

Plainfield Christian Science Church  
Independent

Full-Text Lesson Sermon

October 2017

Plainfield, New Jersey, USA

# Plainfield Christian Science Church

Independent

905 Prospect Avenue

P.O. Box 5619

Plainfield, NJ 07061-5619

(908) 756-4669

[www.painfieldcs.com](http://www.painfieldcs.com)

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.

This church is not affiliated with  
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*The Lesson is to be studied daily during the  
week prior to the Sunday date.*

SUNDAY OCTOBER 1, 2017

*SUBJECT—UNREALITY*

*GOLDEN TEXT: PSALM 89 : 14*

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*“Justice and judgment are the habitation of thy throne:  
mercy and truth shall go before thy face.”*

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RESPONSIVE READING: Psalm 1 : 1-6

1. Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
2. But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.
3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.
4. The ungodly *are* not so: but *are* like the chaff which the wind driveth away.
5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.
6. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

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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. Isaiah 56 : 1**

<sup>1</sup> Thus saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

#### **2. Esther 2 : 5 (to 2nd ), 6 (to captivity), 7, 17 (to queen), 21-23**

<sup>5</sup> Now in Shushan the palace there was a certain Jew, whose name *was* Mordecai,

<sup>6</sup> Who had been carried away from Jerusalem with the captivity ...

<sup>7</sup> And he brought up Hadassah, that *is*, Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

<sup>17</sup> And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen ...

<sup>21</sup> In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

<sup>22</sup> And the thing was known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

<sup>23</sup> And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

#### **3. Esther 3 : 1, 2, 6 (wherefore), 10, 11**

<sup>1</sup> After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

<sup>2</sup> And all the king's servants, that *were* in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

6 wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

**4. Esther 4 : 4 (to ;)**

4 So Esther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved;

**5. Esther 5 : 1 (to 3rd ), 6 (to 2nd ?), 7, 8**

1 Now it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house,

6 And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request?

7 Then answered Esther, and said, My petition and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

**6. Esther 6 : 1-3, 6-8, 10 (to :), 12**

1 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

- 6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?
- 7 And Haman answered the king, For the man whom the king delighteth to honour,
- 8 Let the royal apparel be brought which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:
- 10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate:
- 12 And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered.

**7. Esther 7 : 1, 2 (to 1st ?), 3, 4 (to 1st .), 5, 6, 9, 10**

- 1 So the king and Haman came to banquet with Esther the queen.
- 2 And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther?
- 3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:
- 4 For we are sold, I and my people, to be destroyed, to be slain, and to perish.
- 5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?
- 6 And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.
- 9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.
- 10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

**8. Psalm 20 : 6**

- <sup>6</sup> Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

***Science and Health***

**1. 243 : 27-29**

Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God.

**2. 592 : 14 (justice)-15**

...justice demands penalties under the law.

**3. 339 : 7 (Since)-19**

Since God is All, there is no room for His unlikeness. God, Spirit, alone created all, and called it good. Therefore evil, being contrary to good, is unreal, and cannot be the product of God. A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin, — would make that real which is unreal, and thus heap up “wrath against the day of wrath.” He is joining in a conspiracy against himself, — against his own awakening to the awful unreality by which he has been deceived. Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil.

**4. 542 : 5-13, 19-24**

Though error hides behind a lie and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast. Even the disposition to excuse guilt or to conceal it is punished. The avoidance of justice and the denial of truth tend to perpetuate sin, invoke crime, jeopardize self-control, and mock divine mercy.

Let Truth uncover and destroy error in God’s own way, and let human justice pattern the divine. Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God.



**5. 474 : 29-2 (to 2nd .)**

The apostle says that the mission of Christ is to “destroy the works of the devil.” Truth destroys falsity and error, for light and darkness cannot dwell together. Light extinguishes the darkness, and the Scripture declares that there is “no night there.” To Truth there is no error, — all is Truth.

**6. 452 : 5-6, 12-17**

The wrong thought should be arrested before it has a chance to manifest itself.

When error confronts you, withhold not the rebuke or the explanation which destroys error. Never breathe an immoral atmosphere, unless in the attempt to purify it. Better is the frugal intellectual repast with contentment and virtue, than the luxury of learning with egotism and vice.

**7. 6 : 23-6**

Jesus uncovered and rebuked sin before he cast it out. Of a sick woman he said that Satan had bound her, and to Peter he said, “Thou art an offence unto me.” He came teaching and showing men how to destroy sin, sickness, and death. He said of the fruitless tree, “[It] is hewn down.”

