

Seventeenth Church of Christ, Scientist – Chicago, Illinois, USA
Wednesday, June 14, 2017
Subject: ***Law and Order***

These readings explore the spiritual nature of Law and Order.

Hymns: 213 178 329

Holy Bible

Ps 19:1-4 (to 1st .), 7-14

The heavens declare the glory of God; and the firmament sheweth his handiwork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

I Sam 25:1-3 David (to 2nd ;), 4-25, 27-28, 32-33, 35 (to ;)

David arose, and went down to the wilderness of Paran.

And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings;

And David heard in the wilderness that Nabal did shear his sheep.

And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there aught missing unto them, all the while they were in Carmel.

Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master.

Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

So David's young men turned their way, and went again, and came and told him all those sayings.

And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good.

So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.

And when Abigail saw David, she hastened, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days.

And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me:

And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house;

Ps 119:133-135

Order my steps in thy word: and let not any iniquity have dominion over me.

Deliver me from the oppression of man: so will I keep thy precepts.

Make thy face to shine upon thy servant; and teach me thy statutes.

Isa 9:7 (to 1st .)

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

Matt. 9:32-33, 35

As they went out, behold, they brought to him a dumb man possessed with a devil.

And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

I Cor 14:40

Let all things be done decently and in order.

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

255:1-6

Eternal Truth is changing the universe. As mortals drop off their mental swaddling-clothes, thought expands into expression. "Let there be light," is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres.

307:31-13

Above error's awful din, blackness, and chaos, the voice of Truth still calls: "Adam, where art thou? Conscience, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind, or art thou in the living faith that there is and can be but one God, and keeping His commandment?" Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid as it was in the beginning, and will hide from the demand, "Where art thou?" This awful demand, "Adam, where art thou?" is met by the admission from the head, heart, stomach, blood, nerves, etc.: "Lo, here I am, looking for happiness and life in the body, but finding only an illusion, a blending of false claims, false pleasure, pain, sin, sickness, and death.

118:26-16

The definitions of material law, as given by natural science, represent a kingdom necessarily divided against itself, because these definitions portray law as physical, not spiritual. Therefore they contradict the divine decrees and violate the law of Love, in which nature and God are one and the natural order of heaven comes down to earth.

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.

62:27-1

The higher nature of man is not governed by the lower; if it were, the order of wisdom would be reversed. Our false views of life hide eternal harmony, and produce the ills of which we complain. Because mortals believe in material laws and reject the Science of Mind, this does not make materiality first and the superior law of Soul last.

240:1-2,10-14

Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature.

In the order of Science, in which the Principle is above what it reflects, all is one grand concord. Change this statement, suppose Mind to be governed by matter or Soul in body, and you lose the keynote of being, and there is continual discord.

372:1-16

Remember, brain is not mind. Matter cannot be sick, and Mind is immortal. The mortal body is only an erroneous mortal belief of mind in matter. What you call matter was originally error in solution, elementary mortal mind, — likened by Milton to “chaos and old night.” One theory about this mortal mind is, that its sensations can reproduce man, can form blood, flesh, and bones. The Science of being, in which all is divine Mind, or God and His idea, would be clearer in this age, but for the belief that matter is the medium of man, or that man can enter his own embodied thought, bind himself with his own beliefs, and then call his bonds material and name them divine law.

When man demonstrates Christian Science absolutely, he will be perfect. He can neither sin, suffer, be subject to matter, nor disobey the law of God.

96:12-4

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.

Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding. Belief is changeable, but spiritual understanding is changeless.

As this consummation draws nearer, he who has shaped his course in accordance with divine Science will endure to the end. 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.

402:29-30 Science

Science cannot produce both disorder and order.

97:5

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. The nearer a false belief approaches truth without passing the boundary where, having been destroyed by divine Love, it ceases to be even an illusion, the riper it becomes for destruction. The more material the belief, the more obvious its error, until divine Spirit, supreme in its domain, dominates all matter, and man is found in the likeness of Spirit, his original being.

479:23

Darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and they are the elements of nothingness.

123:11-29

The verity of Mind shows conclusively how it is that matter seems to be, but is not. Divine Science, rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas.

The term Christian Science was introduced by the author to designate the scientific system of divine healing.

The revelation consists of two parts:

1. The discovery of this divine Science of Mind-healing, through a spiritual sense of the Scriptures and through the teachings of the Comforter, as promised by the Master.
2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle. The operation of this Principle indicates the eternity of the scientific order and continuity of being.

334:10 1st The

The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes.

135:6-8

The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law.

275:10-17

To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is. Spirit, Life, Truth, Love, combine as one, — and are the Scriptural names for God. All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. These are His attributes, the eternal manifestations of the infinite divine Principle, Love.

570:14

Millions of unprejudiced minds — simple seekers for Truth, weary wanderers, athirst in the desert — are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences. What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old

night. In this age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave.

337:14

Christian Science demonstrates that none but the pure in heart can see God, as the gospel teaches. In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal.

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