

Acknowledge

September 09 2026



🗨️ HYMNS: 181, 72, 411

Ps. 8:1–9

- 1 O Lord our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.
- 2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.
- 3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;
- 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?
- 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
- 6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:
- 7 All sheep and oxen, yea, and the beasts of the field;
- 8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.
- 9 O LORD our Lord, how excellent *is* thy name in all the earth!

Isa. 25:1–9

- 1 O Lord, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things*; *thy* counsels of old *are* faithfulness *and* truth.
- 2 For thou hast made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built.
- 3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.
- 4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible

ones *is* as a storm *against* the wall.

- 5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.
- 6 ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.
- 7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.
- 8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.
- 9 ¶ And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

Mark 8:27–30

- 27 ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?
- 28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.
- 29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.
- 30 And he charged them that they should tell no man of him.

Matt. 25:31–46

- 31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
- 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:
- 33 And he shall set the sheep on his right hand, but the goats on the left.
- 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

- 35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
- 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
- 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink?
- 38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?
- 39 Or when saw we thee sick, or in prison, and came unto thee?
- 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.
- 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
- 42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:
- 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
- 44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
- 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.
- 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Luke 17:11–19

- 11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.
- 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:
- 13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.
- 14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.
- 15 And one of them, when he saw that he was healed, turned back, and with a

- loud voice glorified God,
- 16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.
- 17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?
- 18 There are not found that returned to give glory to God, save this stranger.
- 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

John 5:19–47 Verily

- 19 ... Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.
- 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.
- 21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.
- 22 For the Father judgeth no man, but hath committed all judgment unto the Son:
- 23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
- 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.
- 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
- 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;
- 27 And hath given him authority to execute judgment also, because he is the Son of man.
- 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
- 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
- 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent

me.

- 31 If I bear witness of myself, my witness is not true.
- 32 ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
- 33 Ye sent unto John, and he bare witness unto the truth.
- 34 But I receive not testimony from man: but these things I say, that ye might be saved.
- 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.
- 36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.
- 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.
- 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.
- 39 ¶ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
- 40 And ye will not come to me, that ye might have life.
- 41 I receive not honour from men.
- 42 But I know you, that ye have not the love of God in you.
- 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
- 44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?
- 45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.
- 46 For had ye believed Moses, ye would have believed me: for he wrote of me.
- 47 But if ye believe not his writings, how shall ye believe my words?

SH 90:24–25; 91:5–15

- 24 The admission to one's self that man is God's own likeness sets man free to master the infinite idea.

Let us rid ourselves of the belief that man is separated
6 from God, and obey only the divine Principle, Life and
Love. Here is the great point of departure for all true
spiritual growth.

9 It is difficult for the sinner to accept divine Science,
because Science exposes his nothingness; but the sooner
error is reduced to its native nothingness, the
12 sooner man's great reality will appear and his
genuine being will be understood. The destruction of
error is by no means the destruction of Truth or Life, but
15 is the acknowledgment of them.

Man's genuine
being

SH 20:24

24 Material belief is slow to acknowledge what the
spiritual fact implies. The truth is the centre of all
religion. It commands sure entrance into
27 the realm of Love. St. Paul wrote, "Let us
lay aside every weight, and the sin which doth so
easily beset us, and let us run with patience the race that
30 is set before us;" that is, let us put aside material self
and sense, and seek the divine Principle and Science of
all healing.

Behest of
the cross

SH 25:13–32

Jesus taught the way of Life by demonstration, that
we may understand how this divine Principle heals
15 the sick, casts out error, and triumphs over
death. Jesus presented the ideal of God better
than could any man whose origin was less spiritual. By
18 his obedience to God, he demonstrated more spiritu-
ally than all others the Principle of being. Hence the
force of his admonition, "If ye love me, keep my com-
21 mandments."

Effective
triumph

Though demonstrating his control over sin and disease,

the great Teacher by no means relieved others from giving
24 the requisite proofs of their own piety. He worked for
their guidance, that they might demonstrate this power as
he did and understand its divine Principle. Implicit faith
27 in the Teacher and all the emotional love we can bestow
on him, will never alone make us imitators of him. We
must go and do likewise, else we are not improving the
30 great blessings which our Master worked and suffered to
bestow upon us. The divinity of the Christ was made
manifest in the humanity of Jesus.

SH 4:12

12 The habitual struggle to be always good is unceas-
ing prayer. Its motives are made manifest in the
blessings they bring, — blessings which, even if not
15 acknowledged in audible words, attest our worthiness
to be partakers of Love.

SH 228:25

There is no power apart from God. Omnipotence has
all-power, and to acknowledge any other power is to dis-
27 honor God. The humble Nazarene overthrew
the supposition that sin, sickness, and death
have power. He proved them powerless. It should have
30 humbled the pride of the priests, when they saw the dem-
onstration of Christianity excel the influence of their dead
faith and ceremonies.

