

2025.1.29 - Uncovering Sin (Exodus)

🗨 *Christian Science Hymnal 376, 455, 382*

🗨 *King James Bible*

1. Ps. 23:1 (to ;), 4 thy

- 1 The LORD *is* my shepherd; ...
- 4 ... thy rod and thy staff they comfort me.

2. Ex. 3:1, 7, 8 (to ;), 10

- 1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.
- 7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;
- 8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; ...
- 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

3. Ex. 4:1–5

- 1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.
- 2 And the LORD said unto him, What is that in thine hand? And he said, A rod.
- 3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.
- 4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:
- 5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

4. Ex. 7:8–12, 14–18, 20, 22

- 8 ¶ And the LORD spake unto Moses and unto Aaron, saying,
- 9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

- 10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.
- 11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.
- 12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.
- 14 ¶ And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.
- 15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.
- 16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.
- 17 Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.
- 18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.
- 20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.
- 22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

5. Ex. 11:1 (to :)

- 1 And the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: ...

6. Ex. 12:29–31

- 29 ¶ And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.
- 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.
- 31 ¶ And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

7. Ex. 19:1, 18, 20

- 1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

- 18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.
- 20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

8. Ex. 20:1–5 (to :)

- 1 And God spake all these words, saying,
- 2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
- 3 Thou shalt have no other gods before me.
- 4 Thou shalt not make unto thee any graven image, or any likeness *of any thing* that is in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:
- 5 Thou shalt not bow down thyself to them, nor serve them: ...

9. Num. 21:4–9

- 4 ¶ And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.
- 5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.
- 6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.
- 7 ¶ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.
- 8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.
- 9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10. John 3:1, 2, 5, 6, 9–12, 14–21

- 1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
- 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
- 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.
- 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- 9 Nicodemus answered and said unto him, How can these things be?
- 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
- 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have

seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

11. Rom. 16:20 the

20 ... the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

🗨 *Science and Health with Key to the Scriptures* by Mary Baker Eddy

1. SH 453:18–21

18 You uncover sin, not in order to injure, but in order to bless the corporeal man; and a right motive has its reward. Hidden sin is spiritual wickedness in high
21 places.

2. SH 50:30–31

30 The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love.

3. SH 321:6

6 The Hebrew Lawgiver, slow of speech, despaired of making the people understand what should be revealed to him. When, led by wisdom to cast down his
9 rod, he saw it become a serpent, Moses fled before it; but wisdom bade him come back and handle the serpent, and then Moses' fear departed. In
12 this incident was seen the actuality of Science. Matter

Fear of the
serpent
overcome

was shown to be a belief only. The serpent, evil, under wisdom's bidding, was destroyed through understanding
15 divine Science, and this proof was a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really
18 but a phase of mortal belief.

4. SH 133:8–12

In Egypt, it was Mind which saved the Israelites from
9 belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky. The Israelites looked upon the brazen serpent, and straightway believed
12 that they were healed of the poisonous stings of vipers.

5. SH 538:15–17

15 The testimony of the serpent is significant of the illusion of error, of the false claims that misrepresent God, good.

6. SH 269:3

3 From first to last the supposed coexistence of Mind and matter and the mingling of good and evil have resulted 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 nothingness, of evil.

7. SH 534:8–5

Genesis iii. 14, 15. And the Lord God [Jehovah] said
9 unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
12 This prophecy has been fulfilled. The Son of the Virgin-mother unfolded the remedy for Adam, or error; and the Apostle Paul explains this warfare between the
15 idea of divine power, which Jesus presented, and mythological material intelligence called *energy* and opposed to Spirit.
18 Paul says in his epistle to the Romans: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that
21 are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the spirit of God dwell

Spirit and
flesh

in you.”

24 There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began. The
27 serpent, material sense, will bite the heel of the woman, — will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head
30 of lust. The spiritual idea has given the understanding
1 a foothold in Christian Science. The seed of Truth and the seed of error, of belief and of understanding, — yea,
3 the seed of Spirit and the seed of matter, — are the wheat and tares which time will separate, the one to be burned, the other to be garnered into heavenly places.

Bruising
sin's head

8. SH 564:24

24 From Genesis to the Apocalypse, sin, sickness, and death, envy, hatred, and revenge, — all evil, — are typified by a serpent, or animal subtlety. Jesus
27 said, quoting a line from the Psalms, “They hated me without a cause.” The serpent is perpetually close upon the heel of harmony. From the beginning
30 to the end, the serpent pursues with hatred the spiritual idea. In Genesis, this allegorical, talking serpent typifies mortal mind, “more subtle than any beast of the
1 field.” In the Apocalypse, when nearing its doom, this evil increases and becomes the great red dragon, swollen
3 with sin, inflamed with war against spirituality, and ripe for destruction. It is full of lust and hate, loathing the brightness of divine glory.

Doom of
the dragon

9. SH 562:29–22

Revelation xii. 3. And there appeared another wonder in
30 heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

1 Human sense may well marvel at discord, while, to a diviner sense, harmony is the real and discord the unreal.
3 We may well be astonished at sin, sickness, and death. We may well be perplexed at human fear; and still more astounded at hatred, which lifts
6 its hydra head, showing its horns in the many inventions of evil. But why should we stand aghast at nothingness? The great red dragon symbolizes a lie, — the belief
9 that substance, life, and intelligence can be material. This dragon stands for the sum total of human error.

