

1-26-11-IV.V.Life the creator, Allness of Spirit

Ex. 2:23-25 2nd the

the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

Ex. 3:1-2 Moses (to :)

Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush:

Ex. 3:7-8 (to ;)

¶And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey;

Ex. 3:9-10

Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Isa. 30:15 saith (to :)

saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength:

Isa. 30:18-26

¶And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

Ps. 11:7 1st the

the righteous Lord loveth righteousness; his countenance doth behold the upright.

Ps. 40:16-17 (to 2nd ;)

Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me: thou

art my help and my deliverer;

Matt. 4:23 Jesus

Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Matt. 5:1-3

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven.

SH 330:8

When the following platform is understood and the letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated.

SH 331:1

IV. God is divine Life, and Life is no more confined to the forms which reflect it than substance is in its shadow. If life were in mortal man or material things, it would be subject to their limitations and would end in death. Life is Mind, the creator reflected in His creations. If He dwelt within what He creates, God would not be reflected but absorbed, and the Science of being would be forever lost through a mortal sense, which falsely testifies to a beginning and an end.

SH 331:11

V. The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality nor existence except the divine Mind and His ideas. The Scriptures also declare that God is Spirit. Therefore in Spirit all is harmony, and there can be no discord; all is Life, and there is no death. Everything in God's universe expresses Him.

SH 503:20-504:15

Immortal and divine Mind presents the idea of God: *first*, in light; *second*, in reflection; *third*, in spiritual and immortal forms of beauty and goodness. But this Mind creates no element nor symbol of discord and decay. God creates neither erring thought, mortal life, mutable truth, nor variable love.

Genesis i. 4. And God saw the light, that it was good: and God divided the light from the darkness.

God, Spirit, dwelling in infinite light and harmony from which emanates the true idea, is never reflected by aught but the good.

Genesis i. 5. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

All questions as to the divine creation being both spiritual and material are answered in this passage, for though solar beams are not yet included in the record of creation, still there is light. This light is not from the sun nor from volcanic flames, but it is the revelation of Truth and of spiritual ideas. This also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever-present. Was not this a revelation instead of a creation?

SH 243:30-244:28

Sickness, sin, and death are not the fruits of Life. They are inharmonies which Truth destroys. Perfection does not animate imperfection. Inasmuch as God is good and the fount of all being, He does not produce moral or physical deformity; therefore such deformity is not real, but is illusion, the mirage of error. Divine Science reveals these grand facts. On their basis Jesus demonstrated Life, never fearing nor obeying error in any form.

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."

Man undergoing birth, maturity, and decay is like the beasts and vegetables, — subject to laws of decay. 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. Such admissions cast us headlong into darkness and dogma.

SH 103:6-16

The destruction of the claims of mortal mind through Science, by which man can escape from sin and mortality, blesses the whole human family. As in the beginning, however, this liberation does not scientifically show itself in a knowledge of both good and evil, for the latter is unreal.

On the other hand, Mind-science is wholly separate from any half-way impertinent knowledge, because Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only. The maximum of good is the infinite God and His idea, the All-in-all.

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