

2018-08-01 Triumph over matter

Wednesday

Aug 01 2018

Holy Bible

1. Ps. 25:1–5

Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

2. Isa. 40:1, 3–5 Prepare, 10–11

Comfort ye, comfort ye my people, saith your God. ... Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. ... Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

3. Job 11:13–19

If thou prepare thine heart, and stretch out thine hands toward him; If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: Because thou shalt forget thy misery, and remember it as waters that pass away: And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

4. Isa. 40:31 they

they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

5. John 5:1–17 Jesus, 30, 31

Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put

me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. ¶ But Jesus answered them, My Father worketh hitherto, and I work. ... I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.

6. Luke 21:8, 9, 12–15 they, 19, 20, 28

And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. ... they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. ... In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. ... And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

7. Ex. 6:2, 6–8 I

And God spake unto Moses, and said unto him, I am the Lord: ... I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.

Science and Health

1. SH 272:29–2; 273:10, 21–7; 274:12–16

God is the divine Principle of all that represents Him and of all that really exists. Christian Science, as demonstrated by Jesus, alone reveals the natural, divine Principle of Science. Matter and its claims of sin, sickness, and death are contrary to God, and cannot emanate from Him. ... Divine Science reverses the false testimony of the material senses, and thus tears away the foundations of error. Hence the enmity between Science and the senses, and the impossibility of attaining perfect understanding till the errors of sense are eliminated. ... God never ordained a material law to annul the spiritual law. If there were such a material law, it would oppose the supremacy of Spirit, God, and impugn the wisdom of the creator. Jesus walked on the waves, fed the multitude, healed the sick,

God the
Principle of all

Science
versus
sense

Spiritual law
the only law

and raised the dead in direct opposition to material laws. His acts were the demonstration of Science, overcoming the false claims of material sense or law. Science shows that material, conflicting mortal opinions and beliefs emit the effects of error at all times, but this atmosphere of mortal mind cannot be destructive to morals and health when it is opposed promptly and persistently by Christian Science. Truth and Love antidote this mental miasma, and thus invigorate and sustain existence. Unnecessary knowledge gained from the five senses is only temporal, — the conception of mortal mind, the offspring of sense, not of Soul, Spirit, — and symbolizes all that is evil and perishable. ... The senses of Spirit abide in Love, and they demonstrate Truth and Life. Hence Christianity and the Science which expounds it are based on spiritual understanding, and they supersede the so-called laws of matter.

Material
knowledge
illusive
Five senses
deceptive

2. SH 572:8, 17–575:6

In Science we are children of God; but whatever is of material sense, or mortal, belongs not to His children, for materiality is the inverted image of spirituality. ... Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear. In Revelation xxi. 1 we read: — And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth. Through what sense came this vision to St. John? Not through the material visual organs for seeing, for optics are inadequate to take in so wonderful a scene. Were this new heaven and new earth terrestrial or celestial, material or spiritual? They could not be the former, for the human sense of space is unable to grasp such a view. The Revelator was on our plane of existence, while yet beholding what the eye cannot see, — that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness. Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people. Thus man was no longer regarded as a miserable sinner, but as the blessed child of God. Why? Because St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth, which involve the spiritual idea and consciousness of reality. This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence, — that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, “The kingdom of God is within you.” This spiritual consciousness is therefore a present possibility. The Revelator also takes in another view, adapted to console the weary pilgrim, journeying “uphill all the way.” He writes, in Revelation xxi. 9: — And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being and the “New Jerusalem, coming down from God, out of heaven,” — the spiritual outpouring of bliss and glory, which he describes as the city which “lieth foursquare.” The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love. Note this, — that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing. Think of this, dear reader, for it will lift the sackcloth from

Man's present
possibilities

Nearness
of Deity

Vials of
wrath and
consolation

your eyes, and you will behold the soft-winged dove descending upon you. The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares. Then thought gently whispers: “Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife, — Love wedded to its own spiritual idea.” Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense.

Spiritual
wedlock

3. SH 569:11-14

He that touches the hem of Christ's robe and masters his mortal beliefs, animality, and hate, rejoices in the proof of healing, — in a sweet and certain sense that God is Love.

Hymns

1. Hymn. 253:1-7

O'er waiting harpstrings of the mind / There sweeps a strain, / Low, sad, and sweet, whose measures bind / The power of pain, / And wake a white-winged angel throug / Of thoughts, illumed / By faith, and breathed in raptured song, / With love perfumed. / Then His unveiled, sweet mercies show / Life's burdens light. / I kiss the cross, and wake to know / A world more bright. / And o'er earth's troubled, angry sea / I see Christ walk, / And come to me, and tenderly, / Divinely talk. / Thus Truth engrounds me on the rock, / Upon Life's shore, / 'Gainst which the winds and waves can shock, / Oh, nevermore! / From tired joy and grief afar, / And nearer Thee,— / Father, where Thine own children are, / I love to be. / My prayer, some daily good to do / To Thine, for Thee; / An offering pure of Love, whereto / God leadeth me.

2. Hymn. 9:1-4

All glory be to God most high, / And on the earth be peace, / The angels sang, in days of yore, / The song that ne'er shall cease, / Till all the world knows peace. / God's angels ever come and go, / All winged with light and love; / They bring us blessings from on high, / They lift our thoughts above, / They whisper God is Love. / O longing hearts that wait on God / Through all the world so wide; / He knows the angels that you need, / And sends them to your side, / To comfort, guard and guide. / O wake and hear the angel-song / That bids all discord cease, / From pain and sorrow, doubt and fear, / It brings us sweet release; / And so our hearts find peace.

3. Hymn. 65:1-3

From glory unto glory, / Be this our joyous song; / From glory unto glory, / 'Tis Love that leads us on; / As wider yet and wider, / The rising splendors glow, / What wisdom is revealed to us, / What freedom we may know. / The fullness of His blessing / Encompasseth our way; / The fullness of His promise / Crowns every dawning day; / The fullness of His glory / Is shining from above, / While more and more we learn to know / The fullness of His love. / From glory unto glory, / What great things He hath done, / What wonders He hath shown us, / What triumphs Love hath won. / From glory unto glory, / From strength to strength we go, / While grace for grace abundantly / Doth from His fullness flow.

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