Supplement: Selected Correlative References from the Christian Science Periodicals for study the week of January 6 - 12, 2014

A free supplement exclusively for Weekly Bible Notes subscribers and Prayerful Living VIP PASS PLUS: GOLD, PLATINUM and DIAMOND members.

Compiled by Mark and Marilyn Mohlenbrock for PrayerfulLiving.com

NOTE: The articles referenced below, in this free supplement for our Weekly Bible Notes subscribers and Prayerful Living VIP PASS PLUS: GOLD, PLATINUM and DIAMOND members, are from the Christian Science periodicals (1883-present). Complete references, article excerpts and links to the full text of articles on JSH-Online.com are provided. To access the full text of the articles, you will need an online subscription to JSH-Online.com (available from the Christian Science Publishing Society).

Our God shall bless us / Praise the Lord

Golden Text: Psalm 67 and Responsive Reading: Psalm 65; Psalm 3; Psalm 89

From the Christian Science periodicals:


- Praise is not something to be accorded at intervals in return for special benefactions: God's gifts are constant. His loving-kindnesses to His children know no ebb and flow. And the one who constantly returns thanks by praising God is constantly availing himself of the ever flowing blessings of Love.
- A definition of praise is "approval expressed." Approval which is kept concealed is of small benefit. The book of Psalms is filled with expressions of praise which bring enriching effect upon human experience.
- Students of Christian Science are proving daily that when they raise their voices in praise and gratitude, their problems and difficulties tend to vanish into the nothingness from which they came. As they turn to God in acknowledgment of the great gifts already received from Him, as they praise Him for what already has been given, their capacity is enlarged to receive even greater blessings.

The healing of Naaman

Section 1: 2 Kings 5

From the Christian Science periodicals:


- When this story is studied with the aid of a Bible concordance, still further spiritual meanings come to light. The name "Elisha" is found to mean "God is saviour." Therefore in going to Elisha, Naaman was in reality turning away from matter to God, Spirit, which is the first step to any real healing. Washing seven times in the river Jordan signified that Naaman was divesting himself of material error.

- The Scriptures are filled with these object lessons, such as the little maid of Israel who, when taken captive into Syria, did not sit down in self-pity and bemoan her fate, but turned her thought to helping Naaman that he might be healed of his leprosy. Not only was Naaman's healing accomplished, but we find him giving this complete acknowledgment of its source, "Now I know that there is no God in all the earth, but in Israel."

Baptism

Section 2: Mark 1

From the Christian Science periodicals:


- To "prepare the way" before him, before the revelation of divine Truth, was what John the Baptist, or, as we would translate it today, John the Baptizer, came to do. He taught the people repentance, awoke in them a desire to see farther and to do better things; and he represented this new and strange mental preparation to the immature thought of that day by the ceremony of washing, or dipping in water, the material body. He knew that religion itself must be to each one a thing of his own thought, of his own inmost heart, his nearest and dearest thinking. But the more material the thought of the people, the more the truth must be pictured forth for them.


- We can readily see that Jesus' spiritual baptism began when, as a little child, he was taught to pray and to memorize the sacred writings.
- At each step of the way he sought in silent communion with the Father for the divine approval. This came when out of the heaven of his consciousness of God's ever-presence, the Comforter—the Holy Ghost—whispered God's loving benediction to him, of which the world has caught only the echo through the Gospel record: "This is my beloved Son, in whom I am well pleased."
- The method of obtaining spiritual baptism, the gradual apprehension of the Divine Science Jesus lived and taught, is to follow his example in all ways. The prayer of faith and understanding, the study of the Bible illumined by the pure white light of truth found in Christian Science, will unfold in us the Holy Spirit, the power from God that heals and saves.

The Sermon on the Mount / The Beatitudes

Section 3: Matthew 5

From the Christian Science periodicals:


- An attempt to explain the import of these teachings which we read in the fifth, sixth, and seventh chapters of St. Matthew might remind one of that useless effort which we have many times heard referred to, namely, the gilding of pure gold. This sermon of our Saviour's is so simple and straightforward that we cannot misunderstand his meaning if we are seeking Divine understanding, and
the more we read it the more we appreciate its purity and strength until we find ourselves reflecting the true light.

