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Ex. 19:25 Moses; 20:3–5 (to :), 7 (to ;), 8, 12 (to :), 13–17

... Moses went down unto the people, and spake unto them. ...

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: ...

Thou shalt not take the name of the Lord thy God in vain; ...

Remember the sabbath day, to keep it holy. ...

... ¶ Honour thy father and thy mother: ...

Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

Jer. 31:31, 32 (to ;), 33, 34

¶ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; ...

But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall

teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

John 1:17 the

... the law was given by Moses, *but* grace and truth came by Jesus Christ.

Matt. 4:23 Jesus; 5:2, 17

... 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. ...

And he opened his mouth, and taught them, saying, ...

... ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Matt. 5:21, 22 (to 1st :), 23, 24

¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: ...

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Matt. 5:27–29

¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

Matt. 5:33–35 (to :), 37

¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: ...

But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Matt. 22:35–40

Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying, Master, *which is* the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Heb. 7:11, 12, 14, 19, 24 this; 8:6–9 (to ;), 10, 11, 13

If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. ...

For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. ...

For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God. ...

... this *man*, because he continueth ever, hath an unchangeable priesthood. ...

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For

if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; ...

For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. ...

In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Heb. 10:16, 17

This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more.

II Cor. 3:4–6

And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

SH 200:2

Pagan worship began with muscularity, but the law of Sinai lifted thought into the song of David. Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind.

SH 25:16–19

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.

SH 20:6–8

To the ritualistic priest and hypocritical Pharisee Jesus said, “The publicans and the harlots go into the kingdom of God before you.”

SH 26:1

While we adore Jesus, and the heart overflows with gratitude for what he did for mortals, — treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us, — yet Jesus spares us not one individual experience, if we follow his commands faithfully; and all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed through divine Love.

SH 33:27–30 Have

Have you shared the blood of the New Covenant, the persecutions which attend a new and higher understanding of God?

SH 9:17–26 (to ?); 10:1, 14–15

Dost thou “love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind”? This command includes much, even the surrender of all merely material sensation, affection, and worship. This is the El Dorado of Christianity. It involves the Science of Life, and recognizes only the divine control of Spirit, in which Soul is our master, and material sense and human will have no place.

Are you willing to leave all for Christ, for Truth, and so be counted among sinners? ... Prayer means that we desire to walk and will walk in the light so far as we receive it, even though with bleeding footsteps, and that waiting patiently on the Lord, we will leave our real desires to be rewarded by Him. ...

Seeking is not sufficient. It is striving that enables us to enter.

SH 241:23–27; 242:1–5

One's aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is

revealed; and the corner-stone of all spiritual building is purity. ...

... Through repentance, spiritual baptism, and regeneration, mortals put off their material beliefs and false individuality. It is only a question of time when “they shall all know Me [God], from the least of them unto the greatest.”

SH 467:1–8

Question. — What are the demands of the Science of Soul?

Answer. — The first demand of this Science is, “Thou shalt have no other gods before me.” This *me* is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual. The second is like unto it, “Thou shalt love thy neighbor as thyself.”

SH 495:25–28; 496:5

Question. — How can I progress most rapidly in the understanding of Christian Science?

Answer. — Study thoroughly the letter and imbibe the spirit. ... You will learn that in Christian Science the first duty is to obey God, to have one Mind, and to love another as yourself.

SH 521:12

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.

SH 140:12–13

Religion will then be of the heart and not of the head.