

# 12-10-25 Divine Metaphysics Challenges Physics



December 10 2025

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## 1. Hymn. 72

Glory be to God on high,  
God whose glory fills the sky;  
Peace on earth to man is given,  
Man, the well-beloved of heaven.  
Gracious Father, in Thy love,  
Send Thy blessings from above;  
Let Thy light, Thy truth, Thy peace  
Bid all strife and tumult cease.

Mark the wonders of His hand:  
Power no empire can withstand;  
Wisdom, angels' glorious theme;  
Goodness one eternal stream.  
All ye people, raise the song,  
Endless thanks to God belong;  
Hearts o'erflowing with His praise,  
Join the hymns your voices raise.

Words: CHARLES WESLEY AND JOHN TAYLOR, ADAPTED

Music: Samuel Webbe

## 1. I Sam. 17:1–11, 32–46 (to 1st ;), 47–50, 51 6th And, 52 (to 1st .)

- 1 Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes–dammim.
- 2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

- 3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.
- 4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.
- 5 And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.
- 6 And *he had* greaves of brass upon his legs, and a target of brass between his shoulders.
- 7 And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.
- 8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.
- 9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.
- 10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.
- 11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.
- 32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.
- 33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.
- 34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:
- 35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and

smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

38 ¶ And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he despised him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD deliver thee into mine hand; ...

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle *is* the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang  
*it*, and smote the Philistine in his forehead, that the stone sunk into his  
forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and  
smote the Philistine, and slew him; but *there was* no sword in the hand  
of David.

51 ... And when the Philistines saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued  
the Philistines, until thou come to the valley, and to the gates of Ekron.

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### 1. SH 268:6

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.

### 2. SH 269:29–10

The theories I combat are these: (1) that all is matter;  
30 (2) that matter originates in Mind, and is as  
real as Mind, possessing intelligence and life.

Rejected  
theories

The first theory, that matter is everything, is quite as  
1 reasonable as the second, that Mind and matter coexist  
and cooperate. One only of the following statements can  
3 be true: (1) that everything is matter; (2) that every-  
thing is Mind. Which one is it?

Matter and Mind are opposites. One is contrary to  
6 the other in its very nature and essence; hence both can-  
not be real. If one is real, the other must be unreal. Only  
by understanding that there is but one power, — not two

9 powers, matter and Mind, — are scientific and logical  
conclusions reached.

### 3. SH 275:20–23

Divine metaphysics, as revealed to spiritual understand-  
21 ing, shows clearly that all is Mind, and that Mind is  
God, omnipotence, omnipresence, omniscience,  
— that is, all power, all presence, all Science.

The divine  
completeness

### 4. SH 111:11–14

The Principle of divine metaphysics  
12 is God; the practice of divine metaphysics is the utiliza-  
tion of the power of Truth over error; its rules demon-  
strate its Science.

### 5. SH 112:32–3 As; 113:9–11, 16–32

As there

1 is but one God, there can be but one divine Principle of  
all Science; and there must be fixed rules for the demon-  
3 stration of this divine Principle.

9 The fundamental propositions of divine metaphysics  
are summarized in the four following, to me, *self-evident*  
propositions.

1. God is All-in-all.
2. God is good. Good is Mind.
- 18 3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin,  
disease. — Disease, sin, evil, death, deny good, omnipo-  
21 tent God, Life.

Which of the denials in proposition four is true? Both  
are not, cannot be, true. According to the Scripture,  
24 I find that God is true, “but every [mortal] man a  
liar.”

The divine metaphysics of Christian Science, like the  
27 method in mathematics, proves the rule by inversion.  
For example: There is no pain in Truth, and  
no truth in pain; no nerve in Mind, and no  
30 mind in nerve; no matter in Mind, and no mind in mat-  
ter; no matter in Life, and no life in matter; no matter  
in good, and no good in matter.

Metaphysical  
inversions

## 6. SH 146:31–13

Divine metaphysics is now reduced to a system, to a  
form comprehensible by and adapted to the thought of  
1 the age in which we live. This system enables the  
learner to demonstrate the divine Principle,  
3 upon which Jesus' healing was based, and  
the sacred rules for its present application to the cure of  
disease.

