

Seventeenth Church of Christ, Scientist – Chicago, IL
Readings for May 6, 2015

Subject: Discerning the will of God

John 7:14-18

¶Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Phil. 2:12,13

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

For it is God which worketh in you both to will and to do of his good pleasure.

Daniel 4:4,5,8,19,20,22,24,25,30,31,33-37

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

¶But at the last Daniel came in before me, whose name was Beltshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream,

¶Beltshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment:

Luke 22:39-42,45,46

¶And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was

withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

I Thess. 4:1,3,4,7

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

For this is the will of God, even your sanctification, that ye should abstain from fornication:

That every one of you should know how to possess his vessel in sanctification and honour;

For God hath not called us unto uncleanness, but unto holiness.

Matt. 6:10,13

Thy kingdom come. Thy will be done in earth, as it is in heaven.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Science and Health with Key to the Scriptures by Mary Baker Eddy

SH 597:20-26

will. The motive-power of error; mortal belief; animal power. The might and wisdom of God.

"For this is the will of God." (I Thessalonians iv. 3.)

Will, as a quality of so-called mortal mind, is a wrong-doer; hence it should not be confounded with the term as applied to Mind or to one of God's qualities.

SH 490:3-18

Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man. Will — blind, stubborn, and headlong— cooperates with appetite and passion. From this cooperation arises its evil. From this also comes its powerlessness, since all power belongs to God, good.

The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of Truth. Human theories are helpless to make man harmonious or immortal, since he is so already, according to Christian Science. Our only need is to know this and reduce to practice the real man's divine Principle, Love.

SH 256:19

Who is it that demands our obedience? He who, in the language of Scripture, "doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?"

28:1-3,6

The Pharisees claimed to know and to teach the divine will, but they only hindered the success of Jesus' mission.

The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love.

SH 240:27-4

In trying to undo the errors of sense one must pay fully and fairly the utmost farthing, until all error is finally brought into subjection to Truth. The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience how to divide between sense and Soul.

"Whom the Lord loveth He chasteneth." He, who knows God's will or the demands of divine Science and obeys them, incurs the hostility of envy; and he who refuses obedience to God, is chastened by Love.

SH 202:6

If men would bring to bear upon the study of the Science of Mind half the faith they bestow upon the so-called pains and pleasures of material sense, they would not go on from bad to worse, until disciplined by the prison and the scaffold; but the whole human family would be redeemed through the merits of Christ, — through the perception and acceptance of Truth. For this glorious result Christian Science lights the torch of spiritual understanding.

SH 168:15

Because man-made systems insist that man becomes sick and useless, suffers and dies, all in consonance with the laws of God, are we to believe it? Are we to believe an authority which denies God's spiritual command relating to perfection, — an authority which Jesus proved to be false? He did the will of the Father. He healed sickness in defiance of what is called material law, but in accordance with God's law, the law of Mind.

SH 109:28

Jesus once said of his lessons: "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vii. 16, 17.)

SH 11:22

We know that a desire for holiness is requisite in order to gain holiness; but if we desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this, that we may walk securely in the only practical road to holiness. Prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth. Such a desire has little need of audible expression. It is best expressed in thought and in life.

33:13-15,18

For this truth of spiritual being, their Master was about to suffer violence and drain to the dregs his cup of sorrow. He must leave them.

When the human element in him struggled with the divine, our great Teacher said: "Not my will, but Thine, be done!" — that is, Let not the flesh, but the Spirit, be represented in me. This is the new understanding of spiritual Love. It gives all for Christ, or Truth. It blesses its enemies, heals the sick, casts out error, raises the dead from trespasses and sins, and preaches the gospel to the poor, the meek in heart.

31:4-8,10-13

Jesus acknowledged no ties of the flesh. He said: "Call no man your father upon the earth: for one is your Father, which is in heaven." Again he asked: "Who is my mother, and who are my brethren," implying that it is they who do the will of his Father.

He recognized Spirit, God, as the only creator, and therefore as the Father of all.

First in the list of Christian duties, he taught his followers the healing power of Truth and Love.

SH 19:17-24

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he has little part in the atonement, — in the *at-one-ment* with God, — for he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom.

SH 98:31-9

The way through which immortality and life are learned is not ecclesiastical but Christian, not human but divine, not physical but metaphysical, not material but scientifically spiritual. Human philosophy, ethics, and superstition afford no demonstrable divine Principle by which mortals can escape from sin; yet to escape from sin, is what the Bible demands. "Work out your own salvation with fear and trembling," says the apostle, and he straightway adds: "for it is God which worketh in you both to will and to do of His good pleasure" (Philippians ii. 12, 13).

SH 474:16

If sin, sickness, and death are as real as Life, Truth, and Love, then they must all be from the same source; God must be their author. Now Jesus came to destroy sin, sickness, and death; yet the Scriptures aver, "I am not come to destroy, but to fulfil." Is it possible, then, to believe that the evils which Jesus lived to destroy are real or the offspring of the divine will?

17:1-3,8-15

Thy will be done in earth, as it is in heaven. Enable us to know, — as in heaven, so on earth, — God is omnipotent, supreme.

And lead us not into temptation, but deliver us from evil; And God leadeth us not into temptation, but delivereth us from sin, disease, and death. For Thine is the kingdom, and the power, and the glory, forever. For God is infinite, all-power, all Life, Truth, Love, over all, and All.

SH 99:23

The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man.