

Wednesday, October 10, 2012
Seventeenth Church of Christ, Scientist, Chicago

TOPIC: How is it we are never alone?

HYMNS 95 99 33

The Bible

Ex. 33:14 My, 19 1st I (to 2nd ,)

14My presence shall go with thee, and I will give thee rest.

19I will make all my goodness pass before thee,

Jer. 42: 11

12for I am with you to save you,

John 10:6, 7, 11, 13-16, 27-29

6This parable spake Jesus unto them:

7Verily, verily, I say unto you, I am the door of the sheep.

11I am the good shepherd: the good shepherd giveth his life for the sheep.

13The hireling fleeth, because he is an hireling, and careth not for the sheep.

14I am the good shepherd, and know my sheep, and am known of mine.

15As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

27My sheep hear my voice, and I know them, and they follow me:

28And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

John 13:1, 31 Jesus, 33 (to ;), 36-38 (to ?)

1Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

31Jesus said, Now is the Son of man glorified, and God is glorified in him.

33Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come;

36¶Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38Jesus answered him, Wilt thou lay down thy life for my sake?

John 14:1 not, 3-6, 18, 19, 20, 22, 23, 25-27;

1let not your heart be troubled: ye believe in God, believe also in me.

3And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4And whither I go ye know, and the way ye know.

5Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

18I will not leave you comfortless: I will come to you.

19Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20At that day ye shall know that I am in my Father, and ye in me, and I in you.

22Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

25These things have I spoken unto you, being yet present with you.

26But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

John 16: 13, 22 ye

13Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

22ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

John 15:16

16Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

John 17: 1, 11, 15-17, 25, 26

1These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

11Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

15I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16They are not of the world, even as I am not of the world.

17Sanctify them through thy truth: thy word is truth.

25O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Matt. 28:20 lo

20lo, I am with you always, even unto the end of the world. Amen.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy

SH 471:18–19

God is infinite, therefore ever present, and there is no other power nor presence.

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 519:9–21

Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love. Human capacity is slow to discern and to grasp God's creation and the divine power and presence which go with it, demonstrating its spiritual origin.

Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness. What can fathom infinity! How shall we declare Him, till, in the language of the apostle, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"?

SH 34:5–9

If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, demonstration is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?

SH 470:16–31

The children of God have but one Mind. How can good lapse into evil, when God, the Mind of man, never sins? The standard of perfection was originally God and man. Has God taken down His own standard, and has man fallen?

God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, remains perfect. Man is the expression of God's being. If there ever was a moment when man did not express the divine perfection, then there was a moment when man did not express God, and consequently a time when Deity was unexpressed—that is, without entity. If man has lost perfection, then he has lost his perfect Principle, the divine Mind. If man ever existed without this perfect Principle or Mind, then man's existence was a myth.

SH 566:29–567:13

The Old Testament assigns to the angels, God's divine messages, different offices. Michael's characteristic is spiritual strength. He leads the hosts of heaven against the power of sin, Satan, and fights the holy wars. Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love. These angels deliver us from the depths. Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God.

The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death. Against Love, the dragon warreth not long, for he is killed by the divine Principle. Truth and Love prevail

against the dragon because the dragon cannot war with them. Thus endeth the conflict between the flesh and Spirit.

SH 135:5-6, 17-20, 21-25

"...Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." There is to-day danger of repeating the offence of the Jews by limiting the Holy One of Israel and asking: "Can God furnish a table in the wilderness?" What cannot God do? It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration.

SH 275:20-24

Divine metaphysics, as revealed to spiritual understanding, shows clearly that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience,— that is, all power, all presence, all Science. Hence all is in reality the manifestation of Mind.

SH 107:7-14

This apodictical Principle points to the revelation of Immanuel, "God with us," — the sovereign ever-presence, delivering the children of men from every ill "that flesh is heir to." Through Christian Science, religion and medicine are inspired with a diviner nature and essence; fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God.

SH 120:4-6

Soul, or Spirit, is God, unchangeable and eternal; and man coexists with and reflects Soul, God, for man is God's image.

SH 266:29-32

Man is deathless, spiritual. He is above sin or frailty. He does not cross the barriers of time into the vast forever of Life, but he coexists with God and the universe.

SH 174:9-14

The footsteps of thought, rising above material standpoints, are slow, and portend a long night to the traveller; but the angels of His presence — the spiritual intuitions that tell us when "the night is far spent, the day is at hand" — are our guardians in the gloom.

SH 470:32-471:5

The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history.