

Christian Science Hymnal 465, 148, 452

King James Bible

1. Song 8:6 (to ;), 7 (to :)

- 6 ¶ Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; ...
- 7 Many waters cannot quench love, neither can the floods drown it: ...

2. Ruth 1:1–6, 8–11, 14–17 3rd and, 19–22

- 1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth–lehem–judah went to sojourn in the country of Moab, he, and his wife, and his two sons.
- 2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth–lehem–judah. And they came into the country of Moab, and continued there.
- 3 And Elimelech Naomi’s husband died; and she was left, and her two sons.
- 4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.
- 5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.
- 6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.
- 8 And Naomi said unto her two daughters in law, Go, return each to her mother’s house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.
- 9 The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.
- 10 And they said unto her, Surely we will return with thee unto thy people.
- 11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands?
- 14 ... and Orpah kissed her mother in law; but Ruth clave unto her.
- 15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.
- 16 And Ruth said, Entreat me not to leave thee, *or* to return from following after thee:

for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall* be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if aught* but death part thee and me.

19 ¶ So they two went until they came to Beth–lehem. And it came to pass, when they were come to Beth–lehem, that all the city was moved about them, and they said, *Is* this Naomi?

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth–lehem in the beginning of barley harvest.

3. Ruth 2:1–6, 8–12, 15–18 (to 1st :), 19, 20, 22, 23

1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth–lehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

- 12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.
- 15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:
- 16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.
- 17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.
- 18 ¶ And she took *it* up, and went into the city: ...
- 19 And her mother in law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz.
- 20 And Naomi said unto her daughter in law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.
- 22 And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.
- 23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

4. Ruth 3:1–14, 16, 18

- 1 Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?
- 2 And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.
- 3 Wash thy self therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.
- 4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.
- 5 And she said unto her, All that thou sayest unto me I will do.
- 6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.
- 7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.
- 8 ¶ And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

- 9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* a near kinsman.
- 10 And he said, Blessed *be* thou of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.
- 11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou *art* a virtuous woman.
- 12 And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I.
- 13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.
- 14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.
- 16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.
- 18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

5. Ruth 4:1, 3–17


- 1 Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.
- 3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:
- 4 And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.
- 5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.
- 6 ¶ And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.
- 7 Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.
- 8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.
- 9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day,

that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

- 10 Moreover Ruth the Moabite, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.
- 11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrathah, and be famous in Beth-lehem:
- 12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.
- 13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.
- 14 And the women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.
- 15 And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him.
- 16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.
- 17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

6. Jer. 31:3

- 3 The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

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

1. SH 494:10–11

Divine Love always has met and always will meet every human need.

2. SH 266:6

- 6 Would existence without personal friends be to you a blank? Then the time will come when you will be solitary, left without sympathy; but this
- 9 seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will

Uses of
adversity

12 force you to accept what best promotes your growth.
Friends will betray and enemies will slander, until the
lesson is sufficient to exalt you; for “man’s extremity
15 is God’s opportunity.” The author has experienced the
foregoing prophecy and its blessings. Thus He teaches
mortals to lay down their fleshliness and gain spirituality.
18 This is done through self-abnegation. Universal Love
is the divine way in Christian Science.

3. SH 56:7

Marriage is the legal and moral provision for genera-
tion among human kind. Until the spiritual creation
9 is discerned intact, is apprehended and under-
stood, and His kingdom is come as in the vision
of the Apocalypse, — where the corporeal sense of crea-
12 tion was cast out, and its spiritual sense was revealed from
heaven, — marriage will continue, subject to such moral
regulations as will secure increasing virtue.

Marriage
temporal

4. SH 57:1–21

1 Chastity is the cement of civilization and progress.
Without it there is no stability in society, and without it
3 one cannot attain the Science of Life.

Union of the masculine and feminine qualities consti-
tutes completeness. The masculine mind reaches a
6 higher tone through certain elements of the
feminine, while the feminine mind gains cour-
age and strength through masculine qualities. These
9 different elements conjoin naturally with each other, and
their true harmony is in spiritual oneness. Both sexes
should be loving, pure, tender, and strong. The attrac-
12 tion between native qualities will be perpetual only as it
is pure and true, bringing sweet seasons of renewal like
the returning spring.

Mental
elements

15 Beauty, wealth, or fame is incompetent to meet the
demands of the affections, and should never weigh
against the better claims of intellect, good-
18 ness, and virtue. Happiness is spiritual,
born of Truth and Love. It is unselfish; therefore
it cannot exist alone, but requires all mankind to

Affection’s
demands

21 share it.

5. SH 58:31

“She that is married careth . . . how she may please her husband,” says the Bible; and this is the pleasantest thing to do. Matrimony should never be entered into without a full recognition of its enduring obligations on both sides. There should be the most tender solicitude for each other’s happiness, and mutual attention and approbation should wait on all the years of married life.

Differing
duties

6. SH 60:4, 16–18

Kindred tastes, motives, and aspirations are necessary to the formation of a happy and permanent companionship. The beautiful in character is also the good, welding indissolubly the links of affection. A mother’s affection cannot be weaned from her child, because the mother-love includes purity and constancy, both of which are immortal. Therefore maternal affection lives on under whatever difficulties.

Permanent
affection

Marriage should improve the human species, becoming a barrier against vice, a protection to woman, strength to man, and a centre for the affections.

7. SH 64:17–32

Marriage should signify a union of hearts. Furthermore, the time cometh of which Jesus spake, when he declared that in the resurrection there should be no more marrying nor giving in marriage, but man would be as the angels. Then shall Soul rejoice in its own, in which passion has no part. Then white-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace.

Progressive
development

Until it is learned that God is the Father of all, marriage will continue. Let not mortals permit a disregard of law which might lead to a worse state of society than now exists. Honesty and virtue ensure the stability of

30 the marriage covenant. Spirit will ultimately claim its own, — all that really is, — and the voices of physical sense will be forever hushed.

8. SH 68:27

27 Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man
30 and the universe. Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man,
1 not of the earth earthly but coexistent with God, will appear. The scientific fact that man and the universe
3 are evolved from Spirit, and so are spiritual, is as fixed in divine Science as is the proof that mortals gain the sense of health only as they lose the sense of sin and disease.
6 Mortals can never understand God's creation while believing that man is a creator. God's children already created will be cognized only as man finds the truth of being.
9 Thus it is that the real, ideal man appears in proportion as the false and material disappears. No longer to marry or to be "given in marriage" neither closes man's continuity nor his sense of increasing number in God's infinite plan. Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain,
15 and of man deathless and perfect and eternal.

God's
creation intact

9. SH 331:18–22 God

18 ... God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence. He is all-
21 inclusive, and is reflected by all that is real and eternal and by nothing else.

The universal
cause

10. SH 264:15

15 When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other

Self-
completeness

consciousness.

11. SH 520:3–5 The (to !)

3 The depth, breadth,
height, might, majesty, and glory of infinite Love fill all
space. That is enough!

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