

Hymns: 55, 67, 342

I Sam. 3:4–11 the, 19–21

- 4 ... the LORD called Samuel: and he answered, Here *am* I.
- 5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.
- 6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.
- 7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.
- 8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.
- 9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.
- 10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.
- 11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.
- 19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.
- 20 And all Israel from Dan even to Beer–sheba knew that Samuel *was* established *to be* a prophet of the LORD.
- 21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

Matt. 3:1–3, 11, 13–17

- 1 In those days came John the Baptist, preaching in the wilderness of Judæa,
- 2 And saying, Repent ye: for the kingdom of heaven is at hand.
- 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
- 11 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:
- 13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
- 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
- 15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
- 16 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:
- 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Luke 4:1–14

- 1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,
- 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.
- 3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
- 4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
- 5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
- 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

- 7 If thou therefore wilt worship me, all shall be thine.
- 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- 9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:
- 10 For it is written, He shall give his angels charge over thee, to keep thee:
- 11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- 12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.
- 13 And when the devil had ended all the temptation, he departed from him for a season.
- 14 ¶ 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.

Luke 18:1–8

- 1 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;
- 2 Saying, There was in a city a judge, which feared not God, neither regarded man:
- 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
- 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
- 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
- 6 And the Lord said, Hear what the unjust judge saith.
- 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
- 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Acts 9:1–8

- 1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,
- 2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.
- 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:
- 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
- 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.
- 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.
- 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.
- 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

SH 2:1 Do

- 1 Do we pray to
make ourselves better or to benefit those who hear us,
- 3 to enlighten the infinite or to be heard of
men? Are we benefited by praying? Yes,
the desire which goes forth hungering after righteous-
- 6 ness is blessed of our Father, and it does not return
unto us void.

Right
motives

SH 248:12–10

- 12 The sculptor turns from the marble to his model in
order to perfect his conception. We are all sculptors,
working at various forms, moulding and chisel-
- 15 ing thought. What is the model before mortal

Mental
sculpture

mind? Is it imperfection, joy, sorrow, sin, suffering?
Have you accepted the mortal model? Are you repro-
18 ducing it? Then you are haunted in your work by vicious
sculptors and hideous forms. Do you not hear from all
mankind of the imperfect model? The world is holding
21 it before your gaze continually. The result is that you
are liable to follow those lower patterns, limit your life-
work, and adopt into your experience the angular outline
24 and deformity of matter models.

To remedy this, we must first turn our gaze in the right
direction, and then walk that way. We must form perfect
27 models in thought and look at them continually,
or we shall never carve them out in grand and
noble lives. Let unselfishness, goodness, mercy, justice,
30 health, holiness, love — the kingdom of heaven — reign
within us, and sin, disease, and death will diminish until
they finally disappear.

1 Let us accept Science, relinquish all theories based on
sense-testimony, give up imperfect models and illusive
3 ideals; and so let us have one God, one Mind, and that
one perfect, producing His own models of excellence.

Let the “male and female” of God’s creating appear.
6 Let us feel the divine energy of Spirit, bringing us into
newness of life and recognizing no mortal nor
material power as able to destroy. Let us re-
9 joice that we are subject to the divine “powers that be.”
Such is the true Science of being.

Perfect
models

Renewed
selfhood

SH 213:30

30 Before human knowledge dipped to its depths into a
false sense of things, — into belief in material origins
which discard the one Mind and true source of being, —
1 it is possible that the impressions from Truth were as
distinct as sound, and that they came as sound to the

3 primitive prophets. If the medium of hearing is wholly
spiritual, it is normal and indestructible.

SH 262:9–32

9 We cannot fathom the nature and quality of God’s
creation by diving into the shallows of mortal belief. We
must reverse our feeble flutterings — our efforts to find
12 life and truth in matter — and rise above the testimony
of the material senses, above the mortal to the immortal
idea of God. These clearer, higher views inspire the God-
15 like man to reach the absolute centre and circumference
of his being.

