

Readings from the Wednesday Testimony Meeting
Subject: Are We Partaking of Christ's Divine Nature?
December 15, 2010
Hymns: 165, 346, 317

The Bible

II Pete 1:2-4

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

John 6:51

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

John 8:12 I am

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 10:9, 11

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

I am the good shepherd: the good shepherd giveth his life for the sheep.

John 11:25 I am

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

John 14:6 I am

I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 15:1,5

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.

John 10:30

I and my Father are one.

John 14:12

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Heb 3:14,15

For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

Luke 4:14-30

¶And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. ¶And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way,

I Cor 11:26

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

John 16:2-3

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me.

I Pete 5:1-3

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock.

Rev 12:10-12

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Science and Health with Key to The Scriptures by Mary Baker Eddy

SH 18:13

The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself? Christ is Truth, which reaches no higher than itself. The fountain can rise no higher than its source. Christ, Truth, could conciliate no nature above his own, derived from the eternal Love. It was therefore Christ's purpose to reconcile man to God, not God to man. Love and Truth are not at war with God's image and likeness. Man cannot exceed divine Love, and so atone for himself. Even Christ cannot reconcile Truth to error, for Truth and error are irreconcilable. Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit, — the law of divine Love.

SH 26:10

The Christ was the Spirit which Jesus implied in his own statements: "I am the way, the truth, and the life;" "I and my Father are one." This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him. Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does for man.

SH 28:9-11

While respecting all that is good in the Church or out of it, one's consecration to Christ is more on the ground of demonstration than of profession.

SH 31:12-22

First in the list of Christian duties, he taught his followers the healing power of Truth and Love. He attached no importance to dead ceremonies. It is the living Christ, the practical Truth, which makes Jesus "the resurrection and the life" to all who follow him in deed. Obeying his precious precepts, — following his demonstration so far as we apprehend it, — we drink of his cup, partake of his bread, are baptized with his purity; and at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death.

SH 84:28-30

All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and Christian Science.

SH 333:16

The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, — the reflection of God, — has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love. The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God. Jesus referred to this unity of his spiritual identity thus: "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I." The one Spirit includes all identities.

SH 347:12

Critics should consider that the so-called mortal man is not the reality of man. Then they would behold the signs of Christ's coming. Christ, as the spiritual or true idea of God, comes now as of old, preaching the gospel to the poor, healing the sick, and casting out evils. Is it error which is restoring an essential element of Christianity, — namely, apostolic, divine healing? No; it is the Science of Christianity which is restoring it, and is the light shining in darkness, which the darkness comprehends not.

SH 27:1-6

Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had come: "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."

SH 583:10

Christ. The divine manifestation of God, which comes to the flesh to destroy incarnate error.

SH 586:3

EYES. Spiritual discernment, — not material but mental.

SH 585:1

EARS. Not organs of the so-called corporeal senses, but spiritual understanding.

SH 134:21

The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord, — not because this Science is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good. Jesus said: "I knew that Thou hearest me always;" and he raised Lazarus from the dead, stilled the tempest, healed the sick, walked on the water. There is divine authority for believing in the superiority of spiritual power over material resistance.

SH 326:3

If we wish to follow Christ, Truth, it must be in the way of God's appointing. Jesus said, "He that believeth on me, the works that I do shall he do also." He, who would reach the source and find the divine remedy for every ill, must not try to climb the hill of Science by some other road. All nature teaches God's love to man, but man cannot love God supremely and set his whole affections on spiritual things, while loving the material or trusting in it more than in the spiritual.

SH 14:15-22

If suffering from a belief in sickness, you will find yourself suddenly well. Sorrow is turned into joy when the body is controlled by spiritual Life, Truth, and Love. Hence the hope of the promise Jesus bestows: "He that believeth on me, the works that I do shall he do also; . . . because I go unto my Father," — [because the Ego is absent from the body, and present with Truth and Love.]

SH 596:12

The rabbins believed that the stones in the breast-plate of the high-priest had supernatural illumination, but Christian Science reveals Spirit, not matter, as the illuminator of all. The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High.

SH 182:32

The law of Christ, or Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of one God, one lawmaker. To suppose that God

constitutes laws of inharmony is a mistake; discords have no support from nature or divine law, however much is said to the contrary.

SH 473:10-12

Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God.

SH 331:26

Life, Truth, and Love constitute the triune Person called God, — that is, the triply divine Principle, Love. They represent a trinity in unity, three in one, — the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe.

SH 43:3-20

The magnitude of Jesus' work, his material disappearance before their eyes and his reappearance, all enabled the disciples to understand what Jesus had said. Heretofore they had only believed; now they understood. The advent of this understanding is what is meant by the descent of the Holy Ghost, — that influx of divine Science which so illuminated the Pentecostal Day and is now repeating its ancient history.

Jesus' last proof was the highest, the most convincing, the most profitable to his students. The malignity of brutal persecutors, the treason and suicide of his betrayer, were overruled by divine Love to the glorification of the man and of the true idea of God, which Jesus' persecutors had mocked and tried to slay. The final demonstration of the truth which Jesus taught, and for which he was crucified, opened a new era for the world. Those who slew him to stay his influence perpetuated and extended it.

SH 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?

SH 192:5-6

We are not Christian Scientists until we leave all for Christ.