

Wednesday, September 19, 2012
Seventeenth Church of Christ, Scientist, Chicago

TOPIC: What moves thought?

HYMNS 281 234 324

BIBLE

I Pet. 1:3–5 (to God), 14

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

II Sam. 14:25

25 ¶... in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

II Sam. 15:1–5, 10–15 2nd And, 30, 31

1...it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him,

3 And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

10 Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing.

12 And the conspiracy was strong; for the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.

30¶ And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up.

II Sam. 16:15

15¶ And Absalom, and all the people the men of Israel, came to Jerusalem,

II Sam. 17:5, 7, 11, 12, 15, 16, 22, 24

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

7 And Hushai said unto Absalom,

11...I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one.

15¶ Then said Hushai unto Zadok and to Abiathar the priests,

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

22 Then David arose, and all the people that were with him, and they passed over Jordan:

24 And Absalom passed over Jordan, he and all the men of Israel with him.

II Sam. 18:1, 4-7, 9, 10, 17, 21

1 And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

4 And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men.

9¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

21 Then said Joab to Cushi, Go tell the king what thou hast seen.

33¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

Gen. 1:2 4th the

2the spirit of God moved upon the face of the waters.

Ps. 99:1 (to :)

1The Lord reigneth; let the people tremble:... let the earth be moved.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy

SH 257:32–258:8

Finite man cannot be the image and likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories of limitless, incorporeal Life and Love. Hence the unsatisfied human craving for something better, higher, holier, than is afforded by a material belief in a physical God and man. The insufficiency of this belief to supply the true idea proves the falsity of material belief.

SH 257:22–29

Finite mind manifests all sorts of errors, and thus proves the material theory of mind in matter to be the antipode of Mind. Who hath found finite life or love sufficient to meet the demands of human want and woe, — to still the desires, to satisfy the aspirations? Infinite Mind cannot be limited to a finite form, or Mind would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth.

SH 203:25–204:29

The foam and fury of illegitimate living and of fearful and doleful dying should disappear on the shore of time; then the waves of sin, sorrow, and death beat in vain. God, divine good, does not kill a man in order to give him eternal Life, for God alone is man's life. God is at once the centre and circumference of being. It is evil that dies; good dies not. All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history; that mortal error is as conclusively mental as immortal Truth; and that there are two separate, antagonistic entities and beings, two powers, — namely, Spirit and matter, — resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.

The first power is admitted to be good, an intelligence or Mind called God. The so-called second power, evil, is the unlikeness of good. It cannot therefore be mind, though so called. The third power, mortal man, is a supposed mixture of the first and second antagonistic powers, intelligence and non-intelligence, of Spirit and matter. Such theories are evidently erroneous. They can never stand the test of Science. Judging them by their fruits, they are corrupt. When will the ages understand the Ego, and realize only one God, one Mind or intelligence? False and self-assertive theories have given sinners the notion that they can create what God cannot, — namely, sinful mortals in God's image, thus usurping the name without the nature of the image or reflection of divine Mind; but in Science it can never be said that man has a mind of his own, distinct from God, the all Mind.

SH 275:6–9

The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind, — that God is Love, and therefore He is divine Principle.

SH 505:16–25

Spirit imparts the understanding which uplifts consciousness and leads into all truth. The Psalmist saith: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal. Spiritual understanding unfolds Mind, — Life, Truth, and Love, — and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science.

SH 506:10–14, 18–21

Through divine Science, Spirit, God, unites understanding to eternal harmony. The calm and exalted thought or spiritual apprehension is at peace. Thus the dawn of ideas goes on, forming each successive stage of progress.

Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear.

SH 510:9–12

Truth and Love enlighten the understanding, in whose "light shall we see light;" and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense.

SH 512:8–16

Spirit is symbolized by strength, presence, and power, and also by holy thoughts, winged with Love. These angels of His presence, which have the holiest charge, abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics. Their individual forms we know not, but we do know that their natures are allied to God's nature; and spiritual blessings, thus typified, are the externalized, yet subjective, states of faith and spiritual understanding.

SH 513:17–21

Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof.

SH 258:13–15

God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from boundless basis.