

God's infinite care for man

January 11, 2012

[Hymn 99](#)

Hymn 99
Ninety-First Psalm I
Adapted from Tate and Brady

BERA
John E. Gould, arr. by W. E. Young

He that hath God his guardian made,
Shall underneath th' Almighty's shade
Fearless and undisturbed abide;
Thus to myself of Him I'll say,
He is my fortress, shield and stay,
My God; in Him I will confide.

His tender love and watchful care
Shall free thee from the fowler's snare,
From every harm and pestilence.
He over thee His wings shall spread
To cover thy unguarded head.
His truth shall be thy strong defense.

He gives His angels charge o'er thee,
No evil therefore shalt thou see;
Thy refuge shall be God most high;
Dwelling within His secret place,
Thou shalt behold His power and grace,
See His salvation ever nigh.

[Hymn 213](#)

Hymn 213
Isaac Watts*

ST. ANNE
William Croft

O God, our help in ages past,
Our hope for time to come,
Our shelter from the stormy blast,
And our eternal home.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun.

O God, our help in ages past,
Our hope for time to come,
Thou art our guard while ages last,
And our eternal home.

[Hymn 53](#)

Hymn 53
Based on a hymn by
John R. Macduff

GALLIARD
John Dowland
Music from Songs of Praise: By permission of
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Everlasting arms of Love
Are beneath, around, above;
God it is who bears us on,
His the arm we lean upon.

He our ever-present guide
Faithful is, whate'er betide;
Gladly then we journey on,
With His arm to lean upon.

From earth's fears and vain alarms
Safe in His encircling arms,
He will keep us all the way,
God, our refuge, strength and stay.

Bible:

[Jer 31:3, 7, 9, 16, 17](#)

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. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

[Rev 21:2-3](#)

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

[Matt 6:25 take, 26, 28-30](#)

Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his

glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

[Ex 3:1, 2, 4, 5 \(to :\), 6 I am, 7-8, 10](#)

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

And he said, Draw not nigh hither: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

¶And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

[Ex 4:10-11 \(to 1st ?\), 12](#)

¶And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth?

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

[Ex 13:17 \(to 2nd \), 18](#)

¶And it came to pass, when Pharaoh had let the people go,
But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

[Ex 14:9, 10, 13, 14, 19-23 \(to 1st \), 26, 27, 31](#)

But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

¶And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord.

¶And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

The Lord shall fight for you, and ye shall hold your peace.

¶And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. ¶And the Egyptians pursued,

¶And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

[Ex 15:22-23 \(to :\), 24, 25 \(to :\), 27](#)

So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. ¶And when they came to Marah, they could not drink of the waters of Marah, for they were bitter:

And the people murmured against Moses, saying, What shall we drink?

And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet:

¶And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

[Ex. 16:2-4 \(to :\), 13-15](#)

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. ¶Then said the Lord unto Moses, Behold, I will rain bread from heaven for you;

And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

[Ex 19:1, 3-6 \(to .\)](#)

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.

[Ex 20:1-3](#)

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

[Deu 34:1-4](#)

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan, And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of

Judah, unto the utmost sea, And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

[Ps 91:1](#)

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

S&H:

[442:26-29 Jesus](#)

Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." This truth is Christian Science.

[530:5](#)

In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use. Knowing this, Jesus once said, "Take no thought for your life, what ye shall eat, or what ye shall drink," — presuming not on the prerogative of his creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies.

[332:4](#)

VIII. Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation. As the apostle expressed it in words which he quoted with approbation from a classic poet: "For we are also His offspring."

[566:1](#)

As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear, — as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy, — so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God. Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights.

[128:4](#)

The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity. The human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity.

[66:6-11](#)

Trials teach mortals not to lean on a material staff, — a broken reed, which pierces the heart. We do not half remember this in the sunshine of joy and prosperity. Sorrow is salutary. Through great tribulation we enter the kingdom. Trials are proofs of God's care.

[67:4-11](#)

When the ocean is stirred by a storm, then the clouds lower, the wind shrieks through the tightened shrouds, and the waves lift themselves into mountains. We ask the helmsman: "Do you know your course? Can you steer safely amid the storm?" He answers bravely, but even the dauntless seaman is not sure of his safety; nautical science is not equal to the Science of Mind.

[62:22](#)

The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of erring, human concepts.

[63:5 \(only\)](#)

In Science man is the offspring of Spirit.

[55:15](#)

Truth's immortal idea is sweeping down the centuries, gathering beneath its wings the sick and sinning. My weary hope tries to realize that happy day, when man shall recognize the Science of Christ and love his neighbor as himself, — when he shall realize God's omnipotence and the healing power of the divine Love in what it has done and is doing for mankind. The promises will be fulfilled. The time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing.

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