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1. **Dh** a**zh** 30 : 6  
 hf`lhkih<sup>h</sup>hck p lh k p ihlhfkla hthflu  
 ehkih<sup>h</sup> hhlk hk p<sup>h</sup> hhlk cmrth c<sup>h</sup>  
 l\_<

2. **Ik** 4 : -, 7,  
 kmr<sup>h</sup> kbk h<sup>h</sup> k fmk msbhk e gc<sup>2</sup>  
 hklu bh h<sup>h</sup> d<sup>h</sup> gc  
 Mkl<sup>h</sup>bj dmlj fm<sup>h</sup>klv<sup>h</sup> fure bk p<sup>h</sup> h<sup>h</sup>  
<sup>h</sup>ky<sup>h</sup> buk<sup>h</sup> <sup>h</sup>ky<sup>h</sup> kl<sup>h</sup>fh<sup>h</sup> kl<sup>h</sup> h  
 Qeh<sup>h</sup> d<sup>h</sup> g<sup>h</sup> dmil<sup>h</sup> h<sup>h</sup> h<sup>h</sup> m<sup>h</sup> d<sup>h</sup> m<sup>h</sup> i<sup>h</sup> z<sup>h</sup> <  
 h<sup>h</sup> h<sup>h</sup> kl<sup>h</sup> ky<sup>h</sup> dl<sup>h</sup> h<sup>h</sup> <sup>h</sup> m<sup>h</sup> f<sup>h</sup> h<sup>h</sup> u

3. **Ba** dbv 3 : 12, 14, 16, 17, 19, 21  
 Bgef gmob<sup>h</sup> keur<sup>h</sup> iha<sup>h</sup> f\ ebb<sup>h</sup> fh<sup>h</sup> ch<sup>h</sup> ehk  
<sup>h</sup>keh\ <sup>h</sup>keh<sup>h</sup> f<sup>h</sup> kl<sup>h</sup> h<sup>a</sup>  
 Boihgef gbyef gB eyhh **gh** klj<sup>h</sup> gfmohfb  
 jmd<sup>h</sup> kih g<sup>h</sup> f<sup>h</sup> e<sup>h</sup> j<sup>h</sup> idh<sup>h</sup>  
 Ihij r\_klp `k f<sup>h</sup> c<sup>h</sup> [ehdhfgkeh<sup>h</sup> h<sup>h</sup> kih<sup>h</sup>  
 kugeh\ qkdbYihkl<sup>h</sup> f<sup>h</sup> kl<sup>h</sup> fh<sup>h</sup> m<sup>h</sup> m h<sup>h</sup> f<sup>h</sup> n<sup>h</sup> rvkemr<sup>h</sup>  
 keh<sup>h</sup> h<sup>h</sup> m<sup>h</sup> kl<sup>h</sup> h<sup>h</sup> m<sup>h</sup> ^rv<sup>h</sup> f<sup>h</sup> m<sup>h</sup> feylvbh IFg  
 G<sup>h</sup> kehu<sup>h</sup> f<sup>h</sup> m<sup>h</sup> feye[ aaz<sup>h</sup> h<sup>h</sup> gh<sup>h</sup> kyhl[ aaz<sup>h</sup> h<sup>h</sup> kh<sup>h</sup> hbl  
 [aaz<sup>h</sup> h<sup>h</sup> himlkh<sup>h</sup> h<sup>h</sup> h<sup>h</sup> g<sup>h</sup> f<sup>h</sup> j<sup>h</sup> l[ aaz<sup>h</sup> h<sup>h</sup> f<sup>h</sup> ki<sup>h</sup> k<sup>h</sup> m<sup>h</sup> rmlhx  
 Reblu<sup>h</sup> m<sup>h</sup> ^rv<sup>h</sup> f<sup>h</sup> m<sup>h</sup> feylvi<sup>h</sup> <sup>h</sup> h<sup>h</sup> f<sup>h</sup> g<sup>h</sup> kh<sup>h</sup> r<sup>h</sup> bhg  
 kh<sup>h</sup> j<sup>h</sup> r<sup>h</sup> h<sup>h</sup> h<sup>h</sup> m<sup>h</sup> ^l ihl<sup>h</sup> f<sup>h</sup> m<sup>h</sup> h<sup>h</sup> f<sup>h</sup> e<sup>h</sup> f<sup>h</sup> m<sup>h</sup> fe<sup>h</sup> h<sup>h</sup> ki<sup>h</sup> k<sup>h</sup> m<sup>h</sup> rmlh x

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#### 4. Св. Евангелие от Матфея 23 : 1-14

##### 1. Тогда Иисус начал говорить народу и ученикам Своим

2. и сказал: на Моисеевом седалище сели книжники и фарисеи;

3. итак, всё, что они велят вам соблюдать, соблюдайте и делайте; по делам же их не поступайте, ибо они говорят, и не делают:

4. связывают бремена тяжелые и неудобноносимые и возлагают на плечи людям, а сами не хотят и перстом двинуть их;

5. все же дела свои делают с тем, чтобы видели их люди: расширяют хранилища свои и увеличивают воскрилия одежд своих;

6. также любят предвозлежания на пиршествах, и председания в синагогах,

7. и приветствия в народных собраниях, и чтобы люди звали их: «учитель! учитель!»

