

Plainfield Christian Science Church
Independent

Full-Text Lesson Sermon

September 2016

Plainfield, New Jersey, USA

Plainfield Christian Science Church Independent

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Saturday Adult Bible Study – 10:00 a.m.
Sunday Roundtable – 10:00 a.m.
Sunday Service – 11:00 a.m.
Sunday School – 11:00 a.m.
Wednesday Meeting – 8:15 p.m.

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*The Lesson is to be studied daily during the week
prior to the Sunday date.*

SUNDAY SEPTEMBER 4, 2016

SUBJECT—MAN

GOLDEN TEXT: MATTHEW 5 : 8

“Blessed are the pure in heart: for they shall see God.”

RESPONSIVE READING: **Psalm 19 : 8, 9, 11-14**

8. The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.
9. The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.
11. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.
12. Who can understand *his* errors? cleanse thou me from secret *faults*.
13. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.
14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

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 : 11-14

- 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;
- 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. James 4 : 6 (God)-8

- ⁶ God resisteth the proud, but giveth grace unto the humble.
- ⁷ Submit yourselves therefore to God. Resist the devil, and he will flee from you.
- ⁸ Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

3. Matthew 23 : 1-3, 25-28, 37-39

- ¹ Then spake Jesus to the multitude, and to his disciples,
- ² Saying, The scribes and the Pharisees sit in Moses' seat:
- ³ All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.
- ²⁵ Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
- ²⁶ *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

- 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.
- 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- 37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!
- 38 Behold, your house is left unto you desolate.
- 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

4. Mark 8 : 27 (to ,)

- 27 And Jesus went out,

5. Mark 9 : 14 (to 2nd ,), 17-29

- 14 And when he came to *his* disciples, he saw a great multitude about them,
- 17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;
- 18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.
- 19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.
- 20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.
- 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

- 22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.
- 23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.
- 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.
- 25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.
- 26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.
- 27 But Jesus took him by the hand, and lifted him up; and he arose.
- 28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?
- 29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

6. I John 1 : 5-9

- 5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.
- 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:
- 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
- 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
- 9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

7. I John 3 : 1-3

- 1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

- ² Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.
- ³ And every man that hath this hope in him purifieth himself, even as he is pure.

Science and Health

1. 337 : 14 (Christian)-19

Christian Science demonstrates that none but the pure in heart can see God, as the gospel teaches. In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal.

2. 332 : 23 (Jesus)-2

Jesus was the son of a virgin. He was appointed to speak God's word and to appear to mortals in such a form of humanity as they could understand as well as perceive. Mary's conception of him was spiritual, for only purity could reflect Truth and Love, which were plainly incarnate in the good and pure Christ Jesus. He expressed the highest type of divinity, which a fleshly form could express in that age. Into the real and ideal man the fleshly element cannot enter. Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God and man in His image.

3. 512 : 20-3

Spirit blesses the multiplication of its own pure and perfect ideas. From the infinite elements of the one Mind emanate all form, color, quality, and quantity, and these are mental, both primarily and secondarily. Their spiritual nature is discerned only through the spiritual senses. Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions. Ignorant of the origin and operations of mortal mind, — that is, ignorant of itself, — this so-called mind puts forth its own qualities, and claims God as their author; albeit God is ignorant of the existence of both this mortal mentality, so-called, and its claim, for the claim usurps the deific prerogatives and is an attempted infringement on infinity.

4. 241 : 23-30

One's aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed; and the cornerstone of all spiritual building is purity. The baptism of Spirit, washing the body of all the

impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration.

5. 162 : 4-11

Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. Christian Science acts as an alterative, neutralizing error with Truth. It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness. The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind.

6. 382 : 5-12

If half the attention given to hygiene were given to the study of Christian Science and to the spiritualization of thought, this alone would usher in the millennium. Constant bathing and rubbing to alter the secretions or to remove unhealthy exhalations from the cuticle receive a useful rebuke from Jesus' precept, "Take no thought . . . for the body." We must beware of making clean merely the outside of the platter.

7. 540 : 5-16

In Isaiah we read: "I make peace, and create evil. I the Lord do all these things;" but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy river-bed must be stirred in order to purify the stream. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin.

