

Ordering our Lives--No confusion in Mind's Direction

Job 10:15 I am, 16 (to 1st.), 20-22

I am full of confusion; therefore see thou mine affliction; For it increaseth.

Are not my days few? cease then, and let me alone, that I may take comfort a little, Before I go whence I shall not return, even to the land of darkness and the shadow of death; A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

Ps 71:1

In thee, O Lord, do I put my trust: let me never be put to confusion.

Job 23:3-5,10 he,11,13 he,14

Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me.

he knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot hath held his steps, his way have I kept, and not declined.

he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

For he performeth the thing that is appointed for me: and many such things are with him.

Isa 30:1 (to:), 2(to:),3,7(to:), 15,16,18,21,23,26

Woe to the rebellious children, saith the Lord, that take counsel, but not of me;

That walk to go down into Egypt, and have not asked at my mouth;

Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

For the Egyptians shall help in vain, and to no purpose:

For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him.

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

Isa 44:6,7(to?)

Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people?

Acts 19:21-23,29,32-37,41

After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. And the same time there arose no small stir about that way.

And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

And when he had thus spoken, he dismissed the assembly.

Acts 8: 26-31 the, 35-39

the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Acts 11:1-18

And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw

fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

James 3:13

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

James 3:16

For where envying and strife is, there is confusion and every evil work.

Titus 2:1

But speak thou the things which become sound doctrine:

Titus 2: 7

In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

Titus 2: 8 (to ;)

Sound speech, that cannot be condemned;

I Cor 9:25 (to .)

And every man that striveth for the mastery is temperate in all things.

I Cor 9:26,27 (to :)

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection:

I Cor 14:33 God, 36 came, 37,40

God is not the author of confusion, but of peace, as in all churches of the saints.

came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

Let all things be done decently and in order.

581: 19

The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure.

358:4-6

If God is at the mercy of matter, then matter is omnipotent. Such doctrines are "confusion worse confounded."

118:26

The definitions of material law, as given by natural science, represent a kingdom necessarily divided against itself, because these definitions portray law as physical, not spiritual. Therefore they contradict the divine decrees and violate the law of Love, in which nature and God are one and the natural order of heaven comes down to earth.

275:10-12

To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is.

123:27-2

ever-operative divine Principle. The operation of this Principle indicates the eternity of the scientific order and continuity of being.

Christian Science differs from material science, but not on that account is it less scientific. On the contrary, Christian Science is pre-eminently scientific, being based on Truth, the Principle of all science.

269:11

is truth. Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul.

121:22-32

Science shows appearances often to be erroneous, and corrects these errors by the simple rule that the greater controls the lesser. The sun is the central stillness, so far as our solar system is concerned, and the earth revolves about the sun once a year, besides turning daily on its own axis.

As thus indicated, astronomical order imitates the action of divine Principle; and the universe, the reflection of God, is thus brought nearer the spiritual fact, and is allied to divine Science as displayed in the everlasting government of the universe.

255:3-6

"Let there be light," is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres.

479:18

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." (Genesis i. 1, 2.) In the vast forever, in the Science and truth of being, the only facts are Spirit and its innumerable creations. Darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and they are the elements of nothingness.

307:31-8 (to ")

Above error's awful din, blackness, and chaos, the voice of Truth still calls: "Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind, or art thou in the living faith that there is and can be but one God, and keeping His commandment?" Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid as it was in the beginning, and will hide from the demand, "Where art thou?"

551:24-28 Darkness (to .)

Darkness and doubt encompass thought, so long as it bases creation on materiality. From a material standpoint, "Canst thou by searching find out God?" All must be Mind, or else all must be matter.

277:19

Error relies upon a reversal of this order, asserts that Spirit produces matter and matter produces all the ills of flesh, and therefore that good is the origin of evil. These suppositions contradict even the order of material so-called science.

268:14

In this final struggle for supremacy, semi-metaphysical systems afford no substantial aid to scientific metaphysics, for their arguments are based on the false testimony of the material senses as well as on the facts of Mind. These semi-metaphysical systems are one and all pantheistic, and savor of Pandemonium, a house divided against itself.

400:28

of being. Without divine control there is discord, manifest as sin, sickness, and death.

171:12-13

Mind's control over the universe, including man, is no longer an open question, but is demonstrable Science.

544:16-17

All is under the control of the one Mind, even God.

467:13

of man will be established. Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.

13:20-29

If we pray to God as a corporeal person, this will prevent us from relinquishing the human doubts and fears which attend such a belief, and so we cannot grasp the wonders wrought by infinite, incorporeal Love, to whom all things are possible. Because of human ignorance of the divine Principle, Love, the Father of all is represented as a corporeal creator; hence men recognize themselves as merely physical, and are ignorant of man as God's image or reflection and of man's eternal incorporeal existence.

459:31-13

The Christian Scientist should understand and adhere strictly to the rules of divine metaphysics as laid down in this work, and rest his demonstration on this sure basis.

Ontology is defined as "the science of the necessary constituents and relations of all beings," and it underlies all metaphysical practice. Our system of Mind-healing rests on the apprehension of the nature and essence of all being, — on the divine Mind and Love's essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing. Yet this most fundamental part of metaphysics is the one most difficult to understand and demonstrate, for to the material thought all is material, till such thought is rectified by Spirit.

495:16

likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious — as Life eternally is — can destroy any painful sense of, or belief in, that which Life is not. Let Christian Science, instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence discord with harmony.

Hymns 329, 401, 436

