

20200401 Christian Endurance Originates with God



Mar 31 2020

 The focus of readings tonight is Christian Endurance Originates with God.

 HYNNS

1. Hymn. 283:2

Praise we the Lord, who our footsteps
still holdeth from sliding;
Daily He campeth about us, protecting and guiding;
E'en while we sleep
Watch doth He tenderly keep;
Ever new mercies providing.

2. Hymn. 176:3

Let there be light, the Word shines forth,
Lo, where the new morning whitens;
O church of God, with Book unsealed,
How its page beacons and brightens.
Living stones we, each in his place,
May we be worthy such a grace,
While Truth the wide earth enlightens.

3. Hymn. 254

O'er waiting harpstrings of the mind
There sweeps a strain,
Low, sad, and sweet, whose measures bind
The power of pain,

And wake a white-winged angel throng
Of thoughts, illumed
By faith, and breathed in raptured song,
With love perfumed.

Then His unveiled, sweet mercies show
Life's burdens light.
I kiss the cross, and wake to know
A world more bright.

And o'er earth's troubled, angry sea
I see Christ walk,
And come to me, and tenderly,
Divinely talk.

Thus Truth engrounds me on the rock,
Upon Life's shore,
'Gainst which the winds and waves can shock,
Oh, nevermore!

From tired joy and grief afar,
And nearer Thee,—
Father, where Thine own children are,
I love to be.

My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me.

 Scriptural Selection is from the KJV Bible. The related NLT [New Living Translation] citation is read from the desk.

1. Ps. 90:1, 2

- 1 Lord, thou hast been our dwelling place in all generations.
- 2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

2. Ps. 93:2, 5

- 2 Thy throne is established of old: thou art from everlasting.
- 5 Thy testimonies are very sure: holiness becometh thine house, O Lord, for

ever.

3. Ps. 95:1–7 (to .)

- 1 O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.
- 2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.
- 3 For the Lord is a great God, and a great King above all gods.
- 4 In his hand are the deep places of the earth: the strength of the hills is his also.
- 5 The sea is his, and he made it: and his hands formed the dry land.
- 6 O come, let us worship and bow down: let us kneel before the Lord our maker.
- 7 For he is our God; and we are the people of his pasture, and the sheep of his hand. ...

4. Isa. 25:1, 6–8

- 1 O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.
- 6 ¶ And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.
- 7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.
- 8 He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

5. II Pet. 3:8–10 (to ;), 12, 13, 15 (to 1st ;)

- 8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.
- 9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
- 10 But the day of the Lord will come as a thief in the night; ...
- 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
- 13 Nevertheless we, according to his promise, look for new heavens and a new

earth, wherein dwelleth righteousness.

15 And account that the longsuffering of our Lord is salvation; ...

6. I Pet. 5:6–11

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

7. Rom. 15:1–6, 13

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour for his good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus:

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

8. Col. 1:9–15

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

- 11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;
- 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
- 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
- 14 In whom we have redemption through his blood, even the forgiveness of sins:
- 15 Who is the image of the invisible God, the firstborn of every creature:

9. II Cor. 6:3–10, 14–18; 7:1

- 3 Giving no offence in any thing, that the ministry be not blamed:
- 4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,
- 5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;
- 6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,
- 7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,
- 8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;
- 9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;
- 10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.
- 14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
- 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?
- 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
- 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,
- 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.
- 1 Having therefore these promises, dearly beloved, let us cleanse ourselves from

all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Science and Health Selections

1. SH 588:9–21

9 **I, or Ego.** Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind.

There is but one I, or Us, but one divine Principle, or
12 Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they
15 are governed by one Principle. All the objects of God's creation reflect one Mind, and whatever reflects not this one Mind, is false and erroneous, even the belief that
18 life, substance, and intelligence are both mental and material.

I Am. God; incorporeal and eternal Mind; divine
21 Principle; the only Ego.

2. SH 281:9–26 mortal

9 ... mortal belief, and asks: What is the Ego, whence its origin and what its destiny? The Ego-man is the reflection of the Ego-God; the Ego-man
12 is the image and likeness of perfect Mind, Spirit, divine Principle.

The one Ego, the one Mind or Spirit called God, is
15 infinite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things.

18 The mind supposed to exist in matter or beneath a skull bone is a myth, a misconceived sense and false conception as to man and Mind. When we put off the
21 false sense for the true, and see that sin and mortality have neither Principle nor permanency, we shall learn that sin and mortality are without actual origin or right-
24 ful existence. They are native nothingness, out of which error would simulate creation through a man formed from

God and
His image

27 We think that we are healed when a disease disappears, though it is liable to reappear; but we are never thoroughly healed until the liability to be
30 ill is removed. So-called mortal mind or the mind of mortals being the remote, predisposing, and the exciting cause of all suffering, the cause of disease
1 must be obliterated through Christ in divine Science, or the so-called physical senses will get the victory.

The true
healing

6. SH 153:16–8

You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply
18 manifests, through inflammation and swelling, a belief in pain, and this belief is called a boil. Now administer mentally to your patient a high
21 attenuation of truth, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it is a proof that this so-called mind makes its
24 own pain — that is, its own *belief* in pain.

Origin
of pain

We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but
27 mortal mind, not matter, contains and carries the infection. When this mental contagion is understood, we shall be more careful of our mental conditions, and we shall avoid loquacious tattling about
30 disease, as we would avoid advocating crime. Neither sympathy nor society should ever tempt us to cherish
1 error in any form, and certainly we should not be error's advocate.

Source of
contagion

3 Disease arises, like other mental conditions, from association. Since it is a law of mortal mind that certain diseases should be regarded as contagious, this law obtains credit through association, — calling up the fear that
6 creates the image of disease and its consequent manifestation in the body.

7. SH 253:25–6; 254:10

Do not believe in any supposed necessity for sin, disease, or death, knowing (as you ought to know) that God never requires obedience to a so-called material law, for no such law exists. The belief in sin and death is destroyed by the law of God, which is the law of Life instead of death, of harmony instead of discord, of Spirit instead of the flesh.

The divine demand, “Be ye therefore perfect,” is scientific, and the human footsteps leading to perfection are indispensable. Individuals are consistent who, watching and praying, can “run, and not be weary; . . . walk, and not faint,” who gain good rapidly and hold their position, or attain slowly and yield not to discouragement.

Patience
and final
perfection

When we wait patiently on God and seek Truth righteously, He directs our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to *begin* aright and to continue the strife of demonstrating the great problem of being, is doing much.