

SUNDAY AUGUST 28, 2016

*SUBJECT*—CHRIST JESUS

*GOLDEN TEXT*: MATTHEW 10 : 34

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*“Think not that I am come to send peace on earth:  
I came not to send peace, but a sword.” — Christ Jesus*

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RESPONSIVE READING: **Isaiah 11 : 1-5**

1. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:
2. And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;
3. And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:
4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

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*This Bible Lesson was prepared by Plainfield Christian Science Church, Independent. It is composed of Scriptural Quotations from the King James Bible and Correlative Passages from the Christian Science textbook, Science and Health with Key to the Scriptures, by Mary Baker Eddy.*

## LESSON SERMON

### *The Bible*

#### **1. Titus 2 : 11 (the)-14**

- 11 ...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;
- 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
- 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

#### **2. Matthew 4 : 18, 19**

- 18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.
- 19 And he saith unto them, Follow me, and I will make you fishers of men.

#### **3. Matthew 9 : 20-22**

- 20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:
- 21 For she said within herself, If I may but touch his garment, I shall be whole.
- 22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

#### **4. John 14 : 23 (Jesus) *only*, (said) *only***

- 23 Jesus... said...

#### **5. John 15 : 1, 2, 8, 17, 18, 22, 24, 25**

- 1 I am the true vine, and my Father is the husbandman.

- 2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.
- 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
- 17 These things I command you, that ye love one another.
- 18 If the world hate you, ye know that it hated me before *it hated* you.
- 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.
- 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.
- 25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.
6. **John 18 : 12, 13 (to Annas), 19, 20 (to 1st ;), 21 (to :), 29-31, 33-36 (to 2nd :), 37, 38 (to ?)**
- 12 Then the band and the captain and officers of the Jews took Jesus, and bound him,
- 13 And led him away to Annas...
- 19 The high priest then asked Jesus of his disciples, and of his doctrine.
- 20 Jesus answered him, I spake openly to the world;
- 21 Why askest thou me? ask them which heard me, what I have said unto them:
- 29 Pilate then went out unto them, and said, What accusation bring ye against this man?
- 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.
- 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:
- 33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
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- 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?
- 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?
- 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews:
- 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.
- 38 Pilate saith unto him, What is truth?

**7. John 19 : 4, 7, 12, 13 (to 2nd ), 14 (and he)-16**

- 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.
- 7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
- 12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.
- 13 When Pilate therefore heard that saying, he brought Jesus forth,
- 14 ...and he saith unto the Jews, Behold your King!
- 15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.
- 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

**8. John 21 : 14 (Jesus), 15**

- 14 ...Jesus shewed himself to his disciples, after that he was risen from the dead.

- 15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

**9. II Corinthians 4 : 1, 3, 4, 6**

- 1 Therefore seeing we have this ministry, as we have received mercy, we faint not;
- 3 But if our gospel be hid, it is hid to them that are lost:
- 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
- 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

***Science and Health***

**1. 482 : 19-22**

Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah, — the divine idea of God outside the flesh.

**2. 473 : 18-25**

In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording the proof of Christianity's truth and love; but to reach his example and to test its unerring Science according to his rule, healing sickness, sin, and death, a better understanding of God as divine Principle, Love, rather than personality or the man Jesus, is required.

**3. 51 : 19-17**

His consummate example was for the salvation of us all, but only through doing the works which he did and taught others to do. His purpose in healing was not alone to restore health, but to demonstrate his divine Principle. He was inspired by God, by Truth and Love, in all that he said and did. The motives of his persecutors were pride, envy, cruelty, and vengeance, inflicted on the physical Jesus, but aimed at the divine Principle, Love, which rebuked their sensuality.

Jesus was unselfish. His spirituality separated him from sensuousness, and caused the selfish materialist to hate him; but it was this spirituality which enabled Jesus to heal the sick, cast out evil, and raise the dead.

