

Western Wisdom Bible Study

“Seek Ye First The Kingdom Of God”

To aid those interested in a deeper understanding of the scriptures, we offer a correspondence course of 28 lessons compiled from Max Heindel's writings. These lessons reveal the basic harmony of religion and science, and offer logical explanations for many misunderstood basic doctrines of the Church.

They are given out on a free will offering basis.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them, Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment?

Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

—Matthew 6:25-34

In the days before the coming of the Christ, fear was the keynote of humanity's existence: fear of animals, fear of other men, fear of the Nature forces, fear of God Himself—for man was constantly being punished by Jehovah and His agents for breaking the laws given for his guidance. He constantly had to be watchful and on the alert, for vigilance was the price of safety. Nearly

all his activities were directed toward protecting himself and his family, getting food and drink, and providing clothes and shelter. Religion was an outer thing, bound up in obedience to outer laws.

Christ Jesus brought a new attitude, based on new words: faith and love. The followers of the new religion were to cease being fearful, suspicious, and distrustful. They were to unfold the hitherto largely dormant love side of their natures, to help others, to trust others, to recognize the divinity within—within themselves and every other person. They were to behold themselves as sons of God—henceforth a God of Love—heirs to the richness of His kingdom. The same Father Who clothes the “lilies of the field” in raiment surpassingly beautiful, more gloriously beautiful than that of the fabulously wealthy King Solomon, would furnish raiment for those who had faith and love.

To sum up His advice to His followers, Christ Jesus gave the perfect basis for human conduct: “Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.”

The esoteric Christian, seeking the kingdom of God through selfless living, finds, through his various experiences of suffering and joy, true happiness and satisfaction. He becomes aware of that oneness of Spirit in which all creatures live; he perceives the pattern of divine life ever-unfolding from within himself and in the lives of those around him. The immediate moment is lived in its fullness to the glory of God. All material needs are met in a marvelous way for those who so live, and their spiritual garments scintillate with a beauty even more breathtaking than that of the “lilies of the field.” □