

HYMNS: 43, 50, 163

Num. 12:1–16

- 1 And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.
- 2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*.
- 3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)
- 4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.
- 5 And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.
- 6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.
- 7 My servant Moses *is* not so, who *is* faithful in all mine house.
- 8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?
- 9 And the anger of the LORD was kindled against them; and he departed.
- 10 And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.
- 11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.
- 12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

- 13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.
- 14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.
- 15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.
- 16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Jonah 2:1–10

- 1 Then Jonah prayed unto the LORD his God out of the fish's belly,
- 2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice.
- 3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.
- 4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.
- 5 The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.
- 6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O LORD my God.
- 7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.
- 8 They that observe lying vanities forsake their own mercy.
- 9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.
- 10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

Matt. 18:23–35

- 23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.
- 24 And when he had begun to reckon, one was brought unto him, which owed

him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Heb. 10:1–39

1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering

thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is*, *there is* no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

- 25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.
- 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
- 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
- 28 He that despised Moses' law died without mercy under two or three witnesses:
- 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
- 30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.
- 31 *It is* a fearful thing to fall into the hands of the living God.
- 32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;
- 33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.
- 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.
- 35 Cast not away therefore your confidence, which hath great recompence of reward.
- 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.
- 37 For yet a little while, and he that shall come will come, and will not tarry.
- 38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.
- 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

SH 3:12-2

12 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
15 understand God is the work of eternity, and demands
absolute consecration of thought, energy, and desire.

How empty are our conceptions of Deity! We admit
18 theoretically that God is good, omnipotent, omni-
present, infinite, and then we try to give
information to this infinite Mind. We plead
21 for unmerited pardon and for a liberal outpouring of
benefactions. Are we really grateful for the good
already received? Then we shall avail ourselves of the
24 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.

27 If we are ungrateful for Life, Truth, and Love, and
yet return thanks to God for all blessings, we are in-
sincere and incur the sharp censure our Master pro-
30 nounces on hypocrites. In such a case, the only
acceptable prayer is to put the finger on the lips and
remember our blessings. While the heart is far from
1 divine Truth and Love, we cannot conceal the ingrati-
tude of barren lives.

SH 35:30

30 The design of Love is to reform the sinner. If the
sinner’s punishment here has been insufficient to re-
form him, the good man’s heaven would be a hell to
1 the sinner. They, who know not purity and affection by
experience, can never find bliss in the blessed company of
3 Truth and Love simply through translation
into another sphere. Divine Science reveals

Prayerful
ingratitude

Final
purpose

the necessity of sufficient suffering, either before or after
6 death, to quench the love of sin. To remit the penalty
due for sin, would be for Truth to pardon error. Escape
from punishment is not in accordance with God's govern-
9 ment, since justice is the handmaid of mercy.

SH 6:3–16

3 Divine Love corrects and governs man. Men may
pardon, but this divine Principle alone reforms the
sinner. God is not separate from the wis-
6 dom 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
9 that we have nothing to do but to ask pardon, and
that afterwards we shall be free to repeat the offence.

Pardon and
amendment

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

SH 39:31–30

Who will stop the practice of sin so long as he believes
in the pleasures of sin? When mortals once admit that
1 evil confers no pleasure, they turn from it. Remove error
from thought, and it will not appear in effect. The ad-
3 vanced thinker and devout Christian, perceiv-
ing the scope and tendency of Christian healing
and its Science, will support them. Another will say:
6 “Go thy way for this time; when I have a convenient
season I will call for thee.”

Sin and
penalty

Divine Science adjusts the balance as Jesus adjusted
9 it. Science removes the penalty only by first removing

the sin which incurs the penalty. This is my sense of
divine pardon, which I understand to mean God's method
12 of destroying sin. If the saying is true, "While there's
life there's hope," its opposite is also true, While there's
sin there's doom. Another's suffering cannot lessen our
15 own liability. Did the martyrdom of Savonarola make
the crimes of his implacable enemies less criminal?

Was it just for Jesus to suffer? No; but it was
18 inevitable, for not otherwise could he show us the way
and the power of Truth. If a career so great
and good as that of Jesus could not avert a
21 felon's fate, lesser apostles of Truth may endure human
brutality without murmuring, rejoicing to enter into
fellowship with him through the triumphal arch of
24 Truth and Love.

Our heavenly Father, divine Love, demands that all
men should follow the example of our Master and his
27 apostles and not merely worship his personal-
ity. It is sad that the phrase *divine service*
has come so generally to mean public worship instead of
30 daily deeds.

Suffering
inevitable

Service and
worship

SH 290:23–11

The sin and error which possess us at the instant of
24 death do not cease at that moment, but endure until the
death of these errors. To be wholly spiritual,
man must be sinless, and he becomes thus only
27 when he reaches perfection. The murderer, though slain
in the act, does not thereby forsake sin. He is no more
spiritual for believing that his body died and learning that
30 his cruel mind died not. His thoughts are no purer until
evil is disarmed by good. His body is as material as his
mind, and *vice versa*.

Sin is
punished

1 The suppositions that sin is pardoned while unfor-

saken, that happiness can be genuine in the midst of
3 sin, that the so-called death of the body frees from sin,
and that God’s pardon is aught but the destruction of
sin, — these are grave mistakes. We know that all will
6 be changed “in the twinkling of an eye,” when the last
trump shall sound; but this last call of wisdom cannot
come till mortals have already yielded to each lesser call
9 in the growth of Christian character. Mortals need not
fancy that belief in the experience of death will awaken
them to glorified being.

SH 11:12–15 (np)

12 Mere legal pardon (and there is no other, for divine
Principle never pardons our sins or mistakes till they
are corrected) leaves the offender free to re-
15 peat the offence, if indeed, he has not already
suffered sufficiently from vice to make him turn from it
with loathing. Truth bestows no pardon upon error, but
18 wipes it out in the most effectual manner. Jesus suffered
for our sins, not to annul the divine sentence for an in-
dividual’s sin, but because sin brings inevitable suffering.

Truth anni-
hilates error

21 Petitions bring to mortals only the results of mor-
tals’ own faith. We know that a desire for holiness is
requisite in order to gain holiness; but if we
24 desire holiness above all else, we shall sac-
rifice everything for it. We must be willing to do this,
that we may walk securely in the only practical road
27 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
30 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.

Desire for
holiness

1 “The prayer of faith shall save the sick,” says the

Scripture. What is this healing prayer? A mere re-
3 quest that God will heal the sick has no
power to gain more of the divine presence
than is always at hand. The beneficial effect of
6 such prayer for the sick is on the human mind, mak-
ing it act more powerfully on the body through a blind
faith in God. This, however, is one belief casting out
9 another, — a belief in the unknown casting out a belief
in sickness. It is neither Science nor Truth which
acts through blind belief, nor is it the human under-
12 standing of the divine healing Principle as manifested
in Jesus, whose humble prayers were deep and con-
scientious protests of Truth, — of man’s likeness to
15 God and of man’s unity with Truth and Love.

Prayer for
the sick

SH 339:1 The

1 ... The destruction of sin is the divine method of
pardon. Divine Life destroys death, Truth destroys
3 error, and Love destroys hate. Being de-
stroyed, sin needs no other form of forgiveness.
Does not God’s pardon, destroying any one sin, prophesy
6 and involve the final destruction of all sin?

Divine
pardon