

# Wed-18-Dec-26

Transform Enemies

**Hymn. 539:1–5**

O gentle presence, peace and joy and power;  
O Life divine, that owns each waiting hour,  
Thou Love that guards the nestling's faltering flight!  
Keep Thou my child on upward wing tonight.

Love is our refuge; only with mine eye  
Can I behold the snare, the pit, the fall:  
His habitation high is here, and nigh,  
His arm encircles me, and mine, and all.

O make me glad for every scalding tear,  
For hope deferred, ingratitude, disdain!  
Wait, and love more for every hate, and fear  
No ill,—since God is good, and loss is gain.

Beneath the shadow of His mighty wing;  
In that sweet secret of the narrow way,  
Seeking and finding, with the angels sing:  
“Lo, I am with you alway,”—watch and pray.

No snare, no fowler, pestilence or pain;  
No night drops down upon the troubled breast,  
When heaven's aftersmile earth's tear-drops gain,  
And mother finds her home and heav'nly rest.

**Hymn. 316:1-3**

Speak gently, it is better far  
To rule by love than fear;  
Speak gently, let no harsh word mar  
The good we may do here.

Speak gently to the erring ones,  
They must have toiled in vain;  
Perchance unkindness made them so;  
O win them back again.

Speak gently, 'tis a little thing,  
Dropped in the heart's deep well;  
The good, the joy that it may bring,  
Eternity shall tell.

**Hymn. 201:1-4**

O do not bar your mind  
Against the light of good;  
But open wide, let in the Word,  
And Truth will be your food.

Truth will from error free  
Your long enslaved mind,  
And bring the light of liberty  
Where it shall be enshrined.

Hid treasures it reveals  
To all who know its power;  
And all who will may light receive  
In this most gracious hour.

Then open wide your heart

To Truth and Light and Love;  
You then shall know your life is hid  
With Christ in God above.

**Matt. 5:11-12**

- 11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.
- 12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

**Matt 13:24-30**

- 24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:
- 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.
- 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
- 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?
- 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
- 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.
- 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

**John 9:1-41**

- 1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.
- 2 And his disciples asked him, saying, Master, who did sin, this

man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was  
born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son,  
and that he was born blind:

21 But by what means he now seeth, we know not; or who hath  
opened his eyes, we know not: he is of age; ask him: he shall  
speak for himself.

22 These *words* spake his parents, because they feared the Jews: for  
the Jews had agreed already, that if any man did confess that he  
was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him,  
Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not:  
one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he  
thine eyes?

27 He answered them, I have told you already, and ye did not hear:  
wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are  
Moses' disciples.

29 We know that God spake unto Moses: *as for this fellow*, we know  
not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous  
thing, that ye know not from whence he is, and *yet* he hath opened  
mine eyes.

31 Now we know that God heareth not sinners: but if any man be a  
worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the  
eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in  
sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found  
him, he said unto him, Dost thou believe on the Son of God?

- 36 He answered and said, Who is he, Lord, that I might believe on him?
- 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
- 38 And he said, Lord, I believe. And he worshipped him.
- 39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.
- 40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?
- 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

**Dan. 3:8–13, 20, 21, 23–25, 28**

- 8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.
- 9 They spake and said to the king Nebuchadnezzar, O king, live for ever.
- 10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:
- 11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.
- 12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed–nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.
- 13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed–nego. Then they brought these men before the king.
- 20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed–nego, *and* to cast *them* into the burning fiery furnace.

- 21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.
- 23 And these three men, Shadrach, Meshach, and Abed–nego, fell down bound into the midst of the burning fiery furnace.
- 24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.
- 25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.
- 28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed–nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

**Titus 2:11, 12; 3:1–8**

- 11 For the grace of God that bringeth salvation hath appeared to all men,
- 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
- 1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,
- 2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.
- 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.
- 4 But after that the kindness and love of God our Saviour toward man appeared,
- 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and

renewing of the Holy Ghost;  
6 Which he shed on us abundantly through Jesus Christ our Saviour;  
7 That being justified by his grace, we should be made heirs  
according to the hope of eternal life.  
8 *This is* a faithful saying, and these things I will that thou affirm  
constantly, that they which have believed in God might be careful  
to maintain good works. These things are good and profitable unto  
men.

### SH 353:3

3                                   The physical senses  
and Science have ever been antagonistic, and  
they will so continue, till the testimony of the physical  
6 senses yields entirely to Christian Science.

The real and  
the unreal

### SH 323:9

9                                   Beholding the infinite tasks of  
truth, we pause, — wait on God. Then we push onward,  
until boundless thought walks enraptured, and concep-  
12 tion unconfined is winged to reach the divine glory.

A bright  
outlook

### SH 30:26

If we have triumphed sufficiently over the errors of  
27 material sense to allow Soul to hold the control, we  
shall loathe sin and rebuke it under every mask. Only  
in this way can we bless our enemies, though they  
30 may not so construe our words. We cannot choose for  
ourselves, but must work out our salvation in the way  
Jesus taught. In meekness and might, he was found  
1 preaching the gospel to the poor. Pride and fear are unfit  
to bear the standard of Truth, and God will never place  
3 it in such hands.

**SH 234:12–14 (to ;)**

12                    We should love our enemies  
and help them on the basis of the Golden  
Rule;

**SH 365:19–23 (to ;)**

                  If the Scientist has enough Christly affection to  
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;

**SH 83:9**

9            Nothing is more antagonistic to Christian Science  
than a blind belief without understanding, for such a  
belief hides Truth and builds on error.

