

260114 Treasures in Heaven

January 14 2026



1. Hymn. 442:1–4

Be Thou my vision, O Lord of my heart; / Naught be all else to me, save that Thou art. / Thou my best thought, by day or by night, / Waking or sleeping, Thy presence my light.

Be Thou my wisdom, and Thou my true Word; / I ever with Thee and Thou with me, Lord; / Thou my great Father and I Thy true son, / Thou in me dwelling, and I with Thee one.

Riches I heed not, nor earth's empty praise, / Thou mine inheritance, now and always; / Thou and Thou only, first in my heart, / High King of heaven, my treasure Thou art.

High King of heaven, my victory won, / May I reach heaven's joys, O bright heaven's sun! / Heart of my own heart whatever befall, / Still be my vision, O Ruler of all.

Words: IRISH, CA. 8TH C.; TR. MARY E. BYRNE; VERSED ELEANOR H. HULL, ALT.

Music: Irish melody, Joyce's Old Irish Folk Music and Songs, 1909; harm. Jack Schrader

1. Prov. 23:5

Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

2. II Kings 20:12–14, 16, 17

¶ At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon. ...

And Isaiah said unto Hezekiah, Hear the word of the LORD. Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

3. Matt. 4:23 Jesus

... Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

4. Luke 6:20, 21

¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God. Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

5. Luke 18:18–25 a

... a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

6. Luke 12:16–21

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God.

7. Matt. 6:19–21, 33 seek (to ;)

¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. ...

... seek ye first the kingdom of God, and his righteousness; ...

8. I Tim. 6:6 godliness, 10, 11, 17 be, 18 be

... godliness with contentment is great gain. ...

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. ...

... be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly

all things to enjoy;

... be rich in good works, ready to distribute, willing to communicate;

9. Acts 3:1–8

Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

1. SH 458:32–8

Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light. Man then appropriates those things which “eye hath not seen nor ear heard.” Paul and John had a clear apprehension that, as mortal man achieves no worldly honors except by sacrifice, so he must gain heavenly riches by forsaking all worldliness. Then he will have nothing in common with the worldling's affections, motives, and aims.

Advancement
by
sacrifice

2. SH 4:3–9, 12

What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds. To keep the commandments of our Master and follow his example, is our proper debt to him and the only worthy evidence of our gratitude for all that he has done. ...

Efficacious
petitions

The habitual struggle to be always good is unceasing prayer. Its motives are made manifest in the blessings they bring, — blessings which, even if not acknowledged in audible words, attest our worthiness to be partakers of Love.

3. SH 451:14

Man walks in the direction towards which he looks, and where his treasure is, there will his heart be also. If our hopes and affections are spiritual, they come from above, not from beneath, and they bear as of old the fruits of the Spirit.

4. SH 57:15

Beauty, wealth, or fame is incompetent to meet the demands of the affections, and should never weigh against the better claims of intellect, goodness, and virtue. Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it.

Affection's
demands

5. SH 239:5–22

Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity.

Right views
of humanity

The wicked man is not the ruler of his upright neighbor. Let it be understood that success in error is defeat in Truth. The watchword of Christian Science is Scriptural: “Let the wicked forsake his way, and the unrighteous man his thoughts.”

To ascertain our progress, we must learn where our affections are placed and whom we acknowledge and obey as God. If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit. The objects we pursue and the spirit we manifest reveal our standpoint, and show what we are winning.

Standpoint
revealed

6. SH 241:5–11, 23–20

Sensual treasures are laid up “where moth and rust doth corrupt.” Mortality is their doom. Sin breaks in upon them, and carries off their fleeting joys. The sensualist’s affections are as imaginary, whimsical, and unreal as his pleasures. Falsehood, envy, hypocrisy, malice, hate, revenge, and so forth, steal away the treasures of Truth. ...

The doom
of sin

One’s aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed; and the cornerstone of all spiritual building is purity. The baptism of Spirit, washing the body of all the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration.

It is “easier for a camel to go through the eye of a needle,” than for sinful beliefs to enter the kingdom of heaven, eternal harmony. Through repentance, spiritual baptism, and regeneration, mortals put off their material beliefs and false individuality. It is only a question of time when “they shall all know Me [God], from the least of them unto the greatest.” Denial of the claims of matter is a great step towards the joys of Spirit, towards human freedom and the final triumph over the body.

Spiritual
baptism

There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality — to have no other consciousness of life — than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses.

The one
only way

Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error, — self-will, self-justification, and self-love, — which wars against spirituality and is the law of sin and death.

7. SH 445:21–24

Self-seeking, envy, passion, pride, hatred, and revenge are cast out by the divine Mind which heals disease.

Divine
energy

8. SH 115:19–10

SCIENTIFIC TRANSLATION OF MORTAL MIND

First Degree: Depravity.

PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.

Unreality

Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.

Transitional
qualities

Third Degree: Understanding.

SPIRITUAL. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.

Reality

In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, "The last shall be first, and the first last," so that God and His idea may be to us what divinity really is and must of necessity be, — all-inclusive.

Spiritual
universe

9. SH 325:7

Jesus gave the true idea of being, which results in infinite blessings to mortals.

2. Hymn. 182:1–3

Make channels for the streams of Love, / Where they may broadly run; / And Love has overflowing streams, / To fill them every one.

But if at any time we cease / Such channels to provide, / The very founts of love for us / Will then seem parched and dried.

For we must share, if we would keep / That blessing from above; / They cease to have who cease to give: / Such is the law of Love.

Words: RICHARD C. TRENCH*

Music: Henry Purcell

3. Hymn. 519:1–4

Lean on the sustaining infinite / And blessings will be yours. / Lean not on person, place, or thing, / Or economic laws; / But lean upon all-blessing God / Who will all needs supply / And give to all abundant good / That money cannot buy.

Let the healing reign of Truth and Life, / The reign of Love divine, / Be now established within me / To show Soul's clear design / Of Oneness, indivisible— / Of God and me as one— / As water is to ocean wave, / As sunbeam is to sun.

Love with a heart of tenderness / Your enemies and friends; / However hard this may appear, / This quality just mends. / For Love is God in action true, / A presence that is felt; / A healing and a saving power / That will all discord melt.

So lean, and let, and love; / This is the balanced Way. / It's free from self-will, pressure, stress; / It welcomes in God's day. / The leaning is so gentle; / The letting is so free. / And loving is the only way / To think, and speak, and be.

Words: JILL GOODING, ALT.

Music: Andrew D. Brewis