

## Prayers without words and Meditations

I have chosen passages which talk about 'trouble', because when we are turning to the Lord we shall be attacked by the hells, often in very subtle ways which will not seem to be from that source! But during temptations the hells are being judged and condemned and they will have many ways of hiding behind a screen. Every two or three days read one of the following Psalms: **9, 32, 34, 46, 59, 143**. When you read them, always remember that the Lord as a child and youth, right to the end of His life, was tempted; and His temptations are described (in the spiritual sense) in the Psalms. That is why He loved the Psalms so much. Read Psalm **119:97-104**.

**Christopher Hasler**

# United Search for Divine Providence



## Session 12

**Evils are permitted for the sake of the end, which is salvation.**

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**Divine Providence permits evils, otherwise they could not be seen and removed and no one could be saved. (DP 275-284)**

This is really a strange but wonderful chapter. Since Sigmund Freud (1856-1939) started to use psychoanalysis, many theories of the human mind have been proposed, mostly by those who base their theories on the assumption that man is descended from the apes; and to suggest that man is a spiritual being is not acceptable in modern psychoanalysis. In short, science supposes that apes have ascended by evolution from the amoeba, but humans have descended from apes. Perhaps there is more than a grain of truth in this as Session 12 may show. While in the last session the Lord allowed us a rare view into His mind, and how it operates, and why it does some surprising things, now He is revealing to us how our minds work. While all living things have developed in the order of their use – thus 'ascended' from primitive to complex - mankind has indeed 'descended' from the order into which they were first created into the disorder in which we all now find ourselves. This Session is really a revelation of the human psyche – warts and all. It is very important to study this section in DP with great care and attention. No one can give you such an accurate picture of what is going on in your mind.

**Section 1 (275-276)** Is this the most difficult part of the whole book? In some ways, yes; it explains why evils in us and in the world are permitted. Originally people were born into order and with love towards the neighbour. But gradually, over thousands of years we have

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degenerated into selfishness, and we love ourselves first. We have destroyed the order into which we were created, and that is our main problem. Our only hope is that when we have children, we are still able to love them more than ourselves – at least for a little while. That is a glimpse of the goodness into which we were created; but alas, even in that there is a creeping selfishness: “They are my children!” However, we are not judged or condemned for the way we are born. It is not our fault!

**Section 2 (277)** The first thing stressed is that ‘every person is born evil’ by inheritance from a long line of ancestors. The hope is that we may recognise this fact and be willing to withdraw from evil, but it will be with considerable difficulty. It will be a slow and long process, because our selfhood does not wish to change. No wonder that preachers who promise instant salvation and forgiveness from our sins were and still are popular! There have been many false teachings which place their hope in the mercy of God, who ‘if He so desires’ can remove our sins and make us pure. But it simply does not work that way. Throughout our lives we have been accumulating experiences - emotional and intellectual - which have formed our expanding mind. We are nothing but the full record of our memories. If God were to ‘wipe the slate clean of the naughty bits’, we would be in the terrible and sorry state of the Alzheimer sufferer : parts of our memory and personality would be missing. So whatever is done has to be done with our willing consent. The Lord, who gave us freedom, will never undermine that freedom or take it away. This is as precious as the apple of our eye! Read Psalm 17.

**Section 3 (278)** This section has 6 subheadings, each one explaining carefully how Providence operates with us in orderly and systematic ways. It is essential that evils must be allowed to appear and be seen and judged and repented of. Many false doctrines have led people to make a general confession of sinfulness, asking God to cleanse them. In fact, unless we really look into our desires and examine our ways, we shall not even believe that we are sinful. It is a form of escapism - a way of blaming God for everything that has happened; but as far as I am concerned, “Nothing to do with me mate!”

**Section 4 (279)** Since all our experiences - emotional and mental - leave a permanent record on the mind, it cannot be stressed enough that God cannot wipe the slate clean. But what is possible is that we can

recognise our former mistakes, be ashamed of them, and begin to push them to the background and open ourselves to the slowly increasing awareness of the loving and useful life that we may begin to lead under the Lord’s guidance and example. But consider the fact that since we are born with these strong selfish tendencies, we may recall that even in early childhood we enjoyed getting away with something ‘naughty’: say, pinching an apple from a neighbour’s garden: the excitement, the danger, the prize! These hellish impulses do start earlier than we realise. There is a tremendous lot of psychoanalysis in this section; but this psychoanalysis is written under the Creator’s guidance. Our minds, as much as our brains, are organs; but the mind is made of spiritual substance: it is not a formless abstraction. Take special notice of **279:7** – the mind exists in its own form and substance which is indestructible! We are here reading about the anatomy of our minds – something quite unknown to science!

**Section 5 (280-284)** How often we worry about the evils which happen in the world. Every day the news is full of foul and dreadful events, and we cannot help wondering why it is all permitted. We have to come to see that evil exists, and how dreadful it really is. First we see evil in others, but eventually we have to recognise that it equally exists in us. Without that personal recognition, there will be no change. The question, “Why does the Lord allow this?” is not the point. “Why am I so selfish? Why so impatient? Why so critical of others?” That is the beginning of the solution, and the realisation that as you change yourself, even a little bit, you are already changing the world! We need to recognise the subtle destructiveness of evil which poisons and kills everything good and heavenly! But the Lord guards your freedom and gives you the power to desire change for the better. Read 1 Samuel 16:1-13 which teaches us what the Lord sees as He looks at us.