

Christian Science Hymnal 293, 564, 487

King James Bible

1. I Sam. 2:2

- ² *There is none* holy as the LORD: for *there is none* beside thee: neither *is there* any rock like our God.

2. Ps. 61:2

- ² From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3. Ex. 17:1 all (to :), 3–7

- ¹ ... all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: ...
- ³ And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is this that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?
- ⁴ And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.
- ⁵ And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.
- ⁶ Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.
- ⁷ And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

4. Ps. 90:0, 1, 7 we, 9 (to :), 14 (to ;), 17 (to ;)

A Prayer of Moses the man of God.

- ¹ Lord, thou hast been our dwelling place in all generations.

- 7 ... we are consumed by thine anger, and by thy wrath are we troubled.
9 For all our days are passed away in thy wrath: ...
14 O satisfy us early with thy mercy; ...
17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; ...

5. Ex. 33:12 (to :), 13, 21–23

- 12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: ...
13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.
21 And the LORD said, Behold, *there* is a place by me, and thou shalt stand upon a rock:
22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:
23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

6. Isa. 32:2 a

- 2 ... a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

7. Num. 6:22–27

- 22 ¶ And the LORD spake unto Moses, saying,
23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,
24 The LORD bless thee, and keep thee:
25 The LORD make his face shine upon thee, and be gracious unto thee:
26 The LORD lift up his countenance upon thee, and give thee peace.
27 And they shall put my name upon the children of Israel; and I will bless them.

8. Num. 20:1 (to ;), 2–13

- 1 Then came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; ...
2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.
3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!
4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?
5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil

place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah, because the children of Israel strove with the LORD, and he was sanctified in them.

9. Deut. 31:30

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

10. Deut. 32:1–4, 11–13, 15 then, 18, 48, 51, 52

1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 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:

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4 *He* is the Rock, his work is perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 So the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

15 ... then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed

thee.

- 48 And the LORD spake unto Moses that selfsame day, saying,
51 Because ye trespassed against me among the children of Israel at the waters of Meribah–Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.
52 Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

11. Ps. 78:1–4, 13–16, 19, 20 (to ;), 35, 38 he, 39

- 1 Give ear, O my people, *to* my law: incline your ears to the words of my mouth.
2 I will open my mouth in a parable: I will utter dark sayings of old:
3 Which we have heard and known, and our fathers have told us.
4 We will not hide *them* from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.
13 He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.
14 In the daytime also he led them with a cloud, and all the night with a light of fire.
15 He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.
16 He brought streams also out of the rock, and caused waters to run down like rivers.
19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?
20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; ...
35 And they remembered that God *was* their rock, and the high God their redeemer.
38 ... he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.
39 For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again.

12. II Sam. 22:1–3, 32

- 1 And David spake unto the LORD the words of this song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:
2 And he said, The LORD *is* my rock, and my fortress, and my deliverer;
3 The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.
32 For who *is* God, save the LORD? and who *is* a rock, save our God?

13. James 1:1, 13, 14, 19, 20, 26

- 1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

- 14 But every man is tempted, when he is drawn away of his own lust, and enticed.
19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:
20 For the wrath of man worketh not the righteousness of God.
26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

14. James 3:3–5, 9, 10, 13

- 3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.
4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.
5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!
9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.
10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.
13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

15. James 4:6 God, 10

- 6 ... God resisteth the proud, but giveth grace unto the humble.
10 Humble yourselves in the sight of the Lord, and he shall lift you up.

16. I Cor. 10:1–4

- 1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
2 And were all baptized unto Moses in the cloud and in the sea;
3 And did all eat the same spiritual meat;
4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

17. John 1:17

- 17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18. II Sam. 22:36 2nd thy

- 36 ... thy gentleness hath made me great.

1. SH 36:7

Escape

from punishment is not in accordance with God's govern-
9 ment, since justice is the handmaid of mercy.

2. SH 497:9 We

9 ... We acknowledge God's forgiveness of sin in the
destruction of sin and the spiritual understanding that
casts out evil as unreal. But the belief in sin is pun-
12 ished so long as the belief lasts.

3. SH 296:4–5 (np)

Progress is born of experience. It is the ripening of
mortal man, through which the mortal is dropped for
6 the immortal. Either here or hereafter, suf-
fering or Science must destroy all illusions
regarding life and mind, and regenerate material sense
9 and self. The old man with his deeds must be put off.
Nothing sensual or sinful is immortal. The death of a
false material sense and of sin, not the death of organic
12 matter, is what reveals man and Life, harmonious, real,
and eternal.

Scientific
purgation

The so-called pleasures and pains of matter perish,
15 and they must go out under the blaze of Truth, spiritual
sense, and the actuality of being. Mortal belief must lose
all satisfaction in error and sin in order to part with
18 them.

Whether mortals will learn this sooner or later, and
how long they will suffer the pangs of destruction, de-
21 pends upon the tenacity of error.

The knowledge obtained from the corporeal senses
leads to sin and death. When the evidence of Spirit
24 and matter, Truth and error, seems to com-
mingle, it rests upon foundations which time
is wearing away. Mortal mind judges by the testimony
27 of the material senses, until Science obliterates this false
testimony. An improved belief is one step out of error,
and aids in taking the next step and in understanding
30 the situation in Christian Science.

Mixed
testimony

Mortal belief is a liar from the beginning, not deserving power. It says to mortals, “You are wretched!” and they
1 think they are so; and nothing can change this state, until
the belief changes. Mortal belief says, “You are happy!”
3 and mortals are so; and no circumstance can
alter the situation, until the belief on this sub-
ject changes.

