

Bible**Amos 4:5 offer (to 1st ,)**

... offer a sacrifice of thanksgiving with leaven, ...

Psalms 51:6

Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

Job 32:8 there

... *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

Job 22:26, 27 (to 2nd ,), 29 (to ;)

For

then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

Thou shalt make thy prayer unto him, and he shall hear thee, ...

When *men* are cast down, then thou shalt say, *There is* lifting up;

Matthew 13:1–3 Jesus (to 2nd ,) 33–35

...

Jesus came out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, ...

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

John 9:1–3, 6, 7, 14–16, 26, 27, 30 Why, 31, 33–39

And as *Jesus* passed by, he saw a man which was blind from *his* birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. ...

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. ...

And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them...

Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples? ...

Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. ...

If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

Matthew 16:5-8, 11,12

And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, *It is* because we have taken no bread. *Which* when Jesus perceived, he said unto them...why reason ye among yourselves, because ye have brought no bread? ...

How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Galatians 1:1, 11, 12, 15 (to 1st), 15 and, 16

I Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) ...

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. ...

But when it pleased God, ... and called *me* by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Galatians 5:9

A little leaven leaveneth the whole lump.

I Corinthians 5:6 Know, 7 (to 2nd), 8

... Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, ...

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

I Corinthians 4:5

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Romans 12:2 be

be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

James 1:4

But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

I John 4:1

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

I John 5:20

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

Science and Health with Key to the Scriptures**117:29–25**

Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines. His parable of the "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened," impels the inference that the spiritual leaven signifies the Science of Christ and its spiritual interpretation, — an inference far above the merely ecclesiastical and formal applications of the illustration.

Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?

Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom.

In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by a perverse material sense of law, are metaphysically presented as three measures of meal, — that is, three modes of mortal thought. In all mortal forms of thought, dust is dignified as the natural status of men and things, and modes of material motion are honored with the name of *laws*. This continues until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal.

24:15

The time is not distant when the ordinary theological views of atonement will undergo a great change, — a change as radical as that which has come over popular opinions in regard to predestination and future punishment.

82:31

In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one.

162:9

The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind.

208:20

Let us learn of the real and eternal, and prepare for the reign of Spirit, the kingdom of heaven, — the reign and rule of universal harmony, which cannot be lost nor remain forever unseen.

264:13

As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible. When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness.

481:9–12

The various contradictions of the Science of Mind by the material senses do not change the unseen Truth, which remains forever intact.

253:32–8; 254:10

The divine demand, "Be ye therefore perfect," is scientific, and the human footsteps leading to perfection are indispensable. Individuals are consistent who, watching and praying, can "run, and not be weary; . . . walk, and not faint," who gain good rapidly and hold their position, or attain slowly and yield not to discouragement. God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won. ...

When we wait patiently on God and seek Truth righteously, He directs our path.

Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to *begin* aright and to continue the strife of demonstrating the great problem of being, is doing much.

401:7–20

If faith in the truth of being, which you impart mentally while destroying error, causes chemicalization (as when an alkali is destroying an acid), it is because the truth of being must transform the error to the end of producing a higher manifestation. This fermentation should not aggravate the disease, but should be as painless to man as to a fluid, since matter has no sensation and mortal mind only feels and sees materially.

What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid.

428:23

We must hold forever the consciousness of existence, and sooner or later, through Christ and Christian Science, we must master sin and death. The evidence of man's immortality will become more apparent, as material beliefs are given up and the immortal facts of being are admitted.

261:4, 27

Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts. ...

Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight.

371:22

No impossible thing do I ask when urging the claims of Christian Science; but because this teaching is in advance of the age, we should not deny our need of its spiritual unfoldment. Mankind will improve through Science and Christianity. The necessity for uplifting the race is father to the fact that Mind can do it; for Mind can impart purity instead of impurity, strength instead of weakness, and health instead of disease. Truth is an alterative in the entire system, and can make it "every whit whole."

323:9, 28-32

Beholding the infinite tasks of truth, we pause, — wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory. ...

The effects of Christian Science are not so much seen as felt. It is the "still, small voice" of Truth uttering itself. We are either turning away from this utterance, or we are listening to it and going up higher

505:16-17, 22

Spirit imparts the understanding which uplifts consciousness and leads into all truth...

Spiritual understanding unfolds Mind, — Life, Truth, and Love, — and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science.

21:9

If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit.

406:20-24 We (to ,)

We can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go on until we arrive at the fulness of God's idea,