8. 323 : 28-6

The effects of Christian Science are not so much seen as felt. It is the "still, small voice" of Truth uttering itself. We are either turning away from this utterance, or we are listening to it and going up higher. Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear, — this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress. "Blessed are the pure in heart: for they shall see God."

9. 22 : 11-22

"Work out your own salvation," is the demand of Life and Love, for to this end God worketh with you. "Occupy till I come!" Wait for your reward, and "be not weary in well doing." If your

endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race.

When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified.

10. 99 : 23-29

The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man.

11. 31 : 14-22 (to .)

It is the living Christ, the practical Truth, which makes Jesus "the resurrection and the life" to all who follow him in deed. Obeying his precious precepts, — following his demonstration so far as we apprehend it, — we drink of his cup, partake of his bread, are baptized with his purity; and at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death.

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

SUNDAY SEPTEMBER 11, 2016

SUBJECT—SUBSTANCE

GOLDEN TEXT: PSALM 62 : 5

“My soul, wait thou only upon God; for my expectation is from him.”

RESPONSIVE READING: **Romans 8 : 1-6, 18**

1. *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.
6. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.
18. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

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LESSON SERMON

The Bible

1. Hebrews 11 : 1-3, 5, 6

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

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

2. Psalm 62 : 7, 8 (to :), 11

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

8 Trust in him at all times; ye people, pour out your heart before him:

11 God hath spoken once; twice have I heard this; that power *belongeth* unto God.

3. II Kings 4 : 8-17 (to son), 18-23, 25 (to 2nd And), 25 (he), 26, 28, 29 (to 1st :), 29 (and lay), 30, 32, 33, 35 (to he), 35 (went), 36 (to 1st .), 36 (And when), 37

8 And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

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- 12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.
- 13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.
- 14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.
- 15 And he said, Call her. And when he had called her, she stood in the door.
- 16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.
- 17 And the woman conceived, and bare a son...
- 18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.
- 19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.
- 20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.
- 21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.
- 22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.
- 23 And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* well.
- 25 So she went and came unto the man of God to mount Carmel. And... he said to Gehazi his servant, Behold, *yonder is* that Shunammite:
- 26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.
-

- 28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?
- 29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: ...and lay my staff upon the face of the child.
- 30 And the mother of the child said, As the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.
- 32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.
- 33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.
- 35 Then he... went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.
- 36 And he called Gehazi, and said, Call this Shunammite. ...And when she was come in unto him, he said, Take up thy son.
- 37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

4. James 5 : 15 (the prayer) (to 1st ,)

- 15 ...the prayer of faith shall save the sick,

5. Matthew 4 : 17 (to 2nd ,)

- 17 From that time Jesus began to preach, and to say,

6. Matthew 6 : 6 (when thou prayest), 9-13 (to 1st .)

- 6 ...when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
- 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
- 10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

- 11 Give us this day our daily bread.
- 12 And forgive us our debts, as we forgive our debtors.
- 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever.

Science and Health

1. 468 : 16-24

Question. — What is substance?

Answer. — Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews: "The substance of things hoped for, the evidence of things not seen." Spirit, the synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit.

2. 298 : 2-7

Life, Truth, and Love are the realities of divine Science. They dawn in faith and glow full-orbed in spiritual understanding. As a cloud hides the sun it cannot extinguish, so false belief silences for a while the voice of immutable harmony, but false belief cannot destroy Science armed with faith, hope, and fruition.

3. 297 : 20-24

Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, in which spiritual evidence, contradicting the testimony of material sense, begins to appear, and Truth, the ever-present, is becoming understood.

4. 23 : 16-20

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

5. 278 : 28-3

All that we term sin, sickness, and death is a mortal belief. We define matter as error, because it is the opposite of life, substance, and intelligence. Matter, with its mortality, cannot be

substantial if Spirit is substantial and eternal. Which ought to be substance to us, — the erring, changing, and dying, the mutable and mortal, or the unerring, immutable, and immortal?

