

Seventeenth Church of Christ, Scientist – Chicago

Wednesday, June 8, 2016

Subject: ***God is divine Mind***

There is no real obstacle or obstruction to impede us in seeing our true being intact and well in this one and only Mind — no matter how many objections may come. Illness, conflict, strife, accident, fear itself, would all claim otherwise. The readings explore the idea of finding ourselves whole and perfect in the one divine Mind, God.

Hymns: 314, 290, 175

HOLY BIBLE

Gen. 1:31(to 1st.)

And God saw every thing that he had made, and, behold, it was very good.

Gen. 2:1,6

Thus the heavens and the earth were finished, and all the host of them.

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

Eph. 6:12

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Matt. 16:5-18

And when his disciples were come to the other side, they had forgotten to take bread.

Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

And they reasoned among themselves, saying, It is because we have taken no bread.

Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

Neither the seven loaves of the four thousand, and how many baskets ye took up?

How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Gen. 3:1(to 1st .),13,17,23

Now the serpent was more subtil than any beast of the field which the Lord God had made.

And 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.

And 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;

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

Jer. 23:23

Am I a God at hand, saith the Lord, and not a God afar off?

Mark 8:1(to 3rd .,) Jesus,22-25

Jesus called his disciples unto him,

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

And he looked up, and said, I see men as trees, walking.

After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

Rom. 5:17

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Eph. 2:1

And you hath he quickened, who were dead in trespasses and sins;

Eph. 4:21(ye)-24

ye have heard him, and have been taught by him, as the truth is in Jesus:

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

And be renewed in the spirit of your mind;

And that ye put on the new man, which after God is created in righteousness and true holiness.

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

166:3-32

As a man thinketh, so is he. Mind is all that feels, acts, or impedes action. Ignorant of this, or shrinking from its implied responsibility, the healing effort is made on the wrong side, and thus the conscious control over the body is lost.

The Mohammedan believes in a pilgrimage to Mecca for the salvation of his soul. The popular doctor believes in his prescription, and the pharmacist believes in the power of his drugs to save a man's life. The Mohammedan's belief is a religious delusion; the doctor's and pharmacist's is a medical mistake.

The erring human mind is inharmonious in itself. From it arises the inharmonious body. To ignore God as of little use in sickness is a mistake. Instead of thrusting Him aside in times of bodily trouble, and waiting for the hour of strength in which to acknowledge Him, we should learn that He can do all things for us in sickness as in health.

Failing to recover health through adherence to physiology and hygiene, the despairing invalid often drops them, and in his extremity and only as a last resort, turns to God. The invalid's faith in the divine Mind is less than in drugs, air, and exercise, or he would have resorted to Mind first. The balance of power is conceded to be with matter by most of the medical systems; but when Mind at last asserts its mastery over sin, disease, and death, then is man found to be harmonious and immortal.

114:23-8

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 Science, 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.

Apart from the usual opposition to everything new, the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated Christian Science as brought forth in my discovery.

459:12-2

Any attempt to heal mortals with erring mortal mind, instead of resting on the omnipotence of the divine Mind, must prove abortive. Committing the bare process of mental healing to frail mortals, untaught and unrestrained by Christian Science, is like putting a sharp knife into the hands of a blind man or a raging maniac, and turning him loose in the crowded streets of a city. Whether animated by malice or ignorance, a false practitioner will work mischief, and ignorance is more harmful than wilful wickedness, when the latter is distrusted and thwarted in its incipency.

To mortal sense Christian Science seems abstract, but the process is simple and the results are sure if the Science is understood. The tree must be good, which produces good fruit. Guided by divine Truth and not guesswork, the theologus (that is, the student — the Christian and scientific expounder — of the divine law) treats disease with more certain results than any other healer on the globe. The Christian Scientist should understand and adhere strictly to the rules of divine metaphysics as laid down in this work, and rest his demonstration on this sure basis.

344:1

It is objected to Christian Science that it claims God as the only absolute Life and Soul, and man to be His idea, — that is, His image. It should be added that this is claimed to represent the normal, healthful, and sinless condition of man in divine Science, and that this claim is made because the Scriptures say that God has created man in His own image and after His likeness. Is it sacrilegious to assume that God's likeness is not found in matter, sin, sickness, and death?

415:1-26

Immortal Mind is the only cause; therefore disease is neither a cause nor an effect. Mind in every case is the eternal God, good. Sin, disease, and death have no foundations in Truth. Inflammation as a mortal belief quickens or impedes the action of the system, because thought moves quickly or slowly, leaps or halts when it contemplates unpleasant things, or when the individual looks upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve inflammation. They quiet the thought by inducing stupefaction and by resorting to matter instead of to Mind. Opiates do not remove the pain in any scientific sense. They only render mortal mind temporarily less fearful, till it can master an erroneous belief.

Note how thought makes the face pallid. It either retards the circulation or quickens it, causing a pale or flushed cheek. In the same way thought increases or diminishes the secretions, the action of the lungs, of the bowels, and of the heart. The muscles, moving quickly or slowly and impelled or palsied by thought, represent the action of all the organs of the human system, including brain and viscera. To remove the error producing disorder, you must calm and instruct mortal mind with immortal Truth.

