know that God is no more the author of sickness than He is of sin.

A knowledge of evil was never the essence of divinity or manhood.

Man is the idea of Spirit; he reflects the beatific presence, illumining the universe with light.