

**Subject:** True Healing  
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Hymns: 359, 350, 179

The Bible  
(New English Bible)  
Leviticus 14:1-9

- 1 The Lord spoke to Moses and said:
- 2 This is the law concerning a man suffering from a malignant skin-disease. On the day when he is to be cleansed he shall be brought to the priest.
- 3 The priest shall go outside the camp and examine him. If the man is healed of his disease,
- 4 then the priest shall order two clean small birds to be brought alive for the man who is to be cleaned, together with cedar-wood, scarlet thread, and marjoram.
- 5 He shall order one of the birds to be killed over an earthenware bowl containing fresh water.
- 6 He shall then take the living bird and the cedar-wood, scarlet thread, and marjoram and dip them and the living bird in the blood of the bird that has been killed over the fresh water.
- 7 He shall sprinkle the blood seven times on the man who is to be cleansed from his skin-disease and so cleanse him; the living bird he shall release to fly away over the open country.
- 8 The man to be cleansed shall wash his clothes, shave off all his hair, bathe in water and so be ritually clean. He may then enter the camp but must stay outside his tent for seven days.
- 9 On the seventh day he shall shave off all the hair on his head, his beard, and his eyebrows, and then shave the rest of his hair, wash his clothes and bathe in water; then he shall be ritually clean.

Matthew 8:1-3

- 1 After he had come down from the hill he was followed by a great crowd.
- 2 And now a leper approached him, bowed low, and said, 'Sir, if only you will, you can cleanse me.'
- 3 Jesus stretched out his hand, touched him, and said, 'Indeed, I will: be clean again.' And his leprosy was cured immediately.

### Leviticus 15:25-28

25 When a woman has a prolonged discharge of blood not at the time of her menstruation, or when her discharge continues beyond the period of menstruation, her impurity shall last all the time of her discharge; she shall be unclean as during the period of her menstruation.

26 Any bed on which she lies during the time of her discharge shall be like that which she used during menstruation, and everything on which she sits shall be unclean as in her menstrual uncleanness.

27 Every person who touches them shall be unclean; he shall wash his clothes, bathe in water and remain unclean till evening.

28 If she is cleansed from her discharge, she shall reckon seven days and after that she shall be ritually clean.

### Matthew 9:20-22

20 Then a woman who had suffered from haemorrhages for twelve years came up from behind, and touched the edge of his cloak;

21 for she said to herself, 'If I can only touch his cloak, I shall be cured.'

22 But Jesus turned and saw her, and said, 'Take heart, my daughter; your faith has cured you.' And from that moment she recovered.

### Science and Health

157:1-3

Christian Science deals wholly with the mental cause in judging and destroying disease.

369:14

We never read that Luke or Paul made a reality of disease in order to discover some means of healing it. Jesus never asked if disease were acute or chronic, and he never recommended attention to laws of health, never gave drugs, never prayed to know if God were willing that a man should live. He understood man, whose Life is God, to be immortal, and knew that man has not two lives, one to be destroyed and the other to be made indestructible.

476:32-4

Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick.

463:25

He never enjoined obedience to the laws of nature, if by these are meant laws of matter, nor did he use drugs. There is a law of God applicable to healing, and it is a spiritual law instead of material. The sick are not healed by inanimate matter or drugs, as they believe that they are. Such seeming medical effect or action is that of so-called mortal mind.

483:1-10

Then comes the question, how do drugs, hygiene, and animal magnetism heal? It may be affirmed that they do not heal, but only relieve suffering temporarily, exchanging one disease for another. We classify disease as error, which nothing but Truth or Mind can heal, and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing. In order to heal by Science, you must not be ignorant of the moral and spiritual demands of Science nor disobey them.

120:7-29

Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being. Then the question inevitably arises: Is a man sick if the material senses indicate that he is in good health? No! for matter can make no conditions for man. And is he well if the senses say he is sick? Yes, he is well in Science in which health is normal and disease is abnormal.

Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health. The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies all disease, heals the sick, overthrows false evidence, and refutes materialistic logic.

Any conclusion *pro* or *con*, deduced from supposed sensation in matter or from matter's supposed consciousness of health or disease, instead of reversing the testimony of the physical senses, confirms that testimony as legitimate and so leads to disease.

181:24-11

the question then recurs, "Adam, where art thou?" It is unnecessary to resort to aught besides Mind in order to satisfy the sick that you are doing something for them, for if they are cured, they generally know it and are satisfied.

"Where your treasure is, there will your heart be also." If you have more faith in drugs than in Truth, this faith will incline you to the side of matter and error. Any hypnotic power you may exercise will diminish your ability to become a Scientist, and *vice versa*. The act of healing the sick through divine Mind alone, of casting out error with Truth, shows your position as a Christian Scientist.

The demands of God appeal to thought only; but the claims of mortality, and what are termed laws of nature, appertain to matter. Which, then, are we to accept as legitimate and capable of producing the highest human

good? We cannot obey both physiology and Spirit, for one absolutely destroys the other, and one or the other must be supreme in the affections.

421:25-1

It is no more Christianly scientific to see disease than it is to experience it. If you would destroy the sense of disease, you should not build it up by wishing to see the forms it assumes or by employing a single material application for its relief. The perversion of Mind-science is like asserting that the products of eight multiplied by five, and of seven by ten, are both forty, and that their combined sum is fifty, and then calling the process mathematics.

443:1-444:16

When the discoverer of Christian Science is consulted by her followers as to the propriety, advantage, and consistency of systematic medical study, she tries to show them that under ordinary circumstances a resort to faith in corporeal means tends to deter those, who make such a compromise, from entire confidence in omnipotent Mind as really possessing all power. While a course of medical study is at times severely condemned by some Scientists, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master's counsel, "Judge not, that ye be not judged."

If patients fail to experience the healing power of Christian Science, and think they can be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician should give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief. Thus such invalids may learn the value of the apostolic precept: "Reprove, rebuke, exhort with all longsuffering and doctrine." If the sick find these material expedients unsatisfactory, and they receive no help from them, these very failures may open their blind eyes. In some way, sooner or later, all must rise superior to materiality, and suffering is oft the divine agent in this elevation. "All things work together for good to them that love God," is the dictum of Scripture.

If Christian Scientists ever fail to receive aid from other Scientists, — their brethren upon whom they may call, — God will still guide them into the right use of temporary and eternal means. Step by step will those who trust Him find that "God is our refuge and strength, a very present help in trouble."

Students are advised by the author to be charitable and kind, not only towards differing forms of religion and medicine, but to those who hold these differing opinions.

348:26

I have never supposed the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not be believed for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what will the harvest be, when this Science is more generally understood?