It is believed by many that a certain magistrate, who lived in the time of Jesus, left this record: “His rebuke is fearful.” The strong language of our Master confirms this description.

The only civil sentence which he had for error was, “Get thee behind me, Satan.” Still stronger evidence that Jesus’ reproof was pointed and pungent is found in his own words, — showing the necessity for such forcible utterance, when he cast out devils and healed the sick and sinning.

**8. 53 : 6-7**

He rebuked sinners pointedly and unflinchingly, because he was their friend; hence the cup he drank.

**9. 449 : 19-28**

The baneful effect of evil associates is less seen than felt. The inoculation of evil human thoughts ought to be understood and guarded against. The first impression, made on a mind which is attracted or repelled according to personal merit or demerit, is a good detective of individual character. Certain minds meet only to separate through simultaneous repulsion. They are enemies without the preliminary offence. The impure are at peace with the impure. Only virtue is a rebuke to vice.

**10. 225 : 25-28**

The despotic tendencies, inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind.

**11. 30 : 26-3**

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

**12. 569 : 6-28**

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. Alas for those who break faith with divine Science and fail to strangle the serpent of sin as well as of sickness! They are dwellers still in the deep darkness of belief. They are in the surging sea of error, not struggling to lift their heads above the drowning wave.

What must the end be? They must eventually expiate their sin through suffering. The sin, which one has made his bosom companion, comes back to him at last with accelerated force, for the devil knoweth his time is short. Here the Scriptures declare that evil is temporal, not eternal. The dragon is at last stung to death by his own malice; but how many periods of torture it may take to remove all sin, must depend upon sin’s obduracy.

**13. 538 : 3 only, 7-10**

Truth should, and does, drive error out of all selfhood.

Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between Truth and error, between the material and spiritual, — the unreal and the real.

**14. 380 : 4 only**

Truth is always the victor.

## **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 OCTOBER 8, 2017

*SUBJECT*—ARE SIN, DISEASE, AND DEATH REAL?

*GOLDEN TEXT*: PSALM 34 : 4

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*“I sought the LORD, and he heard me, and  
delivered me from all my fears.”*

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RESPONSIVE READING: **Isaiah 41 : 10, 11**  
**Jeremiah 30 : 11, 15, 17**  
**Jeremiah 33 : 3, 6**

- 10.** Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.
- 11.** Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.
- 11.** For I *am* with thee, saith the LORD, to save thee.
- 15.** Why criest thou for thine affliction?
- 17.** For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD.
- 3.** Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.
- 6.** Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

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## LESSON SERMON

### *The Bible*

#### 1. Romans 13 : 1 (*to* :)

1 Let every soul be subject unto the higher powers. For there is no power but of God:

#### 2. Isaiah 43 : 1 (*now*)-3 (*to* :), 5, 6, 10, 11

1 ...now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour:

5 Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

11 I, *even I*, *am* the LORD; and beside me *there is* no saviour.

#### 3. Matthew 9 : 35

35 And 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.

#### 4. Luke 5 : 17-25

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

- 18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.
- 19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.
- 20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.
- 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?
- 22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?
- 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?
- 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.
- 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

**5. Luke 10 : 1-3, 19**

- 1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.
- 2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.
- 3 Go your ways: behold, I send you forth as lambs among wolves.
- 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

**6. John 4 : 46-53**

- 46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

- 47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.
- 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.
- 49 The nobleman saith unto him, Sir, come down ere my child die.
- 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.
- 51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.
- 52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.
- 53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

## 7. Psalm 121 : 1-8

- 1 I will lift up mine eyes unto the hills, from whence cometh my help.
- 2 My help *cometh* from the LORD, which made heaven and earth.
- 3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
- 4 Behold, he that keepeth Israel shall neither slumber nor sleep.
- 5 The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand.
- 6 The sun shall not smite thee by day, nor the moon by night.
- 7 The LORD shall preserve thee from all evil: he shall preserve thy soul.
- 8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

## ***Science and Health***

### **1. 473 : 7-12**

The God-principle is omnipresent and omnipotent. God is everywhere, and nothing apart from Him is present or has power. Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God.

### **2. 410 : 14-21, 23-30**

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. The Apostle John says: "There is no fear in Love, but perfect Love casteth out fear. . . . He that feareth is not made perfect in Love." Here is a definite and inspired proclamation of Christian Science.