6. 12 : 1-15, 27-4

"The prayer of faith shall save the sick," says the Scripture. What is this healing prayer? A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand. The beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body through a blind faith in God. This, however, is one belief casting out another, — a belief in the unknown casting out a belief in sickness. It is neither Science nor Truth which acts through blind belief, nor is it the human understanding of the divine healing Principle as manifested in Jesus, whose humble prayers were deep and conscientious protests of Truth, — of man's likeness to God and of man's unity with Truth and Love.

Does Deity interpose in behalf of one worshipper, and not help another who offers the same measure of prayer? If the sick recover because they pray or are prayed for audibly, only petitioners (*per se* or by proxy) should get well. In divine Science, where prayers are mental, *all* may avail themselves of God as "a very present help in trouble." Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, "Ho, every one that thirsteth, come ye to the waters."

7. 15 : 14-24

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We must "pray without ceasing." Such prayer is answered, in so far as we put our desires into practice. The Master's injunction is, that we pray in secret and let our lives attest our sincerity.

8. 14 : 25-3

Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak "as one having authority."

"When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

So spake Jesus.

9. 16 : 20-23

Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick.

10. 410 : 14-17

Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love.

11. 21 : 1-4, 6-14

If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought a good fight . . . I have kept the faith," because you are a better man. . . Christians do not continue to labor and pray, expecting because of another's goodness, suffering, and triumph, that they shall reach his harmony and reward.

If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit. If honest, he will be in earnest from the start, and gain a little each day in the right direction, till at last he finishes his course with joy.

THE DAILY DUTIES

by Mary Baker Eddy

Daily Prayer

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Church Manual, Article VIII, Sect. 6

SUNDAY SEPTEMBER 18, 2016

SUBJECT—MATTER

GOLDEN TEXT: PSALM 42 : 11

*“Hope thou in God: for I shall yet praise him,
who is the health of my countenance, and my God.”*

RESPONSIVE READING: **Psalm 103 : 1-7**

1. Bless the LORD, O my soul: and all that is within me, *ble*ss his holy name.
2. Bless the LORD, O my soul, and forget not all his benefits:
3. Who forgiveth all thine iniquities; who healeth all thy diseases;
4. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;
5. Who satisfieth thy mouth with good *things*; *so that* thy youth is renewed like the eagle's.
6. The LORD executeth righteousness and judgment for all that are oppressed.
7. He made known his ways unto Moses, his acts unto the children of Israel.

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LESSON SERMON

The Bible

1. Psalm 90 : 2

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

2. Isaiah 51 : 4, 6

4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

3. Exodus 3 : 1 (to 1st), 2, 7 (to 2nd), 10

1 Now Moses kept the flock of Jethro his father in law,

2 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.

7 And the LORD said, I have surely seen the affliction of my people which *are* in Egypt,

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

4. Exodus 4 : 1-8

1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

- 4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:
- 5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.
- 6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.
- 7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.
- 8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

5. Psalm 56 : 3, 4, 11-13

- 3 What time I am afraid, I will trust in thee.
- 4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.
- 11 In God have I put my trust: I will not be afraid what man can do unto me.
- 12 Thy vows *are* upon me, O God: I will render praises unto thee.
- 13 For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

6. Isaiah 17 : 7

- 7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

7. Luke 8 : 40, 43-48

- 40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

- 43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,
- 44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchèd.
- 45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?
- 46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.
- 47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.
- 48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

8. John 6 : 35, 63

- 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
- 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

9. Matthew 6 : 24, 25 (to .), 32 (for your), 33

- 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- 25 Therefore I say unto you, 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.
- 32 ...for your heavenly Father knoweth that ye have need of all these things.
- 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

10. Ephesians 1 : 3

³ Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

11. Psalm 139 : 14

¹⁴ I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.

Science and Health

1. 468 : 10-13

All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal.

2. 142 : 26-4

Which was first, Mind or medicine? If Mind was first and self-existent, then Mind, not matter, must have been the first medicine. God being All-in-all, He made medicine; but that medicine was Mind. It could not have been matter, which departs from the nature and character of Mind, God. Truth is God's remedy for error of every kind, and Truth destroys only what is untrue. Hence the fact that, to-day, as yesterday, Christ casts out evils and heals the sick.

