

# 2019-02-27 Prayer of the righteous

Wednesday



In the epistle of James we read: "Ye ask, and receive not, because you ask amiss". So, how do we ask aright, so that we may receive? Let's hear what our Pastor has to say on the subject: the Holy Bible and the Christian Science textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy.



## The Holy Bible

### 1. Ps. 107:1–6, 20

O give thanks unto the LORD, for *he is good*: for his mercy *endureth* for ever. Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy; And gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses. ...

He sent his word, and healed them, and delivered *them* from their destructions.

### 2. James 5:13–16

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

### 3. Luke 7:2–10

And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me

soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

#### 4. Luke 5:17–25

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them. ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

#### 5. Prov. 15:6, 9, 28, 29; 16:1, 3

In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble. ...

The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness. ...

The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things. The LORD *is* far from the wicked: but he heareth the prayer of the righteous. ...

The preparations of the heart in man, and the answer of the tongue, *is* from the LORD. ...

Commit thy works unto the LORD, and thy thoughts shall be established.

#### 6. Isa. 57:15, 18, 19

For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. ...

I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

## 7. I Pet. 3:12, 13

For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil. And who *is* he that will harm you, if ye be followers of that which is good?

## 8. II Sam. 22:4, 29, 32, 33

I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies. ...

For thou *art* my lamp, O LORD: and the LORD will lighten my darkness. ...

For who *is* God, save the LORD? and who *is* a rock, save our God? God *is* my strength and power: And he maketh my way perfect.



## Science and Health

### 1. SH 1:1–4; 2:1–11, 15–16, 17–28, 31

THE prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God, — a spiritual understanding of Him, an unselfed love. ...

What are the motives for prayer? Do we pray to make ourselves better or to benefit those who hear us, to enlighten the infinite or to be heard of men? Are we benefited by praying? Yes, the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void.

Right motives

God is not moved by the breath of praise to do more than He has already done, nor can the infinite do less than bestow all good, since He is unchanging wisdom and Love. ...

Deity unchangeable

Prayer cannot change the Science of being, but it tends to bring us into harmony with it. ... A request that God will save us is not all that is required. The mere habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed, — an error which impedes spiritual growth.

God is Love. Can we ask Him to be more? God is intelligence. Can we inform the infinite Mind of anything He does not already comprehend?

Do we expect to change perfection? Shall we plead for more at the open fount, which is pouring forth more than we accept? ...

God's standard

Asking God to *be* God is a vain repetition. God is “the same yesterday, and to-day, and forever;” and He who is immutably right will do right without being reminded of His province. The wisdom of man is not sufficient to warrant him in advising God.

## 2. SH 11:27–31; 12:1–2 (to ?), 16–19

Prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth. ...

“The prayer of faith shall save the sick,” says the Scripture. What is this healing prayer? ...

Prayer to a corporeal God affects the sick like a drug, which has no efficacy of its own but borrows its power from human faith and belief. The drug does nothing, because it has no intelligence.

## 3. SH 14:31–5; 15:14–21; 16:2–8, 15

“When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.”

So spake Jesus. The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love. ...

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We must “pray without ceasing.” ...

Effectual  
invocation

... The highest prayer is not one of faith merely; it is demonstration . Such prayer heals sickness, and must destroy sin and death. It distinguishes between Truth that is sinless and the falsity of sinful sense.

Loftiest  
adoration

Our Master taught his disciples one brief prayer, which we name after him the Lord's Prayer. ...

In the phrase, “Deliver us from evil,” the original properly reads, “Deliver us from the evil one.” This reading strengthens our scientific apprehension of the petition, for Christian Science teaches us that “the evil one,” or one evil, is but another name for the first lie and all liars.

## 4. SH 296:31–7

Mortal belief is a liar from the beginning, not deserving power. It says to mortals, “You are wretched!” and they think they are so; and nothing can change this state, until the belief changes. Mortal belief says, “You are happy!” and mortals are so; and no circumstance can alter the situation, until the belief on this subject changes. Human belief says to mortals, “You are sick!” and this testimony manifests itself on the body as sickness.

