

## 6-15-11Ps.91:5-7

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### **Ps. 91:5**

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

### **Ps. 91:6**

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

### **Ps. 91:7**

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

### **Job 11:7**

Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

### **Job 11:13**

If thou prepare thine heart, and stretch out thine hands toward him;

### **Job 11:15-19**

For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: Because thou shalt forget thy misery, and remember it as waters that pass away: And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

### **Ps. 47:9**

The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

### **Ps. 48:1-3**

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge.

### **Isa. 54:10-11 1st the (to 4th ,)**

the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. ¶O thou afflicted, tossed with tempest, and not comforted, behold,

### **Isa. 54:17**

¶No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

### **Mark 9:14-27 when**

when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway

the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose.

**Rom. 8:28 we (to ,)**

we know that all things work together for good to them that love God,

**SH 494:11**

It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good.

**SH 23:21-24:2**

In Hebrew, Greek, Latin, and English, *faith* and the words corresponding thereto have these two definitions, *trustfulness* and *trustworthiness*. One kind of faith trusts one's welfare to others. Another kind of faith understands divine Love and how to work out one's "own salvation, with fear and trembling." "Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith; whereas the injunction, "Believe . . . and thou shalt be saved!" demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God.

The Hebrew verb *to believe* means also *to be firm* or *to be constant*. This certainly applies to Truth and Love understood and practised.

**SH 135:11-15**

The same power which heals sin heals also sickness. This is "the beauty of holiness," that when Truth heals the sick, it casts out evils, and when Truth casts out the evil called disease, it heals the sick.

**SH 224:28 (only)**

Truth brings the elements of liberty.

**SH 224:31**

No power can withstand divine Love. What is this supposed power, which opposes itself to God? Whence cometh it? What is it that binds man with iron shackles to sin, sickness, and death? Whatever enslaves man is opposed to the divine government. Truth makes man free.

**SH 225:29-31**

Men and women of all climes and races are still in bondage to material sense, ignorant how to obtain their freedom.

**SH 226:14**

God has built a higher platform of human rights, and He has built it on diviner claims. These claims are not made through code or creed, but in demonstration of "on earth peace, good-will toward men." Human codes, scholastic theology, material medicine and hygiene, fetter faith and spiritual understanding. Divine Science rends asunder these fetters, and man's birthright of sole allegiance to his Maker asserts itself.

**SH 226:25-28 (to systems)**

The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the

slavery of their own beliefs and from the educational systems

**SH 227:3-10 (to ,)**

I saw that the law of mortal belief included all error, and that, even as oppressive laws are disputed and mortals are taught their right to freedom, so the claims of the enslaving senses must be denied and superseded. The law of the divine Mind must end human bondage, or mortals will continue unaware of man's inalienable rights and in subjection to hopeless slavery,

**SH 248:25-29**

To remedy this, we must first turn our gaze in the right direction, and then walk that way. We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives.

**SH 249:1-11**

Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence.

Let the "male and female" of God's creating appear. Let us feel the divine energy of Spirit, bringing us into newness of life and recognizing no mortal nor material power as able to destroy. Let us rejoice that we are subject to the divine "powers that be." Such is the true Science of being. Any other theory of Life, or God, is delusive and mythological.

**SH 368:2-5**

The confidence inspired by Science lies in the fact that Truth is real and error is unreal. Error is a coward before Truth.

**SH 368:29-32**

Deny the existence of matter, and you can destroy the belief in material conditions. When fear disappears, the foundation of disease is gone.

**SH 444:2-3 (to 2nd ,)**

In some way, sooner or later, all must rise superior to materiality,

**SH 444:4**

"All things work together for good to them that love God," is the dictum of Scripture.