Reduction  
to system

6 Late in the nineteenth century I demonstrated the divine  
rules of Christian Science. They were submitted to the  
broadest practical test, and everywhere, when honestly ap-  
9 plied under circumstances where demonstration was hu-  
manly possible, this Science showed that Truth had lost  
none of its divine and healing efficacy, even though cen-  
12 turies had passed away since Jesus practised these rules  
on the hills of Judæa and in the valleys of Galilee.

## 7. SH 155:15–25

15 The universal belief in physics weighs against the high  
and mighty truths of Christian metaphysics. This errone-  
ous general belief, which sustains medicine and  
18 produces all medical results, works against  
Christian Science; and the percentage of power on the  
side of this Science must mightily outweigh the power of  
21 popular belief in order to heal a single case of disease. The  
human mind acts more powerfully to offset the discords

Belief in  
physics

of matter and the ills of flesh, in proportion as it puts less  
24 weight into the material or fleshly scale and more weight  
into the spiritual scale.

### 8. SH 161:24–11

24 The ordinary practitioner, examining bodily symptoms,  
telling the patient that he is sick, and treating the case ac-  
cording to his physical diagnosis, would natu-  
27 rally induce the very disease he is trying to cure,  
even if it were not already determined by mor-  
tal mind. Such unconscious mistakes would not occur, if  
30 this old class of philanthropists looked as deeply for cause  
and effect into mind as into matter. The physician agrees  
with his “adversary quickly,” but upon different terms  
1 than does the metaphysician; for the matter-physician  
agrees with the disease, while the metaphysician agrees  
3 only with health and challenges disease.

Metaphysics  
challenges  
physics

Christian Science brings to the body the sunlight of  
Truth, which invigorates and purifies. Christian Science  
6 acts as an alterative, neutralizing error with  
Truth. It changes the secretions, expels hu-  
mors, dissolves tumors, relaxes rigid muscles, restores  
9 carious bones to soundness. The effect of this Science is  
to stir the human mind to a change of base, on which it  
may yield to the harmony of the divine Mind.

Truth an  
alterative

### 9. SH 217:15–24

15 That scientific methods are superior to others, is  
seen by their effects. When you have once conquered  
a diseased condition of the body through  
18 Mind, that condition never recurs, and you  
have won a point in Science. When mentality gives  
rest to the body, the next toil will fatigue you less, for  
21 you are working out the problem of being in divine meta-

Fatigue is  
mental

physics; and in proportion as you understand the control which Mind has over so-called matter, you will be  
24 able to demonstrate this control.

## 10. SH 459:24

24 To mortal sense Christian Science seems abstract, but  
the process is simple and the results are sure if the Science  
is understood. The tree must be good, which  
27 produces good fruit. Guided by divine Truth  
and not guesswork, the *theologus* (that is, the student —  
the Christian and scientific expounder — of the divine  
30 law) treats disease with more certain results than any  
other healer on the globe. The Christian Scientist should  
understand and adhere strictly to the rules of divine meta-  
1 physics as laid down in this work, and rest his demonstra-  
tion on this sure basis.

Certainty  
of results

## 2. Hymn. 65

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.

Words: FRANCES R. HAVERGAL, ADAPTED

Music: John B. Dykes

### **3. Hymn. 236**

O peace of the world, O hope in each breast,  
O Bethlehem star that ages have blest,  
A day of fresh promise breaks over the land,  
Gaunt warfare is doomed, and God's kingdom at hand!

From cannon and sword shape tillers of soil,  
No more let dire hate man's spirit despoil,  
Let Truth be proclaimed, let God's love be retold,  
That men of good will may their brethren uphold.

As stars in their courses never contend,  
As blossoms their hues in harmony blend,  
As bird voices mingle in joyful refrain,  
So God's loving children in concord remain.

Our God is one Mind, the Mind we adore;  
Ineffable joy His love doth outpour;  
Let nations be one in a union of love,  
God's bountiful peace, all earth's treasures above.

Words: IRVING C. TOMLINSON

## Music: William Croft

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