8. А вы не называйтесь учителями, ибо один у вас Учитель — Христос, все же вы — братья;

9. и отцом себе не называйте никого на земле, ибо один у вас Отец, Который на небесах;

10. и не называйтесь наставниками, ибо один у вас Наставник — Христос.

11. Большой из вас да будет вам слуга:

12. ибо, кто возвышает себя, тот унижен будет, а кто унижает себя, тот возвысится.

13. Горе вам, книжники и фарисеи, лицемеры, что затворяете Царство Небесное человекам, ибо сами не входите и хотящих войти не допускаете.

14. Горе вам, книжники и фарисеи, лицемеры, что поедаете дома вдов и лицемерно долго мо́литесь: за то́ примете тем большее осуждение.

#### 5. Св. Евангелие от Матфея 21 : 31 (Verily)

истинно говорю вам, что мытари и блудницы вперед вас идут в Царство Божие...

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**6. Св. Евангелие от Матфея 5 : 1, 2, 8, 17-20**

1. Увидев народ, Он взошел на гору; и, когда сел, приступили к Нему ученики Его.

2. И Он, отверзши уста Свои, учил их, говоря...

8. Блаженны чистые сердцем, ибо они Бога узрят.

17. Не думайте, что Я пришел нарушить закон или пророков: не нарушить пришел Я, но исполнить.

18. Ибо истинно говорю вам: доколе не прейдет небо и земля, ни одна иота или ни одна черта не прейдет из закона, пока не исполнится все.

19. Итак, кто нарушит одну из заповедей сих малейших и научит так людей, тот малейшим наречется в Царстве Небесном; а кто сотворит и научит, тот великим наречется в Царстве Небесном.

20. Ибо, говорю вам, если праведность ваша не превзойдет праведности книжников и фарисеев, то вы не войдете в Царство Небесное.

**7. Ephesians 2 : 4-10**

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

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**8. Revelation 2 : 1 (These) (to ), 2, 3, 7**

- 1 These things saith he that holdeth the seven stars in his right hand,
- 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:
- 3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.
- 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

**9.**

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**Revelation 22 : 14**

Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

***Science and Health*****1. 76 : 20 (man is)-21**

...man is immortal and lives by divine authority.

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**2. 492 : 7-12**

Being is holiness, harmony, immortality. It is already proved that a knowledge of this, even in small degree, will uplift the physical and moral standard of mortals, will increase longevity, will purify and elevate character. Thus progress will finally destroy all error, and bring immortality to light.

**3. 539 : 3-7, 10-13**

Error begins by reckoning life as separate from Spirit, thus sapping the foundations of immortality, as if life and immortality were something which matter can both give and take away.

God could never impart an element of evil, and man possesses nothing which he has not derived from God. How then has man a basis for wrong-doing?

**4. 327 : 9-21**

Evil is sometimes a man's highest conception of right, until his grasp on good grows stronger. Then he loses pleasure in wickedness, and it becomes his torment. The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast to be effaced by the sweat of agony. It is a moral madness which rushes forth to clamor with midnight and tempest.

To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, good, and that evil has in reality neither place nor power in the human or the divine economy.

**5. 67 : 18-24**

The notion that animal natures can possibly give force to character is too absurd for consideration, when we remember that through spiritual ascendancy our Lord and Master healed the sick, raised the dead, and commanded even the winds and waves to obey him. Grace and Truth are potent beyond all other means and methods.

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## 6. 328 : 4-13

Mortals suppose that they can live without goodness, when God is good and the only real Life. What is the result? Understanding little about the divine Principle which saves and heals, mortals get rid of sin, sickness, and death only in belief. These errors are not thus really destroyed, and must therefore cling to mortals until, here or hereafter, they gain the true understanding of God in the Science which destroys human delusions about Him and reveals the grand realities of His allness.

## 7. 476 : 9-20

God is the Principle of man, and man is the **idea** of God. Hence man is not mortal nor material. Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man. Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained. They were, from the beginning of mortal history, "conceived in sin and brought forth in iniquity." **Mortality** is finally swallowed up in **immortality**. Sin, **sickness**, and death must disappear to give **place to the facts which belong to immortal man.**

## 8. 339 : 20 (As)-32

As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health, sin to holiness, and God's kingdom comes "in earth, as it is in heaven." The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood. To get rid of sin through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure. You conquer error by denying its verity.

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## 9. 103 : 6-17, 25-32

The destruction of the claims of mortal mind through Science, by which man can escape from sin and mortality, blesses the whole human family. As in the beginning, however, this liberation does not scientifically show itself in a knowledge of both good and evil, for the latter is unreal.

On the other hand, Mind-science is wholly separate from any half-way impertinent knowledge, because Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only. The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie.

The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust.

In reality there is no mortal mind, and consequently no transference of mortal thought and will-power. Life and being are of God.

## 10. 276 : 12-24

The realization that all inharmony is unreal brings objects and thoughts into human view in their true light, and presents them as beautiful and immortal. Harmony in man is as real and immortal as in music. Discord is unreal and mortal.

If God is admitted to be the only Mind and Life, there ceases to be any opportunity for sin and death. When we learn in Science how to be perfect even as our Father in heaven is perfect, thought is turned into new and healthy channels, — towards the contemplation of things immortal and away from materiality to the Principle of the universe, including harmonious man.

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