

 Topic: "Create in me a clean heart." (Ps. 51)

 The Bible

1. Ps. 51:1, 2, 7, 10, 12, 13

- 1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.
- 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.
- 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.
- 10 Create in me a clean heart, O God; and renew a right spirit within me.
- 12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.
- 13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

 Joseph & Potiphar story in Genesis 39: 1-23 (New International Version)

1 Now Joseph had been taken down to Egypt. Potiphar, an Egyptian who was one of Pharaoh's officials, the captain of the guard, bought him from the Ishmaelites who had taken him there.

2 The LORD was with Joseph so that he prospered, and he lived in the house of his Egyptian master.

3 When his master saw that the LORD was with him and that the LORD gave him success in everything he did,

4 Joseph found favor in his eyes and became his attendant. Potiphar put him in charge of his household, and he entrusted to his care everything he owned.

5 From the time he put him in charge of his household and of all that he owned, the LORD blessed the household of the Egyptian because of Joseph. The blessing of the LORD was on everything Potiphar had, both in the house and in the field.

6 So Potiphar left everything he had in Joseph's care; with Joseph in charge, he did not concern himself with anything except the food he ate. Now Joseph was well-built and handsome,

7 and after a while his master's wife took notice of Joseph and said, "Come to bed with me!"

8 But he refused. "With me in charge," he told her, "my master does not concern himself with anything in the house; everything he owns he has entrusted to my care.

9 No one is greater in this house than I am. My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?"

10 And though she spoke to Joseph day after day, he refused to go to bed with her or even be with her.

11 One day he went into the house to attend to his duties, and none of the household servants was inside.

12 She caught him by his cloak and said, "Come to bed with me!" But he left his cloak in her hand and ran out of the house.

13 When she saw that he had left his cloak in her hand and had run out of the house,

14 she called her household servants. "Look," she said to them, "this Hebrew has been brought to us to make sport of us! He came in here to sleep with me, but I screamed.

15 When he heard me scream for help, he left his cloak beside me and ran out of the house."

16 She kept his cloak beside her until his master came home.

17 Then she told him this story: "That Hebrew slave you brought us came to me to make sport of me.

18 But as soon as I screamed for help, he left his cloak beside me and ran out of the house."

19 When his master heard the story his wife told him, saying, "This is how your slave treated me," he burned with anger.

20 Joseph's master took him and put him in prison, the place where the king's prisoners were confined. But while Joseph was there in the prison,

21 the LORD was with him; he showed him kindness and granted him favor in the eyes of the prison warden.

22 So the warden put Joseph in charge of all those held in the prison, and he was made responsible for all that was done there.

23 The warden paid no attention to anything under Joseph's care, because the LORD was with Joseph and gave him success in whatever he did.

2. Isa. 1:16–18

16 ¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

3. II Cor. 6:11, 14, 16–18

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness

with unrighteousness? and what communion hath light with darkness?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Science & Health

1. SH 103:18

18 As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and
21 is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth. It is either ignorant or malicious. The
24 malicious form of hypnotism ultimates in moral idiocy. The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy
27 pretensions, like silly moths, singe their own wings and fall into dust.

The genus
of error

2. SH 484:21 Animal

21 Animal magnetism is the voluntary or involuntary action of error in all its forms; it is the human antipode
24 of divine Science. Science must triumph over material sense, and Truth over error, thus putting an end to the hypotheses involved in all false theories
27 and practices.

Animal
magnetism error

3. SH 442:16–22, 30

Neither animal magnetism nor hypnotism enters into the practice of Christian Science, in which truth cannot
18 be reversed, but the reverse of error is true. An improved belief cannot retrograde. When Christ changes a belief of sin or of sickness into
21 a better belief, then belief melts into spiritual understanding, and sin, disease, and death disappear.

Christ
the great
physician

30 Christian Scientists, be a law to yourselves that mental
malpractice cannot harm you either when asleep or when
awake.

4. SH 104:13

Christian Science goes to the bottom of mental action,
and reveals the theodicy which indicates the rightness of
15 all divine action, as the emanation of divine
Mind, and the consequent wrongness of the
opposite so-called action, — evil, occultism,
18 necromancy, mesmerism, animal magnetism, hypnotism.

Perfection
of divine
government

5. SH 102:1

1 Animal magnetism has no scientific foundation, for
God governs all that is real, harmonious, and eternal, and
3 His power is neither animal nor human. Its
basis being a belief and this belief animal, in
Science animal magnetism, mesmerism, or hypnotism is
6 a mere negation, possessing neither intelligence, power,
nor reality, and in sense it is an unreal concept of the so-
called mortal mind.