The dragon
as a type

12 The ten horns of the dragon typify the belief that matter has power of its own, and that by means of an evil mind in matter the Ten Commandments can be broken.

15 The Revelator lifts the veil from this embodiment of all evil, and beholds its awful character; but he also sees the nothingness of evil and the allness of
18 God. The Revelator sees that old serpent, whose name is devil or evil, holding untiring watch, that he may bite the heel of truth and seemingly impede the
21 offspring of the spiritual idea, which is prolific in health, holiness, and immortality.

The sting of the serpent

10. SH 216:7

Error bites the heel of truth, but cannot kill truth. Truth bruises the head of error — destroys error.
9 Spirituality lays open siege to materialism. On which side are we fighting?

11. SH 539:8–19

What can be the standard of good, of Spirit, of Life,
9 or of Truth, if they produce their opposites, such as evil, matter, error, and death? God could never impart an element of evil, and man possesses
12 nothing which he has not derived from God. How then has man a basis for wrong-doing? Whence does he obtain the propensity or power to do evil? Has Spirit
15 resigned to matter the government of the universe?

Only one standard

The Scriptures declare that God condemned this lie as to man's origin and character by condemning its symbol,
18 the serpent, to grovel beneath all the beasts of the field.

A type of falsehood

12. SH 567:18–23

18 That false claim — that ancient belief, that old serpent whose name is devil (evil), claiming that there is intelligence in matter either to benefit or to injure
21 men — is pure delusion, the red dragon; and it is cast out by Christ, Truth, the spiritual idea, and so proved to be powerless.

Dragon cast down to earth

13. SH 594:1 (only, to .), 2

1 SERPENT (*ophis*, in Greek; *nacash*, in Hebrew). ...

Subtlety; a lie; the opposite of Truth, named error;
3 the first statement of mythology and idolatry; the belief
in more than one God; animal magnetism; the first lie
of limitation; finity; the first claim that there is an oppo-
6 site of Spirit, or good, termed matter, or evil; the first
delusion that error exists as fact; the first claim that sin,
sickness, and death are the realities of life. The first
9 audible claim that God was not omnipotent and that
there was another power, named *evil*, which was as real
and eternal as God, good.

14. SH 515:5

The ser-
6 pent of God's creating is neither subtle nor
poisonous, but is a wise idea, charming in its
adroitness, for Love's ideas are subject to the Mind which
9 forms them, — the power which changeth the serpent
into a staff.

The serpent
harmless

15. SH 569:11–21

He that touches the hem
12 of Christ's robe and masters his mortal beliefs, animality,
and hate, rejoices in the proof of healing, — in a sweet
and certain sense that God is Love. Alas for those who
15 break faith with divine Science and fail to strangle the
serpent of sin as well as of sickness! They are dwellers
still in the deep darkness of belief. They are in the surg-
18 ing sea of error, not struggling to lift their heads above the
drowning wave.

What must the end be? They must eventually expi-
21 ate their sin through suffering.

16. SH 150:31

The hosts of Æsculapius are flooding the world with
diseases, because they are ignorant that the human mind
1 and body are myths. To be sure, they sometimes treat
the sick as if there was but one factor in the case; but
3 this one factor they represent to be body, not
mind. Infinite Mind could not possibly create
a remedy outside of itself, but erring, finite, human mind
6 has an absolute need of something beyond itself for its
redemption and healing.

Disease
mental

17. SH 152:5

The author has endeavored
6 to make this book the Æsculapius of mind as well as of
body, that it may give hope to the sick and heal them,
although they know not how the work is done. Truth
9 has a healing effect, even when not fully understood.

18. SH 200:2–29

Pagan worship began with muscularity,
3 but the law of Sinai lifted thought into the
song of David. Moses advanced a nation to
the worship of God in Spirit instead of matter, and il-
6 lustrated the grand human capacities of being bestowed
by immortal Mind.

Homer and
Moses

Whoever is incompetent to explain Soul would be wise
9 not to undertake the explanation of body. Life is, always
has been, and ever will be independent of
matter; for Life is God, and man is the idea
12 of God, not formed materially but spiritually, and not
subject to decay and dust. The Psalmist said: “Thou
madest him to have dominion over the works of Thy
15 hands. Thou hast put all things under his feet.”

A mortal
not man

The great truth in the Science of being, that the real
man was, is, and ever shall be perfect, is incontrovertible;
18 for if man is the image, reflection, of God, he is neither
inverted nor subverted, but upright and Godlike.

The suppositional antipode of divine infinite Spirit
21 is the so-called human soul or spirit, in other words
the five senses, — the flesh that warreth against Spirit.
These so-called material senses must yield to the infinite
24 Spirit, named God.

St. Paul said: “For I determined not to know any-
thing among you, save Jesus Christ, and him crucified.”
27 (I Cor. ii. 2.) Christian Science says: I am determined
not to know anything among you, save Jesus Christ, and
him glorified.

19. SH 578:5 (only, to ;), 10

[DIVINE LOVE] is my shepherd; ...

Yea, though I walk through the valley of the shadow of
death, I will fear no evil: for [LOVE] is with me; [LOVE's]
12 rod and [LOVE's] staff they comfort me.