The Science of mental practice is susceptible of no misuse. Selfishness does not appear in the practice of Truth or Christian Science. If mental practice is abused or is used in any way except to promote right thinking and doing, the power to heal mentally will diminish, until the practitioner's healing ability is wholly lost. Christian scientific practice begins with Christ's keynote of harmony, "Be not afraid!"

### **3. 411 : 20-9**

The procuring cause and foundation of all sickness is fear, ignorance, or sin. Disease is always induced by a false sense mentally entertained, not destroyed. Disease is an image of thought externalized. The mental state is called a material state. Whatever is cherished in mortal mind as the physical condition is imaged forth on the body.

Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed. The great fact that God lovingly governs all, never punishing aught but sin, is your standpoint, from which to advance and destroy the human fear of sickness. Mentally and silently plead the case scientifically for Truth. You may vary the arguments to meet the peculiar or general symptoms of the case you treat, but be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be the victor.



**4. 412 : 13-2**

The power of Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold and to destroy disease, sin, and death.

To prevent disease or to cure it, the power of Truth, of divine Spirit, must break the dream of the material senses. To heal by argument, find the type of the ailment, get its name, and array your mental plea against the physical. Argue at first mentally, not audibly, that the patient has no disease, and conform the argument so as to destroy the evidence of disease. Mentally insist that harmony is the fact, and that sickness is a temporal dream. Realize the presence of health and the fact of harmonious being, until the body corresponds with the normal conditions of health and harmony.

If the case is that of a young child or an infant, it needs to be met mainly through the parent's thought, silently or audibly on the aforesaid basis of Christian Science. The Scientist knows that there can be no hereditary disease, since matter is not intelligent and cannot transmit good or evil intelligence to man, and God, the only Mind, does not produce pain in matter.

**5. 414 : 26-5**

Keep in mind the verity of being, — that man is the image and likeness of God, in whom all being is painless and permanent. Remember that man's perfection is real and unimpeachable, whereas imperfection is blameworthy, unreal, and is not brought about by divine Love.

Matter cannot be inflamed. Inflammation is fear, an excited state of mortals which is not normal. Immortal Mind is the only cause; therefore disease is neither a cause nor an effect. Mind in every case is the eternal God, good. Sin, disease, and death have no foundations in Truth.

**6. 418 : 12-15, 20-22, 26-32**

It must be clear to you that sickness is no more the reality of being than is sin. This mortal dream of sickness, sin, and death should cease through Christian Science. ... Truth is affirmative, and confers harmony. All metaphysical logic is inspired by this simple rule of Truth, which governs all reality.

Include moral as well as physical belief in your efforts to destroy error. Cast out all manner of evil. "Preach the gospel to every creature." Speak the truth to every form of error. Tumors, ulcers, tubercles, inflammation, pain, deformed joints, are waking dream-shadows, dark images of mortal thought, which flee before the light of Truth.

**7. 427 : 13-25**

Death is but another phase of the dream that existence can be material. Nothing can interfere with the harmony of being nor end the existence of man in Science. Man is the same after as before a bone is broken or the body guillotined. If man is never to overcome death, why do the Scriptures say, "The last enemy that shall be destroyed is death"? The tenor of the Word shows that we shall obtain the victory over death in proportion as we overcome sin. The great difficulty lies in ignorance of what God is. God, Life, Truth, and Love make man undying. Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual.

**8. 393 : 8-15**

Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority. Take possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man.

## **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**

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### **Alertness to Duty**

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*Church Manual, Article VIII, Sect. 6*

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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## 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 is 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*

SUNDAY OCTOBER 22, 2017

*SUBJECT*—PROBATION AFTER DEATH

*GOLDEN TEXT*: PROVERBS 28 : 20

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*“A faithful man shall abound with blessings.”*

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RESPONSIVE READING: **Psalm 119 : 97, 99-104**

- 97.** O how love I thy law! *it is* my meditation all the day.
- 99.** I have more understanding than all my teachers: for thy testimonies *are* my meditation.
- 100.** I understand more than the ancients, because I keep thy precepts.
- 101.** I have refrained my feet from every evil way, that I might keep thy word.
- 102.** I have not departed from thy judgments: for thou hast taught me.
- 103.** How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!
- 104.** Through thy precepts I get understanding: therefore I hate every false way.

