

2023.3.1 - Ash Wednesday - another perspective

 Hymns 361, 412, 51

 **King James Bible**

1. Eccl. 3:20

All go unto one place; all are of the dust, and all turn to dust again.

2. Gen. 3:9–13, 17–19

And the LORD God called unto Adam, and said unto him, Where *art* thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. ...

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it *wast* thou taken: for dust thou *art*, and unto dust shalt thou return.

3. Lev. 6:1–4, 6–11

And the LORD spake unto Moses, saying, If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, ...

And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein. ¶ And the LORD spake unto Moses, saying, Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is*

the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

4. Jer. 6:26 (to 2nd :)

¶ O daughter of my people, gird *thee* with sackcloth, and wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: ...

5. Jer. 18:1–6

The word which came to Jeremiah from the LORD, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

6. Dan. 9:2–5, 8–11, 17–24

In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. ¶ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: ...

O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him. ...

Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people

are called by thy name. ¶ And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

7. Rev. 7:1–3

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

8. Matt. 9:14, 15

¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

9. Matt. 6:16–18

¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

10. Matt. 17:14–21

¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and

nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

11. Isa. 58:5–9 (to .), 11, 12

Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD? *Is not* this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*.

...

And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

12. Isa. 61:3

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

13. Heb. 9:11–14

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

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

1. SH 584:28

DUST. Nothingness; the absence of substance, life, or intelligence.

2. SH 244:14

If man were dust in his earliest stage of existence
, we might admit the hypothesis that he returns eventually to his primitive

Man never

condition; but man was never more nor less than man.

less than

3. SH 276:29

Nature and revelation inform us that like produces like. Divine Science does not gather grapes

from thorns nor figs from thistles. Intelligence never produces non-

Like
evolving like

intelligence; but matter is ever non-intelligent and therefore cannot spring

from intelligence. To all that is unlike unerring and eternal Mind, this Mind

saith, "Thou shalt surely die;" and elsewhere the Scripture says that dust returns to

dust. The non-intelligent relapses into its own unreality. Matter never produces mind.

The immortal never produces the mortal. Good cannot result in evil. As God Himself is

good and is Spirit, goodness and spirituality must be immortal. Their opposites, evil

and matter, are mortal error, and error has no creator. If goodness and spirituality are

real, evil and materiality are unreal and cannot be the outcome of an infinite God,

good.

4. SH 263:7

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. Carnal beliefs defraud us. They

Mortal man
a mis-creator

make man an involuntary hypocrite, — producing evil when he would

create good, forming deformity when he would outline grace and beauty,

injuring those whom he would bless. He becomes a general mis-creator, who believes

he is a semi-god. His "touch turns hope to dust, the dust we all have trod." He might

say in Bible language: "The good that I would, I do not: but the evil which I would not, *that I do.*"

5. SH 286:3, 31–5

We must not seek the immutable and immortal through the finite, mutable, and

mortal, and so depend upon belief instead of demonstration, for this is fatal to a

knowledge of Science. The understanding of Truth gives full faith in Truth, and

spiritual understanding is better than all burnt offerings. ...

Sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind. They are without a real origin or existence. They have neither Principle

nor permanence, but belong, with all that is material and temporal, to the nothingness

of error, which simulates the creations of Truth. All creations of Spirit are eternal; but

creations of matter must return to dust.

6. SH 295:25

All that is called mortal thought is made up of error. The theoretical mind is matter, named *brain*, or *material consciousness*, the exact opposite of real

Mind, or Spirit. Brainology teaches that mortals are created to suffer and die.

Brainology
a myth

It further teaches that when man is dead, his immortal soul is resurrected

from death and mortality. Thus error theorizes that spirit is born of matter

and returns to matter, and that man has a resurrection from dust; whereas Science unfolds the eternal verity, that man is the spiritual, eternal reflection of God.

7. SH 214:9

Adam, represented in the Scriptures as formed from dust, is an object-lesson for the human mind. The material senses, like Adam, originate in matter and return to dust, — are proved non-intelligent. They go out as they came in, for they are still the error, not the truth of being. When it is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then being will be understood and found to be harmonious.

Adam and
the senses

8. SH 542:29

The sinful misconception of Life as something less than God, having no truth to support it, falls back upon itself. This error, after reaching the climax of suffering, yields to Truth and returns to dust; but it is only mortal man and not the real man, who dies. The image of Spirit cannot be effaced, since it is the idea of Truth and changes not, but becomes more beautifully apparent at error's demise.

Climax of
suffering

9. SH 536:24

Mortal mind accepts the erroneous, material conception of life and joy, but the true idea is gained from the immortal side. Through toil, struggle, and sorrow, what do mortals attain? They give up their belief in perishable life and happiness; the mortal and material return to dust, and the immortal is reached.

True
attainment

10. SH 125:31

Thus matter will finally be proved nothing more than a mortal belief, wholly inadequate to affect a man through its supposed organic action or supposed existence. Error will be no longer used in stating truth. The problem of nothingness, or “dust to dust,” will be solved, and mortal mind will be without form and void, for mortality will cease when man beholds himself God's reflection, even as man sees his reflection in a glass.

Mortal
nothingness

11. SH 103:25

The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust.

12. SH 545:27

Truth has but one reply to all error, — to sin, sickness, and death: “Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return.”

13. SH 495:14

When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. 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.

Steadfast and
calm trust

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