

Wed-18-Oct-4

Perfect Man

Hymn. 370:1-2

We are hid with Christ forever
 In the Father's holy plan.
 In this pure eternal union
 We behold the perfect man;
 And we know that sin can never
 Overthrow the sacred rod
 Of dominion over evil:
 We are hid with Christ in God.

Hid with Christ in God, O gladness:
 O the meekness and the might,
 When the risen Christ has lifted
 All our thoughts into the light,
 Light of Truth wherein no sadness
 Dims the radiant peace we find,
 As we set our whole affection
 On the beauteous things of Mind.

Hymn. 207:1-5

O gentle presence, peace and joy and power;
 O Life divine, that owns each waiting hour,
 Thou Love that guards the nestling's faltering flight!
 Keep Thou my child on upward wing tonight.

Love is our refuge; only with mine eye

Can I behold the snare, the pit, the fall:
 His habitation high is here, and nigh,
 His arm encircles me, and mine, and all.

O make me glad for every scalding tear,
 For hope deferred, ingratitude, disdain!
 Wait, and love more for every hate, and fear
 No ill,—since God is good, and loss is gain.

Beneath the shadow of His mighty wing;
 In that sweet secret of the narrow way,
 Seeking and finding, with the angels sing:
 “Lo, I am with you always,”—watch and pray.

No snare, no fowler, pestilence or pain;
 No night drops down upon the troubled breast,
 When heaven's aftersmile earth's tear-drops gain,
 And mother finds her home and heav'nly rest.

Hymn. 51:1-3

Eternal Mind the Potter is,
 And thought th' eternal clay:
 The hand that fashions is divine,
 His works pass not away.
 Man is the noblest work of God,
 His beauty, power and grace,
 Immortal; perfect as his Mind
 Reflected face to face.

God could not make imperfect man
 His model infinite;
 Unhallowed thought He could not plan,
 Love's work and Love must fit.

Life, Truth and Love the pattern make,
Christ is the perfect heir;
The clouds of sense roll back, and show
The form divinely fair.

God's will is done; His kingdom come;
The Potter's work is plain.
The longing to be good and true
Has brought the light again.
And man does stand as God's own child,
The image of His love.
Let gladness ring from every tongue,
And heaven and earth approve.

John 8:3–11

- 3 And the scribes and Pharisees brought unto him a woman
taken in adultery; and when they had set her in the midst,
4 They say unto him, Master, this woman was taken in
adultery, in the very act.
5 Now Moses in the law commanded us, that such should be
stoned: but what sayest thou?
6 This they said, tempting him, that they might have to accuse
him. But Jesus stooped down, and with *his* finger wrote on
the ground, *as though he heard them not*.
7 So when they continued asking him, he lifted up himself,
and said unto them, He that is without sin among you, let
him first cast a stone at her.
8 And again he stooped down, and wrote on the ground.
9 And they which heard *it*, being convicted by *their own*
conscience, went out one by one, beginning at the eldest,
even unto the last: and Jesus was left alone, and the woman
standing in the midst.
10 When Jesus had lifted up himself, and saw none but the

woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

- 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

John 11:1–44

- 1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.
- 2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
- 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.
- 4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
- 5 Now Jesus loved Martha, and her sister, and Lazarus.
- 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.
- 7 Then after that saith he to *his* disciples, Let us go into Judæa again.
- 8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?
- 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.
- 10 But if a man walk in the night, he stumbleth, because there is no light in him.
- 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.
- 12 Then said his disciples, Lord, if he sleep, he shall do well.
- 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

- 14 Then said Jesus unto them plainly, Lazarus is dead.
- 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.
- 16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.
- 17 Then when Jesus came, he found that he had *lain* in the grave four days already.
- 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:
- 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
- 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.
- 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
- 22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.
- 23 Jesus saith unto her, Thy brother shall rise again.
- 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
- 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
- 26 And whosoever liveth and believeth in me shall never die. Believest thou this?
- 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
- 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
- 29 As soon as she heard *that*, she arose quickly, and came unto him.
- 30 Now Jesus was not yet come into the town, but was in that place where Martha met him.
- 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily

and went out, followed her, saying, She goeth unto the grave to weep there.

- 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
- 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
- 34 And said, Where have ye laid him? They said unto him, Lord, come and see.
- 35 Jesus wept.
- 36 Then said the Jews, Behold how he loved him!
- 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?
- 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
- 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.
- 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
- 41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.
- 42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.
- 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.
- 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

John 9:1–11

- 1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.
- 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
- 3 *Jesus* answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.
- 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
- 5 As long as I am in the world, I am the light of the world.
- 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,
- 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.
- 8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?
- 9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.
- 10 Therefore said they unto him, How were thine eyes opened?
- 11 He answered and said, A man that is called *Jesus* made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

John 13:33–35

- 33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
- 34 A new commandment I give unto you, That ye love one

another; as I have loved you, that ye also love one another.

