

A SPIRITUAL PERSPECTIVE ON EMPLOYMENT & MAN'S WORK
Wed., November 16, 2011

HYMNS 382, 12, 350

READINGS

Gen. 1:1,9,26,28(to :),31(to 1st .)

1 In the beginning God created the heaven and the earth.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it:

31 And God saw every thing that he had made, and, behold, it was very good.

Gen. 2:1-2(to :), 6-8

1 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made;

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 ¶ And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

Gen. 3:22-23

22 ¶ And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Eph. 4:7 unto, 13

7 unto every one of us is given grace according to the measure of the gift of Christ.

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Eph. 2:10

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

John 4:34-36

- 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

Matt.21:18-19,27And he(to3rd),28 A,29-31(to ?)

- 18 Now in the morning as he returned into the city, he hungered.
19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

27 And he said unto them,

28 A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.
29 He answered and said, I will not: but afterward he repented, and went.
30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.
31 Whether of them twain did the will of his father?

Prov. 10:1 (to 1st .), 3-5

- 1 The proverbs of Solomon.

3 The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.
4 He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.
5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

Prov. 12:14,27 the substance

- 14 A man shall be satisfied with good by the fruit of his mouth: and the recompence of a man's hands shall be rendered unto him.

27 the substance of a diligent man is precious.

Deut. 7:11-13 (to :)

- 11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.
12 ¶ Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:
13 And he will love thee, and bless thee, and multiply thee:

Deut. 8:7-9 (to ;)

7 For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it;

II Cor. 9:8 God

8 God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

I Cor. 7:17 (to 1st .)

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk.

Rom. 8:28

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

I Cor.12:1,4 there,5-11,12,14,18

1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

4 there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

14 For the body is not one member, but many.

18 But now hath God set the members every one of them in the body, as it hath pleased him.

Rom. 12: 8 (2nd he), 9-11

8 Or he that exhorteth, on exhortation: he

9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

I Cor. 1:26

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

II Thess. 1:11-12 (to 1st ,)

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you,

SH 506:15-21

15 *Genesis* i. 9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

18 Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose

Unfolding
of thoughts

21 in order that the purpose may appear.

SH 517:25-518:4

Genesis i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

30 Divine Love blesses its own ideas, and causes them to multiply, — to manifest His power. Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven, — himself subordinate alone to his Maker. This is the Science of being.

Birthright
of man

SH 521:12

12 The harmony and immortality of man are intact. We should look away from the opposite supposition that man is created materially, and turn our gaze to the spiritual record of creation, to that which should be engraved on the understanding and heart "with the point of a diamond" and the pen of an angel.

SH 522:3

3 The Science of the first record proves the falsity of the second. If one is true, the other is false, for they are

6 antagonistic. The first record assigns all
might and government to God, and endows
man out of God's perfection and power. The second
9 record chronicles man as mutable and mortal, — as hav-
ing broken away from Deity and as revolving in an orbit
of his own. Existence, separate from divinity, Science
explains as impossible.

The two
records

SH 540:21

21 The pur-
pose of the Hebrew allegory, representing error as assum-
ing a divine character, is to teach mortals never to believe
24 a lie.

SH 394:17-22, 24-27

18 Experience has proved to the author the fallacy of
material systems in general, — that their theories are
sometimes pernicious, and that their denials are better
21 than their affirmations. Will you bid a man let evils
overcome him, assuring him that all misfortunes are from
God, against whom mortals should not contend?

24 Are material means
the only refuge from fatal chances? Is there no divine
permission to conquer discord of every kind with harmony,
27 with Truth and Love?

SH 544:10-12

Matter cannot change the eternal fact that
man exists because God exists. Nothing is new to the
12 infinite Mind.

SH 260:13-20

15 Science reveals the possibility of achieving all good,
and sets mortals at work to discover what God has already
done; but distrust of one's ability to gain the goodness
desired and to bring out better and higher results, often
hampers the trial of one's wings and ensures failure at the
18 outset.

Mortals must change their ideals in order to improve
their models.

Requisite
change of
our ideals

SH 393:16-18

Be firm in your understanding that the divine Mind

governs, and that in Science man reflects God's govern-
18 ment.

No pain
in matter

SH 537:9

9 A knowledge of evil was never the essence of divinity or manhood. In the first chapter of Genesis, evil has no local habitation nor name. Creation is there represented as spiritual, entire,
12 and good. "Whatsoever a man soweth, that shall he also reap." Error excludes itself from harmony. Sin is its own punishment. Truth guards the gateway to harmony. Error tills its own barren soil and buries itself in the ground, since ground and dust stand for
15 nothingness.
18

Justice and
recompense

SH 537:26-538:3

Literally taken, the text is made to appear
27 contradictory in some places, and divine Love, which blessed the earth and gave it to man for a possession, is represented as changeable. The literal meaning would
30 imply that God withheld from man the opportunity to reform, lest man should improve it and become better; but this is not the nature of God, who is Love always, —
1 Love infinitely wise and altogether lovely, who "seeketh not her own."
3 Truth should, and does, drive error out of all selfhood.

SH 545:7-17

The condemnation of mortals to till the ground means this, — that mortals should so improve material belief
9 by thought tending spiritually upward as to destroy materiality. Man, created by God, was given dominion over the whole earth. The notion
12 of a material universe is utterly opposed to the theory of man as evolved from Mind. Such fundamental errors send falsity into all human doctrines and conclusions,
15 and do not accord infinity to Deity. Error tills the whole ground in this material theory, which is entirely a false view, destructive to existence and happiness.

Mental
tillage

SH 494:25

Which of these two theories concerning man are you ready to accept? One is the mortal testimony, changing,
27 dying, unreal. The other is the eternal and real evidence, bearing Truth's signet, its lap piled high with immortal

fruits.

SH 539:27-30

27 The divine origin of Jesus gave him more than human
power to expound the facts of creation, and demonstrate
the one Mind which makes and governs man Scientific
30 and the universe. offspring

SH 170:7-17

Did Jesus understand the economy of man less than
Graham or Cutter? Christian ideas certainly present
9 what human theories exclude — the Principle Physiology
of man's harmony. The text, "Whosoever unscientific
liveth and believeth in me shall never die," not only con-
12 tradicts human systems, but points to the self-sustaining
and eternal Truth.
The demands of Truth are spiritual, and reach the
15 body through Mind. The best interpreter of man's needs
said: "Take no thought for your life, what ye shall eat,
or what ye shall drink."

SH 507:18-23

18 The Divine
tree and herb do not yield fruit because of any propagat- propagation
ing power of their own, but because they reflect the Mind
21 which includes all. A material world implies a mortal
mind and man a creator. The scientific divine creation
declares immortal Mind and the universe created by God.

SH 326:16-21

The purpose and motive to live aright can be gained
now. This point won, you have started as you should.
18 You have begun at the numeration-table of Christian
Science, and nothing but wrong intention can hinder your
advancement. Working and praying with true motives,
21 your Father will open the way.

SH 327:17

To the physical senses, the strict demands of Christian
18 Science seem peremptory; but mortals are has- Peremptory
tening to learn that Life is God, good, and that demands
evil has in reality neither place nor power in the human or
21 the divine economy.

SH 520:26

Growth is
from Mind

Mor-

27 tal thought drops into the ground, but the immortal creat-
ing thought is from above, not from beneath. Because
Mind makes all, there is nothing left to be made by a
30 lower power. Spirit acts through the Science of Mind,
never causing man to till the ground, but making him
1 superior to the soil. Knowledge of this lifts man above
the sod, above earth and its environments, to conscious
3 spiritual harmony and eternal being.