

Wed-17-May-3

Patience in Tribulation

Wednesday, May 3, 2017

Hymn 123

Hymn 123

“K” IN RIPPON’S SELECTION, 1787

Adapted

(123)

ADESTE FIDELES

18TH CENTURY

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word.
What more can He say than to you He hath said,
To you who to God for your refuge have fled:

Fear not, I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid;
I’ll strengthen thee, help thee, and cause thee to stand,
Upheld by My gracious, omnipotent hand;

When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume and thy gold to refine.

Hymn 350

Hymn 350

MARY PETERS

Adapted

(350)

AR HYD Y NOS

WELSH MELODY

Through the love of God our Saviour
All will be well;
Free and changeless is His favor;
All must be well;
Precious is the Love that healed us,
Perfect is the grace that sealed us,
Strong the hand stretched forth to shield us;
All, all is well.

Though we pass through tribulation,

All will be well;
Ours is such a full salvation,
All must be well;
Happy still, in God confiding,
Fruitful, when in Christ abiding,
Holy, through the Spirit's guiding;
All, all is well.

We expect a bright tomorrow,
All will be well;
Faith can sing through days of sorrow,
All must be well;
While His truth we are applying,
And upon His love relying,
God is every need supplying,
All, all is well.

Hymn 118

Hymn 118

ANDREW REED AND SAMUEL LONGFELLOW

Adapted

(118)

ELIJAH

ARR. FROM F. MENDELSSOHN

Holy Spirit, Light divine,
Shine upon this heart of mine;
Kindle every high desire;
Cleanse my thought in Thy pure fire.

Holy Spirit, Peace divine,
Still this restless heart of mine;
Speak to calm the tossing sea,
Stayed in Thy tranquillity.

Holy Spirit, all divine,
Dwell within this heart of mine;
Bid my troubled thoughts be still;
With Thy peace my spirit fill.

Luke 16:19-26

- 19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
- 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
- 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

- 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
- 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
- 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
- 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.
- 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

I Pet. 4:12-16

- 12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:
- 13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.
- 14 If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.
- 15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.
- 16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

Prov. 3:11, 12

- 11 ¶ My son, despise not the chastening of the LORD; neither be weary of his correction:
- 12 For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

II Cor. 7:4

- 4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

Job 5:17

- 17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

John 16:32, 33

- 32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

- 33 These things I have spoken unto you, that in me ye might have peace.
In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Deut. 4:24 (to), 29-31

- 24 For the LORD thy God *is* a consuming fire,
29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.
30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;
31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

Acts 14:22 we

- 22 we must through much tribulation enter into the kingdom of God.

Mal. 3:1-3

- 1 BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.
2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:
3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Luke 8:4-15

- 4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:
5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.
6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.
7 And some fell among thorns; and the thorns sprang up with it, and choked it.
8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.
9 And his disciples asked him, saying, What might this parable be?
10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and

hearing they might not understand.

- 11 Now the parable is this: The seed is the word of God.
- 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.
- 13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
- 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.
- 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

Rom. 5:1, 3-5

- 1 THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:
- 3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;
- 4 And patience, experience; and experience, hope:
- 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Matt. 13:24-30

- 24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:
- 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.
- 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
- 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?
- 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
- 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.
- 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Matt. 13:36-43 (to 1st .)

- 36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the

tares of the field.

- 37 He answered and said unto them, He that soweth the good seed is the Son of man;
- 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;
- 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
- 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.
- 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;
- 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
- 43 Then shall the righteous shine forth as the sun in the kingdom of their Father.

SH 53:16-21

- The world could not interpret aright the discomfort which Jesus inspired and the spiritual blessings which
- 18 might flow from such discomfort. Science shows the cause of the shock so often produced by the truth, — namely, that this shock arises from
- 21 the great distance between the individual and Truth.

Inspiring
discontent

SH 540:5

- In Isaiah we read: “I make peace, and create evil. I
- 6 the Lord do all these things;” but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and re-
- 9 ducing it to its common denominator, nothingness. The muddy river-bed must be stirred in order to purify the stream. In moral chemicalization, when the symptoms
- 12 of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God’s law uncovers so-called sin and its
- 15 effects, only that Truth may annihilate all sense of evil and all power to sin.

Cleansing
upheaval

SH 265:23-19

- Who that has felt the loss of human peace has not gained
- 24 stronger desires for spiritual joy? The aspiration after heavenly good comes even before we discover what belongs to wisdom and Love. The loss
- 27 of earthly hopes and pleasures brightens the ascending path of many a heart. The pains of sense quickly inform us that the pleasures of sense are mortal and that joy is

Blessings from
pain

30 spiritual.

The pains of sense are salutary, if they wrench away
false pleasurable beliefs and transplant the affections
266:1 from sense to Soul, where the creations of God are good,
“rejoicing the heart.” Such is the sword of
3 Science, with which Truth decapitates error,
materiality giving place to man’s higher individuality and
destiny.

