

8-17-11Divine providence

Gen. 1:31 God (to 1st .)

God saw every thing that he had made, and, behold, it was very good.

Gen. 2:1

Thus the heavens and the earth were finished, and all the host of them.

Gen. 2:6-7 (to ,)

But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground,

Gen. 2:8

¶And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

Gen. 2:16-17 1st the

the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen. 3:1-7 (to 1st ,)

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened,

II Kings 5:1 Naaman

Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

II Kings 5:9-14

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

II Kings 6:15-17 when

when the servant of the man of God was risen early, and gone forth, behold, an host compassed the

city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

Rev. 12:3 (to 1st ,)

And there appeared another wonder in heaven; and behold a great red dragon,

Rev. 12:7 (to ;)

And there was war in heaven: Michael and his angels fought against the dragon;

Rev. 12:9 (to :)

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world:

SH 563:18

The Revelator sees that old serpent, whose name is devil or evil, holding untiring watch, that he may bite the heel of truth and seemingly impede the offspring of the spiritual idea, which is prolific in health, holiness, and immortality.

SH 519:7-11

Genesis ii. 1. Thus the heavens and the earth were finished, and all the host of them.

Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love.

SH 521:5-6

All that is made is the work of God, and all is good.

SH 521:12 (only)

The harmony and immortality of man are intact.

SH 521:21 (only, to ,)

Genesis ii. 6. But there went up a mist from the earth,

SH 521:29-522:11

The history of error or matter, if veritable, would set aside the omnipotence of Spirit; but it is the false history in contradistinction to the true.

The Science of the first record proves the falsity of the second. If one is true, the other is false, for they are antagonistic. The first record assigns all might and government to God, and endows man out of God's perfection and power. The second record chronicles man as mutable and mortal, — as having broken away from Deity and as revolving in an orbit of his own. Existence, separate from divinity, Science explains as impossible.

SH 523:7-10

The creations of matter arise from a mist or false claim, or from mystification, and not from the firmament, or understanding, which God erects between the true and false.

SH 287:22-25

Error is false, mortal belief; it is illusion, without spiritual identity or foundation, and it has no real existence. The supposition that life, substance, and intelligence are *in* matter, or *of* it, is an error.

SH 529:21-22

Whence comes a talking, lying serpent to tempt the children of divine Love?

SH 1:6-14

Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind.

Thoughts unspoken are not unknown to the divine Mind. Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds.

SH 2:15-17

Prayer cannot change the Science of being, but it tends to bring us into harmony with it. Goodness attains the demonstration of Truth.

SH 14:31-15:6

"When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

So spake Jesus. The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love. Closed to error, it is open to Truth, and *vice versa*.

SH 15:14

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We must "pray without ceasing." Such prayer is answered, in so far as we put our desires into practice. The Master's injunction is, that we pray in secret and let our lives attest our sincerity.

SH 324:32-325:2

Jesus said substantially, "He that believeth in me shall not see death." That is, he who perceives the true idea of Life loses his belief in death.

SH 325:5 (only, to ,)

Such a one abideth in Life,

SH 530:5

In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use. Knowing this, Jesus once said, "Take no thought for your life, what ye shall eat, or what ye shall drink," — presuming not on the prerogative of his creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies.