

20200718 CONFUSION - Humanities wisdoms or Spirit's wisdom

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1. Hymn. 597:3

Where charity and love abide,
We faithfully keep watch
That strife, confusion, may not hide
Our unity in Christ.

2. Hymn. 263:2

As the stars in order going,
All-harmonious, He doth move;
Heavenly calm and comfort showing,
Comes the healing word of Love.
Who the word of wisdom heareth
Feels the Father Love within,
Where as dawn the shadow cleareth,
Love outshines the night of sin.

3. Hymn. 563:2

What You shall today provide
Let me as a child receive,
What tomorrow may betide
Calmly to Your wisdom leave;
It's enough that You will care,
Why should I the burden bear?

 The focus of the readings pertains to confusion or where humanities perplexes and uncertainty appear to hide the Christ Spirit. The selections are from the King James Bible, the standard for Concord. The Reader will read the same selection from the NLT.

1. Luke 21:5–18, 25–28

- 5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,
- 6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.
- 7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?
- 8 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.
- 9 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.
- 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
- 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
- 12 But before all these, 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.
- 13 And it shall turn to you for a testimony.
- 14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:
- 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
- 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.
- 17 And ye shall be hated of all *men* for my name's sake.
- 18 But there shall not an hair of your head perish.
- 25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
- 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
- 27 And then shall they see the Son of man coming in a cloud with power and

great glory.

- 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Notes | Example of Confusion in people

2. I Cor. 1:18–28

- 18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
- 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
- 20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?
- 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
- 22 For the Jews require a sign, and the Greeks seek after wisdom:
- 23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;
- 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
- 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
- 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:
- 27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;
- 28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

Notes | Spiritual confusion is Humanities natural state.

3. I Cor. 2:8–16

- 8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

- 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
- 10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
- 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
- 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
- 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
- 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.
- 15 But he that is spiritual judgeth all things, yet he himself is judged of no man.
- 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Notes | Real wisdom is from the Spirit

4. II Cor. 4:3–8, 18

- 3 But if our gospel be hid, it is hid to them that are lost:
- 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
- 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
- 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.
- 7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
- 8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;
- 18 While we look not at the things which are seen, but at the things which are not

seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

Notes | Confusion diminishes as Spiritual wisdom grows.

5. I Cor. 1:30

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Notes | Christ frees from confusion

1. SH 268:6–20 (np)

6 Belief in a material basis, from
which may be deduced all rationality, is slowly yielding
to the idea of a metaphysical basis, looking away from
9 matter to Mind as the cause of every effect. Material-
istic hypotheses challenge metaphysics to meet in final
combat. In this revolutionary period, like the shep-
12 herd-boy with his sling, woman goes forth to battle with
Goliath.

In this final struggle for supremacy, semi-metaphysi-
15 cal systems afford no substantial aid to scientific meta-
physics, for their arguments are based on
the false testimony of the material senses as
18 well as on the facts of Mind. These semi-metaphysical
1 systems are one and all pantheistic, and savor of Pan-
demonium, a house divided against itself.

3 From first to last the supposed coexistence of Mind
and matter and the mingling of good and evil have re-
sulted from the philosophy of the serpent. Jesus' demon-
6 strations sift the chaff from the wheat, and unfold the
unity and the reality of good, the unreality, the nothing-
ness, of evil.

9 Human philosophy has made God manlike. Christian
Science makes man Godlike. The first is error; the latter

Confusion
confounded

is truth. Metaphysics is above physics, and
12 matter does not enter into metaphysical prem-
ises or conclusions. The categories of metaphysics rest
on one basis, the divine Mind. Metaphysics resolves
15 things into thoughts, and exchanges the objects of sense
for the ideas of Soul.

These ideas are perfectly real and tangible to spiritual
18 consciousness, and they have this advantage over the ob-
jects and thoughts of material sense, — they are good and
eternal.

2. SH 497:5, 20

2. We acknowledge and adore one supreme and in-
6 finite God. We acknowledge His Son, one Christ; the
Holy Ghost or divine Comforter; and man in God's
image and likeness.

5. We acknowledge that the crucifixion of Jesus and
21 his resurrection served to uplift faith to understand eter-
nal Life, even the allness of Soul, Spirit, and the noth-
ingness of matter.

3. SH 584:17

DEVIL. Evil; a lie; error; neither corporeality nor
18 mind; the opposite of Truth; a belief in sin, sickness,
and death; animal magnetism or hypnotism; the lust of
the flesh, which saith: “I am life and intelligence in
21 matter. There is more than one mind, for I am mind, —
a wicked mind, self-made or created by a tribal god and
put into the opposite of mind, termed matter, thence to
24 reproduce a mortal universe, including man, not after the
image and likeness of Spirit, but after its own image.”

4. SH 469:13–19 The (np)

The exterminator of error

is the great truth that God, good, is the *only* Mind, and
15 that the supposititious opposite of infinite Mind
— called *devil* or evil — is not Mind, is not
Truth, but error, without intelligence or reality. There
18 can be but one Mind, because there is but one God; and
if mortals claimed no other Mind and accepted no other,
sin would be unknown. We can have but one Mind, if
21 that one is infinite. We bury the sense of infinitude,
when we admit that, although God is infinite, evil has a
place in this infinity, for evil can have no place, where all
24 space is filled with God.

True sense of
infinitude

We lose the high signification of omnipotence, when
after admitting that God, or good, is omnipresent and
27 has all-power, we still believe there is another
power, named *evil*. This belief that there
is more than one mind is as pernicious to divine theology
30 as are ancient mythology and pagan idolatry. With
1 one Father, even God, the whole family of man would
be brethren; and with one Mind and that God, or good,
3 the brotherhood of man would consist of Love and Truth,
and have unity of Principle and spiritual power which
constitute divine Science. The supposed existence of
6 more than one mind was the basic error of idolatry. This
error assumed the loss of spiritual power, the loss of the
spiritual presence of Life as infinite Truth without an
9 unlikeness, and the loss of Love as ever present and
universal.

The sole
governor

Divine Science explains the abstract statement that
12 there is one Mind by the following self-evident propo-
sition: If God, or good, is real, then evil, the
unlikeness of God, is unreal. And evil can
15 only seem to be real by giving reality to the
unreal. The children of God have but one Mind. How
can good lapse into evil, when God, the Mind of man,

The divine
standard of
perfection

18 never sins? The standard of perfection was originally
God and man.

5. SH 581:19

The higher false knowledge builds on the basis of evi-
dence obtained from the five corporeal senses, the more
21 confusion ensues, and the more certain is the downfall
of its structure.

6. SH 2:8–11, 15–17

God is not moved by the breath of praise to do more
9 than He has already done, nor can the infinite do less
than bestow all good, since He is unchang-
ing wisdom and Love.

Deity
unchangeable

15 Prayer cannot change the Science of being, but it
tends to bring us into harmony with it. Goodness at-
tains the demonstration of Truth.

7. SH 3:2, 5, 17–20

The wisdom of man is not
3 sufficient to warrant him in advising God.

The
6 rule is already established, and it is our
task to work out the solution. Shall we
ask the divine Principle of all goodness to do His own
9 work? His work is done, and we have only to avail
ourselves of God's rule in order to receive His bless-
ing, which enables us to work out our own salvation.

The spiritual
mathematics

How empty are our conceptions of Deity! We admit
18 theoretically that God is good, omnipotent, omni-
present, infinite, and then we try to give
information to this infinite Mind.

Prayerful
ingratitude

8. SH 82:31–2; 83:6–9

In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to
1 consider whether it is the human mind or the divine
Mind which is influencing one.

6 Science only can explain the incredible good and evil
elements now coming to the surface. Mortals must find
refuge in Truth in order to escape the error of these latter
9 days.

9. SH 114:23–29

Christian Science explains all cause and effect as men-
24 tal, 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
27 of being, and sets free the imprisoned thought. In divine
Science, the universe, including man, is spiritual, harmoni-
ous, and eternal.

Causation
mental