
🗨️ *Christian Science Hymnal 479, 37, 421*

🗨️ *King James Bible*

1. Ps. 125:1

1 They that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2. Eccl. 9:14–18

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

3. Gen. 12:1, 2

1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

4. Gen. 13:2, 5–7 (to :), 8–11, 14, 15

2 And Abram *was* very rich in cattle, in silver, and in gold.

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: ...

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

9 *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered

every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

5. Gen. 22:1–18

1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovah–jireh: as it is said *to this day*, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this

thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

6. Heb. 11:1, 8–10, 13–19

1 Now faith is the substance of things hoped for, the evidence of things not seen.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten *son*,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

7. Rev. 21:2–5 (to 1st .), 10–13, 16 (to :), 23–27 (to :)

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. ...

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of

Israel:

- 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.
- 16 And the city lieth foursquare, and the length is as large as the breadth: ...
- 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.
- 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.
- 25 And the gates of it shall not be shut at all by day: for there shall be no night there.
- 26 And they shall bring the glory and honour of the nations into it.
- 27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: ...

8. Matt. 7:24–27

- 24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
- 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
- 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
- 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

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

1. SH 278:32

Which ought to

- 1 be substance to us, — the erring, changing, and dying,
the mutable and mortal, or the unerring, immutable,
3 and immortal? A New Testament writer plainly de-
scribes faith, a quality of mind, as “the *substance* of things
hoped for.”

2. SH 23:16–31

Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith,
18 advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God.

- 21 In Hebrew, Greek, Latin, and English, *faith* and the words corresponding thereto have these two definitions, *trustfulness* and *trustworthiness*. One
24 kind of faith trusts one’s welfare to others.

Self-reliance
and confidence

Another kind of faith understands divine Love and how to work out one's "own salvation, with fear and trembling." "Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith; whereas the injunction, "Believe . . . and thou shalt be saved!" demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God.

3. SH 579:10–14

ABRAHAM. Fidelity; faith in the divine Life and in the eternal Principle of being.

This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding.

4. SH 15:30–6

Trustworthiness is the foundation of enlightened faith. Without a fitness for holiness, we cannot receive holiness. A great sacrifice of material things must precede this advanced spiritual understanding. The highest prayer is not one of faith merely; it is demonstration. Such prayer heals sickness, and must destroy sin and death. It distinguishes between Truth that is sinless and the falsity of sinful sense.

Loftiest
adoration

5. SH 444:22–8

If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham when he parted from Lot, and say in thy heart: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Immortals, or God's children in divine Science, are one harmonious family; but mortals, or the "children of men" in material sense, are discordant and oftentimes false brethren.

The teacher must make clear to students the Science of healing, especially its ethics, — that all is Mind, and that the Scientist must conform to God's requirements. Also the teacher must thoroughly fit his students to defend themselves against sin, and to guard against the attacks of the would-be *mental assassin*, who attempts to kill morally and physically. No hypothesis as to the existence of another power should

Conforming
to explicit
rules

6 interpose a doubt or fear to hinder the demonstration of Christian Science.

6. SH 445:19

Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion
21 of the divine energy in healing the sick. Self-seeking, envy, passion, pride, hatred, and revenge are cast out by the divine Mind which heals
24 disease. The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure.

Divine energy

7. SH 13:20

If we pray to God as a corporeal person, this will
21 prevent us from relinquishing the human doubts and fears which attend such a belief, and so we cannot grasp the wonders wrought by infi-
24 nite, incorporeal Love, to whom all things are possible. Because of human ignorance of the divine Principle, Love, the Father of all is represented as a corporeal
27 creator; hence men recognize themselves as merely physical, and are ignorant of man as God's image or reflection and of man's eternal incorporeal existence. The
30 world of error is ignorant of the world of Truth, — blind to the reality of man's existence, — for the world of sensation is not cognizant of life in Soul, not in body.

Corporeal ignorance

8. SH 592:18

18 **NEW JERUSALEM.** Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony.

9. SH 574:3–24

3 The Revelator also takes in another view, adapted to console the weary pilgrim, journeying “uphill all the way.”

He writes, in Revelation xxi. 9: —

6 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride,
9 the Lamb's wife.

This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he be-

12 came conscious of the spiritual facts of being
and the “New Jerusalem, coming down from
God, out of heaven,” — the spiritual outpour-
15 ing of bliss and glory, which he describes as the city
which “lieth foursquare.” The beauty of this text is,
that the sum total of human misery, represented by
18 the seven angelic vials full of seven plagues, has full
compensation in the law of Love. Note this, — that the
very message, or swift-winged thought, which poured
21 forth hatred and torment, brought also the experience
which at last lifted the seer to behold the great city, the
four equal sides of which were heaven-bestowed and
24 heaven-bestowing.

10. SH 575:7–2

This sacred city, described in the Apocalypse (xxi. 16)
as one that “lieth foursquare” and cometh “down from
9 God, out of heaven,” represents the light and
glory of divine Science. The builder and
maker of this New Jerusalem is God, as we read in the
12 book of Hebrews; and it is “a city which hath founda-
tions.” The description is metaphoric. Spiritual teach-
ing must always be by symbols. Did not Jesus illustrate
15 the truths he taught by the mustard-seed and the prodi-
gal? Taken in its allegorical sense, the description of
the city as foursquare has a profound meaning. The
18 four sides of our city are the Word, Christ, Christianity,
and divine Science; “and the gates of it shall not be shut
at all by day: for there shall be no night there.” This
21 city is wholly spiritual, as its four sides indicate.

The city
foursquare

As the Psalmist saith, “Beautiful for situation, the
joy of the whole earth, is mount Zion, on the sides of
24 the north, the city of the great King.” It is
indeed a city of the Spirit, fair, royal, and
square. Northward, its gates open to the North Star,
27 the Word, the polar magnet of Revelation; eastward,
to the star seen by the Wisemen of the Orient, who fol-
lowed it to the manger of Jesus; southward, to the
30 genial tropics, with the Southern Cross in the skies,
— the Cross of Calvary, which binds human society
into solemn union; westward, to the grand realization
1 of the Golden Shore of Love and the Peaceful Sea of
Harmony.

The royally
divine gates

11. SH 577:12

12 This spiritual, holy habitation has no boundary
nor limit, but its four cardinal points are: first, the
Word of Life, Truth, and Love; second,
15 the Christ, the spiritual idea of God; third,
Christianity, which is the outcome of the divine Prin-
ciple of the Christ-idea in Christian history; fourth,
18 Christian Science, which to-day and forever interprets
this great example and the great Exemplar. This city
of our God has no need of sun or satellite, for Love
21 is the light of it, and divine Mind is its own interpreter.
All who are saved must walk in this light. Mighty
potentates and dynasties will lay down their honors
24 within the heavenly city. Its gates open towards light
and glory both within and without, for all is good, and
nothing can enter that city, which “defileth, . . . or
27 maketh a lie.”

The city of
our God

12. SH 599:6–7

6 **ZION.** Spiritual foundation and superstructure; in-
spiration; spiritual strength.

13. SH 483:30

30 One must fulfil
one’s mission without timidity or dissimulation, for to be
well done, the work must be done unselfishly. Christianity
1 will never be based on a divine Principle and so found to
be unerring, until its absolute Science is reached. When
3 this is accomplished, neither pride, prejudice, bigotry,
nor envy can wash away its foundation, for it is built upon
the rock, Christ.