Job said: “I have heard of Thee by the hearing of the
18 ear: but now mine eye seeth Thee.” Mortals will echo
Job’s thought, when the supposed pain and
pleasure of matter cease to predominate. They
21 will then drop the false estimate of life and happiness, of
joy and sorrow, and attain the bliss of loving unselfishly,
working patiently, and conquering all that is unlike God.
24 Starting from a higher standpoint, one rises spontane-
ously, even as light emits light without effort; for “where
your treasure is, there will your heart be also.”

27 The foundation of mortal discord is a false sense of
man’s origin. To begin rightly is to end rightly. Every
concept which seems to begin with the brain
30 begins falsely. Divine Mind is the only cause
or Principle of existence. Cause does not exist in matter,
in mortal mind, or in physical forms.

The true
sense

Mind the
only cause

SH 340:4

This text in the book of Ecclesiastes conveys the
Christian Science thought, especially when the word
6 *duty*, which is not in the original, is omitted: “Let
us hear the conclusion of the whole matter: Fear God,

and keep His commandments: for this is the whole
9 duty of man.” In other words: Let us hear the con-
clusion of the whole matter: love God and keep His
commandments: for this is the whole of man in His
12 image and likeness. Divine Love is infinite. Therefore
all that really exists is in and of God, and manifests His
love.

SH 342:21

21 Christian Science awakens the sinner, reclaims the
infidel, and raises from the couch of pain the helpless
invalid. It speaks to the dumb the words of
24 Truth, and they answer with rejoicing. It
causes the deaf to hear, the lame to walk, and the blind
to see. Who would be the first to disown the Christli-
27 ness of good works, when our Master says, “By their
fruits ye shall know them”?

Argument of
good works

SH 349:31–30

In Christian Science, substance is understood to be
Spirit, while the opponents of Christian Science believe
1 substance to be matter. They think of matter as some-
thing and almost the only thing, and of the things which
3 pertain to Spirit as next to nothing, or as very
far removed from daily experience. Christian
Science takes exactly the opposite view.

Substance
spiritual

6 To understand all our Master’s sayings as recorded
in the New Testament, sayings infinitely important,
his followers must grow into that stature of
9 manhood in Christ Jesus which enables them
to interpret his spiritual meaning. Then they know
how Truth casts out error and heals the sick. His
12 words were the offspring of his deeds, both of which
must be understood. Unless the works are com-

Both words
and works

prehended which his words explained, the words are
15 blind.

The Master often refused to explain his words, because
it was difficult in a material age to apprehend spiritual
18 Truth. He said: “This people’s heart is waxed gross,
and their ears are dull of hearing, and their eyes they
have closed; lest at any time they should see with their
21 eyes, and hear with their ears, and should understand
with their heart, and should be converted, and I should
heal them.”

24 “The Word was made flesh.” Divine Truth must be
known by its effects on the body as well as on the mind,
before the Science of being can be demon-
27 strated. Hence its embodiment in the incar-
nate Jesus, — that life-link forming the connection through
which the real reaches the unreal, Soul rebukes sense, and
30 Truth destroys error.

[The divine
life-link](#)

SH 359:18

18 True Christianity is to be honored wherever found,
but when shall we arrive at the goal which that word
implies? From Puritan parents, the discov-
21 erer of Christian Science early received her
religious education. In childhood, she often listened
with joy to these words, falling from the lips of her
24 saintly mother, “God is able to raise you up from sick-
ness;” and she pondered the meaning of that Scripture
she so often quotes: “And these signs shall follow them
27 that believe; . . . they shall lay hands on the sick,
and they shall recover.”