**SH 108:1**

1            Whence came to me this heavenly conviction, — a con-  
viction antagonistic to the testimony of the physical senses?  
3            According to St. Paul, it was “the gift of the grace of  
God given unto me by the effectual working of His power.”  
It was the divine law of Life and Love, unfolding to me  
6            the demonstrable fact that matter possesses neither sen-  
sation nor life; that human experiences show the falsity  
of all material things; and that immortal cravings, “the  
9            price of learning love,” establish the truism that the  
only sufferer is mortal mind, for the divine Mind cannot  
suffer.

**SH 182:15**

The hypotheses of mortals are antagonistic to Science

15 and cannot mix with it. This is clear to those who heal  
the sick on the basis of Science.

### SH 182:9–12

9 We cannot obey both physi-  
ology and Spirit, for one absolutely destroys the other,  
and one or the other must be supreme in the affections.  
12 It is impossible to work from two standpoints.

### SH 521:12; 522:4–5

12 The harmony and immortality of man are intact. We  
should look away from the opposite supposition that man  
is created materially, and turn our gaze to the spiritual  
15 record of creation, to that which should be engraved on  
the understanding and heart “with the point of a diamond”  
and the pen of an angel.

If one is true, the other is false, for they are  
antagonistic.

### SH 521:26–29

The second chapter of Gene-  
27 sis contains a statement of this material view of God and  
the universe, a statement which is the exact opposite of  
scientific truth as before recorded.

### SH 522:3

3 The Science of the first record proves the falsity of  
the second. If one is true, the other is false, for they are  
antagonistic. The first record assigns all  
6 might and government to God, and endows  
man out of God's perfection and power. The second  
record chronicles man as mutable and mortal, — as hav-

The two  
records

9 ing broken away from Deity and as revolving in an orbit  
of his own. Existence, separate from divinity, Science  
explains as impossible.

### SH 543:8–15

In divine Science, the material man is shut out from  
9 the presence of God. The five corporeal senses cannot  
take cognizance of Spirit. They cannot come  
into His presence, and must dwell in dream-  
12 land, until mortals arrive at the understanding that ma-  
terial life, with all its sin, sickness, and death, is an illu-  
sion, against which divine Science is engaged in a warfare  
15 of extermination.

Dwelling in  
dreamland

### SH 485:14–19

Emerge gently from matter into Spirit. Think not  
15 to thwart the spiritual ultimate of all things, but come  
naturally into Spirit through better health and  
morals and as the result of spiritual growth.  
18 Not death, but the understanding of Life, makes man im-  
mortal.

Scientific  
translations

### SH 476:32–4

Jesus beheld in Science the per-  
1 fect man, who appeared to him where sinning mortal  
man appears to mortals. In this perfect man the Saviour  
3 saw God's own likeness, and this correct view of man  
healed the sick.

### SH 453:18–21

18 You uncover sin, not in order to injure, but in order  
to bless the corporeal man; and a right motive has

its reward. Hidden sin is spiritual wickedness in high  
21 places.

### SH 454:4–10 (to 2nd .)

Teach your students the omnipotence of Truth, which  
illustrates the impotence of error. The understanding,  
6 even in a degree, of the divine All-power de-  
stroys fear, and plants the feet in the true path,  
— the path which leads to the house built without hands  
9 “eternal in the heavens.” Human hate has no legiti-  
mate mandate and no kingdom. Love is enthroned.

Impotence  
of hate

### SH 397:1

1 By not perceiving vital metaphysical points, not seeing  
how mortal mind affects the body, — acting beneficially  
3 or injuriously on the health, as well as on the  
morals and the happiness of mortals, — we are  
misled in our conclusions and methods. We throw the  
6 mental influence on the wrong side, thereby actually in-  
juring those whom we mean to bless.

Misleading  
methods

### SH 72:9 As

9  
As  
light destroys darkness and in the place of darkness all  
is light, so (in absolute Science) Soul, or God,  
12 is the only truth-giver to man. Truth de-  
stroys mortality, and brings to light immortality. Mortal  
belief (the material sense of life) and immortal Truth  
15 (the spiritual sense) are the tares and the wheat, which  
are not united by progress, but separated.

Spirits  
obsolete

### SH 186:7

Erring human mind-forces can work  
only evil under whatever name or pretence they are em-  
9 ployed; for Spirit and matter, good and evil, light and  
darkness, cannot mingle.

**SH 186:5–7**

Christian Science destroys material beliefs through the  
6 understanding of Spirit, and the thoroughness of this work  
determines health.

**SH 9:11**

If selfishness has given place to kindness,  
12 we shall regard our neighbor unselfishly, and bless  
them that curse us; but we shall never meet this great  
duty simply by asking that it may be done. There is  
15 a cross to be taken up before we can enjoy the fruition  
of our hope and faith.

**SH 215:15–18, 24**

15 We are sometimes led to believe that darkness is as real  
as light; but Science affirms darkness to be only a mortal  
sense of the absence of light, at the coming of  
18 which darkness loses the appearance of reality.

Light and  
darkness

24 Mortal man is the  
antipode of immortal man in origin, in existence, and in his  
relation to God.

**SH 442:30**

30 Christian Scientists, be a law to yourselves that mental  
malpractice cannot harm you either when asleep or when  
awake.

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