Priestly pride
humbled

SH 232:32–15

There is neither place nor opportunity in Science for error
1 of any sort. Every day makes its demands upon us for
higher proofs rather than professions of Christian power.
3 These proofs consist solely in the destruction
of sin, sickness, and death by the power of

Profession
and proof

Spirit, as Jesus destroyed them. This is an element of
6 progress, and progress is the law of God, whose law de-
mands of us only what we can certainly fulfil.

In the midst of imperfection, perfection is seen and
9 acknowledged only by degrees. The ages must slowly
work up to perfection. How long it must be
before we arrive at the demonstration of scien-
12 tific being, no man knoweth, — not even “the
Son but the Father;” but the false claim of error con-
tinues its delusions until the goal of goodness is assidu-
15 ously earned and won.

Perfection
gained
slowly

SH 372:14–13

When man demonstrates Christian Science absolutely,
15 he will be perfect. He can neither sin, suffer, be subject
to matter, nor disobey the law of God. There-
fore he will be as the angels in heaven. Chris-
18 tian Science and Christianity are one. How, then, in
Christianity any more than in Christian Science, can we
believe in the reality and power of both Truth and error,
21 Spirit and matter, and hope to succeed with contraries?
Matter is not self-sustaining. Its false supports fail one
after another. Matter succeeds for a period only by
24 falsely parading in the vestments of law.

Veritable
success

“Whosoever shall deny me before men, him will I also
deny before my Father which is in heaven.” In Chris-
27 tian Science, a denial of Truth is fatal, while
a just acknowledgment of Truth and of what
it has done for us is an effectual help. If pride, super-
30 stition, or any error prevents the honest recognition of
benefits received, this will be a hindrance to the recovery
of the sick and the success of the student.

Recognition
of benefits

1 If we are Christians on all moral questions, but are in
darkness as to the physical exemption which Christian-

3 ity includes, then we must have more faith
in God on this subject and be more alive to
His promises. It is easier to cure the most
6 malignant disease than it is to cure sin. The author has
raised up the dying, partly because they were willing to
be restored, while she has struggled long, and perhaps in
9 vain, to lift a student out of a chronic sin. Under all
modes of pathological treatment, the sick recover more
rapidly from disease than does the sinner from his sin.
12 Healing is easier than teaching, if the teaching is faithfully
done.

Disease far
more docile
than iniquity

SH 399:29–401:6

Our Master asked: “How can one enter into a strong
30 man’s house and spoil his goods, except he first
bind the strong man?” In other words: How
can I heal the body, without beginning with so-called
1 mortal mind, which directly controls the body? When
disease is once destroyed in this so-called mind, the fear
3 of disease is gone, and therefore the disease is thor-
oughly cured. Mortal mind is “the strong man,” which
must be held in subjection before its influence upon health
6 and morals can be removed. This error conquered, we
can despoil “the strong man” of his goods, — namely, of
sin and disease.

Confirmation
in a parable

9 Mortals obtain the harmony of health, only as they
forsake discord, acknowledge the supremacy of divine
Mind, and abandon their material beliefs.
12 Eradicate the image of disease from the per-
turbed thought before it has taken tangible
shape in conscious thought, *alias* the body, and you pre-
15 vent the development of disease. This task becomes easy,
if you understand that every disease is an error, and has
no character nor type, except what mortal mind assigns to

Eradicate
error from
thought

18 it. By lifting thought above error, or disease, and con-
tending persistently for truth, you destroy error.

When we remove disease by addressing the disturbed
21 mind, giving no heed to the body, we prove that thought
alone creates the suffering. Mortal mind
rules all that is mortal. We see in the body

Mortal mind
controlled

24 the images of this mind, even as in optics we see painted
on the retina the image which becomes visible to the
senses. The action of so-called mortal mind must be
27 destroyed by the divine Mind to bring out the harmony
of being. Without divine control there is discord, mani-
fest as sin, sickness, and death.

30 The Scriptures plainly declare the baneful influence of
sinful thought on the body. Even our Master felt this.

It is recorded that in certain localities he did not many
1 mighty works “because of their unbelief” in Truth. Any
human error is its own enemy, and works against itself;
3 it does nothing in the right direction and much
in the wrong. If so-called mind is cherishing
evil passions and malicious purposes, it is not a healer,
6 but it engenders disease and death.

Mortal mind
not a healer

SH 491:7

Material man is made up of involuntary and voluntary
error, of a negative right and a positive wrong, the latter
9 calling itself right. Man’s spiritual individual-
ity is never wrong. It is the likeness of man’s
Maker. Matter cannot connect mortals with the true
12 origin and facts of being, in which all must end. It is only
by acknowledging the supremacy of Spirit, which annuls
the claims of matter, that mortals can lay off mortality and
15 find the indissoluble spiritual link which establishes man
forever in the divine likeness, inseparable from his creator.

Man linked
with Spirit

Printed from CONCORD: A CHRISTIAN SCIENCE STUDY RESOURCE, published by The Christian Science Board of Directors in Boston, MA, USA at concord.christianscience.com. This content may be under copyright and may not be further reproduced or distributed, unless permitted under the Terms of Service.