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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 31 : 23 (to 2nd ,)**

23 O love the LORD, all ye his saints: *for* the LORD preserveth the faithful,

**2. John 2 : 4 (to saith)**

4 Jesus saith...

**3. John 10 : 10 (I), 27-29**

10 ...I am come that they might have life, and that they might have *it* more abundantly.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

**4. John 11 : 1, 3, 4, 6, 7, 11 (Our)-15, 20-26 (to .), 39-44**

1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judæa again.

- 11 ...Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.
- 12 Then said his disciples, Lord, if he sleep, he shall do well.
- 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
- 14 Then said Jesus unto them plainly, Lazarus is dead.
- 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.
- 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.
- 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
- 22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.
- 23 Jesus saith unto her, Thy brother shall rise again.
- 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
- 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
- 26 And whosoever liveth and believeth in me shall never die.
- 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.
- 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
- 41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.
- 42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

**5. John 17 : 1-3**

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

**6. John 19 : 1, 16 (to 1st .)**

1 Then Pilate therefore took Jesus, and scourged *him*.

16 Then delivered he him therefore unto them to be crucified.

**7. John 20 : 1, 15, 16, 19 (when)-22**

1 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

19 ...when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.



21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

## 8. I Peter 1 : 3-7

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

## *Science and Health*

### 1. 246 : 27-28 (to 2nd .)

Life is eternal. We should find this out, and begin the demonstration thereof. Life and goodness are immortal.

### 2. 76 : 22-31

The sinless joy, — the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain , — constitutes the only veritable, indestructible man, whose being is spiritual. This state of existence is scientific and intact, — a perfection discernible only by those who have the final understanding of Christ in divine

Science. Death can never hasten this state of existence, for death must be overcome, not submitted to, before immortality appears.

**3. 75 : 12-20**

Jesus said of Lazarus: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it.

**4. 555 : 27-32**

Our great example, Jesus, could restore the individualized manifestation of existence, which seemed to vanish in death. Knowing that God was the Life of man, Jesus was able to present himself unchanged after the crucifixion.

**5. 49 : 17-25**

Forsaken by all whom he had blessed, this faithful sentinel of God at the highest post of power, charged with the grandest trust of heaven, was ready to be transformed by the renewing of the infinite Spirit. He was to prove that the Christ is not subject to material conditions, but is above the reach of human wrath, and is able, through Truth, Life, and Love, to triumph over sin, sickness, death, and the grave.

**6. 51 : 6-18**

Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine; but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life. Nothing could kill this Life of man. Jesus could give his temporal life into his enemies' hands; but when his earth-mission was accomplished, his spiritual life, indestructible and eternal, was found forever the same. He knew that matter had no life and that real Life is God; therefore he could no more be separated from his spiritual Life than God could be extinguished.

**7. 46 : 20-7**

Jesus' unchanged physical condition after what seemed to be death was followed by his exaltation above all material conditions; and this exaltation explained his ascension, and revealed unmistakably a probationary and progressive state beyond the grave. Jesus was "the

way;" that is, he marked the way for all men. In his final demonstration, called the ascension, which closed the earthly record of Jesus, he rose above the physical knowledge of his disciples, and the material senses saw him no more.

His students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered, they were roused to an enlarged understanding of divine Science, even to the spiritual interpretation and discernment of Jesus' teachings and demonstrations, which gave them a faint conception of the Life which is God. They no longer measured man by material sense. After gaining the true idea of their glorified Master, they became better healers, leaning no longer on matter, but on the divine Principle of their work.

**8. 305 : 31-6**

The Sadducees reasoned falsely about the resurrection, but not so blindly as the Pharisees, who believed error to be as immortal as Truth. The Pharisees thought that they could raise the spiritual from the material. They would first make life result in death, and then resort to death to reproduce spiritual life. Jesus taught them how death was to be overcome by spiritual Life, and demonstrated this beyond cavil.

**9. 409 : 27-3**

We have no right to say that life depends on matter now, but will not depend on it after death. We cannot spend our days here in ignorance of the Science of Life, and expect to find beyond the grave a reward for this ignorance. Death will not make us harmonious and immortal as a recompense for ignorance. If here we give no heed to Christian Science, which is spiritual and eternal, we shall not be ready for spiritual Life hereafter.

**10. 296 : 4-13**

Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self. The old man with his deeds must be put off. Nothing sensual or sinful is immortal. The death of a false material sense and of sin, not the death of organic matter, is what reveals man and Life, harmonious, real, and eternal.

