

3. yPQ123 : 15-17

Gzhvkve_kmimklugAbhazhKur_elhu mlv_h
 GhkuK eKge dKk_kmdjib_h \jnhZ
 BkdZnA_hckyFc hl_pKegk^eZl_lhLu
 klZrvpZy

4. yPQ125 : 29

ReDlklZij_ke_hWl_fhfmlyhkih;hLhckiZ
 lhbg

5. yPQ124 : 1, 3-6, 8, 10-12, 16-18, 20

DhK_e_inekyihke_ihhZklfeyDofmkdZK
 imklugW
 hzhgh\q_fmaKgmhhpKueZ_s_KeaZelmZ
 gn^BheKylZhvmbi_s_j
 BdZnA_hghl^ghdhlhfhhl_l_hkih
 hkih^hh_l_Yij_h_jndhDeZkh
 ih`eZrvKaZ_lghdZkydKemhlijazDhl_h_jgc
 h^uKegDe_h
 IhlfKamklhZmja_bkh\klhhlijazDhlh^u
 KeZ
 DhpkhfaxZkvhkih^gKlfg_sK^eK
 ihhg_kh_fmhhkihKebKchkihfpYZghe`g
 ihKjndmKehlfmhhfhZhhkihZ
 AZfK_r_ebi_s_jhhgKemKkihncpyK
 hfynekyBdehky_fmK ephg_fex

10. Я не хочу причинить тебе зла! Ты увидел это сегодня собственными глазами. Господь отдавал тебя в мои руки в пещере. Но я не убил тебя. Я пощадил тебя. Я сказал: "Не подниму руки моей на господина моего, ибо он царь, избранный Господом".

11. Посмотри на кусок ткани в моей руке. Я отрезал край твоей одежды. Я мог убить тебя, но я не сделал этого! Теперь я хочу, чтобы ты знал и убедился, что я ничего не замышляю против тебя! Я не причинял тебе зла, а ты охотишься за мной и пытаешься убить.

16. Когда Давид закончил говорить, Саул спросил: „Твой ли это голос, Давид, сын мой?" Затем он громко зарыдал.

17. И сказал Саул: „Ты прав, а я нет. Ты был добр ко мне, а я платил тебе злом.

18. Ты только что рассказал о своей милости ко мне. Господь отдал меня в твои руки, но ты не убил меня.

20. Я знаю, что ты непременно станешь царём и будешь твёрдо держать в руках царство Израиля.

6. 2-я Царств 22 : 1, 3, 7, 21, 25, 27

1. Давид пел эту песню Господу в тот , когда Господь спас его от всех его врагов и от Саула.

3. Бог мой - моя скала, в которой убежище я нахожу. Бог мой - мой щит, и рог моего спасения. Он - крепость моя, моё убежище. Спаситель мой, ты от безжалостных врагов меня избавил.

7. И в бедствии моём воззвал я к Господу о помощи. Я к Богу моему воззвал. Из храма Своего Он голос мой услышал. Дошёл до Его слуха крик мой.

21. Воздал мне Господь по правде моей. Не делал я ничего плохого, и Он вознаградил меня.

25. Господь вознаградил меня. Я поступал правдиво. Я чист был пред Его очами.

27. К тем, кто чист, Ты относишься чисто.

7. От Матфея 5 : 7, 8

7. Блаженны милостивые, ибо они помилованы будут.

8. Блаженны чистые сердцем, ибо они Бога узрят.

*Из книги НАУКА и ЗДОРОВЬЕ с Ключем к Священному Писанию -
Учебника Целителя написанного известной Целительницей Мэри Бэкер
Эдди*

1. 280 : 26 (God)-30

God, the Soul of man and of all existence, being perpetual in His own individuality, harmony, and immortality, imparts and perpetuates these qualities in man, — through Mind, not matter.

2. 70 : 12-16

The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal. The questions are: What are God's identities? What is Soul? Does life or soul exist in the thing formed?

3. 71 : 6 (Spirit)-9

Spirit, or the divine Principle of all, is not *in* Spirit's formations. Soul is synonymous with Spirit, God, the creative, governing, infinite Principle outside of finite form, which forms only reflect.

4. 467 : 17-23

Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. The greater cannot be in the lesser. The belief that the greater can be in the lesser is an error that works ill. This is a leading point in the Science of Soul, that Principle is not in its idea. Spirit, Soul, is not confined in man, and is never in matter.

5. 478 : 3-13

What evidence of Soul or of immortality have you within mortality? Even according to the teachings of natural science, man has never beheld Spirit or Soul leaving a body or entering it. What basis is there for the theory of indwelling spirit, except the claim of mortal belief? What would be thought of the declaration that a house was inhabited, and by a certain class of persons, when no such persons were ever seen to go into the house or to come out of it, nor were they even visible through the windows? Who can see a soul in the body?

6. 300 : 23-4

Spirit is God, Soul; therefore Soul is not in matter. If Spirit were in matter, God would have no representative, and matter would be identical with God. The theory that soul, spirit, intelligence, inhabits matter is taught by the schools. This theory is unscientific. The universe reflects and expresses the divine substance or Mind; therefore God is seen only in the spiritual universe and spiritual man, as the sun is seen in the ray of light which goes out from it. God is revealed only

in that which reflects Life, Truth, Love, — yea, which manifests God's attributes and power, even as the human likeness thrown upon the mirror, repeats the color, form, and action of the person in front of the mirror.

7. 477 : 20 (Identity)-31

Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter. Soul can never reflect anything inferior to Spirit.

Man is the expression of Soul. The Indians caught some glimpses of the underlying reality, when they called a certain beautiful lake "the smile of the Great Spirit." Separated from man, who expresses Soul, Spirit would be a nonentity; man, divorced from Spirit, would lose his entity.

8. 337 : 2 (man)-4

...man, reflecting God, cannot lose his individuality; but as material sensation, or a soul in the body, blind mortals do lose sight of spiritual individuality.

9. 216 : 30-5

Give up your material belief of mind in matter, and have but one Mind, even God; for this Mind forms its own likeness. The loss of man's identity through the understanding which Science confers is impossible; and the notion of such a possibility is more absurd than to conclude that individual musical tones are lost in the origin of harmony.

10. 261 : 21-27

Detach sense from the body, or matter, which is only a form of human belief, and you may learn the meaning of God, or good, and the nature of the immutable and immortal. Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own identity.

11. 265 : 10-15

This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace.

12. 323 : 6-8 (to 2nd), 32-6

Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity,

Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear, — this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress. "Blessed are the pure in heart: for they shall see God."

13. 467 : 1-16

Question. — What are the demands of the Science of Soul?

Answer. — The first demand of this Science is, "Thou shalt have no other gods before me." This *me* is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual. The second is like unto it, "Thou shalt love thy neighbor as thyself." It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood 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.

АМИНЬ !
