

Wednesday, August 28, 2013
Seventeenth Church of Christ, Scientist – Chicago, IL

TOPIC: What's the only thing evil can do? Destroy itself.

HYMN 396 320 296

THE BIBLE

Ps. 68:1-3, 6, 12, 17-19 (to 1st.), 32-35

1Let God arise, let his enemies be scattered: let them also that hate him flee before him.

2As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

3let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

12Kings of armies did flee apace:

17The chariots of God are twenty thousand, even thousands of angels: the Lord is among them

18Thou hast ascended on high, thou hast led captivity captive:

19Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.

32Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord;

33To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

34Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35The God of Israel is he that giveth strength and power unto his people. Blessed be God

II Kings 18:1, 3, 4 (to 2nd.), 5, 13, 17-19, 22, 28-31 (to 1st.), 33, 36, 37 (to Hezekiah)

1 Hezekiah the son of Ahaz king of Judah began to reign.

3And he did that which was right in the sight of the Lord, according to all that David his father did.

4¶He removed the high places, and brake the images,

5He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

13¶Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

17¶And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem.

18And when they had called to the king, there came out to them Eliakim

19And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

29Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31Hearken not to Hezekiah:

33Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

36But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

II Kings 19:1-3, 5, 6, 7, 8 (to.), 10 Let, 11, 14-17, 19, 32-34 thus, 35, 36 (to 2nd.), 36 3rd and, 37 (to.)

1And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2And he sent Eliakim,... covered with sackcloth, to Isaiah the prophet the son of Amoz.

3And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy:

6¶And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

15And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands,

19Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

32thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

34For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

35¶And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

36So Sennacherib king of Assyria departed, and went and returned,

36and dwelt at Nineveh.

37And it came to pass, as he was worshipping in the house of Nisroch his god, ... his sons smote him with the sword:

Jer. 29:10-14 (to 3rd ,)

10¶For thus saith the Lord,

11I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

12Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13And ye shall seek me, and find me, when ye shall search for me with all your heart.

14And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations,

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy

SH 186:19-22

The only power of evil is to destroy itself. It can never destroy one iota of good. Every attempt of evil to destroy good is a failure, and only aids in peremptorily punishing the evil-doer.

SH 286:21-24, 27-30

God's thoughts are perfect and eternal, are substance and Life. Material and temporal thoughts are human, involving error, and since God, Spirit, is the only cause, they lack a divine cause.

Transitory thoughts are the antipodes of everlasting Truth, though (by the supposition of opposite qualities) error must also say, "I am true." But by this saying error, the lie, destroys itself.

SH 204:23

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 186:11-19, 22-27

Evil is a negation, because it is the absence of truth. It is nothing, because it is the absence of something. It is unreal, because it presupposes the absence of God, the omnipotent and omnipresent. Every mortal must learn that there is neither power nor reality in evil. Evil is self-assertive. It says: "I am a real entity, over-mastering good." This falsehood should strip evil of all pretensions.

If we concede the same reality to discord as to harmony, discord has as lasting a claim upon us as has harmony. If evil is as real as good, evil is also as immortal. If death is as real as Life, immortality is a myth. If pain is as real as the absence of pain, both must be immortal; and if so, harmony cannot be the law of being.

SH 405:5-21

Christian Science commands man to master the propensities, — to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success. "Whatsoever a man soweth, that shall he also

reap." The good man finally can overcome his fear of sin. This is sin's necessity, — to destroy itself. Immortal man demonstrates the government of God, good, in which is no power to sin.

SH 76:22-29

The sinless joy, — the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain, — constitutes the only veritable, indestructible man, whose being is spiritual. This state of existence is scientific and intact, — a perfection discernible only by those who have the final understanding of Christ in divine Science.

SH 21:9-12

If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit.

SH 256:1-8

Progress takes off human shackles. The finite must yield to the infinite. Advancing to a higher plane of action, thought rises from the material sense to the spiritual, from the scholastic to the inspirational, and from the mortal to the immortal. All things are created spiritually. Mind, not matter, is the creator. Love, the divine Principle, is the Father and Mother of the universe including man.

SH 55:2-14

The advancing century, from a deadened sense of the invisible God, to-day subjects to unchristian comment and usage the idea of Christian healing enjoined by Jesus; but this does not affect the invincible facts. Perhaps the early Christian era did Jesus no more injustice than the later centuries have bestowed upon the healing Christ and spiritual idea of being. Now that the gospel of healing is again preached by the wayside, does not the pulpit sometimes scorn it? But that curative mission, which presents the Saviour in a clearer light than mere words can possibly do, cannot be left out of Christianity, although it is again ruled out of the synagogue.

SH 134:2-3

At every advancing step, truth is still opposed with sword and spear.

SH 65:13-16, 20-23

The broadcast powers of evil so conspicuous to-day show themselves in the materialism and sensualism of the age, struggling against the advancing spiritual era. There will ensue a fermentation over this as over many other reforms, until we get at last the clear straining of truth, and impurity and error are left among the lees.

SH 206:32-207:4

There are evil beliefs, often called evil spirits; but these evils are not Spirit, for there is no evil in Spirit. Because God is Spirit, evil becomes more apparent and obnoxious proportionately as we advance spiritually, until it disappears from our lives.

SH 40:31-41:7

The nature of Christianity is peaceful and blessed, but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us; and this advance beyond matter must come through the joys and triumphs of the righteous as well as through their sorrows and afflictions. Like our Master, we must depart from material sense into the spiritual sense of being.

SH 484:24-27

Science must triumph over material sense, and Truth over error, thus putting an end to the hypotheses involved in all false theories and practices.

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