

TRUE PROTESTS IS PRAYER TO GOD -- Petitioning Divine Love, the Source of All Good
Wed., November 9, 2011

HYMNS 55, 390, 59

READINGS

Isa 45:11

11 Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

Luke 8:40

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

Luke 11:1(to us), 5-8

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

Matt 7:7-11

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Deut 13:14 (to 3rd ,)

14 Then shalt thou inquire, and make search, and ask diligently,

II Chron 1:7-12

7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go out and come in before this people: for

who can judge this thy people, that is so great?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

James 4:1-3, 7, 8 (to .), 10

1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

James 5: 7, 8 (to :), 11 (to .)

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts:

11 Behold, we count them happy which endure.

II Kings 2:9-15 (to .)

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and

thither: and Elisha went over.

15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha.

I John 3:22-24

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

James 1:5

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

I John 5:14,15

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Rev 3:8 (to 2nd :)

8 I know thy works: behold, I have set before thee an open door, and no man can shut it:

SH 1:11

Desire is prayer; and no loss can occur from
12 trusting God with our desires, that they may be
moulded and exalted before they take form in words
and in deeds.

SH 10:5-6

The world must grow to the spiritual understanding
6 of prayer.

SH 2:4

Are we benefited by praying? Yes,
the desire which goes forth hungering after righteous-
6 ness is blessed of our Father, and it does not return
unto us void.

Right
motives

SH 12:22

The common custom of praying for the recovery of the
sick finds help in blind belief, whereas help should come

24 from the enlightened understanding. Changes in belief may go on indefinitely, but they are the merchandise of human thought and not the outgrowth of divine Science.

SH 12:1

1 "The prayer of faith shall save the sick," says the
Scripture. What is this healing prayer? A mere re-
3 quest that God will heal the sick has no
power to gain more of the divine presence
than is always at hand. The beneficial effect of
6 such prayer for the sick is on the human mind, mak-
ing it act more powerfully on the body through a blind
faith in God. This, however, is one belief casting out
9 another, — a belief in the unknown casting out a belief
in sickness. It is neither Science nor Truth which
acts through blind belief, nor is it the human under-
12 standing of the divine healing Principle as manifested
in Jesus, whose humble prayers were deep and con-
scientious protests of Truth, — of man's likeness to
15 God and of man's unity with Truth and Love.

Prayer for
the sick

SH 395:6-11

6 Like the great Exemplar, the healer should speak to
disease as one having authority over it, leaving Soul to
master the false evidences of the corporeal
9 senses and to assert its claims over mortal-
ity and disease. The same Principle cures both sin and
sickness.

Divine
authority

SH 390:32-4

Rise in the conscious strength of the
1 spirit of Truth to overthrow the plea of mortal mind,
alias matter, arrayed against the supremacy of Spirit.
3 Blot out the images of mortal thought and its beliefs in
sickness and sin.

SH 391:7-28

Instead of blind and calm submission to the incipient
or advanced stages of disease, rise in rebellion against
9 them. Banish the belief that you can possi-
bly entertain a single intruding pain which can-
not be ruled out by the might of Mind, and in this way
12 you can prevent the development of pain in the body.
No law of God hinders this result. It is error to suffer
for aught but your own sins. Christ, or Truth, will de-
15 stroy all other supposed suffering, and real suffering for

Righteous
rebellion

your own sins will cease in proportion as the sin ceases.

Justice is the moral signification of law. Injustice declares the absence of law. When the body is supposed to say, "I am sick," never plead guilty. Since matter cannot talk, it must be mortal mind which speaks; therefore meet the intimation with a protest. If you say, "I am sick," you plead guilty. Then your adversary will deliver you to the judge (mortal mind), and the judge will sentence you. Disease has no intelligence to declare itself something and announce its name. Mortal mind alone sentences itself. Therefore make your own terms with sickness, and be just to yourself and to others.

Contradict
error

SH 384:9

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. Through this action of thought and its results upon the body, the student will prove to himself, by small beginnings, the grand verities of Christian Science.

SH 391:29-32

Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love, — as all that is pure, and bearing the fruits of Spirit.

Sin to be
overcome

SH 425:29

If you have sound and capacious lungs and want them to remain so, be always ready with the mental protest against the opposite belief in heredity. Discard all notions about lungs, tubercles, inherited consumption, or disease arising from any circumstance, and you will find that mortal mind, when instructed by Truth, yields to divine power, which steers the body into health.

Soundness
maintained

SH 10:22

Experience teaches us that we do not always receive the blessings we ask for in prayer. There is some misapprehension of the source and means of all goodness and blessedness, or we should certainly receive that for which we ask. The Scriptures say: "Ye ask, and receive not, because ye ask

Asking
amiss

amiss, that ye may consume it upon your lusts." That
which we desire and for which we ask, it is not always
30 best for us to receive. In this case infinite Love will
not grant the request. Do you ask wisdom to be mer-
ciful and not to punish sin? Then "ye ask amiss."
1 Without punishment, sin would multiply. Jesus' prayer,
"Forgive us our debts," specified also the terms of
3 forgiveness. When forgiving the adulterous woman he
said, "Go, and sin no more."

SH 490:3

3 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. Will-power
6 Hence it cannot govern man aright. Chris- an animal
tian Science reveals Truth and Love as the propensity
motive-powers of man. Will — blind, stubborn, and head-
9 long — cooperates with appetite and passion. From this
cooperation arises its evil. From this also comes its pow-
erlessness, since all power belongs to God, good.

SH 201:7

We cannot build safely on false foundations. Truth
makes a new creature, in whom old things pass away
9 and "all things are become new." Passions, selfishness,
false appetites, hatred, fear, all sensuality, yield to spirit-
uality, and the superabundance of being is on the side
12 of God, good.

SH 13:6

6 If we
are not secretly yearning and openly striv- Public
ing for the accomplishment of all we ask, exaggerations
9 our prayers are "vain repetitions," such as the heathen
use. If our petitions are sincere, we labor for what we
ask; and our Father, who seeth in secret, will reward
12 us openly. Can the mere public expression of our de-
sires increase them? Do we gain the omnipotent ear
sooner by words than by thoughts? Even if prayer is
15 sincere, God knows our need before we tell Him or our
fellow-beings about it. If we cherish the desire hon-
estly and silently and humbly, God will bless it, and
18 we shall incur less risk of overwhelming our real
wishes with a torrent of words.

SH 11:21

21 Petitions bring to mortals only the results of mor-
tals' own faith. We know that a desire for holiness is
requisite in order to gain holiness; but if we
24 desire holiness above all else, we shall sac-
rifice everything for it. We must be willing to do this,
that we may walk securely in the only practical road
27 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
30 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.

Desire for
holiness