

Seventeenth Church of Christ, Scientist – Chicago

Wednesday, May 4, 2016

Subject: ***Is ONE the loneliest number?***

Can you really be on your own, alone in the world, so to speak? Or does our indissoluble connection to the One God link us all together through the great heart of Love, through the intelligence of the universe called Mind?

Hymns: 135, 157, 416

Holy Bible

John 10:23-25, 30

And Jesus walked in the temple in Solomon's porch.

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

I and my Father are one.

John 8:42-47 (to :)

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

Why do ye not understand my speech? even because ye cannot hear my word.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

And because I tell you the truth, ye believe me not.

Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

He that is of God heareth God's words:

John 14:8-20

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

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

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

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

Acts 1:1-9

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Acts 17:22-28

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Science and Health with Key to the Scriptures, By Mary Baker Eddy

465:16-1

Question. — Is there more than one God or Principle?

Answer. — There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe.

18:1-5

Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage.

42:15

The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of divine Science, — evidence so important to mortals. The belief that man has existence or mind separate from God is a dying error. This error Jesus met with divine Science and proved its nothingness. Because of the wondrous glory which God bestowed on His anointed, temptation, sin, sickness, and death had no terror for Jesus. Let men think they had killed the body! Afterwards he would show it to them unchanged. This demonstrates that in Christian Science the true man is governed by God — by good, not evil — and is therefore not a mortal but an immortal. Jesus had taught his disciples the Science of this proof. He was here to enable them to test his still uncomprehended saying, "He that believeth on me, the works that I do shall he do also." They must understand more fully his Life-principle by casting out error, healing the sick, and raising the dead, even as they did understand it after his bodily departure.

51:6

Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine; but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life. Nothing could kill this Life of man. Jesus could give his temporal life into his enemies' hands; but when his earth-mission was accomplished, his spiritual life, indestructible and eternal, was found forever the same. He knew that matter had no life and that real Life is God; therefore he could no more be separated from his spiritual Life than God could be extinguished.

136:1-19

Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing. He taught his followers that his religion had a divine Principle, which would cast out error and heal both the sick and the sinning. He claimed no intelligence, action, nor life separate from God. Despite the persecution this brought upon him, he used his divine power to save men both bodily and spiritually.

The question then as now was, How did Jesus heal the sick? His answer to this question the world rejected. He appealed to his students: "Whom do men say that I, the Son of man, am?" That is: Who or what is it that is thus identified with casting out evils and healing the sick? They replied, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." These prophets were considered dead, and this reply may indicate that some of the people believed that Jesus was a medium, controlled by the spirit of John or of Elias.

137:8-25, 29-13 "And

Yearning to be understood, the Master repeated, "But whom say ye that I am?" This renewed inquiry meant: Who or what is it that is able to do the work, so mysterious to the popular mind? In his rejection of the answer already given and his renewal of the question, it is plain that Jesus completely eschewed the narrow opinion implied in their citation of the common report about him.

With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: "Thou art the Christ, the Son of the living God!" That is: The Messiah is what thou hast declared, — Christ, the spirit of God, of Truth, Life, and Love, which heals mentally. This assertion elicited from Jesus the benediction, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;" that is, Love hath shown thee the way of Life!

....."And I say also unto thee, That thou art Peter; and upon this rock [the meaning of the Greek word petros, or stone] I will build my church; and the gates of hell [hades, the under-world, or the grave] shall not prevail against it." In other words, Jesus purposed founding his society, not on the personal Peter as a mortal, but on the God-power which lay behind Peter's confession of the true Messiah.

It was now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the sick and a rock, a firm foundation in the realm of harmony. On this spiritually scientific basis Jesus explained his cures, which appeared miraculous to outsiders. He showed that diseases were cast out neither by corporeality, by materia medica, nor by hygiene, but by the divine Spirit, casting out the errors of mortal mind.

114:1-31

Usage classes both evil and good together as mind; therefore, to be understood, the author calls sick and sinful humanity mortal mind, — meaning by this term the flesh opposed to Spirit, the human mind and evil in contradistinction to the divine Mind, or Truth and good. The spiritually unscientific definition of mind is based on the evidence of the physical senses, which makes minds many and calls mind both human and divine.

In Science, Mind is one, including noumenon and phenomena, God and His thoughts.

Mortal mind is a solecism in language, and involves an improper use of the word mind. As Mind is immortal, the phrase mortal mind implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate that which has no real existence. Indeed, if a better word or phrase could be suggested, it would be used; but in expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the Spirit has to be poured into the old bottles of the letter.

Christian Science explains all cause and effect as mental, not physical. It lifts the veil of mystery from Soul and body. It shows the scientific relation of man to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought. In divine Sci-

ence, the universe, including man, is spiritual, harmonious, and eternal. Science shows that what is termed matter is but the subjective state of what is termed by the author mortal mind.

309:24-17

The Science of being shows it to be impossible for infinite Spirit or Soul to be in a finite body or for man to have an intelligence separate from his Maker. It is a self-evident error to suppose that there can be such a reality as organic animal or vegetable life, when such so-called life always ends in death. Life is never for a moment extinct. Therefore it is never structural nor organic, and is never absorbed nor limited by its own formations.

The artist is not in his painting. The picture is the artist's thought objectified. The human belief fancies that it delineates thought on matter, but what is matter? Did it exist prior to thought? Matter is made up of supposititious mortal mind-force; but all might is divine Mind. Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments. The potter is not in the clay; else the clay would have power over the potter. God is His own infinite Mind, and expresses all.

Day may decline and shadows fall, but darkness flees when the earth has again turned upon its axis. The sun is not affected by the revolution of the earth. So Science reveals Soul as God, untouched by sin and death, — as the central Life and intelligence around which circle harmoniously all things in the systems of Mind

14:25

Entirely separate from the belief and dream of material living, is the Life divine, revealing 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."

292:19-2

Explaining the origin of material man and mortal mind, Jesus said: "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father, the devil [evil], and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

This carnal material mentality, misnamed mind, is mortal. Therefore man would be annihilated, were it not for the spiritual real man's indissoluble connection with his God, which Jesus brought to light. In his resurrection and ascension, Jesus showed that a mortal man is not the real essence of manhood, and that this unreal material mortality disappears in presence of the reality.

475:13

Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of

God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker.

361:15 “I

..... “I and my Father are one,” — that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: “For in Him we live, and move, and have our being.”

72:1

There is but one spiritual existence, — the Life of which corporeal sense can take no cognizance. The divine Principle of man speaks through immortal sense. If a material body — in other words, mortal, material sense — were permeated by Spirit, that body would disappear to mortal sense, would be deathless. A condition precedent to communion with Spirit is the gain of spiritual life.

91:5

Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth.

491:7

Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, the latter calling itself right. Man’s spiritual individuality is never wrong. It is the likeness of man’s Maker. Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator.

From Concord Express - A Christian Science Study Resource: The King James Version of the Bible and Mary Baker Eddy’s published writings