

Love's Armor

(Psalms 31:1 (to ;), 2 be, 5) In thee, O LORD, do I put my trust; be thou my strong rock, for an house of defence to save me. ...Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

Psalms 37:5 (to 1st ;), 7 (to :), 11 Commit thy way unto the LORD; ...Rest in the LORD, and wait patiently for him: ... the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Job 5:8, 19–24 I would seek unto God, and unto God would I commit my cause: ...He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death: and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.

Matthew 5:44 ... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you...

(I Samuel 23:15) David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

(I Samuel 23:19, 20) ¶ Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* on the south of Jeshimon? Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.

(I Samuel 23:26 Saul (to ;); 24:4 (to 1st .), 6, 7 (to 1st .), 9–11, 15–20)... Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; ...

(I Samuel 24:2, 3, 4, 5) Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And

he came to the sheepcotes by the way, where *was* a cave; and Saul went in. (~~to cover his feet:~~) ... And David and his men remained in the sides of the cave.

(I Samuel 24:4, 5 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD'S anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD. So David stayed his servants with these words, and suffered them not to rise against Saul. ...

24:7,8 ... Saul rose up out of the cave, and went on *his* way. David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

... ¶ And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD'S anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. ...

The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand. ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away?

wherefore the LORD reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

¶(Luke 4:14 (to :), 16–21) ... Jesus returned in the power of the Spirit into Galilee: ... ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

(Luke 4:28–31) And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

(Luke 4:33–37) ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

(Psalms 122:6, 7) Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls ...

264:24–1; 265:3 Spiritual living and blessedness are the only evidences, by which we can recognize true existence and feel the unspeakable peace which comes from an all-absorbing spiritual love. ... When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation, — all the glories of earth and heaven and man. ... The universe of Spirit is peopled with spiritual beings, and its government is divine Science. ... Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged. Mortals must gravitate Godward, their affections and aims grow spiritual, — they must near the broader interpretations of being, and gain some proper sense of the infinite, — in order that sin and mortality may be put off.

226:15–17 These claims are not made through code or creed, but in demonstration of “on earth peace, good-will toward men.”

42:1–3 Jesus' life proved, divinely and scientifically, that God is Love, whereas priest and rabbi affirmed God to be a mighty potentate, who loves and hates.

30:14–1 Rabbi and priest taught the Mosaic law, which said: “An eye for an eye,” and “Whoso sheddeth man's blood, by man shall his blood be shed.” Not so did Jesus, the new executor for God, present the divine law of Love, which blesses even those that curse it.

As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error and all sin, sickness, and death, — to point out the way of Truth and Life. This ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between the offspring of Soul and of material sense, of Truth and of error.

If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin and rebuke it under every mask. Only in this way can we bless our enemies, though they may not so construe our words. We cannot choose for ourselves, but must work out our salvation in the way Jesus taught. In meekness and might, he was found preaching the gospel to the poor.

40:8–12 Divine Science adjusts the balance as Jesus adjusted it. Science removes the penalty only by first removing the sin which incurs the penalty. This is my sense of divine pardon, which I understand to mean God's method of destroying sin.

234:9–24 We should become more familiar with good than with evil, and guard against false beliefs as watchfully as we bar our doors against the approach of thieves and murderers. We should love our enemies and help them on the basis of the Golden Rule; but avoid casting pearls before those who trample them under foot, thereby robbing both themselves and others. If mortals would keep proper

ward over mortal mind, the brood of evils which infest it would be cleared out. We must begin with this so-called mind and empty it of sin and sickness, or sin and sickness will never cease. The present codes of human systems disappoint the weary searcher after a divine theology, adequate to the right education of human thought.

461:16–18 If you believe that you are sick, should you say, “I am sick”? No, but you should tell your belief sometimes, if this be requisite to protect others.

384:6–12 God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagion. If man seems to incur the penalty through matter, this is but a belief of mortal mind, not an enactment of wisdom, and man has only to enter his protest against this belief in order to annul it.

387:18–32 That man does not pay the severest penalty who does the most good. By adhering to the realities of eternal existence, — instead of reading disquisitions on the inconsistent supposition that death comes in obedience to the law of life, and that God punishes man for doing good, — one cannot suffer as the result of any labor of love, but grows stronger because of it. It is a law of so-called mortal mind, misnamed matter, which causes all things discordant.

The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives man faith and understanding whereby to defend himself, not only from temptation, but from bodily suffering.

458:20 Sin makes deadly thrusts at the Christian Scientist as ritualism and creed are summoned to give place to higher law, but Science will ameliorate mortal malice. The Christianly scientific man reflects the divine law, thus becoming a law unto himself. He does violence to no man. Neither is he a false accuser. The Christian Scientist wisely shapes his course, and is honest and consistent in following the leadings of divine Mind. He must prove, through living as well as healing and teaching, that Christ's way is the only one by which mortals are radically saved from sin and sickness.

29:30–32 Man as the offspring of God, as the idea of Spirit, is the immortal evidence that Spirit is harmonious and man eternal.

571:18–19 Clad in the panoply of Love, human hatred cannot reach you.

517 Joyfully we're singing of our dear God's grace, / Living every day within

Love's warm embrace. / Eagerly we long to witness everywhere; / All throughout
the world, God's saving love to share.

497: Home is the consciousness of good / That holds us in its wide embrace; / The
steady light that comforts us / In every path our footsteps trace.

518 (1 & 2) Know, O child, your full salvation; / Rise o'er sin and fear and care; /
Joy to find, in every station, / Something still to do, or bear.
Think what spirit dwells within you; / Think what Father's smiles are yours; /
Think what Jesus did to show you: / Spirit's promise lifts, restores.