**11. 339 : 20 (As)-28, 32-3**

As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health, sin to holiness, and God's kingdom comes "in earth, as it is in heaven." The basis of all

health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood. ...Our various theories will never lose their imaginary power for good or evil, until we lose our faith in them and make life its own proof of harmony and God.

**12. 324 : 12 (acquaint)-18**

..."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.

## **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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*Church Manual, Article VIII, Sect. 6*

SUNDAY OCTOBER 29, 2017

*SUBJECT*—EVERLASTING PUNISHMENT

*GOLDEN TEXT:* PSALM 103 : 17

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*“The mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children.”*

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RESPONSIVE READING: **Psalm 103 : 6, 11-13, 18, 20**

- 6. The LORD executeth righteousness and judgment for all that are oppressed.
- 11. For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.
- 12. As far as the east is from the west, *so* far hath he removed our transgressions from us.
- 13. Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.
- 18. To such as keep his covenant, and to those that remember his commandments to do them.
- 20. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

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## LESSON SERMON

### *The Bible*

#### **1. Jeremiah 31 : 3**

<sup>3</sup> 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.

#### **2. Psalm 51 : 1, 2, 6, 7, 10-13, 15**

<sup>1</sup> Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

<sup>2</sup> Wash me thoroughly from mine iniquity, and cleanse me from my sin.

<sup>6</sup> Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

<sup>7</sup> Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

<sup>10</sup> Create in me a clean heart, O God; and renew a right spirit within me.

<sup>11</sup> Cast me not away from thy presence; and take not thy holy spirit from me.

<sup>12</sup> Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

<sup>13</sup> *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

<sup>15</sup> O Lord, open thou my lips; and my mouth shall shew forth thy praise.

#### **3. John 8 : 1-11**

<sup>1</sup> Jesus went unto the mount of Olives.

<sup>2</sup> And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

<sup>3</sup> And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

- 4 They say unto him, Master, this woman was taken in adultery, in the very act.
- 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
- 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.
- 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
- 8 And again he stooped down, and wrote on the ground.
- 9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.
- 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
- 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.
- 4. John 3 : 17, 19-21**
- 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
- 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
- 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.
- 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.
- 5. I John 3 : 18-24**
- 18 My little children, let us not love in word, neither in tongue; but in deed and in truth.
-



- 19 And hereby we know that we are of the truth, and shall assure our hearts before him.
- 20 For if our heart condemn us, God is greater than our heart, and knoweth all things.
- 21 Beloved, if our heart condemn us not, *then* have we confidence toward God.
- 22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.
- 23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.
- 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

**6. Romans 8 : 1, 2, 28, 31, 35, 37-39**

- 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.
- 28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.
- 31 What shall we then say to these things? If God *be* for us, who *can be* against us?
- 35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- 37 Nay, in all these things we are more than conquerors through him that loved us.
- 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
- 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

**7. Revelation 12 : 10, 11 (to ;)**

<sup>10</sup> 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.

<sup>11</sup> And they overcame him by the blood of the Lamb, and by the word of their testimony;

**8. Revelation 22 : 3-5**

<sup>3</sup> And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

<sup>4</sup> And they shall see his face; and his name *shall be* in their foreheads.

<sup>5</sup> And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

***Science and Health***

**1. 6 : 3-5**

Divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the sinner.

**2. 384 : 6-8 (to 1st ,)**

God never punishes man for doing right, for honest labor, or for deeds of kindness,

**3. 385 : 11-18**

Let us remember that the eternal law of right, though it can never annul the law which makes sin its own executioner, exempts man from all penalties but those due for wrong-doing.

Constant toil, deprivations, exposures, and all untoward conditions, *if without sin*, can be experienced without suffering. Whatever it is your duty to do, you can do without harm to yourself.

**4. 230 : 11-18**

It would be contrary to our highest ideas of God to suppose Him capable of first arranging law and causation so as to bring about certain evil results, and then punishing the helpless victims of His volition for doing what they could not avoid doing. Good is not, cannot be, the author of experimental sins. God, good, can no more produce sickness than goodness can cause evil and health occasion disease.

**5. 430 : 13-30**

I here present to my readers an allegory illustrative of the law of divine Mind and of the supposed laws of matter and hygiene, an allegory in which the plea of Christian Science heals the sick.

