

Wednesday, October 30, 2013
Seventeenth Church of Christ, Scientist, Chicago

TOPIC: How do we stay out of the dream?

HYMNS 445 14 117

THE BIBLE

Gen. 2:6, 7there, 18, 21-25

6there went up a mist from the earth, and watered the whole face of the ground.

7And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life.

18¶And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

21And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25And they were both naked, the man and his wife, and were not ashamed.

Gen. 3:1-19, 23, 24

1Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4And the serpent said unto the woman, Ye shall not surely die:

5For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9And the Lord God called unto Adam, and said unto him, Where art thou?

10And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

23Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24So he drove out the man; and he placed at the east of the garden of Eden

Deut. 13:1-4, 6-8

1If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

4Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

6If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

8Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

Ps. 121:4-8

4Behold, he that keepeth Israel shall neither slumber nor sleep.

5The Lord is thy keeper: the Lord is thy shade upon thy right hand.

6The sun shall not smite thee by day, nor the moon by night.

7The Lord shall preserve thee from all evil: he shall preserve thy soul.

8The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy

SH 14:25-30

Entirely separate from the belief and dream of material living, is the Life divine, spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak "as one having authority."

SH 521:26-522:4

The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth as before recorded. The history of error or matter, if veritable, would set aside the omnipotence of Spirit; but it is the false history in contradistinction to the true.

The Science of the first record proves the falsity of the second.

SH 522:25-523:2

This latter part of the second chapter of Genesis, which portrays Spirit as supposedly cooperating with matter in constructing the universe, is based on some hypothesis of error, for the Scripture just preceding declares God's work to be finished. Does Life, Truth, and Love produce death, error, and hatred? Does the creator condemn His own creation? Does the unerring Principle of divine law change or repent? It cannot be so. Yet one might so judge from an unintelligent perusal of the Scriptural account now under comment.

SH 520:26-521:3

Mortal thought drops into the ground, but the immortal creating thought is from above, not from beneath. Because Mind makes all, there is nothing left to be made by a lower power. Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to the soil. Knowledge of this lifts man above the sod, above earth and its environments, to conscious

spiritual harmony and eternal being.

SH 311:14-25

Through false estimates of soul as dwelling in sense and of mind as dwelling in matter, belief strays into a sense of temporary loss or absence of soul, spiritual truth. This state of error is the mortal dream of life and substance as existent in matter, and is directly opposite to the immortal reality of being. So long as we believe that soul can sin or that immortal Soul is in mortal body, we can never understand the Science of being. When humanity does understand this Science, it will become the law of Life to man, — even the higher law of Soul, which prevails over material sense through harmony and immortality.

SH 312:1-7

How true it is that whatever is learned through material sense must be lost because such so-called knowledge is reversed by the spiritual facts of being in Science. That which material sense calls intangible, is found to be substance. What to material sense seems substance, becomes nothingness, as the sense-dream vanishes and reality appears.

SH 249:18-250:27

Life is, like Christ, "the same yesterday, and to-day, and forever." Organization and time have nothing to do Life. You say, "I dreamed last night." What a mistake is that! The I is Spirit. God never slumbers, and His likeness never dreams. Mortals are the Adam dreamers.

Sleep and apathy are phases of the dream that life, substance, and intelligence are material. The mortal night-dream is sometimes nearer the fact of being than are the thoughts of mortals when awake. The night-dream has less matter as its accompaniment. It throws off some material fetters. It falls short of the skies, but makes its mundane flights quite ethereal.

Man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego. We run into error when we divide Soul into souls, multiply Mind into minds and suppose error to be mind, then mind to be in matter and matter to be a lawgiver, unintelligence to act like intelligence, and mortality to be the matrix of immortality.

Mortal existence is a dream; mortal existence has no real entity, but saith "It is I." Spirit is the Ego which never dreams, but understands all things; which never errs, and is ever conscious; which never believes, but knows; which is never born and never dies. Spiritual man is the likeness of this Ego. Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God. Mortal body and mind are one, and that one is called man; but a mortal is not man, for man is immortal. A mortal may be weary or pained, enjoy or suffer, according to the dream he entertains in sleep. When that dream vanishes, the mortal finds himself experiencing none of these dream sensations. To the observer, the body lies listless, undisturbed, and sensationless, and the mind seems to be absent.

Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, since whatever appears to be a mortal man is a mortal dream.

Take away the mortal mind, and matter has no more sense as a man than it has as a tree.

SH 282:28-283:3

Whatever indicates the fall of man or the opposite of God or God's absence, is the Adam-dream, which is neither Mind nor man, for it is not begotten of the Father. The rule of inversion infers from error its opposite, Truth; but Truth is the light which dispels error. As mortals begin to understand Spirit, they give up the belief that there is any true existence apart from God.