

Wednesday, November 13, 2013
Seventeenth Church of Christ, Scientist, Chicago

TOPIC: What is the law of natural good that governs the Philippines?

HYMNS 80 450 443

The Bible

Isa. 35:3, 4

3¶Strengthen ye the weak hands, and confirm the feeble knees.

4Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

Neh. 1:1-5 (to 3rd), 6

1The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4¶And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

5And said, I beseech thee, O Lord God of heaven,

6Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants,

Neh. 2:1-9, 11, 13, 17, 18, 20

1And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

2Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,

3And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

4Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

7Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9¶Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

11So I came to Jerusalem, and was there three days.

13And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

17¶Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

20 the God of heaven, he will prosper us; therefore we his servants will arise and build:

Neh 4: 17

17They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work,

Neh. 6:15, 16

15¶So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

16And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

Ps. 27:13, 14

13I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

14Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Ps. 68:28

28Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

Isa. 61:1 (to 1st); 3, 4, 7, 8 3rd l

1The spirit of the Lord God is upon me;

3To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;

4 ... and they shall repair the waste cities,

7For your shame ye shall have double; ... in their land they shall possess the double: everlasting joy shall be unto them.

8I will direct their work in truth, and I will make an everlasting covenant with them.

Isa. 54:2-4 (to 2nd ;)

2Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame:

Ps. 52:1 the

1the goodness of God endureth continually.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy

SH 127:30-128:3

Christian Science eschews what is called natural science, in so far as this is built on the false hypotheses that matter is its own lawgiver, that law is founded on material conditions, and that these are final and overrule the might of divine Mind. Good is natural and primitive. It is not miraculous to itself.

SH 119:1-24

When we endow matter with vague spiritual power, —that is, when we do so in our theories, for of course we cannot really endow matter with what it does not and cannot possess, — we disown the Almighty, for such theories lead to one of two things. They either presuppose the self-evolution and self-government of matter, or else they assume that matter is the product of Spirit. To seize the first horn of this dilemma and consider matter as a power in and of itself, is to leave the creator out of His own universe; while to grasp the other horn of the dilemma and regard God as the creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, thereby making Him guilty of maintaining perpetual misrule in the form and under the name of natural law.

In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter. The lawgiver, whose lightning palsies or prostrates in death the child at prayer, is not the divine ideal of omnipresent Love.

God is natural good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God.

SH 127:16-26

Christian Science reveals God, not as the author of sin, sickness, and death, but as divine Principle, Supreme Being, Mind, exempt from all evil. There is no physical science, inasmuch as all truth proceeds from the divine Mind. Therefore truth is not human, and is not a law of matter, for matter is not a lawgiver.

SH 117:24

Evidence drawn from the five physical senses relates solely to human reason; and because of opacity to the true light, human reason dimly reflects and feebly transmits Jesus' works and words. Truth is a revelation.

SH 95:30-32; 96:5-7, 12-20, 27-30, 31-97:7, 7-13

Material sense does not unfold the facts of existence; but spiritual sense lifts human consciousness into eternal Truth. Before error is wholly destroyed, there will be interruptions of the general material routine. This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth.

As material knowledge diminishes and spiritual understanding increases, real objects will be apprehended mentally instead of materially. During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection. In reality, the more closely error simulates truth and so-called matter resembles its essence, mortal mind, the more impotent error becomes as a belief. According to human belief, the lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other will become harmless. The more destructive matter becomes, the more its nothingness will appear, until matter reaches its mortal zenith in illusion and forever disappears.

SH 36:24-29

It is useless to suppose that the wicked can gloat over their offences to the last moment and then be suddenly pardoned and pushed into heaven, or that the hand of Love is satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives in return for our efforts at well doing.

SH 501:13-18

So-called mystery and miracle, which subserve the end of natural good, are explained by that Love for whose rest the weary ones sigh when needing something more native to their immortal cravings than the history of perpetual evil.

SH 96:4-5

Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit.

SH 322:26-30

The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science.

SH 130:26-32

If thought is startled at the strong claim of Science for the supremacy of God, or Truth, and doubts the supremacy of good, ought we not, contrariwise, to be astounded at the vigorous claims of evil and doubt them, and no longer think it natural to love sin and unnatural to forsake it, — no longer imagine evil to be ever-present and good absent?

SH 134:21-26

The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord, — not because this Science is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good.