

## 8-4-10The strength of Spirit

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### Gen. 40:1-2 1st the (to 1st ,)

the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers,

### Gen. 40:3

And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

### Gen. 40:5 (to 1st ,)

¶And they dreamed a dream both of them,

### Gen. 40:6-8

And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

### Gen. 40:12 (to 1st :)

And Joseph said unto him, This is the interpretation of it:

### Gen. 40:13-14 within

within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

### Gen. 40:20-21

¶And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

### Gen. 40:23

Yet did not the chief butler remember Joseph, but forgot him.

### Gen. 41:1 (to :)

And it came to pass at the end of two full years, that Pharaoh dreamed:

### Gen. 41:8-13 (to 3rd ,)

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. ¶Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office,

### Gen. 41:14-16

¶Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he

shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

**Gen. 41:25**

¶And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

**Gen. 41:29-30 (to 1st ;)**

Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine;

**Gen. 41:33**

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

**Gen. 41:35**

And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

**Gen. 41:39-40**

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

**Mark 8:1-2 Jesus (to 1st ,)**

Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude,

**Mark 9:16-17**

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;

**Mark 9:18-20**

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.

**Mark 9:23-27**

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.

**SH 23:17-24:2**

Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God.

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 90:24-27**

The admission to one's self that man is God's own likeness sets man free to master the infinite idea. This conviction shuts the door on death, and opens it wide towards immortality.

**SH 196:31-197:2**

The press unwittingly sends forth many sorrows and diseases among the human family. It does this by giving names to diseases and by printing long descriptions which mirror images of disease distinctly in thought.

**SH 197:11-20**

The less that is said of physical structure and laws, and the more that is thought and said about moral and spiritual law, the higher will be the standard of living and the farther mortals will be removed from imbecility or disease.

We should master fear, instead of cultivating it. It was the ignorance of our forefathers in the departments of knowledge now broadcast in the earth, that made them hardier than our trained physiologists, more honest than our sleek politicians.

**SH 228:25-29**

There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God. The humble Nazarene overthrew the supposition that sin, sickness, and death have power.

**SH 392:24-393:24 Stand**

Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously. When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office as porter and shut out these unhealthy thoughts and fears. Exclude from mortal mind the offending errors; then the body cannot suffer from them. The issues of pain or pleasure must come through mind, and like a watchman forsaking his post, we admit the intruding belief, forgetting that through divine help we can forbid this entrance.

The body seems to be self-acting, only because mortal mind is ignorant of itself, of its own actions, and of their results, — ignorant that the predisposing, remote, and exciting cause of all bad effects is a law of so-called mortal mind, not of matter. Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority. Take possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man.

Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government. Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation. Your body would suffer no more from tension or wounds than the trunk of a tree which you gash or the electric wire which you stretch, were it not for mortal mind.

**SH 405:5-11**

Christian Science commands man to master the propensities, — to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success.

**SH 406:1-16**

The Bible contains the recipe for all healing. "The leaves of the tree were for the healing of the

nations." Sin and sickness are both healed by the same Principle. The tree is typical of man's divine Principle, which is equal to every emergency, offering full salvation from sin, sickness, and death. Sin will submit to Christian Science when, in place of modes and forms, the power of God is understood and demonstrated in the healing of mortals, both mind and body. "Perfect Love casteth out fear."

The Science of being unveils the errors of sense, and spiritual perception, aided by Science, reaches Truth. Then error disappears. Sin and sickness will abate and seem less real as we approach the scientific period, in which mortal sense is subdued and all that is unlike the true likeness disappears.

**SH 407:21**

If delusion says, "I have lost my memory," contradict it. No faculty of Mind is lost. In Science, all being is eternal, spiritual, perfect, harmonious in every action. Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness.

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