151:17

Mortal belief says that death has been occasioned by fright. Fear never stopped being and its action. The blood, heart, lungs, brain, etc., have nothing to do with Life, God. Every function of the real man is governed by the divine Mind. The human mind has no power to kill or to cure, and it has no control over God's man. The divine Mind that made man maintains His own image and likeness. The human mind is opposed to God and must be put off, as St. Paul declares. All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal. The straight and narrow way is to see and acknowledge this fact, yield to this power, and follow the leadings of truth.

563:1-9,18,27

Human sense may well marvel at discord, while, to a diviner sense, harmony is the real and discord the unreal. We may well be astonished at sin, sickness, and death. We may well be perplexed at human fear; and still more astounded at hatred, which lifts its hydra head, showing its horns in the many inventions of evil. But why should we stand aghast at nothingness? The great red dragon symbolizes a lie, — the belief that substance, life, and intelligence can be material.

The Revelator sees that old serpent, whose name is devil or evil, holding untiring watch, that he may bite the heel of truth and seemingly impede the offspring of the spiritual idea, which is prolific in health, holiness, and immortality.

The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the name of good. Its sting is spoken of by Paul, when he refers to “spiritual wickedness in high places.” It is the animal instinct in mortals, which would impel them to devour each other and cast out devils through Beelzebub.

358:24-17

Sometimes it is said: “Rest assured that whatever effect Christian Scientists may have on the sick, comes through rousing within the sick a belief that in the removal of disease these healers have wonderful power, derived from the Holy Ghost.” Is it likely that church-members have more faith in some Christian Scientist, whom they have perhaps never seen and against whom they have been warned, than they have in their own accredited and orthodox pastors, whom they have seen and have been taught to love and to trust?

Let any clergyman try to cure his friends by their faith in him. Will that faith heal them? Yet Scientists will take the same cases, and cures will follow. Is this because the patients have more faith in the Scientist than in their pastor? I have healed infidels whose only objection to this method was, that I as a Christian Scientist believed in the Holy Spirit, while they, the patients, did not.

Even though you aver that the material senses are indispensable to man’s existence or entity, you must change the human concept of life, and must at length know yourself spiritually and scientifically. The evidence of the existence of Spirit, Soul, is palpable only to spiritual sense, and is not apparent to the material senses, which cognize only that which is the opposite of Spirit.

40:1-2

Remove error from thought, and it will not appear in effect.

420:2

There is no metastasis, no stoppage of harmonious action, no paralysis. Truth not error, Love not hate, Spirit not matter, governs man. If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them. If they are unwilling to do this for themselves, they need only to know that error cannot produce this unnatural reluctance.

338:12 1st The

The word Adam is from the Hebrew *adamah*, signifying the red color of the ground, dust, nothingness. Divide the name Adam into two syllables, and it reads, a dam, or obstruction. This suggests the thought of something fluid, of mortal mind in solution. It further suggests the thought of that “darkness . . . upon the face of the deep,” when matter or dust was deemed the agent of Deity in creating man, — when matter, as that which is accursed, stood opposed to Spirit. Here a dam is not a mere play upon words; it stands for obstruction, error, even the supposed separation of man from God, and the obstacle which the serpent, sin, would impose between man and his creator. The dissection and definition of words, aside from their metaphysical derivation, is not scientific. Jehovah declared the ground was accursed; and from this ground, or matter, sprang Adam, notwithstanding God had blessed the earth “for man’s sake.” From this it follows that Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and was known as Christ Jesus.

44:28

His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense. There were rock-ribbed walls in the way, and a great stone must be rolled from the

cave's mouth; but Jesus vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, crowned with the glory of a sublime success, an everlasting victory.

117:29-12

Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines. His parable of the "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened," impels the inference that the spiritual leaven signifies the Science of Christ and its spiritual interpretation, — an inference far above the merely ecclesiastical and formal applications of the illustration.

Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?

Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom.

485:14-19

Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth. Not death, but the understanding of Life, makes man immortal.

2:15-30

Prayer cannot change the Science of being, but it tends to bring us into harmony with it. Goodness attains the demonstration of Truth. A request that God will save us is not all that is required. The mere habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed, — an error which impedes spiritual growth.

God is Love. Can we ask Him to be more? God is intelligence. Can we inform the infinite Mind of anything He does not already comprehend? Do we expect to change perfection? Shall we plead for more at the open fount, which is pouring forth more than we accept? The unspoken desire does bring us nearer the source of all existence and blessedness.

179:5

Science can heal the sick, who are absent from their healers, as well as those present, since space is no obstacle to Mind. Immortal Mind heals what eye hath not seen; but the spiritual capacity to apprehend thought and to heal by the Truth-power, is won only as man is found, not in self-righteousness, but reflecting the divine nature.

251:15

We must learn how mankind govern the body, — whether through faith in hygiene, in drugs, or in will-power. We should learn whether they govern the body through a belief in the necessity of sickness and death, sin and pardon, or govern it from the higher understanding that the divine Mind makes perfect, acts upon the so-called human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease, death. This process of higher spiritual understanding improves mankind until error disappears, and nothing is left which deserves to perish or to be punished.

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