

"42" , 2020

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" : ygby 20 : 35

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" : IkZelbjv 97 : 1, 2, 6, 7, 9-12

1. Возрадуйся, земля, где царствует Господь...
 2. ...справедливость и доброта - основание трона Его.
 6. Возвещайте правду о Нём, небеса. Пусть каждый видит всё величие Его.
 7. Кто поклонялся идолам своим, „божествами" кто своими похвалялся -все они придут в замешательство. И Господу поклонятся те „божки".
 9. Господь наш Всевышний, Ты - правитель Вселенной, Ты превыше всех этих „божеств".
 10. Все любящие Бога не приемлют зло.
 11. На лицах праведных сияет свет и счастье.
 12. Радуйтесь, праведные, о Господе. Его святое имя восхваляйте.
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УРОК ПРОПОВЕДЬ

Из Библии

1. Аввакум 2 : 20

20. Господь - в Своём святом храме: да будет молчаливой земля перед Ним!"

2. I John 2 : 15-17

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

3. I Kings 21 : 1 (Naboth)-4 (to displeased), 4 (And he), 7, 8 (to Ist), 9 (saying), 13, 17, 18, 20, 27-29

1 Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased ... And he laid him down upon his bed, and turned away his face, and would eat no bread.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name,

9 ...saying, Proclaim a fast, and set Naboth on high among the people:

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

17 And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee*: because thou hast sold thyself to work evil in the sight of the LORD.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

4. Luke 19 : 1 (Jesus)-9

1 *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

5. Mark 12 : 41-44

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

6. Matthew 5 : 2

2 And he opened his mouth, and taught them, saying,

7. Matthew 6 : 19-21

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

8. II Corinthians 9 : 6-11

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

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- 7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.
- 8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:
- 9 (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.
- 10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)
- 11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

***Из книги НАУКА и ЗДОРОВЬЕ с Ключем к Священному Писанию -
Учебника Целителя написанного известной Целительницей Мэри Бэкер
Эдди***

1. 468 : 8-15

Question. — What is the scientific statement of being?

Answer. — There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual.

2. 477 : 9-17

Whatever is material is mortal. To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals man as the idea of God, and declares the corporeal senses to be mortal and erring illusions. Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, misnamed mind, should be man, — the genuine and perfect man, the immortal idea of being, indestructible and eternal.

3. 279 : 13-21, 26-29

Spirit and matter can neither coexist nor cooperate, and one can no more create the other than Truth can create error, or vice versa.

In proportion as the belief disappears that life and intelligence are in or of matter, the immortal facts of being are seen, and their only idea or intelligence is in God. Spirit is reached only through the understanding and demonstration of eternal Life and Truth and Love. A logical and scientific conclusion is reached only through the knowledge that there are not two bases of being, matter and mind, but one alone, — Mind.

4. 301 : 17-23, 24-29

As God is substance and man is the divine image and likeness, man should wish for, and in reality has, only the substance of good, the substance of Spirit, not matter. The belief that man has any other substance, or mind, is not spiritual and breaks the First Commandment, Thou shalt have one God, one Mind. ... Delusion, sin, ~~dis~~ease, and death arise from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and substance with everything turned upside down.

5. 269 : 21-28

The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none. All other systems — systems based wholly or partly on knowledge gained through the material senses — are reeds shaken by the wind, not houses built on the rock.

6. 326 : 8-14

All nature teaches God's love to man, but man cannot love God supremely and set his whole affections on spiritual things, while loving the material or trusting in it more than in the spiritual.

We must forsake the foundation of material systems, however time-honored, if we would gain the Christ as our only Saviour.

7. 593 : 6 (to 2nd .)

PURSE. Laying up treasures in matter; error.

8. 262 : 17-26

Job said: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee." Mortals will echo Job's thought, when the supposed pain and pleasure of matter cease to predominate. They will then drop the false estimate of life and happiness, of joy and sorrow, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike God. Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for "where your treasure is, there will your heart be also."

9. 272 : 19-25

It is the spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce of material existence; it is chastity and purity, in contrast with the downward tendencies and earthward gravitation of sensualism and impurity, which really attest the divine origin and operation of Christian Science.

10. 322 : 26-5

The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science. Without this process of weaning, "Canst thou by searching find out God?" It is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being without striving for them. This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good.
