

How does divine Love organize our labor for the community?



Sep 10 2020

Hymn. 242

O, still in accents sweet and strong
 Sounds forth the ancient word:
 More reapers for white harvest fields,
 More laborers for the Lord.

We hear the call; no more in dreams
 And selfish ease we lie,
 But girded for our Father's work,
 Go forth beneath His sky.

O Thou whose call our hearts hath stirred,
 To do Thy will we come,
 Thrust in our sickles at Thy word,
 And bear our harvest home.

Notes | Samuel Longfellow

Matt. 9:35–38

- 35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.
- 36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.
- 37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers *are* few;
- 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

SH 1:6

- 6 Prayer, watching, and working, combined with self-im-
molation, are God's gracious means for accomplishing
whatever has been successfully done for the Christian-
9 ization and health of mankind.

SH 238:15–19Unimproved
opportunities

- 15 Unimproved op-
portunities will rebuke us when we attempt to claim the
benefits of an experience we have not made our own, try
18 to reap the harvest we have not sown, and wish to enter
unlawfully into the labors of others.

 Paul in Corinth and Ephesus

(Act 18:1 CEV) Paul left Athens and went to Corinth,
(Act 18:2 CEV) where he met Aquila, a Jewish man from Pontus.
Not long before this, Aquila had come from Italy with his wife
Priscilla, because Emperor Claudius had ordered the Jewish
people to leave Rome. Paul went to see Aquila and Priscilla
(Act 18:3 CEV) and found out that they were tent makers. Paul
was a tent maker too. So he stayed with them, and they worked
together.
(Act 18:4 CEV) Every Sabbath, Paul went to the Jewish meeting
place. He spoke to Jews and Gentiles and tried to win them over.
(Act 18:11 CEV) Paul stayed on in Corinth for a year and a half,
teaching God's message to the people.
(Act 18:18 CEV) After Paul had stayed for a while with the Lord's
followers in Corinth, he told them good-bye and sailed on to Syria
with Aquila and Priscilla. ...
(Act 18:19 CEV) The three of them arrived in Ephesus, where
Paul left Priscilla and Aquila. He then went into the Jewish
meeting place to talk with the people there.
(Act 18:24 CEV) A Jewish man named Apollos came to Ephesus.
Apollos had been born in the city of Alexandria. He was a very
good speaker and knew a lot about the Scriptures.

(Act 18:25 CEV) He also knew much about the Lord's Way, and he spoke about it with great excitement. What he taught about Jesus was right, but all he knew was John's message about baptism.

(Act 18:26 CEV) Apollos started speaking bravely in the Jewish meeting place. But when Priscilla and Aquila heard him, they took him to their home and helped him understand God's Way even better.

(Act 18:27 CEV) Apollos decided to travel through Achaia. So the Lord's followers wrote letters, encouraging the followers there to welcome him. After Apollos arrived in Achaia, he was a great help to everyone who had put their faith in the Lord Jesus because of God's kindness.

(Act 18:28 CEV) He got into fierce arguments with the Jewish people, and in public he used the Scriptures to prove that Jesus is the Messiah.

Christ is the only foundation

(1Co 3:1 CEV) My friends, you are acting like the people of this world.

...

(1Co 3:3 CEV) ...You are jealous and argue with each other. This proves that you are not spiritual and that you are acting like the people of this world.

(1Co 3:4 CEV) Some of you say that you follow me, and others claim to follow Apollos. Isn't that how ordinary people behave?

(1Co 3:5 CEV) Apollos and I are merely servants who helped you to have faith. It was the Lord who made it all happen.

(1Co 3:6 CEV) I planted the seeds, Apollos watered them, but God made them sprout and grow.

(1Co 3:7 CEV) What matters isn't those who planted or watered, but God who made the plants grow.

(1Co 3:8 CEV) The one who plants is just as important as the one who waters. And each one will be paid for what they do.

(1Co 3:9 CEV) Apollos and I work together for God, and you are God's garden and God's building.

(1Co 3:10 CEV) God was kind and let me become an expert builder. I laid a foundation on which others have built. But we must each be careful how we build,

(1Co 3:11 CEV) because Christ is the only foundation.

