

3-3-10Divinity and humanity

Gen. 41:39-41

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

Gen. 45:17-18

And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

Gen. 47:1

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

Gen. 50:22

¶And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

Gen. 50:24

And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

Ex. 1:6-11 (to 1st .)

And Joseph died, and all his brethren, and all that generation. ¶And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens.

Ex. 6:2-7

And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.

Ex. 12:51

And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.

Ex. 16:35

And the children of Israel did eat manna forty years, until they came to a land inhabited; they did

eat manna, until they came unto the borders of the land of Canaan.

Josh. 9:17-18 (to 1st .)

And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjathjearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel.

Josh. 10:5 (to 1st ,)

Therefore the five kings of the Amorites,

Josh. 10:5-10 gathered (to 2nd ,)

gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. ¶And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. ¶And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon,

Josh. 10:14

And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

John 10:22-30 1st it

it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

Rom. 8:1-2

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

SH 25:13

Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals 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 his obedience to God, he demonstrated more spiritually than all others the Principle of being. Hence the force of his admonition, "If ye love me, keep my commandments."

SH 25:31

The divinity of the Christ was made manifest in the humanity of Jesus.

SH 139:4-27

From beginning to end, the Scriptures are full of accounts of the triumph of Spirit, Mind, over matter. Moses proved the power of Mind by what men called miracles; so did Joshua, Elijah, and Elisha. The Christian era was ushered in with signs and wonders. Reforms have commonly been attended with bloodshed and persecution, even when the end has been brightness and peace; but the present new, yet old, reform in religious faith will teach men patiently and wisely to stem the tide of sectarian bitterness, whenever it flows inward.

The decisions by vote of Church Councils as to what should and should not be considered Holy

Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New, — these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages. But mistakes could neither wholly obscure the divine Science of the Scriptures seen from Genesis to Revelation, mar the demonstration of Jesus, nor annul the healing by the prophets, who foresaw that "the stone which the builders rejected" would become "the head of the corner."

SH 133:8

In Egypt, it was Mind which saved the Israelites from belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky. The Israelites looked upon the brazen serpent, and straightway believed that they were healed of the poisonous stings of vipers. In national prosperity, miracles attended the successes of the Hebrews; but when they departed from the true idea, their demoralization began. Even in captivity among foreign nations, the divine Principle wrought wonders for the people of God in the fiery furnace and in kings' palaces.

SH xi:9

The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or "God with us," — a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime, To preach deliverance to the captives [of sense], And recovering of sight to the blind, To set at liberty them that are bruised.

SH 561:1-21

The understanding of Truth and Love, the Principle which works out the ends of eternal good and destroys both faith in evil and the practice of evil, leads to the discernment of the divine idea.

Agassiz, through his microscope, saw the sun in an egg at a point of so-called embryonic life. Because of his more spiritual vision, St. John saw an "angel standing in the sun." The Revelator beheld the spiritual idea from the mount of vision. Purity was the symbol of Life and Love. The Revelator saw also the spiritual ideal as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love. To John, "the bride" and "the Lamb" represented the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth.

John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, — reducing to human perception and understanding the Life which is God. In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood.

SH 205:29-3

Denial of the oneness of Mind throws our weight into the scale, not of Spirit, God, good, but of matter.

When we fully understand our relation to the Divine, we can have no other Mind but His, — no other Love, wisdom, or Truth, no other sense of Life, and no consciousness of the existence of matter or error.

SH 267:1

Every object in material thought will be destroyed, but the spiritual idea, whose substance is in Mind, is eternal. The offspring of God start not from matter or ephemeral dust. They are in and of Spirit, divine Mind, and so forever continue. God is one. The allness of Deity is His oneness. Generically man is one, and specifically man means all men.

SH 515:21-516:8 Man

Man is the family name for all ideas, — the sons and daughters of God. All that God imparts moves in accord with Him, reflecting goodness and power.

Your mirrored reflection is your own image or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man before the mirror to his divine Principle, God. Call the mirror divine Science, and call man the reflection. Then note how true, according to Christian Science, is the reflection to its original. As the reflection of yourself appears in the mirror, so you, being spiritual, are the reflection of God. The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere.

Hymn 207

Hymn 457

Hymn 51

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