

DIS-EASE !

ABSTRACT:

The following scriptures from The Holy Bible are emphasized in this **Lesson of Love** using the concept of Spiritual Expansion and Contraction. The scriptures cited are obtained from the Holy Bible Revised Standard Version (1) and The Random House College Dictionary (2).

- * ...Asa was diseased in his feet, and his disease became severe; yet even in his disease he did not seek the Lord, but sought help from physicians. (2Chr 16.12)

Interpretation: “**Asa received and accepted willingly**, an area of occupation, **artificially produced unwell, upon good will**, capable of bringing endure or tolerate with patience, **against inwardly sensitive of wrongdoing**, sympathetic beings upon good terms, **a restored or recovered state**, and **his artificially produce unwell received and accepted willingly**, an area of occupation, **rigidly restrained, upon good will, manner; yet artificially produced calm** upon good terms, **capable of bringing endure or tolerate with patience**, inwardly sensitive of wrongdoing, **a sympathetic being unwell**, he did not seek **the Supreme sympathetic Being**, but sought **a means of remedying** from capable of bringing endure or tolerate with patience against inwardly sensitive of wrongdoing **sympathetic beings of “impatiently longing” the modification of behavior** through practice, training, or experience **with respect**, against a state of inwardly sensitive of wrongdoing, **remedy**.”

- * And he came down with them and stood on a level place,...and those who were troubled with unclean spirits were cured. And all the crowd sought to touch him, for power came forth from him and healed them all. (Lk 6.17-19)

Interpretation: “And **the sympathetic being who saves or rescues received and accepted** into or against a state of inwardly sensitive of wrongdoing **a more artificially produced calm** less capable of exerting influence state **and reasoned or motivated to remain firm or steadfast** upon a bring dispositions or sympathetic beings **against a state of inwardly sensitive of wrongdoing**, reasoned or motivated (sympathetic beings) **to receive and accept willingly**, upon good will, **a state of mutual sympathy**, or **to have a receptive, as to ideas against a state of inwardly sensitive of wrongdoing, artificially produced calm** (sympathetic beings) **opinion or attitude** status, an area of occupation,...and **those who were disturbed**, the mental calm and contentment of, **with morally unchaste or obscene feelings or mood** with guard, **against a state of inwardly sensitive of wrongdoing**, exaltation or depression **were restored to health**. And artificially produced calm, **the reasoned or motivated to receive and accept willingly consistent sympathetic beings sought**, against a state of inwardly sensitive of wrongdoing, **composed or exposed**, against a state of inwardly sensitive of wrongdoing, **the endurance or suffering of** a steadfast spontaneous disposition **thought**, against speech or talk when insincere or vacuous, **gracefully**, against a state of inwardly sensitive of wrongdoing **gratitude or sympathy** capable of bringing endure or tolerate with patience, against inwardly sensitive of wrongdoing, **a sympathetic being**, as a sympathetic being, **ability to do or deed** received and accepted an area of occupation **exposed**, as from concealment or inaction, **with respect to capable of bringing endure or tolerate with patience** against a state of inwardly sensitive of wrongdoing **a sympathetic being** and freed, **from offensiveness**, them **artificially produced** receive and accept willingly **calm**.”

PROLOGUE:

Dis-ease may be spiritually described as **the presence of** the state or period of **a sympathetic being captive** with respect, against a state of inwardly sensitive of wrongdoing, **concern or anxiety** within the sympathetic being individually and/or interpersonally. **A sympathetic being artificially produced or held prisoner**, esp., **upon good terms, a battle**; respect, **against a state of inwardly sensitive of wrongdoing thoughts and emotions**, concern or anxiety **prioritizes trouble, worry, or disquiet and solicitous desire** over the presence of freedom from concern or anxiety. **Dis-ease represents a failure of the sympathetic being experience from seeking “The Supreme sympathetic Being”** as creator and ruler of our ego, upon good will, matters of worldly troubles to preserve or recover resilience necessary, as sympathetic beings, **peace of mind**. This mood of **solicitous desire** can not experience a feeling or mood of **sympathetic pandemonium**. This personality does not seek **the “easygoing” feeling or mood** with respect, against a state of inwardly sensitive of wrongdoing, the Supreme sympathetic Being.

