

2018-09-19 Receding waters
Wednesday
Sep 21 2018

In our Textbook, Mrs Eddy likens Christian Science to "the ever-agitated but healthful waters of truth" (p. 254:27). At a time when waters appear very agitated indeed, but not very healthful, let us explore how we can restore healthful conditions, by turning to the Christian Science Pastor: the Holy Bible and Science and Health with Key to the Scriptures, by Mary Baker Eddy.

Holy Bible

1. Matt. 3:1, 2, 5–13 (to Jesus), 13 unto, 16, 17

In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand. ... Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. ¶ Then cometh Jesus ... unto John, to be baptized of him. ... And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

2. Matt. 18:1 (to the), 1–5 time, 10–14

At the ... time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. ... Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

3. Matt. 22:34–46; 23:1–3, 5–12

¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. ¶ While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. ... Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. ... But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

4. Matt. 5:17–20

¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Science and Health

1. SH vii:13–23

The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, “the Lord shall reign forever.” A book introduces new thoughts, but it cannot make them speedily understood.

2. SH x:3–9, 11–13, 15–25; xi:1–21

The first edition of *Science and Health* was published in 1875. Various books on mental healing have since been issued, most of them incorrect in theory and filled with plagiarisms from *Science and Health*. They regard the human mind as a healing agent, whereas this mind is not a factor in the *Principle of Christian Science*. ... The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth. ... By thousands of well-authenticated cases of healing, she and her students have proved the worth of her teachings. These cases for the most part have been abandoned as hopeless by regular medical attendants. Few invalids will turn to God till all physical supports have failed, because there is so little faith in His disposition and power to heal disease. The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth. Its purpose is good, and its practice is safer and more potent than that of any other sanitary method. ... Many imagine that the phenomena of physical healing in *Christian Science* present only a phase of the action of the human mind, which action in some unexplained way results in the cure of disease. On the contrary, *Christian Science* rationally explains that all other pathological methods are the fruits of human faith in matter, — faith in the workings, not of Spirit, but of the fleshly mind which must yield to Science. The physical healing of *Christian Science* results now, as in Jesus' time, from the operation of divine

Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or "God with us," — a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime, To preach deliverance to the captives [of sense], And recovering of sight to the blind, To set at liberty them that are bruised.

3. SH 114:32–6 (to ,); 115:8–5; 116:8–23 so; 117:6–7

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, ... Job says: "The ear trieth words, as the mouth tasteth meat." The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue. SCIENTIFIC TRANSLATION OF IMMORTAL MIND God: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind. Man: God's spiritual idea, individual, perfect, eternal. Idea: An image in Mind; the immediate object of understanding. — Webster. SCIENTIFIC TRANSLATION OF MORTAL MIND First Degree: Depravity. Physical. Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death. Second Degree: Evil beliefs disappearing. Moral. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance. Third Degree: Understanding. Spiritual. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness. In the third degree mortal mind disappears, and man as God's image appears. ... so that God and His idea may be to us what divinity really is and must of necessity be, — all-inclusive. A correct view of Christian Science and of its adaptation to healing includes vastly more than is at first seen. Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies, — even to the extinction of all belief in matter, evil, disease, and death, — nor insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind. Christian Science strongly emphasizes the thought that God is not corporeal, but incorporeal, — that is, bodiless. Mortals are corporeal, but God is incorporeal. ... God is Spirit; therefore the language of Spirit must be, and is, spiritual.

Philological inadequacy

Divine synonyms

Divine image reflection

Unreality

Reality

Aim of Science

Divine personality

4. SH 535:29–19; 536:26

In the first chapter of Genesis we read: "And God called the dry land Earth; and the gathering together of the waters called He Seas." In the Apocalypse it is written: "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." In St. John's vision, heaven and earth stand for spiritual ideas, and the sea, as a symbol of tempest-tossed human concepts advancing and receding, is represented as having passed away. The divine understanding reigns, is all, and there is no other consciousness. The way of error is awful to contemplate. The illusion of sin is without hope or God. If man's spiritual gravitation and attraction to one Father, in whom we "live, and move, and have our being," should be lost, and if man should be governed by corporeality instead of divine Principle, by body instead of by Soul, man would be annihilated. Created by flesh instead of by Spirit, starting from matter instead of from God, mortal man would be governed by himself. The blind leading the blind, both would fall. ... Through toil, struggle, and sorrow, what do mortals attain? They give up their belief in perishable life and happiness; the mortal and material return to dust, and the immortal is reached.

New earth and no more sea

The fall of error

True attainment

5. SH 295:5–8, 12 infinite

God creates and governs the universe, including man. The universe is filled with spiritual ideas, which He evolves, and they are obedient to the Mind that makes them. ... infinite Spirit being all, mortal consciousness will at last yield to the scientific fact and disappear, and the real sense of being, perfect and forever intact, will appear.

Mortals unlike immortals

6. SH 16:27; 17:2

Our Father-Mother God, all-harmonious, ... Enable us to know, — as in heaven, so on earth, —
God is omnipotent, supreme.

Hymns

1. Hymn. 40:1-3

Come, ye disconsolate, where'er ye languish, / Here health and peace are found, Life, Truth, / and
Love; / Here bring your wounded hearts, here tell / your anguish; / Earth has no sorrow but Love
can remove. // Joy of the desolate, light of the straying, / Hope of the penitent, fadeless and pure;
/ Here speaks the Comforter, tenderly saying, / Earth has no sorrow that Love cannot cure. //
Here see the Bread of Life, see waters flowing / Forth from the throne of God, pure from above; /
Come to the feast of love, come, ever knowing, / Earth has no sorrow but Love can remove. //

2. Hymn. 444:1-3

Be still, my heart: you rest in Love divine; / God's gracious touch has silenced grief and pain. /
Love's timeless Christ allows for no decline; / In changeless being shall your health remain. / Be
still, my heart: your faithful only Friend / Secures your joyful voyage without end. // Be still, my
heart: of present glories sing, / Instead of mourning for a troubled past. / Replace sad tunes with
melodies that ring / Of God's rich mercy and of blessings vast. / Be still, my heart: the winds and
waves recede / When to God's angel voices you give heed. // Be still, my heart: our God casts out
all fears, / Assuring you that God and man are one; / And in that oneness here and now appears /
Love's everlasting life, with death outdone. / Be still, my heart: no lies, no tears, no curse / Can
mar the rhythm of God's universe. //

3. Hymn. 401:1-3

Thou whose almighty Word / Chaos and darkness heard, / And took their flight; / Hear us, we
humbly pray, / And where the Gospel-day / Sheds not its glorious ray, / Let there be light. //
Christ, thou dost come to bring / On thy redeeming wing / Healing and sight, / Health to the sick
in mind, / Sight to the inly blind; / Ah, now to all mankind / Let there be light. // Spirit of truth
and love, / Life-giving, holy dove, / Speed forth thy flight; / Move on the waters' face, / Bearing
the lamp of grace, / And in earth's darkest place / Let there be light. //

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