Belief an
autocrat

4. SH 297:12–31

12 Erroneous belief is destroyed by truth. Change the
evidence, and that disappears which before seemed real
to this false belief, and the human conscious-
15 ness rises higher. Thus the reality of being
is attained and man found to be immortal. The only
fact concerning any material concept is, that it is neither
18 scientific nor eternal, but subject to change and dis-
solution.

Self-
improvement

Faith is higher and more spiritual than belief. It is
21 a chrysalis state of human thought, in which spiritual
evidence, contradicting the testimony of mate-
rial sense, begins to appear, and Truth, the
24 ever-present, is becoming understood. Human thoughts
have their degrees of comparison. Some thoughts are
better than others. A belief in Truth is better than a
27 belief in error, but no mortal testimony is founded on the
divine rock. Mortal testimony can be shaken. Until
belief becomes faith, and faith becomes spiritual under-
30 standing, human thought has little relation to the actual
or divine.

Faith higher
than belief

5. SH 593:18

18 **Rock.** Spiritual foundation; Truth. Coldness and
stubbornness.

6. SH 140:23

The Jewish tribal Jehovah was a man-projected God,
24 liable to wrath, repentance, and human changeableness.
The Christian Science God is universal, eter-
nal, divine Love, which changeth not and caus-
27 eth no evil, disease, nor death. It is indeed mournfully

Anthropo-
morphism

true that the older Scripture is reversed. In the beginning God created man in His, God's, image; but mortals would procreate man, and make God in their own human image. What is the god of a mortal, but a mortal magnified?

7. SH 490:3

3 Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul.
6 Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man. Will — blind, stubborn, and headlong — cooperates with appetite and passion. From this cooperation arises its evil. From this also comes its powerlessness, since all power belongs to God, good.

Will-power
an animal
propensity

8. SH 136:1–6, 9–16

1 Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing. He taught
3 his followers that his religion had a divine Principle, which would cast out error and heal both the sick and the sinning. He claimed no intelligence, action, nor life separate from God.

The
Christ-mission

9 The question then as now was, How did Jesus heal the sick? His answer to this question the world rejected. He appealed to his students: "Whom do
12 men say that I, the Son of man, am?" That is: Who or what is it that is thus identified with casting out evils and healing the sick? They replied, "Some
15 say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets."

Ancient
spiritualism

9. SH 137:8–11, 16–16 (np)

Yearning to be understood, the Master repeated,
9 "But whom say ye that I am?" This renewed inquiry meant: Who or what is it that is able to do the work, so mysterious to the popular mind?

With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: “Thou art the Christ, the Son of the living God!” That is: The Messiah is what thou hast declared, — Christ, the spirit of God, of Truth, Life, and Love, which heals mentally. This assertion elicited from Jesus the benediction, “Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;” that is, Love hath shown thee the way of Life!

A divine response

Before this the impetuous disciple had been called only by his common names, Simon Bar-jona, or son of Jona; but now the Master gave him a spiritual name in these words: “And I say also unto thee, That thou art Peter; and upon this rock [the meaning of the Greek word *petros*, or *stone*] I will build my church; and the gates of hell [*hades*, the *under-world*, or the *grave*] shall not prevail against it.” In other words, Jesus purposed founding his society, not on the personal Peter as a mortal, but on the God-power which lay behind Peter’s confession of the true Messiah.

The true and living rock

It was now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the sick and a rock, a firm foundation in the realm of harmony. On this spiritually scientific basis Jesus explained his cures, which appeared miraculous to outsiders. He showed that diseases were cast out neither by corporeality, by *materia medica*, nor by hygiene, but by the divine Spirit, casting out the errors of mortal mind. The supremacy of Spirit was the foundation on which Jesus built. His sublime summary points to the religion of Love.

Sublime summary

10. SH 365:15

If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine. If the Scientist has enough Christly affection to

Speedy healing

win his own pardon, and such commendation as the Mag-
21 dalen gained from Jesus, then he is Christian enough to
practise scientifically and deal with his patients compas-
sionately; and the result will correspond with the spiritual
24 intent.

11. SH 205:22–6

When we realize that there is one Mind, the divine law
of loving our neighbor as ourselves is unfolded;
24 whereas a belief in many ruling minds hinders
man's normal drift towards the one Mind, one
God, and leads human thought into opposite channels
27 where selfishness reigns.

Redemption
from
selfishness

Selfishness tips the beam of human existence towards
the side of error, not towards Truth. Denial of the one-
30 ness of Mind throws our weight into the scale, not of
Spirit, God, good, but of matter.

When we fully understand our relation to the Divine,
1 we can have no other Mind but His, — no other Love,
wisdom, or Truth, no other sense of Life, and no con-
3 sciousness of the existence of matter or error.

The power of the human will should be exercised only
in subordination to Truth; else it will misguide the judg-
6 ment and free the lower propensities.

12. SH 242:15 In

15 In pa-
tient obedience to a patient God, let us labor to dis-
solve with the universal solvent of Love the adamant
18 of error, — self-will, self-justification, and self-love, —
which wars against spirituality and is the law of sin
and death.

13. SH 583:5

CHILDREN OF ISRAEL. The representatives of Soul, not
6 corporeal sense; the offspring of Spirit, who, having
wrestled with error, sin, and sense, are governed by divine
Science; some of the ideas of God beheld as men, casting
9 out error and healing the sick; Christ's offspring.

14. SH 576:21

- 21 This kingdom of God “is within you,” — is within
reach of man’s consciousness here, and the spiritual
idea reveals it. In divine Science, man possesses this
24 recognition of harmony consciously in proportion to his
understanding of God.

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