

**Into the Garden**  
**August 22, 2012**

**BIBLE**

**Isaiah 61:11**

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

**Numbers 24:6–7**

As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

**Deuteronomy 11:1, 7–15**

... thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

...your eyes have seen all the great acts of the Lord which he did. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; And that ye may prolong your days in the land, which the Lord sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey. For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

**Genesis 2:8–10, 15–17**

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden;

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

### **Genesis 3:1–6**

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the eat ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

### **Psalms 104:1, 10–17**

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.

He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; Where the birds make their nests: as for the stork, the fir trees are her house.

### **Isaiah 51:3**

For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

### **Matthew 23:1**

Then spake Jesus to the multitude, and to his disciples,

### **Luke 13:6–19**

A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these

three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down. And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

### **John 17:25–26**

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

### **John 18:1–9, 12–13**

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

### **John 19:1–3, 16, 41–42**

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands.

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

### **Psalms 92:12–15**

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him.

### **John 17:25–26**

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

## **SCIENCE & HEALTH WITH KEY TO THE SCRIPTURES by Mary Baker Eddy**

### **SH 481:7**

Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind by the material senses do not change the unseen Truth, which remains forever intact. The forbidden fruit of knowledge, against which wisdom warns man, is the testimony of error, declaring existence to be at the mercy of death, and good and evil to be capable of commingling. This is the significance of the Scripture concerning this "tree of the knowledge of good and evil," — this growth of material belief, of which it is said: "In the day that thou eatest thereof thou shalt surely die." Human hypotheses first assume the reality of sickness, sin, and death, and then assume the necessity of these evils because of their admitted actuality. These human verdicts are the procurers of all discord.

### **SH 165:1**

Physiology is one of the apples from "the tree of knowledge." Evil declared that eating this fruit would open man's eyes and make him as a god. Instead of so doing, it closed the eyes of mortals to man's God-given dominion over the earth.

### **SH 196:31**

The press unwittingly sends forth many sorrows and diseases among the human family. It does this by giving names to diseases and by printing long descriptions which mirror images of disease distinctly in thought. A new name for an ailment affects people like a Parisian name for a novel garment. Every one hastens to get it. A minutely described disease costs many a man his earthly days of comfort. What a price for human knowledge! But the price does not exceed the original cost. God said of the tree of knowledge, which bears the fruit of sin, disease, and death, "In the day that thou eatest thereof thou shalt surely die."

### **SH 299:18**

Knowledge gained from material sense is figuratively represented in Scripture as a tree, bearing the fruits of sin, sickness, and death. Ought we not then to judge the knowledge thus obtained to be untrue and dangerous, since "the tree is known by his fruit"?

### **SH 459:24**

To mortal sense Christian Science seems abstract, but the process is simple and the results are sure if the Science is understood. The tree must be good, which produces good fruit. Guided by divine Truth and not guesswork, the *theologus* (that is, the student — the Christian and scientific expounder — of the divine law) treats disease with more certain results than any other healer on the globe. The Christian Scientist should understand and adhere strictly to the rules of divine metaphysics as laid down in this work, and rest his demonstration on this sure basis.

### **SH 507:11–29**

*Genesis* i. 11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man. The tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind which includes all. A material world implies a mortal mind and man a creator. The scientific divine creation declares immortal Mind and the universe created by God.

Infinite Mind creates and governs all, from the mental molecule to infinity. This divine Principle of all expresses Science and art throughout His creation, and the immortality of man and the universe. Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source.

### **SH 508:5–8**

The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it. Mind is the Soul of all. Mind is Life, Truth, and Love which governs all.

### **SH 526:29**

*Genesis ii. 15. And the Lord God [Jehovah] took the man, and put him into the garden of Eden, to dress it and to keep it.*

The name Eden, according to Cruden, means *pleasure, delight*. In this text Eden stands for the mortal, material body. God could not put Mind into matter nor infinite Spirit into finite form to dress it and keep it, — to make it beautiful or to cause it to live and grow. Man is God's reflection, needing no cultivation, but ever beautiful and complete.

### **SH 527:6–20**

*Genesis ii. 16, 17. An the Lord God [Jehovah] commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

Here the metaphor represents God, Love, as tempting man, but the Apostle James says: “God cannot be tempted with evil, neither tempteth He any man.” It is true that a knowledge of evil would make man mortal. It is plain also that material perception, gathered from the corporeal senses, constitutes evil and moral knowledge. But is it true that God, good, made “the tree of life” to be the tree of death to His own creation? Has evil the reality of good? Evil is unreal because it is a lie, —false in every statement.

### **SH 594:1–4, 8**

SERPENT: subtlety; a lie; the opposite of Truth, named error;

The first audible claim that God was not omnipotent and that there was another power, named evil, which was as real and eternal as God, good.

### **SH 532:5**

All human knowledge and material sense must be gained from the five corporeal senses. Is this knowledge safe, when eating its first fruits brought death? “In the day that thou eatest thereof thou shalt surely die,” was the prediction in the story under consideration. Adam and his progeny were cursed, not blessed; and this indicates that the diving Spirit, or Father, condemns material man and remands him to dust.

**SH 270:31**

The life of Christ Jesus was not miraculous, but it was indigenous to his spirituality, — the good soil wherein the seed of Truth springs up and bears much fruit. Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God.

**SH 30:5**

Born of a woman, Jesus' advent in the flesh partook partly of Mary's earthly condition, although he was endowed with the Christ, the divine Spirit, without measure. This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or *way-shower*, between God and men. Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind as "the way."

**SH 586:23**

GETHSAMANE: Patient woe; the human yielding to the divine; love meeting no response, but still remaining love.

**SH 47:31–16**

During his night of gloom and glory in the garden, Jesus realized the utter error of a belief in any possible material intelligence. The pangs of neglect and the staves of bigoted ignorance smote him sorely. His students slept. He said unto them: "Could ye not watch with me one hour?" Could they not watch with him who, waiting and struggling in voiceless agony, held uncomplaining guard over a world? There was no response to that human yearning, and so Jesus turned forever away from earth to heaven, from sense to Soul.

Remembering the sweat of agony which fell in holy benediction on the grass of Gethsemane, shall the humblest or mightiest disciple murmur when he drinks from the same cup, and think, or even wish, to escape the exalting ordeal of sin's revenge on its destroyer? Truth and Love bestow few palms until the consummation of a life-work.

**SH 495:16**

Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not. Let Christian Science, instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence discord with harmony.

*Printed from CONCORD: A CHRISTIAN SCIENCE STUDY RESOURCE, published by The Christian Science Board of Directors in Boston, MA, USA. This content may be under copyright and may not be further reproduced or distributed, unless permitted under the Concord User License Agreement.*

Hymns: 3, 97, 150