

WEDNESDAY READINGS JUNE 4, 2021



Jun 02 2021

II Sam. 20:9 Art (to ?)

9 ... *Art* thou in health, my brother? ...

II Kings 1:2 Ahaziah, 3

2 ... Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3 But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to inquire of Baal-zebub the god of Ekron?

Prov. 13:12

12 Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

Ps. 42:11

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

Isa. 38:1–5 (to :), 6 (to :), 9, 16–20 (to :)

1 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the Lord,

3 And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: ...

6 And I will deliver thee and this city out of the hand of the king of Assyria: ...

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

16 O Lord, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

- 18 For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.
- 19 The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.
- 20 The Lord *was ready* to save me: ...

Prov. 4:20–23

- 20 ¶ My son, attend to my words; incline thine ear unto my sayings.
- 21 Let them not depart from thine eyes; keep them in the midst of thine heart.
- 22 For they *are* life unto those that find them, and health to all their flesh.
- 23 ¶ Keep thy heart with all diligence; for out of it *are* the issues of life.

Prov. 3:8

- 8 It shall be health to thy navel, and marrow to thy bones.

Isa. 58:8 (to ;)

- 8 ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; ...

Matt. 8:34

- 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

Matt. 9:1–8

- 1 And he entered into a ship, and passed over, and came into his own city.
- 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.
- 3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.
- 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?
- 5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?
- 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.
- 7 And he arose, and departed to his house.
- 8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

Acts 5:12, 14–16

- 12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.
- 14 And believers were the more added to the Lord, multitudes both of men and women.)
- 15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches,

that at the least the shadow of Peter passing by might overshadow some of them.

- 16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Acts 27:1 when

- 1 ... when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

Acts 28:1, 7–9

- 1 And when they were escaped, then they knew that the island was called Melita.
7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.
8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.
9 So when this was done, others also, which had diseases in the island, came, and were healed:

James 5:14, 15

- 14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:
15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Jer. 30:17 (to ;)

- 17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; ...



SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES BY MARY
BAKER EDDY

SH 12:1

- 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

Prayer for
the sick

in Jesus, whose humble prayers were deep and conscientious protests of Truth, — of man's likeness to
15 God and of man's unity with Truth and Love.

SH 25:13–16

Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals
15 the sick, casts out error, and triumphs over death.

Effective
triumph

SH 366:24

24 The sick are terrified by their sick beliefs, and sinners should be affrighted by their sinful beliefs; but
27 the Christian Scientist will be calm in the presence of both sin and disease, knowing, as he does, that Life is God and God is All.

Source of
calmness

SH 394:32–1

The sick
1 unconsciously argue for suffering, instead of against it.

SH 366:30–31

30 If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted.

SH 372:1–3 Matter, 8

1 Matter cannot be sick,
and Mind is immortal. The mortal body is only an erro-
3 neous mortal belief of mind in matter.

The Science of being, in which
9 all is divine Mind, or God and His idea, would be clearer in this age, but for the belief that matter is the medium of man, or that man can enter his own embodied thought,
12 bind himself with his own beliefs, and then call his bonds material and name them divine law.

SH 393:29–30

Man is never sick, for Mind is not sick and matter
30 cannot be.

SH 72:30–32

30 Not personal intercommunion but divine law is the communicator of truth, health, and harmony to earth and humanity.

SH 179:21–23, 32

21 Treatises on anatomy, physiology, and health, sustained by what is termed material law, are the promoters of sickness and disease.

Medical works objectionable

Descriptions of disease given by physicians and advertisements of quackery are both prolific sources of sickness. As mortal mind is the husbandman of error, it should be taught to do the body no harm and to uproot its false sowing.

SH 152:5

The author has endeavored to make this book the Æsculapius of mind as well as of body, that it may give hope to the sick and heal them, although they know not how the work is done. Truth has a healing effect, even when not fully understood.

SH 16:2–5

The highest prayer is not one of faith merely; it is demonstration. Such prayer heals sickness, and must destroy sin and death.

Loftiest adoration

SH 206:10

Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the sentiments — hope, faith, love — is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick.

SH 319:5–7

To calculate one's life-prospects from a material basis, would infringe upon spiritual law and misguide human hope.

Unscientific introspection

SH 420:10–27

Instruct the sick that they are not helpless victims,
for if they will only accept Truth, they can resist disease
12 and ward it off, as positively as they can the
temptation to sin. This fact of Christian Sci-
ence should be explained to invalids when they are in a
15 fit mood to receive it, — when they will not array them-
selves against it, but are ready to become receptive to the
new idea. The fact that Truth overcomes both disease
18 and sin reassures depressed hope. It imparts a healthy
stimulus to the body, and regulates the system. It in-
creases or diminishes the action, as the case may require,
21 better than any drug, alterative, or tonic.

Positive
reassurance

Mind is the natural stimulus of the body, but erro-
neous belief, taken at its best, is not promotive of health
24 or happiness. Tell the sick that they can
meet disease fearlessly, if they only realize
that divine Love gives them all power over every physical
27 action and condition.

Proper
stimulus

SH 253:9–14

9 I hope, dear reader, I am leading you into the under-
standing of your divine rights, your heaven-bestowed har-
mony, — that, as you read, you see there is no
12 cause (outside of erring, mortal, material sense
which is not power) able to make you sick or
sinful; and I hope that you are conquering this false sense.

Heaven-
bestowed
prerogative



HYMNS

134

12

342