Belief an  
autocrat

**5. SH 231:3–19**

Unless an ill is rightly met and fairly overcome by Truth, the ill is never conquered. If God destroys not sin, sickness, and death, they are not destroyed in the mind of mortals, but seem to this so-called mind to be immortal. What God cannot do, man need not attempt. If God heals not the sick, they are not healed, for no lesser power equals the infinite All-power; but God, Truth, Life, Love, does heal the sick through the prayer of the righteous.

Destruction  
of all evil

If God makes sin, if good produces evil, if truth results in error, then Science and Christianity are helpless; but there are no antagonistic powers nor laws, spiritual or material, creating and governing man through perpetual warfare. God is not the author of mortal discords. Therefore we accept the conclusion that discords have only a fabulous existence, are mortal beliefs which divine Truth and Love destroy.

**6. SH 368:2–5, 14**

The confidence inspired by Science lies in the fact that Truth is real and error is unreal. Error is a coward before Truth. ...

Real and  
counterfeit

... When we come to have more faith in the truth of being than we have in error, more faith in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material suppositions can prevent us from healing the sick and destroying error.

**7. SH 351:2**

When we lose faith in God's power to heal, we distrust the divine Principle which demonstrates Christian Science, and then we cannot heal the sick. Neither can we heal through the help of Spirit, if we plant ourselves on a material basis.

Truth a  
present help

**8. SH 206:4–14**

The power of the human will should be exercised only in subordination to Truth; else it will misguide the judgment and free the lower propensities. It is the province of spiritual sense to govern man. Material, erring, human thought acts injuriously both upon the body and through it.

Will-power  
unrighteous

Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the sentiments — hope, faith, love — is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick.

**9. SH 476:32–5**

Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy.

**10. SH 16:20**

Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick.



## Hymns

### 1. Hymn. 270:1-3

Our God is Love, unchanging Love, / And can we ask for more? / Our prayer for  
Love's increase is vain; / 'Twas infinite before. / Ask not the Lord with breath of praise  
/ For more than we accept; / The open fount is free to all, / God's promises are kept. /

Our God is Mind, the perfect Mind, / Intelligence divine; / Shall mortal man ask Him  
to change / His infinite design? / The heart that yearns for righteousness, / With  
longing unalloyed, / In such desire sends up a prayer / That ne'er returneth void. /

O loving Father, well we know / That words alone are vain, / That those who seek Thy  
will to do, / The true communion gain. / Then may our deeds our pure desire / For  
growth in grace express, / That we may know how Love divine / Forever waits to  
bless.

### 2. Hymn. 472:1-3

Father, You are very near us, / Well we know that You will hear us, / And will answer  
when we call: / May the prayer of faith now heal us, / May the vision true reveal us /  
One with You, and You our All-in-all. /

Christ, the way of our salvation, / Lifts the veil of separation, / Shows our life in Spirit,  
free— / Shows the glory of creation, / God and man in true relation: / Children of the  
living God are we! /

Father, this most wondrous union / We would prove in blessed communion: / Take the  
Truth, our bread from heaven, / Drink the wine of inspiration, / Rise in holy exaltation,  
/ One in You, redeemed, restored, forgiven.

### 3. Hymn. 304:1-3

Shepherd, show me how to go / O'er the hillside steep, / How to gather, how to sow,—  
/ How to feed Thy sheep; / I will listen for Thy voice, / Lest my footsteps stray; / I will  
follow and rejoice / All the rugged way. /

Thou wilt bind the stubborn will, / Wound the callous breast, / Make self-righteousness  
be still, / Break earth's stupid rest. / Strangers on a barren shore, / Lab'ring long and  
lone, / We would enter by the door, / And Thou know'st Thine own; /

So, when day grows dark and cold, / Tear or triumph harms, / Lead Thy lambkins to  
the fold, / Take them in Thine arms; / Feed the hungry, heal the heart, / Till the  
morning's beam; / White as wool, ere they depart, / Shepherd, wash them clean.

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