1 Corinthians

(1Co 1:10 CEV) My dear friends, as a follower of our Lord Jesus Christ, I beg you to get along with each other. Don't take sides. Always try to agree in what you think.

(1Co 1:11 CEV) Several people from Chloe's family have already reported to me that you keep arguing with each other.

(1Co 1:12 CEV) They have said that some of you claim to follow me, while others claim to follow Apollos or Peter or Christ.

(1Co 4:1 NLT) So look at Apollos and me as mere servants of Christ who have been put in charge of explaining God's mysteries.

SH 240:18

18 Mortals move onward towards good or evil as time
glides on. If mortals are not progressive, past failures
will be repeated until all wrong work is ef-
21 faced or rectified. If at present satisfied with
wrong-doing, we must learn to loathe it. If at present
content with idleness, we must become dissatisfied with
24 it. Remember that mankind must sooner or later, either
by suffering or by Science, be convinced of the error that
is to be overcome.

Progress
demanded

SH 20:25–22:10

The truth is the centre of all
religion. It commands sure entrance into
27 the realm of Love. St. Paul wrote, "Let us

Behest of
the cross

lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us;" that is, let us put aside material self and sense, and seek the divine Principle and Science of all healing.

1 If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought a good fight . . . I have kept the faith," because you are a better man. This is having our part in the at-one-ment with Truth and Love.

Moral
victory

6 Christians do not continue to labor and pray, expecting because of another's goodness, suffering, and triumph, that they shall reach his harmony and reward.

9 If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit. If honest, he will be in earnest from the start, and gain a little each day in the right direction, till at last he finishes his course with joy.

15 If my friends are going to Europe, while I am *en route* for California, we are not journeying together. We have separate time-tables to consult, different routes to pursue. Our paths have diverged at the very outset, and we have little opportunity to help each other. On the contrary, if my friends pursue my course, we have the same railroad guides, and our mutual interests are identical; or, if I take up their line of travel, they help me on, and our companionship may continue.

Inharmonious
travellers

27 Being in sympathy with matter, the worldly man is at the beck and call of error, and will be attracted thitherward. He is like a traveller going westward for a pleasure-trip. The company is alluring and the pleasures exciting. After following the sun for

Zigzag
course

30 six days, he turns east on the seventh, satisfied if he can
 only imagine himself drifting in the right direction. By-
 and-by, ashamed of his zigzag course, he would borrow
 1 the passport of some wiser pilgrim, thinking with the aid
 of this to find and follow the right road.

3 Vibrating like a pendulum between sin and the hope
 of forgiveness, — selfishness and sensuality causing con-
 stant retrogression, — our moral progress will
 6 be slow. Waking to Christ's demand, mortals
 experience suffering. This causes them, even as drown-
 ing men, to make vigorous efforts to save themselves; and
 9 through Christ's precious love these efforts are crowned
 with success.

Moral
 retrogression

Hymn. 41

Come, labor on:
 Who dares stand idle on the harvest plain?
 While all around him waves the golden grain,
 And to each servant does the Master say,
 Go work today.

Come, labor on:
 Claim the high calling that we all may share;
 To all the world the joyful tidings bear;
 Redeem the time: its hours too swiftly fly,
 Harvest draws nigh.

Come, labor on:
 Away with gloomy doubts and faithless fear.
 No arm so weak but may do service here;
 By means the simplest can our God fulfill
 His righteous will.

Come, labor on:

The toil is pleasant, the reward is sure;
 Blessed are they who to the end endure;
 How full their joy, how sweet their rest shall be,
 O Lord, with Thee.

Notes | adapted from verses by Jane Borthwick

Hymn. 593

We gather together to ask the Lord's blessing,
 To sing of God's goodness as year turns to year.
 We gather professing Your grace and Your blessing,
 With thanks for the gospel that gathers us here.

Your Spirit consoles us. We're safe in Your keeping.
 When roads are uncharted, Your love shows the way.
 Where new hope is springing You fill us with singing;
 Your presence delights us with each dawning day.

What, then, can we give You in praise for our journey,
 When all the earth's treasures were Yours from the start?
 We offer our labor, our love for our neighbors,
 Our gifts and the worship of each hand and heart.

Notes | Ruth Duck

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