- 35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

John 17:20–23 (to ;)

- 20 Neither pray I for these alone, but for them also which shall believe on me through their word;
- 21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
- 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:
- 23 I in them, and thou in me, that they may be made perfect in one;

John 20:21, 22

- 21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.
- 22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

Acts 1:6–8 (to :)

- 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?
- 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
- 8 But ye shall receive power, after that the Holy Ghost is come upon you:

SH 476:32–5

Jesus beheld in Science the per-

- 1 fect man, who appeared to him where sinning mortal
 man appears to mortals. In this perfect man the Saviour
 3 saw God's own likeness, and this correct view of man
 healed the sick. Thus Jesus taught that the kingdom
 of God is intact, universal, and that man is pure and holy.

SH vii:13 (only)

The time for thinkers has come.

SH vii:1-2

- 1 **T**O those leaning on the sustaining infinite, to-day is
 big with blessings.

SH xi:9

- 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 real-
 12 ity 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
 15 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 re-
 18 peating itself, coming now as was promised aforetime,
 To preach deliverance to the captives [of sense],
 And recovering of sight to the blind,
 21 To set at liberty them that are bruised.

SH x:22-27

- The divine Principle of healing is proved in the
 personal experience of any sincere seeker of Truth. Its
 24 purpose is good, and its practice is safer and more po-

tent than that of any other sanitary method. The unbiased Christian thought is soonest touched by Truth,
 27 and convinced of it.

SH x:30

30 No intellectual proficiency is requisite in the learner, but sound morals are most desirable.

SH 258:31–11

Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the
 1 generic term *man*. Man is not absorbed in Deity, and man cannot lose his individuality, for he re-
 3 flects eternal Life; nor is he an isolated, solitary idea, for he represents infinite Mind, the sum of all substance.

6 In divine Science, man is the true image of God. The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted
 9 their lives higher than their poor thought-models would allow, — thoughts which presented man as fallen, sick, sinning, and dying.

SH 259:11

The Christlike understanding of
 12 scientific being and divine healing includes a perfect Principle and idea, — perfect God and perfect man, — as the basis of thought and demonstration.

SH 336:9 Immortal; 337:10–11

9 Immortal man was and is God's image or idea,

even the infinite expression of infinite Mind, and immortal man is coexistent and coeternal with that

The real
manhood

12 Mind. He has been forever in the eternal
Mind, God; but infinite Mind can never be in man, but
is reflected by man. The spiritual man's consciousness
15 and individuality are reflections of God. They are the
emanations of Him who is Life, Truth, and Love. Im-
mortal man is not and never was material, but always
18 spiritual and eternal.

According to divine Science, man is in a degree
as perfect as the Mind that forms him.

SH 259:17 2nd The

The
18 true likeness cannot be lost in divine reflection.
Understanding this, Jesus said: “Be ye there-
fore perfect, even as your Father which is in heaven is
21 perfect.”

The divine
image not
lost

SH 336:25–28 God

God, the divine Principle of man, and man in
God's likeness are inseparable, harmonious, and eternal.
27 The Science of being furnishes the rule of per-
fection, and brings immortality to light.

SH 336:30

30 God is the
parent Mind, and man is God's spiritual offspring.

SH 337:20–24 The

The true idea of man, as the reflection of the
21 invisible God, is as incomprehensible to the limited senses

as is man's infinite Principle. The visible universe and material man are the poor counter-
 24 feits of the invisible universe and spiritual man.

SH 337:10-11

According to divine Science, man is in a degree as perfect as the Mind that forms him.

SH 336:25–28 God

God, the divine Principle of man, and man in God's likeness are inseparable, harmonious, and eternal.
 27 The Science of being furnishes the rule of perfection, and brings immortality to light.

SH 337:14–17 Christian (to ;)

Christian Science demonstrates that none but
 15 the pure in heart can see God, as the gospel teaches. In proportion to his purity is man perfect;

Purity the
 path to
 perfection

SH 337:20 The

The true idea of man, as the reflection of the
 21 invisible God, is as incomprehensible to the limited senses as is man's infinite Principle. The visible universe and material man are the poor counter-
 24 feits of the invisible universe and spiritual man. Eternal things (verities) are God's thoughts as they exist in the spiritual realm of the real. Temporal things are the
 27 thoughts of mortals and are the unreal, being the opposite of the real or the spiritual and eternal.

SH 337:10–11

According to divine Science, man is in a degree as perfect as the Mind that forms him.

SH 485:19-24

The belief that life can be in matter or soul in body, and that man springs from dust or from an egg,
 21 is the result of the mortal error which Christ, or Truth, destroys by fulfilling the spiritual law of being, in which man is perfect, even as the “Father which is in heaven
 24 is perfect.”

SH 493:28–2

If Jesus awakened Lazarus from the dream, illusion, of death, this proved that the Christ could improve on a false
 30 sense. Who dares to doubt this consummate test of the power and willingness of divine Mind to hold man forever
 1 intact in his perfect state, and to govern man's entire action?

SH 99:23

The calm, strong currents of true spirituality, the
 24 manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposi-
 27 tion, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man.