3. 162 : 12-22

Experiments have favored the fact that Mind governs the body, not in one instance, but in every instance. The indestructible faculties of Spirit exist without the conditions of matter and also without the false beliefs of a so-called material existence. Working out the rules of Science in practice, the author has restored health in cases of both acute and chronic disease in their severest forms. Secretions have been changed, the structure has been renewed, shortened limbs have been elongated, ankylosed joints have been made supple, and carious bones have been restored to healthy conditions.

4. 166 : 3-16

As a man thinketh, so is he. Mind is all that feels, acts, or impedes action. Ignorant of this, or shrinking from its implied responsibility, the healing effort is made on the wrong side, and thus the conscious control over the body is lost.

The Mohammedan believes in a pilgrimage to Mecca for the salvation of his soul. The popular doctor believes in his prescription, and the pharmacist believes in the power of his drugs to save a man's life. The Mohammedan's belief is a religious delusion; the doctor's and pharmacist's is a medical mistake.

The erring human mind is inharmonious in itself. From it arises the inharmonious body.

5. 120 : 7-24

Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being. Then the question inevitably arises: Is a man sick if the material senses indicate that he is in good health? No! for matter can make no conditions for man. And is he well if the senses say he is sick? Yes, he is well in Science in which health is normal and disease is abnormal.

Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health. The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies all disease, heals the sick, overthrows false evidence, and refutes materialistic logic.

6. 321 : 6-13, 19-25 (to), 29-2

The Hebrew Lawgiver, slow of speech, despaired of making the people understand what should be revealed to him. When, led by wisdom to cast down his rod, he saw it become a serpent, Moses fled before it; but wisdom bade him come back and handle the serpent, and then Moses' fear departed. In this incident was seen the actuality of Science. Matter was shown to be a belief only.

It was scientifically demonstrated that leprosy was a creation of mortal mind and not a condition of matter, when Moses first put his hand into his bosom and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition by the same simple process. God had lessened Moses' fear by this proof in divine Science,

And so it was in the coming centuries, when the Science of being was demonstrated by Jesus, who showed his students the power of Mind by changing water into wine, and taught them how to handle serpents unharmed, to heal the sick and cast out evils in proof of the supremacy of Mind.

7. 86 : 1-9

Jesus once asked, "Who touched me?" Supposing this inquiry to be occasioned by physical contact alone, his disciples answered, "The multitude throng thee." Jesus knew, as others did not, that it was not matter, but mortal mind, whose touch called for aid. Repeating his inquiry, he was answered by the faith of a sick woman. His quick apprehension of this mental call illustrated his spirituality. The disciples' misconception of it uncovered their materiality.

8. 167 : 3-7, 20-22, 26-31

If we rise no higher than blind faith, the Science of healing is not attained, and Soul-existence, in the place of sense-existence, is not comprehended. We apprehend Life in divine Science only as we live above corporeal sense and correct it.

The "flesh lusteth against the Spirit." The flesh and Spirit can no more unite in action, than good can coincide with evil. ...The scientific government of the body must be attained through the divine Mind. It is impossible to gain control over the body in any other way. On this fundamental point, timid conservatism is absolutely inadmissible. Only through radical reliance on Truth can scientific healing power be realized.

9. 253 : 9-21

I hope, dear reader, I am leading you into the understanding of your divine rights, your heaven-bestowed harmony, — that, as you read, you see there is no cause (outside of erring, mortal, material sense which is not power) able to make you sick or sinful; and I hope that you are conquering this false sense. Knowing the falsity of so-called material sense, you can assert your prerogative to overcome the belief in sin, disease, or death.

If you believe in and practise wrong knowingly, you can at once change your course and do right. Matter can make no opposition to right endeavors against sin or sickness, for matter is inert, mindless.

10. 164 : 23 (the forever)-25

...the forever fact remains paramount that Life, Truth, and Love save from sin, disease, and death.

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!

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A Rule for Motives and Acts

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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

SUNDAY SEPTEMBER 25, 2016

SUBJECT—REALITY

GOLDEN TEXT: MATTHEW 5 : 3

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.”

