

The following passage is from *Miscellaneous Writings* written by Mary Baker Eddy, “The meek Nazarene’s steadfast and true knowledge of preexistence, of the nature and inseparability of God and man, -- made him mighty.”

THE BIBLE	SCIENCE AND HEALTH
(1) Psalms 90:1, 2, 4, 16, 17	(1) Page 91:16
(2) Ecclesiastes 3:14, 15 (to 2 nd ;)	(2) Page 204:3-5 (to ;)
(3) 1Peter 5:6, 7, 10 (<i>the God</i>), 11	(3) Page 282:3-17, 20
(4) Revelation 1:4 (<i>Grace</i>) (to ;), 5, 6, 8	(4) Page 470:24-28, 32
(5) Jeremiah 23:23, 24 (to 2 nd ?)	(5) Page 502:22-27, 29-3
(6) John 17:5, 24 (<i>for thou</i>)	(6) Page 521:12
(7) Matthew 17:1-7	(7) Page 172:7-8, 10, 23-24
(8) Hebrews 13:8	(8) Page 244:7, 14-27
(9) John 8:1, 2, 12 (<i>saying</i>), 32-36, 51-53, 56-59	(9) Page 302:14-19
(10) John 9:1-7	(10) Page 63:5
(11) John 1:1-4	(11) Page 469:4 (2 nd <i>Life is</i>)
(12) Genesis 1:1-3	(12) Page 288:20-28
(13) Isaiah 40:21, 26	(13) Page 305:6-8, 27-29
(14) 1John 2:24	(14) Page 550:15-23 (<i>The continual</i>)
(15) 2Timothy 1:7, 9, 10	(15) Page 429:31-2
(16) Ephesians 1:3-6, 21	(16) Page 325:10
(17) Romans 8:16	(17) Page 557:18
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HYMN # 370
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THE BIBLE

Psa. 90:1 Lord, thou hast been our dwelling place in all generations.

Psa. 90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

Psa. 90:4 For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.

Psa. 90:16 Let thy work appear unto thy servants, and thy glory unto their children.

Psa. 90:17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Eccl. 3:14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it:

Eccl. 3:15 That which hath been is now; and that which is to be hath already been;

1Pet. 5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

1Pet. 5:7 Casting all your care upon him; for he careth for you.

1Pet. 5:10 the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

1Pet. 5:11 To him *be* glory and dominion for ever and ever. Amen.

Rev. 1:4 Grace *be* unto you, and peace, from him which is, and which was, and which is to come;

Rev. 1:5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Rev. 1:6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Rev. 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Jer. 23:23 *Am* I a God at hand, saith the LORD, and not a God afar off?

Jer. 23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth?

John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

John 17:24 for thou lovedst me before the foundation of the world.

Matt. 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

Matt. 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

Matt. 17:3 And, behold, there appeared unto them Moses and Elias talking with him.

Matt. 17:4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

Matt. 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Matt. 17:6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

Matt. 17:7 And Jesus came and touched them, and said, Arise, and be not afraid.

Heb. 13:8 Jesus Christ the same yesterday, and to day, and for ever.

John 8:1 Jesus went unto the mount of Olives.

John 8:2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 8:32 And ye shall know the truth, and the truth shall make you free.

John 8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

John 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

John 8:35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

John 8:36 If the Son therefore shall make you free, ye shall be free indeed.

John 8:51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

John 8:52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

John 8:53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

John 8:56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

John 8:57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John 8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

John 9:1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

John 9:2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

John 9:3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

John 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

John 9:5 As long as I am in the world, I am the light of the world.

John 9:6 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,

John 9:7 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 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 The same was in the beginning with God.

John 1:3 All things were made by him; and without him was not any thing made that was made.

John 1:4 In him was life; and the life was the light of men.

Gen. 1:1 In the beginning God created the heaven and the earth.

Gen. 1:2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Gen. 1:3 And God said, Let there be light: and there was light.