Suppose a mental case to be on trial, as cases are tried in court. A man is charged with having committed liver-complaint. The patient feels ill, ruminates, and the trial commences. Personal Sense is the plaintiff. Mortal Man is the defendant. False Belief is the attorney for Personal Sense. Mortal Minds, Materia Medica, Anatomy, Physiology, Hypnotism, Envy, Greed and Ingratitude, constitute the jury. The courtroom is filled with interested spectators, and Judge Medicine is on the bench.

The evidence for the prosecution being called for, a witness testifies thus: —

I represent Health-laws. I was present on certain nights when the prisoner, or patient, watched with a sick friend.

**6. 431 : 4-12**

When the sick mortal was thirsty, the prisoner gave him drink. During all this time the prisoner attended to his daily labors, partaking of food at irregular intervals, sometimes going to sleep immediately after a heavy meal. At last he committed liver-complaint, which I considered criminal, inasmuch as this offence is deemed punishable with death. Therefore I arrested Mortal Man in behalf of the state (namely, the body) and cast him into prison.

**7. 432 : 16-19**

The Judge asks if by doing good to his neighbor, it is possible for man to become diseased, transgress the laws, and merit punishment, and Governor Mortality replies in the affirmative.

**8. 433 : 1-7, 18-24, 31-3**

The testimony for the plaintiff, Personal Sense, being closed, Judge Medicine arises, and with great solemnity addresses the jury of Mortal Minds. He analyzes the offence, reviews the testimony, and explains the law relating to liver-complaint. His conclusion is, that laws of nature render disease homicidal.

Judge Medicine then proceeds to pronounce the solemn sentence of death upon the prisoner. Because he has loved his neighbor as himself, Mortal Man has been guilty of benevolence in the first degree, and this has led him into the commission of the second crime, liver-complaint, which material laws condemn as homicide.

Ah! but Christ, Truth, the spirit of Life and the friend of Mortal Man, can open wide those prison doors and set the captive free. Swift on the wings of divine Love, there comes a despatch: "Delay the execution; the prisoner is not guilty."

**9. 434 : 8-11, 15-28**

After much debate and opposition, permission is obtained for a trial in the Court of Spirit, where Christian Science is allowed to appear as counsel for the unfortunate prisoner.

When the case for Mortal Man *versus* Personal Sense is opened, Mortal Man's counsel regards the prisoner with the utmost tenderness. The counsel's earnest, solemn eyes, kindling with hope and triumph, look upward. Then Christian Science turns suddenly to the supreme tribunal, and opens the argument for the defence: —

The prisoner at the bar has been unjustly sentenced. His trial was a tragedy, and is morally illegal. Mortal Man has had no proper counsel in the case. All the testimony has been on the side of Personal Sense, and we shall unearth this foul conspiracy against the liberty and life of Man. The only valid testimony in the case shows the alleged crime never to have been committed.

**10. 435 : 8-10, 19-23**

Mortal Man, in obedience to higher law, helped his fellowman, an act which should result in good to himself as well as to others.

Watching beside the couch of pain in the exercise of a love that "is the fulfilling of the law," — doing "unto others as ye would that they should do unto you," — this is no infringement of law, for no demand, human or divine, renders it just to punish a man for acting justly.

**11. 436 : 13-14**

Such acts bear their own justification, and are under the protection of the Most High.

**12. 441 : 11-12, 33-15**

Let what False Belief utters, now and forever, fall into oblivion, "unknelled, uncoffined, and unknown."

We have no trials for sickness before the tribunal of divine Spirit. There, Man is adjudged innocent of transgressing physical laws, because there are no such laws. Our statute is spiritual, our Government is divine. "Shall not the Judge of all the earth do right?"

The Jury of Spiritual Senses agreed at once upon a verdict, and there resounded throughout the vast audience-chamber of Spirit the cry, Not guilty. Then the prisoner rose up regenerated, strong, free. We noticed, as he shook hands with his counsel, Christian Science, that all sallowness and debility had disappeared. His form was erect and commanding, his countenance beaming with health and happiness. Divine Love had cast out fear. Mortal Man, no longer sick and in prison, walked forth, his feet "beautiful upon the mountains," as of one "that bringeth good tidings."

**13. 568 : 13-17, 24-30**

*Revelation* xii. 10 - 12. 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.

For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain.

## **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*

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Mrs. Florence Roberts CS  
2146 Eastlake Road NE  
Atlanta, Georgia 30307  
(404) 510-1332  
E-mail: froberts2004@yahoo.com

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