Decapitation of
error

6 Would existence without personal friends be to you
a blank? Then the time will come when you will be
solitary, left without sympathy; but this
9 seeming vacuum is already filled with divine
Love. When this hour of development comes, even if
you cling to a sense of personal joys, spiritual Love will
12 force you to accept what best promotes your growth.
Friends will betray and enemies will slander, until the
lesson is sufficient to exalt you; for “man’s extremity
15 is God’s opportunity.” The author has experienced the
foregoing prophecy and its blessings. Thus He teaches
mortals to lay down their fleshliness and gain spirituality.
18 This is done through self-abnegation. Universal Love
is the divine way in Christian Science.

Uses of adversity

SH 296:4-9 (to 2nd .)

Progress is born of experience. It is the ripening of
mortal man, through which the mortal is dropped for
6 the immortal. Either here or hereafter, suf-
fering or Science must destroy all illusions
regarding life and mind, and regenerate material sense
9 and self. The old man with his deeds must be put off.

Scientific
purgation

SH 66:1-14

66:1 Thou art right, immortal Shakespeare, great poet of
humanity:

3 Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

6 Trials teach mortals not to lean on a material staff, —
a broken reed, which pierces the heart. We do not
half remember this in the sunshine of joy
9 and prosperity. Sorrow is salutary. Through
great tribulation we enter the kingdom. Trials are
proofs of God’s care. Spiritual development germi-
12 nates not from seed sown in the soil of material hopes,
but when these decay, Love propagates anew the higher
joys of Spirit, which have no taint of earth.

Salutary sorrow

SH 353:22-24

When we learn that error

is not real, we shall be ready for progress, “forgetting
24 those things which are behind.”

SH 494:15-24

15 The miracle of grace is no miracle to Love. Jesus
demonstrated the inability of corporeality, as well as the
infinite ability of Spirit, thus helping erring
18 human sense to flee from its own convictions
and seek safety in divine Science. Reason, rightly di-
rected, serves to correct the errors of corporeal sense; but
21 sin, sickness, and death will seem real (even as the ex-
periences of the sleeping dream seem real) until the Sci-
ence of man’s eternal harmony breaks their illusion with
24 the unbroken reality of scientific being.

Reason and
Science

SH 28:28

Error repeats itself.
The trials encountered by prophet, disciple, and apostle,
30 “of whom the world was not worthy,” await, in some
form, every pioneer of truth.

SH 29:10

Great is the reward of self-sacrifice, though we
may never receive it in this world.

SH 410:14

Every trial of our faith in God makes us stronger.
15 The more difficult seems the material condition to be
overcome by Spirit, the stronger should be our
faith and the purer our love. The Apostle
18 John says: “There is no fear in Love, but perfect Love
casteth out fear. . . . He that feareth is not made per-
fect in Love.” Here is a definite and inspired proclama-
21 tion of Christian Science.

Love casteth out
fear

SH 596:15-19

The illuminations of Science give us
a sense of the nothingness of error, and they show the
spiritual inspiration of Love and Truth to be the only fit
18 preparation for admission to the presence and power of
the Most High.

SH 99:5-9

“Work
6 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
9 pleasure” (Philippians ii. 12, 13).

SH 22:6-7, 13-22 Occupy

Waking to Christ’s demand, mortals
experience suffering.
“Occupy till I come!” Wait for your re-
ward, and “be not weary in well doing.” If
15 your endeavors are beset by fearful odds, and you receive

no present reward, go not back to error, nor become a sluggard in the race.

- 18 When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from
21 temptation, for Love means that we shall be tried and purified.

SH 11:8

- The moral law, which has the
9 right to acquit or condemn, always demands restitution before mortals can “go up higher.” Broken law brings penalty in order to compel this progress.

SH 11:17

- Truth bestows no pardon upon error, but
18 wipes it out in the most effectual manner. Jesus suffered for our sins, not to annul the divine sentence for an individual’s sin, but because sin brings inevitable suffering.

SH 96:21

- 21 Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding. Belief is
24 changeable, but spiritual understanding is changeless.

SH 422:5-19

- If the reader of this book observes a great stir throughout his whole system, and certain moral and physical symptoms seem aggravated, these indications
6 are favorable. Continue to read, and the book will become the physician, allaying the tremor which
9 Truth often brings to error when destroying it. Patients, unfamiliar with the cause of this commotion
12 and ignorant that it is a favorable omen, may be alarmed. If such be the case, explain to them the law of this action. As when an acid and alkali
15 meet and bring out a third quality, so mental and moral chemistry changes the material base of thought, giving more spirituality to consciousness and causing it to depend
18 less on material evidence. These changes which go on in mortal mind serve to reconstruct the body.

Effect of this book

Disease neutralized

SH 254:16-32

- During the sensual ages, absolute Christian Science may not be achieved prior to the change called death,
18 for we have not the power to demonstrate what we do not understand. But the human self must be evangelized. This task God demands us to accept lovingly
21 to-day, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual.
24 If you venture upon the quiet surface of error and are in sympathy with error, what is there to disturb the waters? What is there to strip off error’s disguise?

27 If you launch your bark upon the ever-agitated but
healthful waters of truth, you will encounter storms.
Your good will be evil spoken of. This is the
30 cross. Take it up and bear it, for through it
you win and wear the crown. Pilgrim on earth, thy home
is heaven; stranger, thou art the guest of God.

The cross and
crown

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