From early boyhood he was about his "Father's business." His pursuits lay far apart from theirs. His master was Spirit; their master was matter. He served God; they served mammon. His affections were pure; theirs were carnal. His senses drank in the spiritual evidence of health, holiness, and life; their senses testified oppositely, and absorbed the material evidence of sin, sickness, and death.

Their imperfections and impurity felt the ever-present rebuke of his perfection and purity. Hence the world's hatred of the just and perfect Jesus, and the prophet's foresight of the reception error would give him. "Despised and rejected of men," was Isaiah's graphic word concerning the coming Prince of Peace. Herod and Pilate laid aside old feuds in order to unite in putting to shame and death the best man that ever trod the globe.

#### **4. 316 : 12-23**

Jesus represented Christ, the true idea of God. Hence the warfare between this spiritual idea and perfunctory religion, between spiritual clear-sightedness and the blindness of popular belief, which led to the conclusion that the spiritual idea could be killed by crucifying the flesh. The Christ-idea, or the Christ-man, rose higher to human view because of the crucifixion, and thus proved that Truth was the master of death. Christ presents the indestructible man, whom Spirit creates, constitutes, and governs. Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth.

#### **5. 47 : 10-13, 18-30**

Judas conspired against Jesus. The world's ingratitude and hatred towards that just man effected his betrayal. The traitor's price was thirty pieces of silver and the smiles of the Pharisees.

He knew that the great goodness of that Master placed a gulf between Jesus and his betrayer, and this spiritual distance inflamed Judas' envy. The greed for gold strengthened his ingratitude, and for a time quieted his remorse. He knew that the world generally loves a lie better than Truth; and so he plotted the betrayal of Jesus in order to raise himself in popular estimation. His dark plot fell to the ground, and the traitor fell with it.

The disciples' desertion of their Master in his last earthly struggle was punished; each one came to a violent death except St. John, of whose death we have no record.

**6. 564 : 3-9**

As of old, evil still charges the spiritual idea with error's own nature and methods. This malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night without a star.

**7. 133 : 29-3**

The Jewish conception of God, as Yawah, Jehovah, or only a mighty hero and king, has not quite given place to the true knowledge of God. Creeds and rituals have not cleansed their hands of rabbinical lore. To-day the cry of bygone ages is repeated, "Crucify him!" At every advancing step, truth is still opposed with sword and spear.

**8. 343 : 14-20**

Jesus strips all disguise from error, when his teachings are fully understood. By parable and argument he explains the impossibility of good producing evil; and he also scientifically demonstrates this great fact, proving by what are wrongly called miracles, that sin, sickness, and death are beliefs — illusive errors — which he could and did destroy.

**9. 138 : 17-22**

Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians are under as direct orders now, as they were then, to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning.

**10. 131 : 18-25**

Jesus once said: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight." As aforetime, the spirit of the Christ, which taketh away the ceremonies and doctrines of men, is not accepted until the hearts of men are made ready for it.

**11. 569 : 6-14**

The Scripture, "Thou hast been faithful over a few things, I will make thee ruler over many," is literally fulfilled, when we are conscious of the supremacy of Truth, by which the nothingness

of error is seen; and we know that the nothingness of error is in proportion to its wickedness. He that touches the hem of Christ's robe and masters his mortal beliefs, animality, and hate, rejoices in the proof of healing, — in a sweet and certain sense that God is Love.

**12. 571 : 18-19**

Clad in the panoply of Love, human hatred cannot reach you.



## **THE DAILY DUTIES**

by Mary Baker Eddy

### **Daily Prayer**

It shall be the duty of every member of this Church to pray each day: "Thy kingdom come;" let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!

*Church Manual, Article VIII, Sect. 4*

### **A Rule for Motives and Acts**

Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness. The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously.

*Church Manual, Article VIII, Sect. 1*

### **Alertness to Duty**

It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged, — and justified or condemned.

*Church Manual, Article VIII, Sect. 6*