Is. 40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

Is. 40:26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

1John 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

2Tim. 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

2Tim. 1:9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

2Tim. 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Eph. 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

Eph. 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Eph. 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph. 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Eph. 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Rom. 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

SCIENCE AND HEALTH

Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the

discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses.

All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history;

The real Life, or Mind, and its opposite, the so-called material life and mind, are figured by two geometrical symbols, a circle or sphere and a straight line. The circle represents the infinite without beginning or end; the straight line represents the finite, which has both beginning and end. The sphere represents good, the self-existent and eternal individuality or Mind; the straight line represents evil, a belief in a self-made and temporary material existence. Eternal Mind and temporary material existence never unite in figure or in fact.

A straight line finds no abiding-place in a curve, and a curve finds no adjustment to a straight line. Similarly, matter has no place in Spirit, and Spirit has no place in matter. At no point can these opposites mingle or unite. Even though they seem to touch, one is still a curve and the other a straight line.

If there ever was a moment when man did not express the divine perfection, then there was a moment when man did not express God, and consequently a time when Deity was unexpressed—that is, without entity.

The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history.

Genesis i. 1. In the beginning God created the heaven and the earth.

The infinite has no beginning. This word *beginning* is employed to signify *the only*,-- that is, the eternal verity and unity of God and man, including the universe.

There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected.

The harmony and immortality of man are intact. We should look away from the opposite supposition that man is created materially, and turn our

gaze to the spiritual record of creation, to that which should be engraved on the understanding and heart “with the point of a diamond” and the pen of an angel.

Materialism grades the human species as rising from matter upward. Spirit can form no real link in this supposed chain of material being. But divine Science reveals the eternal chain of existence as uninterrupted and wholly spiritual; yet this can be realized only as the false sense of being disappears.

What is man? Brain, heart, blood, bones, etc., the material structure?

If we were to derive all our conceptions of man from what is seen between the cradle and the grave, happiness and goodness would have no abiding-place in man, and the worms would rob him of the flesh; but Paul writes: “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

If man were dust in his earliest stage of existence, we might admit the hypothesis that he returns eventually to his primitive condition; but man was never more nor less than man.

If man flickers out in death or springs from matter into being, there must be an instant when God is without His entire manifestation, --when there is no full reflection of the infinite Mind.

Man in Science is neither young nor old. He has neither birth nor death. He is not a beast, a vegetable, nor a migratory mind. He does not pass from matter to Mind, from the mortal to the immortal, from evil to good, or from good to evil.

Continuing our definition of *man*, let us remember that harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter. This statement is based on fact, not fable.

In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being.

Life is not limited. Death and finiteness are unknown to Life. If Life ever had a beginning, it would also have an ending.

The chief stones in the temple of Christian Science are to be found in the following postulates: that Life is God, good, and not evil; that Soul is sinless, not to be found in the body; that Spirit is not, and cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death.

Science reveals the glorious possibilities of immortal man, forever unlimited by the mortal senses.

Man, in the likeness of his Maker, reflects the central light of being, the invisible God. Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay.

The continual contemplation of existence as material and corporeal—as beginning and ending, and with birth, decay, and dissolution as its component stages—hides the true and spiritual Life, and causes our standard to trail in the dust. If Life has any starting-point whatsoever, then the great I AM is a myth. If Life is God, as the Scriptures imply, then Life is not embryonic, it is infinite.

Jesus said (John viii. 51), “If a man keep my saying, he shall never see death.” That statement is not confined to spiritual life, but includes all the phenomena of existence.

In Colossians (iii. 4) Paul writes: “When Christ, who is our life, shall appear [be manifested], then shall ye also appear [be manifested] with him in glory.” When spiritual being is understood in all its perfection, continuity, and might, then shall man be found in God’s image. The absolute meaning of the apostolic words is this: Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, “hid with Christ in God,” with Truth in divine Love, where human sense hath not seen man.

Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator.

Man as the offspring of God, as the idea of Spirit, is the immortal evidence that Spirit is harmonious and man eternal.