- The Sermon on the Mount contains the statements of Truth that shall pass into the affairs of men to guide their every effort and actuate them to every deed.
- Jesus taught and healed on the Divine Principle that all is Good and that a lie can never be made the Truth, notwithstanding the ignorant efforts of mortals to make it such.


- The demonstration of the law of Life and Love, as taught in the Beatitudes, may be regarded as climbing.
- The climbing of a material mountain, particularly when the ascent is being made for the first time, necessitates the services of a guide; and in the making of our spiritual ascent we also need a guide.
- Turning to our dear Master’s Sermon on the Mount to learn how to begin aright, we may study the first step to be taken in order to receive blessing. We read, "Blessed are the poor in spirit: for their’s is the kingdom of heaven." No one can begin to understand Christian Science until he sees his own poverty, his lack of real happiness, and his need of spiritual good.

**The Pharisees and the Moses’ Seat**

Section 4: Matthew 23

*From the Christian Science periodicals:*


- In the Gospel of Matthew, Jesus is reported as having said that the Pharisees sat in Moses’ seat. In the Glossary in the Christian Science textbook (p. 592) the author defines “Pharisee” in part as “self-righteousness.” May not Jesus’ statement mentioned above be rendered, Self-righteousness sits in the seat of righteousness, or right thinking, as typified by Moses? It is further recorded in Mark (8:11, 12) that “the Pharisees came forth, and began to question with him, seeking of him a sign from heaven.” We are told that he replied: "Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation." And we read that "he left them, and departed.” So often self-righteousness asks a sign from heaven, but no sign is ever given it. The Christ-thought and self-righteousness cannot dwell together.

- The righteousness which is man's by his reflection of the divine Mind is spiritual. It is realized as one seeks the kingdom of God and discovers man's relationship to Him. When this understanding becomes the basis of one's thinking naturally and spontaneously, humility—an acknowledgment of God as the only Mind, the only power, and the only presence—becomes apparent in one's thought, while a greater and still greater degree of dependence upon the divine Mind for guidance, direction, supply, and companionship develops.

**The Lord’s Supper / Communion**

Section 4: Matthew 26

*From the Christian Science periodicals:*


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• The use of the emblems of bread and wine... are regarded by a Christian Scientist as memorials only, and therefore when he realizes that Christ is indeed with us always, even to the end of the world, he feels that "if a friend be with us, why need we memorials of that friend?" (Science and Health, p. 34). We thus conclude that the emblems of bread and wine are no longer necessary, no longer a help to us; we feel that if the supreme importance now attributed by some people to these emblems were intended by Jesus surely those disciples who were both eye-witnesses and historians would have given some indication of that intention: we feel that the silence on this matter of the beloved Apostle John, who leaned on Jesus' breast at the supper, is of great import; and we therefore adopt the spiritual interpretation of communion with Christ as described by John, striving to be partakers of the spiritual bread and wine, of his spiritual body and blood, that we may indeed be one with him, hid with Christ in God.

The Morning Meal at the Sea of Tiberias

Section 5: John 21

From the Christian Science periodicals:

JSH-Online: http://sentinel.christianscience.com/issues/1945/1/47-2/the-morning-meal

• The communion which Christian Scientists commemorate at their Sunday services twice each year is a joyous occasion. At this feast they do not look to the material senses for inspiration, but to the fount of the Christ.
• ...when the disciples came to land with their large haul of fish after they had obediently cast their nets on the right side of the ship, they found their breakfast already prepared for them. "They saw a fire of coals there, and fish laid thereon, and bread" (21:9). At Jesus' direction they ate of the bread and fish, but be it observed there was no cup in this spiritual feast. The cup which Jesus had prayed might pass from him had been removed. He had overcome the grave.
• Christian Scientists celebrate our Lord's victory which exchanged the cross for the crown.


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