

NO MISTAKES, ONLY OPPORTUNITY

THE BIBLE

James 4:3 (to 3rd)

Ye ask, and receive not, because ye ask amiss,

Luke 15:11-14 A,18-20, 24 (to found)

A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. For this my son was dead, and is alive again; he was lost, and is found.

II Kings 5:1-5 (to 3rd), 9-14

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Ps. 120:1

In my distress I cried unto the Lord, and he heard me.

Ex. 3:9-12

Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. ¶And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Matt. 21:28-31 what

what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Matt. 6:11-13

Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

SCIENCE AND HEALTH

SH 10:26-11:4, 12-14 divine (to corrected), 17-18

The Scriptures say: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." That which we desire and for which we ask, it is not always best for us to receive. In this case infinite Love will not grant the request. Do you ask wisdom to be merciful and not to punish sin? Then "ye ask amiss." Without punishment, sin would multiply. Jesus' prayer, "Forgive us our debts," specified also the terms of forgiveness. When forgiving the adulterous woman he said, "Go, and sin no more." divine Principle never pardons our sins or mistakes till they are corrected. Truth bestows no pardon upon error, but wipes it out in the most effectual manner.

SH 92:21-25, 26

Uncover error, and it turns the lie upon you. Until the fact concerning error — namely, its nothingness — appears, the moral demand will not be met, and the ability to make nothing of error will be wanting.

The foundation of evil is laid on a belief in something besides God. This belief tends to support two opposite powers, instead of urging the claims of Truth alone. The mistake of thinking that error can be real, when it is merely the absence of truth, leads to belief in the superiority of error.

SH 206:28-31 (to 1st)

Omnipotent and infinite Mind made all and includes all. This Mind does not make mistakes and subsequently correct them. God does not cause man to sin,

SH 289:8 (only)

A wicked mortal is not the idea of God.

SH 295:5 (to .), 11

God creates and governs the universe, including man.

Mortals are not like immortals, created in God's own image; but infinite Spirit being all, mortal consciousness will at last yield to the scientific fact and disappear, and the real sense of being, perfect and forever intact, will appear.

SH 216:11-14

The understanding that the Ego is Mind, and that there is but one Mind or intelligence, begins at once to destroy the errors of mortal sense and to supply the truth of immortal sense.

SH 581:4

angels. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality.

SH 299:11-14 (to ,)

Angels are God's representatives. These upward-soaring beings never lead towards self, sin, or materiality, but guide to the divine Principle of all good,

SH 294:28

The inebriate believes that there is pleasure in intoxication. The thief believes that he gains something by stealing, and the hypocrite that he is hiding himself. The Science of Mind corrects such mistakes, for Truth demonstrates the falsity of error.

SH 453:16-17

Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help.

SH 327:22-24, 29

Fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and to proclaim the right. Reason is the most active human faculty. Let that inform the sentiments and awaken the man's dormant sense of moral obligation, and by degrees he will learn the nothingness of the pleasures of human sense and the grandeur and bliss of a spiritual sense, which silences the material or corporeal. Then he not only will be saved, but *is* saved.

SH 266:14-17 man's

man's extremity is God's opportunity." The author has experienced the foregoing prophecy and its blessings. Thus He teaches mortals to lay down their fleshliness and gain spirituality.

SH 2:15-23 (to ?)

Prayer cannot change the Science of being, but it tends to bring us into harmony with it. Goodness attains the demonstration of Truth. A request that God will save us is not all that is required. The mere habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed, — an error which impedes spiritual growth.

God is Love. Can we ask Him to be more?

SH 566:1-9

As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear, — as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy, — so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God.

SH 494:10-11

Divine Love always has met and always will meet every human need.

HYMNS

Hymn 376

We thank Thee, heavenly Father,
For Thy correcting rod,
Which guides us in our journey
And leads us home to God.
It tells us not of anger,
The weapon mortals sway,
But Love divine, that helps us
To keep the better way.

O may we tread the pathway,
Nor ever turn aside,
Allured by ways of error,
Whose paths are broad and wide.
Toward Thee, while pressing onward,
The way will brighter grow,
For Thou throughout the journey
Thy loving care wilt show.

Hymn 160 (Satisfied, Mary Baker Eddy)

It matters not what be thy lot,
So Love doth guide;
For storm or shine, pure peace is thine,
Whate'er betide.

And of these stones, or tyrants' thrones,
God able is
To raise up seed — in thought and deed —
To faithful His.

Aye, darkling sense, arise, go hence!
Our God is good.
False fears are foes — truth tatters those,
When understood.

Love looseth thee, and lifteth me,
Ayont hate's thrall:
There Life is light, and wisdom might,
And God is All.

The centuries break, the earth-bound wake,
God's glorified!
Who doth His will — His likeness still —
Is satisfied.

Hymn 412

O dreamer, leave thy dreams for joyful waking,
O captive, rise and sing, for thou art free;
The Christ is here, all dreams of error breaking,
Unloosing bonds of all captivity.

He comes to bless thee on his wings of healing;
To banish pain, and wipe all tears away;
He comes anew, to humble hearts revealing
The mounting footsteps of the upward way.

He comes to give thee joy for desolation,
Beauty for ashes of the vanished years;
For every tear to bring full compensation,
To give thee confidence for all thy fears.

He comes to call the dumb to joyful singing;
The deaf to hear; the blinded eyes to see;
The glorious tidings of salvation bringing.
O captive, rise, thy Saviour comes to thee.