

Our Divine Teacher: 8 June 2011
Wednesday, June 8, 2011

Ps. 25:4-10

Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. Remember, O Lord, thy tender mercies and thy loving kindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord. Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

Ex. 18:13-26

¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father in law, Because the people come unto me to inquire of God: When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Harken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must

do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

Deut 1:1 (to sea)

These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea

Deut 4: 1,2,5,6 (to:),9

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

Keep therefore and do them;

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which

thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

Mark 1:17-22 Jesus

Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Matt. 4:23 (to 3rd ,); 5:1-2 (to 2nd ,),19,20

¶And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom,

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them,

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Matt. 28:16,18-20

¶Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ¶Go ye therefore, and teach all nations, baptizing them in the name

of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Matt. 11:1

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

SH 235:12-16 it (to ;)

it is not so much academic education, as a moral and spiritual culture, which lifts one higher. The pure and uplifting thoughts of the teacher, constantly imparted to pupils, will reach higher than the heavens of astronomy;

SH 260:24

Selfishness and sensualism are educated in mortal mind by the thoughts ever recurring to one's self, by conversation about the body, and by the expectation of perpetual pleasure or pain from it; and this education is at the expense of spiritual growth. If we array thought in mortal vestures, it must lose its immortal nature.

SH 176:25

All disease is the result of education, and disease can carry its ill-effects no farther than mortal mind maps out the way. The human mind, not matter, is supposed to feel, suffer, enjoy. Hence decided types of acute disease are quite as ready to yield to Truth as the less distinct type and chronic form of disease. Truth handles the most malignant contagion with perfect assurance.

SH 86:20-87:4

Seeing is no less a quality of physical sense than feeling. Then why is it more difficult to

see a thought than to feel one? Education alone determines the difference. In reality there is none.

Portraits, landscape-paintings, fac-similes of penmanship, peculiarities of expression, recollected sentences, can all be taken from pictorial thought and memory as readily as from objects cognizable by the senses. Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts. Pictures are mentally formed before the artist can convey them to canvas. So is it with all material conceptions. Mind-readers perceive these pictures of thought. They copy or reproduce them, even when they are lost to the memory of the mind in which they are discoverable.

SH 194:17-25 (to,),30

The authentic history of Kaspar Hauser is a useful hint as to the frailty and inadequacy of mortal mind. It proves beyond a doubt that education constitutes this so-called mind, and that, in turn, mortal mind manifests itself in the body by the false sense it imparts. Incarcerated in a dungeon, where neither sight nor sound could reach him, at the age of seventeen Kaspar was still a mental infant, crying and chattering with no more intelligence than a babe,

His case proves material sense to be but a belief formed by education alone. The light which affords us joy gave him a belief of intense pain. His eyes were inflamed by the light. After the babbling boy had been taught to speak a few words, he asked to be taken back to his dungeon, and said that he should never be happy elsewhere. Outside of dismal darkness and cold silence he found no peace. Every sound convulsed him with anguish. All that he ate, except his black crust, produced violent retchings. All that gives

pleasure to our educated senses gave him pain through those very senses, trained in an opposite direction.

SH 346:9-16

The nothingness of nothing is plain; but we need to understand that error *is* nothing, and that its nothingness is not saved, but must be demonstrated in order to prove the somethingness — yea, the allness — of Truth. It is self-evident that we are harmonious only as we cease to manifest evil or the belief that we suffer from the sins of others. Disbelief in error destroys error, and leads to the discernment of Truth.

SH 396:14

The refutation of the testimony of material sense is not a difficult task in view of the conceded falsity of this testimony. The refutation becomes arduous, not because the testimony of sin or disease is true, but solely on account of the tenacity of belief in its truth, due to the force of education and the overwhelming weight of opinions on the wrong side, — all teaching that the body suffers, as if matter could have sensation.

SH 489:1

The less mind there is manifested in matter the better. When the unthinking lobster loses its claw, the claw grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw, — not with an artificial limb, but with the genuine one. Any hypothesis which supposes life to be in matter is an educated belief. In infancy this belief is not equal to guiding the hand to the mouth; and as consciousness develops, this

belief goes out, — yields to the reality of everlasting Life.

SH 349:24-28

Speaking of the things of Spirit while dwelling on a material plane, material terms must be generally employed. Mortal thought does not at once catch the higher meaning, and can do so only as thought is educated up to spiritual apprehension.

SH 62:20-22,27-28

We must not attribute more and more intelligence to matter, but less and less, if we would be wise and healthy.

The higher nature of man is not governed by the lower; if it were, the order of wisdom would be reversed.

195:11-14

The point for each one to decide is, whether it is mortal mind or immortal Mind that is causative. We should forsake the basis of matter for metaphysical Science and its divine Principle.

SH 89:18-20

Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them.

Hymn 343

Thou art the Way: to thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek Him, Lord, by thee.

Thou art the Truth: thy word alone
True wisdom doth impart;

Thou only canst unfold that Truth,
And purify the heart.

Thou art the Life: the rending tomb
Proclaims thy conquering arm;
And those who put their trust in thee
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life:
Grant us that Way to know,
That Truth to trust, that Life to learn,
Whose joys eternal flow.

Hymn 386

When Jesus our great Master came
To teach us in his Father's name,
In every act, in every thought,
He lived the precepts which he taught.

So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

Thus shall we best proclaim abroad,
The honors of our Saviour, God,
When His salvation reigns within,
And grace subdues the claim of sin.

Hymn 85

God of Truth, eternal good,
Lift our hearts to revelation,
That Thou mayst be understood,
Thou, the Rock of our salvation;
All Thy love we have for loving,
All Thy truth is ours for proving.

Open now our eyes to see,
As the clouds of sense are riven,
We behold reality,
Know the glory of Thy heaven;
So we seek Thy perfect healing
Through the Truth of Thy revealing.

All the way that we must go
We will take at Thy direction,
Where the floods of trouble flow
Find Thy perfect, calm reflection;
On the path that has no turning,
Patience, courage, meekness learning.