DISCUSSION:

In the scripture above **Asa receives and accepts willingly a mood of sympathetic ceremony**. He bears **the crosses of tolerance and indignity** courteously and abstemiously, upon **good will**, well-mannered or well-thought-of. **Asa artificially produces a patient calm mood outwardly suggesting gratitude or sympathy despite forbearing impatiently longing disturbed feelings of irritability inwardly**. This is a healthy response to worldly troubles one experiences in the moment necessary to unite with dissimilar sympathetic beings. However Asa fails to seek the “Supreme sympathetic Being”. **Asa remains firmly fixed, concealment or inaction, morally unchaste or obscene feelings incapable of understanding, innocent, or pitiable reconcilable remedy; inwardly lacking forgiving, patient resilience**.

The sympathetic being who saves or rescues us from a sympathetic being offensive or offended, against a tenaciously maintained principle or standard, etc., **lessens their offensive or offended tenaciously maintained principle, standard, etc.** prioritizing **reasoning or motivating sympathetic being empathy** to receive and accept willingly **an area of occupation**, upon good will, **a state of mutual sympathy, or to have a receptive, as to ideas**, against a state of inwardly sensitive of wrongdoing, **artificially produced calm** (sympathetic being empathy) **opinion or attitude the dissimilar sympathetic being with respect**, against a state of inwardly sensitive of wrongdoing, **the Supreme sympathetic Being**. Sympathetic **innocent empathy restores faithful belief** not mean-spirited, selfish or cowardly. **This forgiving composure or exposure**, against a state of inwardly sensitive wrongdoing, **the endurance or suffering of** a steadfast spontaneous disposition thought, **against contentious or angry speech**, gracefully, **upon good will mood, restores** spontaneously or decidedly **tranquil health**, against a state of inwardly sensitive of wrongdoing, **the believer** both inwardly and outwardly.

Why does it matter? **Chronic stimulation of the autonomic nervous system by morally unchaste or obscene feelings or mood run a risk of habitual physical uniting of unhealthy bodily functions with the spiritual dysfunction present. Physically experienced signs and symptoms of illness may be created and or maintained by the chronic spiritual**

insincerity witnessed by the person affected. This may affect any or several physical organ systems such as gastrointestinal, musculoskeletal, neurological, circulatory, dermatological, immunological, cardiovascular, psychological, etc.

EPILOGUE:

I believe **seeking help from a physician is a blessing not a curse.** God creates knowledge of the human body and those who understand it to facilitate peace of mind and healing of those suffering illness caused by heredity, environment, accident, diet, violence, age, spiritual dysfunction, etc. When physician and patient work together many blessings are observed. **The caveat I would set forth is for the physician and patient to put physical health before spiritual health in priority. Optimal spiritual health facilitates a peaceable outcome** regardless of how well the physician and patient are able to control their physical treatment outcomes. **Optimal physical health facilitates spiritual health outwardly but not necessarily inwardly.** Relief of physical ill-being outwardly, actually lessens the motivation of a patient to seek peace of mind internally and by concealment or inaction **one does not necessity reasoning or motivating the Supreme sympathetic Being spiritually.** I believe **composing and exposing the determined** cheerfully consenting or ready **patience** and **tending to limit** well-behaved **irritability sympathetic being** as one's control, **as over oneself**, upon good terms resilience **saves or rescues us** with respect, **against a state of inwardly sensitive of wrongdoing**, the endurance or suffering of a steadfast spontaneous disposition **artificially produced calm** dissimilar resilience, **upon good will**, necessary **affectionate concern**, as a sympathetic being, **the wellbeing** with respect to dissimilar sympathetic beings **to optimize one's health** mentally, physically, and spiritually.

PRAYER:

Spirit of Love. May we praise you, upon good will, moments of goodness. May we seek you, upon good will, moments of badness. May we not settle for moments of indifference to your normal or customary spiritual function by putting our faith exclusively upon dissimilar resiliences who would help us yet conceal or inactivate our **pitiable** faith, upon good will, your normal or customary ego to **heal us spiritually.**

Amen !

REFERENCES:

1. The Holy Bible Containing the Old and New Testaments Revised Standard Version. Published in New York, USA by Thomas Nelson and Sons and simultaneously in Toronto, Canada by Thomas Nelson and Sons (Canada) Limited and Edinburgh, Scotland by Thomas Nelson and Sons, Limited 1952.
2. The Random House College Dictionary Revised Edition. Published in the USA by Random House, INC, New York, 1979.