260415 Demands of the Law

April 14 2026

1. **Ex. 20:1–3 God**

   ... God spake all these words, saying, I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

2. **Deut. 16:1, 2, 8, 9 (to :), 10–12 (to :)**

   Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. ...

   Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*. ¶ Seven weeks shalt thou number unto thee: ...

   And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the Lord thy God*, according as the LORD thy God hath blessed thee: And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt: ...

3. **Matt. 4:23 Jesus, 24**

   ... 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 his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

4. **Matt. 17:24–27**

   ¶ And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

5. **Matt. 22:15–21, 35–40**

¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose *is* this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. ...

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.

6. **Rom. 13:1 (to :), 7–12**

Let every soul be subject unto the higher powers. For there is no power but of God: ...

Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law. And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

7. **Ps. 19:7 (to :)**

The law of the LORD *is* perfect, converting the soul: ...

1. **SH 253:32–2**

The divine demand, "Be ye therefore perfect," is scientific, and the human footsteps leading to perfection are indispensable.

2. **SH 40:25–28, 31**

Our heavenly Father, divine Love, demands that all men should follow the example of our Master and his apostles and not merely worship his personality. ...

Service and worship

The nature of Christianity is peaceful and blessed, but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into

which Jesus has passed before us; and this advance beyond matter must come through the joys and triumphs of the righteous as well as through their sorrows and afflictions. Like our Master, we must depart from material sense into the spiritual sense of being.

Within the veil

3. **SH 19:29**

Jesus urged the commandment, "Thou shalt have no other gods before me," which may be rendered: Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life, — even God, good. He rendered "unto Cæsar the things which are Cæsar's; and unto God the things that are God's." He at last paid no homage to forms of doctrine or to theories of man, but acted and spake as he was moved, not by spirits but by Spirit.

Jesus' sinless career

4. **SH 182:5, 18–22, 30**

The demands of God appeal to thought only; but the claims of mortality, and what are termed laws of nature, appertain to matter. Which, then, are we to accept as legitimate and capable of producing the highest human good? We cannot obey both physiology and Spirit, for one absolutely destroys the other, and one or the other must be supreme in the affections. It is impossible to work from two standpoints. If we attempt it, we shall presently "hold to the one, and despise the other." ...

Physiology or Spirit

Mind's government of the body must supersede the so-called laws of matter. Obedience to material law prevents full obedience to spiritual law, — the law which overcomes material conditions and puts matter under the feet of Mind. ...

No material law

To admit that sickness is a condition over which God has no control, is to presuppose that omnipotent power is powerless on some occasions. The law of Christ, or Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of one God, one lawmaker. To suppose that God constitutes laws of inharmony is a mistake; discords have no support from nature or divine law, however much is said to the contrary.

5. **SH 183:16**

The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible action of Truth is the production of harmony. Laws of nature are laws of Spirit; but mortals commonly recognize as law that which hides the power of Spirit. Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

Laws of nature spiritual

6. **SH 233:1**

Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by

Profession and proof

the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil.

7. SH 467:1–16

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." It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established. Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.

Two chief commands

8. SH 340:15

"Thou shalt have no other gods before me." (Exodus xx. 3.) The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the tri-unity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbor as thyself;" annihilates pagan and Christian idolatry, — whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

9. SH 191:4

As mortals give up the delusion that there is more than one Mind, more than one God, man in God's likeness will appear, and this eternal man will include in that likeness no material element.

10. SH 11:22–25

We know that a desire for holiness is requisite in order to gain holiness; but if we desire holiness above all else, we shall sacrifice everything for it.

Desire for holiness

1. Hymn. 329:1–3

The heavens declare the glory / Of Him who made all things; / Each day repeats the story, / Each night its tribute brings. / To earth's remotest border / His mighty power is known; / In beauty, grandeur, order, / His handiwork is shown.

His law man's pathway brightens, / His judgments all are pure, / His Word the thought enlightens, / And ever shall endure. / To heed His testimony, / And Wisdom's way to hold, / Is sweeter far than honey, / And better far than gold.

In daily contemplation / Of Thee, I take delight; / O, let my meditation / Lay hold of Thee aright. / O, aid me in suppression / Of idle thought or word; / O, keep me from transgression, / Redeemer, strength, and Lord.

Words: Frederic W. Root
Music: Joseph Barnby

2. Hymn. 151:1, 2

In speechless prayer and reverence, / Dear Lord, I come to Thee; / My heart with love Thou fillest, / Yea, with humility. / My bread and wine Thou art, / With Thee I hold communion; / Thy presence healeth me.

To do Thy will is greater / Than sacrifice can be; / O give me needed courage / Sweet with sincerity. / From earthly thought released, / In speechless prayer and reverence, / Dear Lord, I come to Thee.

Words: Ellen J. Glover
Music: Arr. from Chrétien Urhan

3. Hymn. 371:1–3

We lift our hearts in praise, / O God of Life, to Thee, / And would reflect in all our ways / Thy purity. / Thy thoughts our lives enfold, / And free us from all fear; / All strife is stilled, all grief consoled, / For Thou art here.

We lift our hearts in praise, / O God of Truth, to Thee, / And find within Thy perfect law / Our liberty. / We bless Thy mighty name / In this exalted hour, / And to the world in faith proclaim / Thy healing power.

We lift our hearts in praise, / O God of Love, to Thee, / With joy to find through darkened days / Thy harmony. / O Father-Mother Love, / We triumph ’neath Thy rod, / We glory in Thy light, and prove / That Thou art God.

Words: Margaret Morrison
Music: Hebrew Melody

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