[Author’s
parentage](#)

SH 397:23

To heal the sick, one must be familiar with the great
24 verities of being. Mortals are no more material in their

waking hours than when they act, walk, see,
hear, enjoy, or suffer in dreams. We can
27 never treat mortal mind and matter separately, because
they combine as one. Give up the belief that mind
is, even temporarily, compressed within the skull, and
30 you will quickly become more manly or womanly. You
will understand yourself and your Maker better than
before.

SH 308:14–32 (np)

The Soul-inspired patriarchs heard the voice of Truth,
15 and talked with God as consciously as man talks with man.

Jacob was *alone*, wrestling with error, — struggling
with a mortal sense of life, substance, and intelligence
18 as existent in matter with its false pleasures
and pains, — when an angel, a message from
Truth and Love, appeared to him and smote the sinew,
21 or strength, of his error, till he saw its unreality; and
Truth, being thereby understood, gave him spiritual
strength in this Peniel of divine Science. Then said
24 the spiritual evangel: “Let me go, for the day breaketh;”
that is, the light of Truth and Love dawns upon thee.
But the patriarch, perceiving his error and his need
27 of help, did not loosen his hold upon this glorious light
until his nature was transformed. When Jacob was
asked, “What is thy name?” he straightway answered;
30 and then his name was changed to Israel, for “as a prince”
had he prevailed and had “power with God and with
men.” Then Jacob questioned his deliverer, “Tell me,
1 I pray thee, *thy* name;” but this appellation was withheld,
for the messenger was not a corporeal being, but a name-
3 less, incorporeal impartation of divine Love to man, which,
to use the word of the Psalmist, *restored* his Soul, — gave
him the spiritual sense of being and rebuked his material

6 sense.

The result of Jacob's struggle thus appeared. He had conquered material error with the understanding of Spirit and of spiritual power. This changed the man. He was no longer called Jacob, but Israel, — a prince of God, or a soldier of God, who had fought a good fight. He was to become the father of those, who through earnest striving followed his demonstration of the power of Spirit over the material senses; and the children of earth who followed his example were to be called the children of Israel, until the Messiah should rename them. If these children should go astray, and forget that Life is God, good, and that good is not in elements which are not spiritual, — thus losing the divine power which heals the sick and sinning, — they were to be brought back through great tribulation, to be renamed in Christian Science and led to deny material sense, or mind in matter, even as the gospel teaches.

Israel the
new name

The Science of being shows it to be impossible for infinite Spirit or Soul to be in a finite body or for man to have an intelligence separate from his Maker. It is a self-evident error to suppose that there can be such a reality as organic animal or vegetable life, when such so-called life always ends in death. Life is never for a moment extinct. Therefore it is never structural nor organic, and is never absorbed nor limited by its own formations.

Life never
structural

SH 458:32

Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light. Man then appropriates those things which "eye hath not seen nor ear heard." Paul and John had a clear apprehension that, as mortal man

Advancement
by
sacrifice

achieves no worldly honors except by sacrifice,
6 so he must gain heavenly riches by forsaking all worldli-
ness. Then he will have nothing in common with the
worldling's affections, motives, and aims. Judge not the
9 future advancement of Christian Science by the steps
already taken, lest you yourself be condemned for fail-
ing to take the first step.

SH 134:14–30

Man-made doctrines are waning. They have not waxed
15 strong in times of trouble. Devoid of the Christ-power,
how can they illustrate the doctrines of Christ
or the miracles of grace? Denial of the possi-
18 bility of Christian healing robs Christianity of the very
element, which gave it divine force and its astonishing and
unequaled success in the first century.

Absence of
Christ-power

21 The true Logos is demonstrably Christian Science, the
natural law of harmony which overcomes discord, — not
because this Science is supernatural or pre-
24 ternatural, 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 al-
27 ways;” 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
30 spiritual power over material resistance.

Basis of
miracles

SH 37:27

27 Hear these imperative com-
mands: “Be ye therefore perfect, even as your Father
which is in heaven is perfect!” “Go ye into all the world,
30 and preach the gospel to every creature!” “*Heal the
sick!*”

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