RESPONSIVE READING: **Psalm 145 : 9-13**

9. The LORD *is* good to all: and his tender mercies *are* over all his works.
10. All thy works shall praise thee, O LORD; and thy saints shall bless thee.
11. They shall speak of the glory of thy kingdom, and talk of thy power;
12. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.
13. Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.

LESSON SERMON

The Bible

1. Psalm 146 : 1, 2, 5, 7-10

1 Praise ye the LORD. Praise the LORD, O my soul.

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners:

8 The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

2. Matthew 9 : 35 (Jesus)

35 ...Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

3. Matthew 18 : 1-5

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

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.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

4. Luke 9 : 57-62

57 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

5. Matthew 7 : 21-23

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

6. Luke 14 : 1-15

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

- 2 And, behold, there was a certain man before him which had the dropsy.
- 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?
- 4 And they held their peace. And he took *him*, and healed him, and let him go;
- 5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?
- 6 And they could not answer him again to these things.
- 7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,
- 8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;
- 9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.
- 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.
- 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.
- 12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.
- 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:
- 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.
- 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

7. Luke 17 : 20, 21

- ²⁰ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:
- ²¹ Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Science and Health

1. 590 : 1-3

KINGDOM OF HEAVEN. The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.

2. 476 : 28-5

When speaking of God's children, not the children of men, Jesus said, "The kingdom of God is within you;" that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal. Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy.

3. 207 : 27-4

The spiritual reality is the scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth. Spiritual facts are not inverted; the opposite discord, which bears no resemblance to spirituality, is not real. The only evidence of this inversion is obtained from suppositional error, which affords no proof of God, Spirit, or of the spiritual creation. Material sense defines all things materially, and has a finite sense of the infinite.

4. 109 : 32-12

The three great verities of Spirit, omnipotence, omnipresence, omniscience, — Spirit possessing all power, filling all space, constituting all Science, — contradict forever the belief that matter can be actual. These eternal verities reveal primeval existence as the radiant reality of God's creation, in which all that He has made is pronounced by His wisdom good.

Thus it was that I beheld, as never before, the awful unreality called evil. The equipollence of God brought to light another glorious proposition, — man's perfectibility and the establishment of the kingdom of heaven on earth.

5. 122 : 1-14

The evidence of the physical senses often reverses the real Science of being, and so creates a reign of discord, — assigning seeming power to sin, sickness, and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false witnesses, and reveal the kingdom of heaven, — the actual reign of harmony on earth. The material senses' reversal of the Science of Soul was practically exposed nineteen hundred years ago by the demonstrations of Jesus; yet these so-called senses still make mortal mind tributary to mortal body, and ordain certain sections of matter, such as brain and nerves, as the seats of pain and pleasure, from which matter reports to this so-called mind its status of happiness or misery.

6. 40 : 31-13

The nature of Christianity is peaceful and blessed, but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us; and this advance beyond matter must come through the joys and triumphs of the righteous as well as through their sorrows and afflictions. Like our Master, we must depart from material sense into the spiritual sense of being.

The God-inspired walk calmly on though it be with bleeding footprints, and in the hereafter they will reap what they now sow. The pampered hypocrite may have a flowery pathway here, but he cannot forever break the Golden Rule and escape the penalty due.

7. 66 : 1-16

Thou art right, immortal Shakespeare, great poet of humanity:

Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

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. Spiritual development germinates not from seed sown in the soil of material hopes, but when these decay, Love propagates anew the higher joys of Spirit, which have no taint of earth. Each successive stage of experience unfolds new views of divine goodness and love.

8. 560 : 10-17

Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word.

9. 248 : 26-32

We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives. Let unselfishness, goodness, mercy, justice, health, holiness, love — the kingdom of heaven — reign within us, and sin, disease, and death will diminish until they finally disappear.

10. 572 : 19-22

In Revelation xxi. 1 we read: —

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

11. 573 : 19 (St. John's)-2

...St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth, which involve the spiritual idea and consciousness of reality. This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence, — that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, "The kingdom of God is within you." This spiritual consciousness is therefore a present possibility.

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