

Seventeenth Church of Christ, Scientist – Chicago, Illinois, USA
Wednesday, December 6, 2017
Subject: ***Jesus Christ as our Friend***

Hymns 368 96 384

Holy Bible

Luke 7:19, 21-23

And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

And blessed is he, whosoever shall not be offended in me.

Luke 12:4, 5 2nd Fear (to ;)

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

Fear him, which after he hath killed hath power to cast into hell;

Luke 12:1-2 Beware

Beware ye of the leaven of the Pharisees, which is hypocrisy.

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

Luke 7:31-50

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

But wisdom is justified of all her children.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven.

And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

And he said to the woman, Thy faith hath saved thee; go in peace.

John 14:9 (to saith), John 15:1, 5, 9, 13-17

Jesus saith

I am the true vine, and my Father is the husbandman.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

As the Father hath loved me, so have I loved you: continue ye in my love.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another.

Luke 24:13, 15-21, 25-34, 36

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

But their eyes were holden that they should not know him.

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into his glory?

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

Saying, The Lord is risen indeed, and hath appeared to Simon.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

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

176:19

Mortal mind is the worst foe of the body, while divine Mind is its best friend.

178:18

Mortal mind, acting from the basis of sensation in matter, is animal magnetism; but this so-called mind, from which comes all evil, contradicts itself, and must finally yield to the eternal Truth, or the divine Mind, expressed in Science. In proportion to our understanding of Christian Science, we are freed from the belief of heredity, of mind in matter or animal magnetism; and we disarm sin of its imaginary power in proportion to our spiritual understanding of the status of immortal being.

226:14-29

God has built a higher platform of human rights, and He has built it on diviner claims. These claims are not made through code or creed, but in demonstration of "on earth peace, good-will toward men." Human codes, scholastic theology, material medicine and hygiene, fetter faith and spiritual understanding. Divine Science rends asunder these fetters, and man's birthright of sole allegiance to his Maker asserts itself.

I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind.

The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage.

433:31-1

Ah! but Christ, Truth, the spirit of Life and the friend of Mortal Man, can open wide those prison doors and set the captive free.

434:5

Others say, "The law of Christ supersedes our laws; let us follow Christ."

227:21

Christian Science raises the standard of liberty and cries: "Follow me! Escape from the bondage of sickness, sin, and death!" Jesus marked out the way. Citizens of the world, accept the "glorious liberty of the children of God," and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being.

45:6-21

Our Master fully and finally demonstrated divine Science in his victory over death and the grave. Jesus' deed was for the enlightenment of men and for the salvation of the whole world from sin, sickness, and death. Paul writes: "For if, when we were enemies, we were reconciled to God by the [seeming] death of His Son, much more, being reconciled, we shall be saved by his life." Three days after his bodily burial he talked with his disciples. The persecutors had failed to hide immortal Truth and Love in a sepulchre.

Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love.

49:14

The meek demonstrator of good, the highest instructor and friend of man, met his earthly fate alone with God. No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, this faithful sentinel of God at the highest post of power, charged with the grandest trust of heaven, was ready to be transformed by the renewing of the infinite Spirit. He was to prove that the Christ is not subject to material conditions, but is above the reach of human wrath, and is able, through Truth, Life, and Love, to triumph over sin, sickness, death, and the grave.

33:27

Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the persecutions which attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup? Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing, by casting out error and making the body "holy, acceptable unto God," that Truth has come to the understanding? If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?

52:29

The accusations of the Pharisees were as self-contradictory as their religion. The bigot, the debauchee, the hypocrite, called Jesus a glutton and a wine-bibber. They said: "He casteth out devils through Beelzebub," and is the "friend of publicans and sinners." The latter accusation was true, but not in their meaning. Jesus was no ascetic. He did not fast as did the Baptist's disciples; yet there never lived a man so far removed from appetites and passions as the Nazarene. He rebuked sinners pointedly and unflinchingly, because he was their friend; hence the cup he drank.

45:32-12

Jesus' students, not sufficiently advanced fully to understand their Master's triumph, did not perform many wonderful works, until they saw him after his crucifixion and learned that he had not died. This convinced them of the truthfulness of all that he had taught.

In the walk to Emmaus, Jesus was known to his friends by the words, which made their hearts burn within them, and by the breaking of bread. The divine Spirit, which identified Jesus thus centuries ago, has spoken through the inspired Word and will speak through it in every age and clime. It is revealed to the receptive heart, and is again seen casting out evil and healing the sick.

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