

Wednesday April 4, 2018 Lesson

Hymns

Hymn 236:1-4

O peace of the world, O hope in each breast, O Bethlehem star that ages have blest,
A day of fresh promise breaks over the land, Gaunt warfare is doomed,
and God's kingdom at hand!

From cannon and sword shape tillers of soil, No more let dire hate man's spirit despoil,
Let Truth be proclaimed, let God's love be retold, That men of good will may their brethren uphold.

As stars in their courses never contend, As blossoms their hues in harmony blend,
As bird voices mingle in joyful refrain, So God's loving children in concord remain.

Our God is one Mind, the Mind we adore; Ineffable joy His love doth outpour;
Let nations be one in a union of love, God's bountiful peace, all earth's treasures above.

Hymn 263:-1-3

Only God can bring us gladness, Only God can give us peace; Joys are vain that end in sadness,
Joy divine shall never cease. Mid the shade of want and sorrow Undisturbed, our hearts rejoice;
Patient, wait the brighter morrow; Faithful, heed the Father's voice.

As the stars in order going, All-harmonious, He doth move; Heavenly calm and comfort showing,
Comes the healing word of Love. Who the word of wisdom heareth Feels the Father Love within,
Where as dawn the shadow cleareth, Love outshines the night of sin.

So we find the true atonement, Know in God the perfect Friend; For in Love is our at-one-ment,
Where all hearts in Him may blend. Here from prisoning pain and sorrow Have we all a sure release,
Only God can bring us gladness, Only God can give us peace.

Hymn 460:-1-10 SIYAHAMBA

REFRAIN We are walking in the light of God, We are walking in the light of God.
We are walking in the light of God, We are walking in the light of God.
We are walking, We are walking, ooh We are walking in the light of God. We are walking,
We are walking, ooh We are walking in the light of God.

VERSE 1 We are all God's children, expressions of One Mind, living in the radiance of Spirit all divine. Ev'ry heart and nation is answering the call to a true salvation knowing God is All in all.

REFRAIN 2 We are praying in the light of God, We are praying in the light of God. We are praying in the light of God, We are praying in the light of God. We are praying, We are praying, ooh We are praying in the light of God. We are praying, We are praying, ooh We are praying in the light of God.

VERSE 2 As we turn our faces, to the light of life, harmony replaces pain and fear and strife. See the heav'nly harvest bountifully poured, as we raise our voices all in one accord!

REFRAIN 3 We are singing in the light of God, We are singing in the light of God. We are singing in the light of God, We are singing in the light of God. We are walking, We are praying, ooh We are singing in the light of God. We are walking, We are praying, ooh We are singing in the light of God.

1. The Bible account of Nehemiah rebuilding the wall around Jerusalem about 450 years before the birth of Christ Jesus is an illustrative example of **chaos being turned into order**. **Nehemiah had been told the wall was broken down, and there was chaos**. He had a sense of the necessity of having a sound, solid wall surround the ancient city for its protection and order. He turned his thought to God, divine Principle, and a step-by-step process of how to rebuild the wall was revealed to him. **Disorder gave way to order as Nehemiah listened for God's direction and obeyed.**

NEH 1:1-20 THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem *also is* broken down, and the gates thereof are burned with fire.

And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the

children of Israel, which we have sinned against thee: both I and my father's house have sinned.

We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If ye transgress, I will scatter you abroad among the nations:*

But *if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.*

Now these *are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.*

O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

CHAPTER 2

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.*

Wherefore the king said unto me, *Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,*

And said unto the king, *Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.*

And I said unto the king, *If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.*

And the king said unto me, *(the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.*

Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of *it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

So I came to Jerusalem, and was there three days.

And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem:

neither *was there any* beast with me, save the beast that I rode upon.

And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this good work*.

But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king?

P. White Hansen Land..., 4/6/18 10:40 PM
Comment [1]:

Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build:

2. Centuries later, **Christ Jesus was faced with an acutely difficult situation when a lunatic man accosted him in the country of the Gadarenes** (see [Luke 8:26–36](#)). The picture was one of confusion, turmoil, and upheaval. **Jesus “commanded the unclean spirit to come out of the man,” and afterward the crowd of onlookers saw the man “sitting at the feet of Jesus, clothed, and in his right mind.”** They witnessed order, calm, and peace. Jesus saw right through the chaos and demonstrated the presence of the cosmos of immortal Mind.
3. The Apostle Paul, one of Jesus’ followers, writes, [I Corinthians 14:40](#) Let all things be done decently and in order. **The theme of changing chaos into order, demonstrating the presence of the cosmos of immortal Mind, prevails throughout the Bible.**

Holy Bible

Isa 32:1-4 BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.

And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly

Ps 107:10-15

Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;

Because they rebelled against the words of God, and contemned the counsel of the most High:

Therefore he brought down their heart with labour; they fell down, and *there* was none to help.

Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

He brought them out of darkness and the shadow of death, and brake their bands in sunder.

Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

SH 24: He to whom 'the arm of the Lord' is revealed will believe our report, and rise into newness of life with regeneration.

SH 209:25-32 Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite. Spiritual sense is a conscious, constant capacity to understand God.

Science and Health with Key to the Scriptures

SH viii:4-12

To develop the full might of this Science, the discords of corporeal sense must yield to the harmony of spiritual sense, even as the science of music corrects false tones and gives sweet concord to sound.

Theology and physics teach that both Spirit and matter are real and good, whereas the fact is that Spirit is good and real, and matter is Spirit's opposite.

SH 121:17 The earth's diurnal rotation is invisible to the physical eye, and the sun seems to move from east to west, instead of the earth from west to east. Until rebuked by clearer views of the everlasting facts, this false testimony of the eye deluded the judgment and induced false conclusions. Science shows appearances often to be erroneous, and corrects these errors by the simple rule that the greater controls the lesser. The sun is the central stillness, so far as our solar system is concerned, and the earth revolves about the sun once a year, besides turning daily on its own axis.

SH 121:28-32 As thus indicated, astronomical order imitates the action of divine Principle; and the universe, the reflection of God, is thus brought nearer the spiritual fact, and is allied to divine Science as displayed in the everlasting government of the universe.

SH 123:4-10 The Ptolemaic blunder could not affect the harmony of being as does the error relating to soul and body, which reverses the order of Science and assigns to matter the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe.

SH 510:28-1 Science reveals only one Mind, and this one shining by its own light and governing the universe, including man, in perfect harmony.

p. 479 Darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and they are the elements of nothingness.

SH 211:19 It should no longer be said in Israel that “the fathers have eaten sour grapes, and the children’s teeth are set on edge.” Sympathy with error should disappear. The transfer of the thoughts of one erring mind to another, Science renders impossible.

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SH 513:6-21 Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings. To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light. In the record, time is not yet measured by solar revolutions, and the motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter.

Genesis i. 24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and

continuity of all individuality remain in God, who is the divinely creative Principle thereof.