Mere
negation

6. SH 594:1–8

1 **SERPENT** (*ophis*, in Greek; *nacash*, in Hebrew).
Subtlety; a lie; the opposite of Truth, named error;
3 the first statement of mythology and idolatry; the belief
in more than one God; animal magnetism; the first lie
of limitation; finity; the first claim that there is an oppo-
6 site of Spirit, or good, termed matter, or evil; the first
delusion that error exists as fact; the first claim that sin,
sickness, and death are the realities of life.

7. SH 584:17

DEVIL. Evil; a lie; error; neither corporeality nor
18 mind; the opposite of Truth; a belief in sin, sickness,
and death; animal magnetism or hypnotism; the lust of
the flesh, which saith: “I am life and intelligence in
21 matter. There is more than one mind, for I am mind, —
a wicked mind, self-made or created by a tribal god and
put into the opposite of mind, termed matter, thence to
24 reproduce a mortal universe, including man, not after the
image and likeness of Spirit, but after its own image.”

8. SH 490:28

Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either
30 oblivion, nothingness, or an illusion or dream.
Under the mesmeric illusion of belief, a man
will think that he is freezing when he is warm, and that he
1 is swimming when he is on dry land. Needle-thrusts will
not hurt him. A delicious perfume will seem intolerable.
3 Animal magnetism thus uncovers material sense, and
shows it to be a belief without actual foundation or va-
lidity. Change the belief, and the sensation changes.
6 Destroy the belief, and the sensation disappears.

Sleep an
illusion

9. SH 452:18

18 Right is radical. The teacher must know the truth
himself. He must live it and love it, or he cannot impart
it to others. We soil our garments with con-
21 servatism, and afterwards we must wash them
clean. When the spiritual sense of Truth unfolds its
harmonies, you take no risks in the policy of error. Ex-
24 pect to heal simply by repeating the author's words, by
right talking and wrong acting, and you will be disap-
pointed. Such a practice does not demonstrate the
27 Science by which divine Mind heals the sick.

Unwarranted
expectations

10. SH 483:1

1 Then comes the question, how do drugs, hygiene, and
animal magnetism heal? It may be affirmed that they
3 do not heal, but only relieve suffering tempo-
rarily, exchanging one disease for another.
We classify disease as error, which nothing but Truth or
6 Mind can heal, and this Mind must be divine, not human.
Mind transcends all other power, and will ultimately su-
persede all other means in healing. In order to heal by
9 Science, you must not be ignorant of the moral and spir-
itual demands of Science nor disobey them. Moral igno-
rance or sin affects your demonstration, and hinders its
12 approach to the standard in Christian Science.

True healing
transcendent

11. SH 178:22

In pro-
portion to our understanding of Christian Science, we are

Animal
magnetism
destroyed

24 freed from the belief of heredity, of mind in matter or ani-
mal magnetism; and we disarm sin of its imaginary power
in proportion to our spiritual understanding of the status
27 of immortal being.

Hymns

1. Hymn. 573

Shepherd, show me how to go
O'er the hillside steep,
How to gather, how to sow, —
How to feed Thy sheep;
I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way.

Thou wilt bind the stubborn will,
Wound the callous breast,
Make self-righteousness be still,
Break earth's stupid rest.
Strangers on a barren shore,
Lab'ring long and lone,
We would enter by the door,
And Thou know'st Thine own;

So, when day grows dark and cold,
Tear or triumph harms,
Lead Thy lambkins to the fold,
Take them in Thine arms;
Feed the hungry, heal the heart,
Till the morning's beam;
White as wool, ere they depart,
Shepherd, wash them clean.

2. Hymn. 15

As gold by fire is tested,
Its purity shown forth,
So cleansing fires of Truth may prove
To man his native worth.

And as a mirror shows us

A likeness clear and bright,
So God forever sees His child
Revealed in radiant light.

'Twas thus the loving Master
Saw man's perfection shine,
Beheld God's child forever pure
In radiance all divine.

3. Hymn. 383

Whatever dims thy sense of truth
Or stains thy purity,
Though light as breath of summer air,
O count it sin to thee.

Preserve the tablet of thy thoughts
From every blemish free,
For our Redeemer's holy faith
Its temple makes with thee.

And pray of God, that grace be given
To tread the narrow way:
How dark soever it may seem,
It leads to cloudless day.