

June 28, 2017

From the King James version of the Bible

Matt. 11:4, 5 3rd the (to 3rd ,)

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: ... the lepers are cleansed,

Is. 55:6-9

¶ Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Ex. 25:1

AND the LORD spake unto Moses, saying,

Ex. 27:21-1

In the tabernacle of the congregation without the veil, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

CHAPTER 28

AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Num. 4:16 (to 2nd ,), 5th and

¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, ... *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

Lev. 16:11 (to Aaron), 12 shall

And Aaron ... shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the veil:

II Chron. 26:3 (to 1st .), 4 (to ,), 5 2nd and

Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. ... And he did *that which was* right in the sight of the LORD... and as long as he sought the LORD, God made him to prosper.

II Chron. 26:16-21 (to :)

¶ But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men: And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God. Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the LORD had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD:

Ex. 3:14 (to :); 4:6, 7

And God said unto Moses, I AM THAT I AM:

¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

Matt. 8:1-4 (to 1st), 4 go (to 3rd)

WHEN he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him... go thy way, shew thyself to the priest,

Luke 17:12-19

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where *are* the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

II Kings 5:1, 9-14

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. *Are not* Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Prov. 22:17; 23:7 (to 1st :)

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

For as he thinketh in his heart, so *is* he:

From *Science and Health with Key to the Scriptures*, by Mary Baker Eddy

SH 595:24 (only, to 2nd ;)

UNCLEANLINESS. Impure thoughts; error;

SH 166:3 (only), 15-16

As a man thinketh, so is he.

The erring human mind is inharmonious in itself. From it arises the inharmonious body.

SH 537:13-15

“Whatsoever a man soweth, that shall he also reap.” Error excludes itself from harmony. Sin is its own punishment.

SH 260:19-21, 28-1

Mortals must change their ideals in order to improve their models. A sick body is evolved from sick thoughts.

If we array thought in mortal vestures, it must lose its immortal nature.

If we look to the body for pleasure, we find pain; for Life, we find death; for Truth, we find error; for Spirit, we find its opposite, matter. Now reverse this action.

SH 261:4-11, 21-24

Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts.

The effect of mortal mind on health and happiness is seen in this: If one turns away from the body with such absorbed interest as to forget it, the body experiences no pain.

Detach sense from the body, or matter, which is only a form of human belief, and you may learn the meaning of God, or good, and the nature of the immutable and immortal.

SH 321:19-24, 29-7

It was scientifically demonstrated that leprosy was a creation of mortal mind and not a condition of matter, when Moses first put his hand into his bosom and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition by the same simple process. ... And so it was in the coming centuries, when the Science of being was demonstrated by Jesus, who showed his students the power of Mind by changing water into wine, and taught them how to handle serpents unharmed, to heal the sick and cast out evils in proof of the supremacy of Mind.

When understanding changes the standpoints of life and intelligence from a material to a spiritual basis, we shall gain the reality of Life, the control of Soul over sense, and we shall perceive Christianity, or Truth, in its divine Principle.

SH 322:9-13, 26-30, 31-5

It is highly important — in view of the immense work to be accomplished before this recognition of divine Science can come — to turn our thoughts towards divine Principle, that finite belief may be prepared to relinquish its error.

The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science. ... It is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being without striving for them. This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good.

SH 323:13-16, 24-27

In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated. ... The true idea of God gives the true understanding of Life and Love, robs the grave of victory, takes away all sin and the delusion that there are other minds, and destroys mortality.

SH 230:30-2

So-called mortal mind or the mind of mortals being the remote, predisposing, and the exciting cause of all suffering, the cause of disease must be obliterated through Christ in divine Science, or the so-called physical senses will get the victory.

SH 231:16-19

God is not the author of mortal discords. Therefore we accept the conclusion that discords have only a fabulous existence, are mortal beliefs which divine Truth and Love destroy.

SH 381:20-21, 24-26

Think less of the enactments of mortal mind, and you will sooner grasp man's God-given dominion. ... The harmony and immortality of man will never be reached without the understanding that Mind is not in matter.

SH 412:1-9

The great fact that God lovingly governs all, never punishing aught but sin, is your standpoint, from which to advance and destroy the human fear of sickness. Mentally and silently plead the case scientifically for Truth. You may vary the arguments to meet the peculiar or general symptoms of the case you treat, but be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be the victor.

SH 419:16-22

Meet every adverse circumstance as its master. Observe mind instead of body, lest aught unfit for development enter thought. Think less of material conditions and more of spiritual. Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief.

SH 226:25-29

The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage.

SH 227:3-7, 21-23, 26-29

I saw that the law of mortal belief included all error, and that, even as oppressive laws are disputed and mortals are taught their right to freedom, so the claims of the enslaving senses must be denied and superseded.

Christian Science raises the standard of liberty and cries: "Follow me! Escape from the bondage of sickness, sin, and death!" ... The illusion of material sense, not divine law, has bound you,

entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being.

SH 296:31-7, 12-16

Mortal belief is a liar from the beginning, not deserving power. It says to mortals, “You are wretched!” and they think they are so; and nothing can change this state, until the belief changes. Mortal belief says, “You are happy!” and mortals are so; and no circumstance can alter the situation, until the belief on this subject changes. Human belief says to mortals, “You are sick!” and this testimony manifests itself on the body as sickness.

Erroneous belief is destroyed by truth. Change the evidence, and that disappears which before seemed real to this false belief, and the human consciousness rises higher. Thus the reality of being is attained and man found to be immortal.

Hymn 118

Hymn 109

Hymn 14