

SUNDAY OCTOBER 15, 2017

*SUBJECT*—DOCTRINE OF ATONEMENT

*GOLDEN TEXT*: PSALM 86 : 11

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*“Teach me thy way, O LORD; I will walk in thy truth:  
unite my heart to fear thy name.”*

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RESPONSIVE READING: **Psalm 51 : 10-12, 15-17, 19**

10. Create in me a clean heart, O God; and renew a right spirit within me.
11. Cast me not away from thy presence; and take not thy holy spirit from me.
12. Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.
15. O Lord, open thou my lips; and my mouth shall shew forth thy praise.
16. For thou desirest not sacrifice; else would I give *it*; thou delightest not in burnt offering.
17. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.
19. Then shalt thou be pleased with the sacrifices of righteousness.

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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. Psalm 34 : 18, 22

18 The LORD *is* nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

#### 2. Isaiah 38 : 16, 17

16 O Lord, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

#### 3. Malachi 3 : 1-4 (to 1st ,)

1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD,

#### 4. Matthew 14 : 14 (to 1st ,)

14 And Jesus went forth,

#### 5. Luke 18 : 9-17

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

- 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
- 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.
- 12 I fast twice in the week, I give tithes of all that I possess.
- 13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
- 14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.
- 15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.
- 16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.
- 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

**6. Mark 10 : 24, 26, 27, 31**

- 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!
- 26 And they were astonished out of measure, saying among themselves, Who then can be saved?
- 27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.
- 31 But many *that are* first shall be last; and the last first.

**7. John 15 : 1-5**

- 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.
- 3 Now ye are clean through the word which I have spoken unto you.
- 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
- 5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

**8. Galatians 5 : 16-18, 22-26**

- 16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
- 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
- 18 But if ye be led of the Spirit, ye are not under the law.
- 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
- 23 Meekness, temperance: against such there is no law.
- 24 And they that are Christ's have crucified the flesh with the affections and lusts.
- 25 If we live in the Spirit, let us also walk in the Spirit.
- 26 Let us not be desirous of vain glory, provoking one another, envying one another.

**9. Titus 2 : 11-15**

- 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.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

#### **10. Revelation 12 : 10-12 (to 1st .)**

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them.

### ***Science and Health***

#### **1. 465 : 17 (Principle)-1**

Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe.

#### **2. 560 : 10-15**

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.

#### **3. 492 : 3-6**

For right reasoning there should be but one fact before the thought, namely, spiritual existence. In reality there is no other existence, since Life cannot be united to its unlikeness, mortality.

#### **4. 202 : 3-5, 15-23**

The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.

Outside of this Science all is mutable; but immortal man, in accord with the divine Principle of his being, God, neither sins, suffers, nor dies. The days of our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth; for the true way leads to Life instead of to death, and earthly experience discloses the finity of error and the infinite capacities of Truth, in which God gives man dominion over all the earth.

**5.     22 : 11-14, 23-27, 30-5**

“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.”

Final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not reached through paths of flowers nor by pinning one's faith without works to another's vicarious effort.

Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. Revenge is inadmissible. Wrath which is only appeased is not destroyed, but partially indulged. Wisdom and Love may require many sacrifices of self to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part.

**6.     1 : 4-9**

Regardless of what another may say or think on this subject, I speak from experience. Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind

**7.     19 : 17-24, 29-5**

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he has little part in the atonement, — in the *at-one-ment* with God, — for he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom.

Jesus urged the commandment, “Thou shalt have no other gods before me,” which may be rendered: Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life, — even God, good. He rendered “unto Cæsar the things which are Cæsar's; and unto God

the things that are God's." He at last paid no homage to forms of doctrine or to theories of man, but acted and spake as he was moved, not by spirits but by Spirit.

**8. 25 : 22-32**

Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did and understand its divine Principle. Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us. The divinity of the Christ was made manifest in the humanity of Jesus.

**9. 15 : 26-6**

Self-forgetfulness, purity, and affection are constant prayers. Practice not profession, understanding not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings. Trustworthiness is the foundation of enlightened faith. Without a fitness for holiness, we cannot receive holiness.

A great sacrifice of material things must precede this advanced spiritual understanding. The highest prayer is not one of faith merely; it is demonstration. Such prayer heals sickness, and must destroy sin and death. It distinguishes between Truth that is sinless and the falsity of sinful sense.

**10. 324 : 4-18**

The purification of sense and self is a proof of progress. "Blessed are the pure in heart: for they shall see God."

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will reflect what governs it, whether it be Truth or error, understanding or belief, Spirit or matter. Therefore "acquaint now thyself with Him, and be at peace." Be watchful, sober, and vigilant. The way is straight and narrow, which leads to the understanding that God is the only Life. It is a warfare with the flesh, in which we must conquer sin, sickness, and death, either here or hereafter, — certainly before we can reach the goal of Spirit, or life in God.

**11. 24 : 11-14 (to ;)**

He to whom “the arm of the Lord” is revealed will believe our report, and rise into newness of life with regeneration. This is having part in the atonement;

**12. 316 : 3-7**

The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship.



## **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*