

Wednesday, June 6, 2012

TOPIC: How can we live with a child's heart and a warrior's spirit?

(As per Mis. 118:24-28 "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you, — and obedience crowns persistent effort with everlasting victory.)

HYMNS 326 67 416

THE BIBLE

Ps. 34:13, 14, 17-19, 22

13Keep thy tongue from evil, and thy lips from speaking guile.

14Depart from evil, and do good; seek peace, and pursue it.

17The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

18The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

19Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

22The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

II Sam. 11:1 (to); 1-4 But (to 2nd); 5-8 (to 1st .), 9-18, 22, 24 1st the, 26, 27

1And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel;...But David tarried still at Jerusalem.

2¶And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

3And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4And David sent messengers, and took her; and she came in unto him, and he lay with her;

5And the woman conceived, and sent and told David, and said, I am with child.

6¶And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

8And David said to Uriah, Go down to thy house, and wash thy feet.

9But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

11And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

12And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14¶And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

15And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

16And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

18¶Then Joab sent and told David all the things concerning the war;
26¶And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.
27And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.
II Sam. 12:1-10, 13

1And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.
2The rich man had exceeding many flocks and herds:
3But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.
4And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.
5And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die:
6And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.
7¶And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;
8And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.
9Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.
10Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.
13And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.
Ps. 51:1-3, 6, 7, 10-12

1Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.
2Wash me thoroughly from mine iniquity, and cleanse me from my sin.
3For I acknowledge my transgressions:
6Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.
7Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.
10Create in me a clean heart, O God; and renew a right spirit within me.
11Cast me not away from thy presence; and take not thy holy spirit from me.
12Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

by Mary Baker Eddy

SH 8:28-30

We should examine ourselves and learn what is the affection and purpose of the heart, for in this way only can we learn what we honestly are.

SH 2:1-7

What are the motives for prayer? Do we pray to make ourselves better or to benefit those who hear us, to enlighten the infinite or to be heard of men? Are we benefited by praying? Yes, the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void.

SH 7:27-32

The danger from prayer is that it may lead us into temptation. By it we may become involuntary hypocrites, uttering desires which are not real and consoling ourselves in the midst of sin with the recollection that we have prayed over it or mean to ask forgiveness at some later day.

SH 8:14-18

If we feel the aspiration, humility, gratitude, and love which our words express, —this God accepts; and it is wise not to try to deceive ourselves or others, for "there is nothing covered that shall not be revealed."

SH 30:30-31:3

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. Pride and fear are unfit to bear the standard of Truth, and God will never place it in such hands.

SH 316:12-23

Jesus represented Christ, the true idea of God. Hence the warfare between this spiritual idea and perfunctory religion between spiritual clear-sightedness and the blindness of popular belief, which led to the conclusion that the spiritual idea could be killed by crucifying the flesh. The Christ-idea, or the Christ-man, rose higher to human view because of the crucifixion, and thus proved that Truth was the master of death. Christ presents the indestructible man, whom Spirit creates, constitutes, and governs. Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth.

SH 231:12-19

If God makes sin, if good produces evil, if truth results in error, then Science and Christianity are helpless; but there are no antagonistic powers nor laws, spiritual or material, creating and governing man through perpetual warfare. God is not the author of mortal discords. Therefore we accept the conclusion that discords have only a fabulous existence, are mortal beliefs which divine Truth and Love destroy.

SH 28:32-29:6

There is too much animal courage in society and not sufficient moral courage. Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course. If they keep the faith, they will have the crown of rejoicing.

SH 145:8-30

The struggle for the recovery of invalids goes on, not between material methods, but between mortal minds and immortal Mind. The victory will be on the patient's side only as immortal Mind through Christ, Truth, subdues the human belief in disease. It matters not what material method one may adopt, whether faith in drugs, trust in hygiene, or reliance on some other minor curative.

Scientific healing has this advantage over other methods, — that in it Truth controls error. From this fact arise its ethical as well as its physical effects. Indeed, its ethical and physical effects are indissolubly connected. If there is any mystery in Christian healing, it is the mystery which godliness always presents to the ungodly, — the mystery always arising from ignorance of the laws of eternal and unerring Mind. Other methods undertake to oppose error with error, and thus they increase the antagonism of one form of matter towards other forms of matter or error, and the warfare between Spirit and the flesh goes on. By this antagonism mortal mind must continually weaken its own assumed power.

SH 324:7-12

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will reflect what governs it, whether it be Truth or error, understanding or belief, Spirit or matter. Therefore "acquaint now thyself with Him, and be at peace."

SH 543:8-15

In divine Science, the material man is shut out from the presence of God. The five corporeal senses cannot take cognizance of Spirit. They cannot come into His presence, and must dwell in dreamland,

until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion, against which divine Science is engaged in a warfare of extermination.

SH 568:24-569:32

For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain. Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science.