

3-10-10Inexhaustible divine Love

Job 1:1-3

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

Job 2:1-10

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life. ¶So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. ¶Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Job 3:1-3

After this opened Job his mouth, and cursed his day. And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

Job 3:25-26

For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Job 4:1-9

Then Eliphaz the Temanite answered and said, If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed.

Job 5:1

Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?

Job 9:1-2

Then Job answered and said, I know it is so of a truth: but how should man be just with God?

Job 9:20-22

If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life. This is

one thing, therefore I said it, He destroyeth the perfect and the wicked.

Job 29:2-5

Oh that I were as in months past, as in the days when God preserved me; When his candle shined upon my head, and when by his light I walked through darkness; As I was in the days of my youth, when the secret of God was upon my tabernacle; When the Almighty was yet with me, when my children were about me;

Job 31:5-6

If I have walked with vanity, or if my foot hath hastened to deceit; Let me be weighed in an even balance that God may know mine integrity.

Job 32:1-2

So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

Job 38:1-4

Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Job 40:1-4 (to ?)

Moreover the Lord answered Job, and said, Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it. ¶Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee?

Job 42:2-5

I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

Job 42:12 (to :)

So the Lord blessed the latter end of Job more than his beginning:

Job 42:16

After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.

SH 410:29-411:12

Christian scientific practice begins with Christ's keynote of harmony, "Be not afraid!" Said Job: "The thing which I greatly feared is come upon me."

My first discovery in the student's practice was this: If the student silently called the disease by name, when he argued against it, as a general rule the body would respond more quickly, — just as a person replies more readily when his name is spoken; but this was because the student was not perfectly attuned to divine Science, and needed the arguments of truth for reminders. If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous.

SH 391:17

Justice is the moral signification of law. Injustice declares the absence of law. When the body is supposed to say, "I am sick," never plead guilty. Since matter cannot talk, it must be mortal mind which speaks; therefore meet the intimation with a protest. If you say, "I am sick," you plead guilty. Then your adversary will deliver you to the judge (mortal mind), and the judge will sentence you. Disease has no intelligence to declare itself something and announce its name.

Mortal mind alone sentences itself. Therefore make your own terms with sickness, and be just to yourself and to others.

SH 257:22

Finite mind manifests all sorts of errors, and thus proves the material theory of mind in matter to be the antipode of Mind. Who hath found finite life or love sufficient to meet the demands of human want and woe, — to still the desires, to satisfy the aspirations? Infinite Mind cannot be limited to a finite form, or Mind would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth.

SH 536:20-29

Passions and appetites must end in pain. They are "of few days, and full of trouble." Their supposed joys are cheats. Their narrow limits belittle their gratifications, and hedge about their achievements with thorns.

Mortal mind accepts the erroneous, material conception of life and joy, but the true idea is gained from the immortal side. Through toil, struggle, and sorrow, what do mortals attain? They give up their belief in perishable life and happiness; the mortal and material return to dust, and the immortal is reached.

SH 322:26

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.

SH 552:13-19

Human experience in mortal life, which starts from an egg, corresponds with that of Job, when he says, "Man that is born of a woman is of few days, and full of trouble." Mortals must emerge from this notion of material life as all-in-all. They must peck open their shells with Christian Science, and look outward and upward.

SH 324:7

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will reflect what governs it, whether it be Truth or error, understanding or belief, Spirit or matter. Therefore "acquaint now thyself with Him, and be at peace." Be watchful, sober, and vigilant. The way is straight and narrow, which leads to the understanding that God is the only Life. It is a warfare with the flesh, in which we must conquer sin, sickness, and death, either here or hereafter, — certainly before we can reach the goal of Spirit, or life in God.

SH 441:33

We have no trials for sickness before the tribunal of divine Spirit. There, Man is adjudged innocent of transgressing physical laws, because there are no such laws. Our statute is spiritual, our Government is divine. "Shall not the Judge of all the earth do right?"

SH 567:31-568:5

Divine Science shows how the Lamb slays the wolf. Innocence and Truth overcome guilt and error. Ever since the foundation of the world, ever since error would establish material belief, evil has tried to slay the Lamb; but Science is able to destroy this lie, called evil.

SH 365:15

If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine. If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent.

SH 262:17

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."

SH 260:7

The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal. Through many generations human beliefs will be attaining diviner conceptions, and the immortal and perfect model of God's creation will finally be seen as the only true conception of being.

Hymn 297

Hymn 162

Hymn 126

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