

September 6, 2017

From the King James Version of the Bible

I Chron. 29:5 3rd And

And who *then* is willing to consecrate his service this day unto the LORD?

Josh. 6:2-5 the, 15-17 (to :), 18-20, 27

the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

And it came to pass on the seventh day, that they rose early about the dawning of the day, only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

¶ And the city shall be accursed, *even* it, and all that *are* therein, to the LORD: And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD. So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

So the LORD was with Joshua; and his fame was *noised* throughout all the country.

Josh. 7:1 (to 1st), 1 5th of

BUT the children of Israel committed a trespass in the accursed thing: for Achan, ...of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

Josh. 7:2-7, 10-14, 16, 17 (to 1st ;)

And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few. So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased

them *from* before the gate *even* unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

¶ And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff. Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: And he brought the family of Judah;

Josh. 7:18 (to 1st .), 18 was, 19-21, 25 (to 1st .)

And he brought his household man by man; and Achan, ... was taken. ... And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me. And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day.

Eccl. 9:18

Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

Josh. 7:26 So (to 2nd .); 8:1, 3, 18, 25, 26

So the LORD turned from the fierceness of his anger.

AND the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city. ... And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

Ps. 37:5

Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

I Cor. 12:11, 12, 14

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. ... For the body is not one member, but many.

II Cor. 7:1

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

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

SH 426:5-11

The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it. When the destination is desirable, expectation speeds our progress. The struggle for Truth makes one strong instead of weak, resting instead of wearying one.

SH 369:5

In proportion as matter loses to human sense all entity as man, in that proportion does man become its master. He enters into a diviner sense of the facts, and comprehends the theology of Jesus as demonstrated in healing the sick, raising the dead, and walking over the wave. All these deeds manifested Jesus' control over the belief that matter is substance, that it can be the arbiter of life or the constructor of any form of existence.

SH 428:8-21

To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear, — this is the great attainment by means of which we shall sweep away the false and give place to the true. Thus we may establish in truth the temple, or body, “whose builder and maker is God.”

We should consecrate existence, not “to the unknown God” whom we “ignorantly worship,” but to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy. We must realize the ability of mental might to offset human misconceptions and to replace them with the life which is spiritual, not material.

SH 388:1-4

The Christian martyrs were prophets of Christian Science. Through the uplifting and consecrating power of divine Truth, they obtained a victory over the corporeal senses, a victory which Science alone can explain.

SH 389:22-26

Materialists contradict their own statements. Their belief in material laws and in penalties for their infraction is the ancient error that there is fraternity between pain and pleasure, good and evil, God and Satan.

SH 3:12-16, 22-26

The Divine Being must be reflected by man, — else man is not the image and likeness of the patient, tender, and true, the One “altogether lovely;” but to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire.

Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more. Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech.

SH 4:9-16

Outward worship is not of itself sufficient to express loyal and heartfelt gratitude, since he has said: “If ye love me, keep my commandments.”

The habitual struggle to be always good is unceasing prayer. Its motives are made manifest in the blessings they bring, — blessings which, even if not acknowledged in audible words, attest our worthiness to be partakers of Love.

SH 5:3-6

Sorrow for wrong-doing is but one step towards reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity, — namely, reformation.

SH 6:3-2, 8-10

Divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the sinner. God is not separate from the wisdom He bestows. The talents He gives we must

improve. Calling on Him to forgive our work badly done or left undone, implies the vain supposition that we have nothing to do but to ask pardon, and that afterwards we shall be free to repeat the offence.

To cause suffering as the result of sin, is the means of destroying sin. Every supposed pleasure in sin will furnish more than its equivalent of pain, until belief in material life and sin is destroyed. To reach heaven, the harmony of being, we must understand the divine Principle of being.

“God is Love.” More than this we cannot ask, higher we cannot look, farther we cannot go. To suppose that God forgives or punishes sin according as His mercy is sought or unsought, is to misunderstand Love and to make prayer the safety-valve for wrong-doing.

Jesus uncovered and rebuked sin before he cast it out. Of a sick woman he said that Satan had bound her, and to Peter he said, “Thou art an offence unto me.” He came teaching and showing men how to destroy sin, sickness, and death. He said of the fruitless tree, “[It] is hewn down.”

It is believed by many that a certain magistrate, who lived in the time of Jesus, left this record: “His rebuke is fearful.” The strong language of our Master confirms this description.

The only civil sentence which he had for error was, “Get thee behind me, Satan.”

Audible prayer is impressive; it gives momentary solemnity and elevation to thought. But does it produce any lasting benefit?

SH 448:12

Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your blindness to evil or upon the good you know and *do* not. A dishonest position is far from Christianly scientific. “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” Try to leave on every student’s mind the strong impress of divine Science, a high sense of the moral and spiritual qualifications requisite for healing, well knowing it to be impossible for error, evil, and hate to accomplish the grand results of Truth and Love. The reception or pursuit of instructions opposite to absolute Christian Science must always hinder scientific demonstration.

SH 11:22-5

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. We must be willing to do this, that we may walk securely in the only practical road to holiness. Prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth. Such a desire has little need of audible expression. It is best expressed in thought and in life.

“The prayer of faith shall save the sick,” says the Scripture. What is this healing prayer? A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand.

SH 459:4-8 as

as mortal man achieves no worldly honors except by sacrifice, so he must gain heavenly riches by forsaking all worldliness. Then he will have nothing in common with the worldling’s affections, motives, and aims.

SH 262:28-10

To begin rightly is to end rightly. Every concept which seems to begin with the brain begins falsely. Divine Mind is the only cause or Principle of existence. Cause does not exist in matter, in mortal mind, or in physical forms.

Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create. The creations of mortal mind are material. Immortal spiritual man alone represents the truth of creation.

When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven.

SH 367:10-23

This is what is meant by seeking Truth, Christ, not “for the loaves and fishes,” nor, like the Pharisee, with the arrogance of rank and display of scholarship, but like Mary Magdalene, from the summit of devout consecration, with the oil of gladness and the perfume of *gratitude*, with tears of repentance and with those hairs all numbered by the Father.

A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: “Ye are the salt of the earth.” “Ye are the light of the world. A city that is set on a hill cannot be hid.” Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory.

Hymn 237

Hymn 457

Hymn 151