
Christian Science Hymnal 114, 414, 318

King James Bible

1. II Pet. 1:1 (to 2nd), 20, 21

Simon Peter, a servant and an apostle of Jesus Christ, ...

Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

2. Deut. 6:4–9

Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

3. Deut. 32:1–3

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4. Ps. 119:10–12, 15, 16, 24, 97, 105, 140, 160 (to :)

With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed *art* thou, O LORD: teach me thy statutes. ...

I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word. ...

Thy testimonies also *are* my delight *and* my counsellors. ...

O how love I thy law! it is my meditation all the day. ...

Thy word is a lamp unto my feet, and a light unto my path. ...

Thy word is very pure: therefore thy servant loveth it. ...

Thy word is true *from* the beginning: ...

5. John 1:1–5

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

6. John 6:1–3 Jesus, 5–14, 26–35, 41–43, 47–51, 57, 58, 66–68

... Jesus went over the sea of Galilee, which is *the sea* of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. ...

... ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. ...

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him,

Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

...

The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. ...

Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 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. ...

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. ...

... ¶ From that *time* many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

7. Acts 8:26–35

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

8. I John 1:1, 3

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; ...

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

9. II Tim. 1:1, 2

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

10. II Tim. 3:14–17 continue

... continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.

11. Ps. 68:11

The Lord gave the word: great *was* the company of those that published *it*.

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

1. SH 497:3 As

... As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.

2. SH 537:24–29

Inspired writers interpret the Word spiritually, while the ordinary historian interprets it literally. Literally taken, the text is made to appear contradictory in some places, and divine Love, which blessed the earth and gave it to man for a possession, is represented as changeable.

3. SH 139:15

The decisions by vote of Church Councils as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New, — these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages. But mistakes could neither wholly obscure the divine Science of the Scriptures seen from Genesis to Revelation, mar the demonstration of Jesus, nor

Science
obscured

annul the healing by the prophets, who foresaw that “the stone which the builders rejected” would become “the head of the corner.”

4. SH 501:1–13

SCIENTIFIC interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory which angels could only whisper and which God illustrated by light and harmony, is consonant with ever-present Love.

Spiritual
interpretation

5. SH 534:8–12, 24–1

Genesis iii. 14, 15. And the Lord God [Jehovah] said 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.

This prophecy has been fulfilled. ...

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 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 of lust. The spiritual idea has given the understanding a foothold in Christian Science.

Bruising
sin's head

6. SH 410:9

The Scriptures say, “Man shall not live by bread *alone*, but by every word that proceedeth out of the mouth of God,” showing that Truth is the actual life of man; but mankind objects to making this teaching practical.

7. SH 221:1–223:6

I knew a person who when quite a child adopted the Graham system to cure dyspepsia. For many years, he ate only bread and vegetables, and drank nothing but water. His dyspepsia increasing, he decided that his diet should be more rigid, and thereafter he partook of but one meal in twenty-four hours, this meal consisting of only a thin slice of bread without water. His physician also recommended that he should not wet his parched throat until three hours after eating. He passed many weary years in hunger and weakness, almost in starvation, and finally made up his mind to die, having exhausted the skill of the doctors, who kindly informed him that death was indeed his only alternative. At this point Christian Science saved him, and he is now in perfect health without a vestige of the old complaint.

Starvation
and
dyspepsia

He learned that suffering and disease were the self-imposed beliefs of mortals, and not the facts of being; that God never decreed disease, — never ordained a law that fasting should be a means of health. Hence semi-starvation is not acceptable to wisdom, and it is equally far from Science, in which being is sustained by God, Mind. These truths, opening his eyes, relieved his stomach, and he ate without suffering, “giving God thanks;” but he never enjoyed his food as he had imagined he would when, still the slave of matter, he thought of the flesh-pots of Egypt, feeling childhood’s hunger and undisciplined by self-denial and divine Science.

This new-born understanding, that neither food nor the stomach, without the consent of mortal mind, can make one suffer, brings with it another lesson, — that gluttony is a sensual illusion, and that this phantasm of mortal mind disappears as we better apprehend our spiritual existence and ascend the ladder of life.

This person learned that food affects the body only as mortal mind has its material methods of working, one of which is to believe that proper food supplies nutriment and strength to the human system. He learned also that mortal mind makes a mortal body, whereas Truth regenerates this fleshly mind and feeds thought with the bread of Life.

Food had less power to help or to hurt him after he had availed himself of the fact that Mind governs man, and he also had less faith in the so-called pleasures and pains of matter. Taking less thought about what he should eat or drink, consulting the stomach less about the economy of living and God more, he recovered strength and flesh rapidly. For many years he had been kept alive, as was believed, only by the strictest adherence to hygiene and drugs, and yet he continued ill all the while. Now he dropped drugs and material hygiene, and was well.

He learned that a dyspeptic was very far from being the image and likeness of God, — far from having “dominion over the fish of the sea, and over the fowl of the air, and over the cattle,” if eating a bit of animal flesh could overpower him. He finally concluded that God never made a dyspeptic, while fear, hygiene, physiology, and physics had made him one, contrary to His commands.

In seeking a cure for dyspepsia consult matter not at all, and eat what is set before you, “asking no question for conscience sake.” We must destroy the false belief that life and intelligence are in matter, and plant ourselves upon what is pure and perfect. Paul said, “Walk in the Spirit, and ye shall not fulfil the lust of the flesh.” Sooner or later we shall learn that the fetters of man’s finite capacity are forged by the illusion that he lives in body instead of in Soul, in matter instead of in Spirit.

8. SH 579:1–4 (to 1st .)

IN Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer.

9. SH 17:4

Give us this day our daily bread; / *Give us grace for to-day; feed the famished affections;*

10. SH 32:15–27

“

As they were eating, Jesus took bread, and blessed it and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it.”

The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples had eaten, yet Jesus prayed and gave them bread. This would have been foolish in a literal sense; but in its spiritual signification, it was natural and beautiful. Jesus prayed; he withdrew from the material senses to refresh his heart with brighter, with spiritual views.

Spiritual
refreshment

11. SH 33:3

His followers, sorrowful and silent, anticipating the hour of their Master’s betrayal, partook of the heavenly manna, which of old had fed in the wilderness the persecuted followers of Truth. Their bread indeed came down from heaven. It was the great truth of spiritual being, healing the sick and casting out error. Their Master had explained it all before, and now this bread was feeding and sustaining them. They had borne this bread from house to house, *breaking* (explaining) it to others, and now it comforted themselves.

Heavenly
supplies

12. SH 35:25–27 (to 1st .)

Our Eucharist is spiritual communion with the one God. Our bread, “which cometh down from heaven,” is Truth.

13. SH 46:5

In the walk to Emmaus, Jesus was known to his friends by the words, which made their hearts burn within them, and by the breaking of bread. The divine Spirit, which identified Jesus thus centuries ago, has spoken through the inspired Word and will speak through it in every age and clime. It is revealed to the receptive heart, and is again seen casting out evil and healing the sick.

Spiritual
interpretation

14. SH 24:4

Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible

Life’s healing
currents

the chart of life, where the buoys and healing currents of Truth are pointed out.

15. SH 174:17

The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth. Truth is revealed. It needs only to be practised.

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