

ТЕМА—

ЗОЛОТОЙ ТЕКСТ: Притчи 28 : 13

“Скрывающий свои преступления не будет иметь успеха; а кто сознается и оставляет их, тот будет помилован.”

Псалтирь 24 : 1, 2, 5, 8, 11, 16, 18, 25:2

1. К Тебе, Господи, возношу душу мою.
 2. Боже мой! на Тебя уповаю, да не постыжусь, да не восторжествуют надо мною враги мои...

 5. Направь меня на истину Твою и научи меня, ибо Ты Бог спасения моего; на Тебя надеюсь всякий день.
 8. Благ и праведен Господь, посему наставляет грешников на путь...
 11. Ради имени Твоего, Господи, прости согрешение мое, ибо велико оно.
 16. Призри на меня и помилуй меня, ибо я одинок и угнетен.
 18. призри на страдание мое и на изнеможение мое и прости все грехи мои.

 2.Господи, и испытай меня; расплавь внутренности мои и сердце мое...
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УРОК ПРОПОВЕДЬ

БИБЛИЯ

1. Вторая книга Царств 12 : 1-10, 13, 24, 24, 29, 30

1. И послал Господь Нафана к Давиду, и тот пришел к нему и сказал ему: в одном городе были два человека, один богатый, а другой бедный;
 2. у богатого было очень много мелкого и крупного скота,
 3. а у бедного ничего, кроме одной овечки, которую он купил маленькую и выкормил, от хлеба его она ела, и из его чаши пила, и на груди у него спала,
 4. и пришел к богатому человеку странник, и тот пожалел взять из своих овец или волов, чтобы приготовить обед для странника, который пришел к нему, а взял овечку бедняка и приготовил ее для человека, который пришел к нему.
 5. Сильно разгневался Давид на этого человека и сказал Нафану: жив Господь! достоин смерти человек, сделавший это;
 6. и за овечку он должен заплатить вчетверо, за то, что он сделал это, и за то, что не имел сострадания.
 7. И сказал Нафан Давиду: ты — тот человек. Так говорит Господь, Бог Израилев: Я помазал тебя в царя над Израилем и Я избавил тебя от руки Саула,
 8. и дал тебе дом господина твоего и жен господина твоего на лоно твое, и дал тебе дом Израилев и Иудин, и, если этого для тебя мало, прибавил бы тебе еще больше;
 9. зачем же ты пренебрег слово Господа, сделав злое пред очами Его? Урию Хеттеянина ты поразил мечом; жену его взял себе в жены,
 10. итак, не отступит меч от дома твоего вовеки, за то, что ты пренебрег Меня...
 13. И сказал Давид Нафану: согрешил я пред Господом. И сказал Нафан Давиду: и Господь снял с тебя грех твой; ты не умрешь...
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24. Вирсавия, .. и она родила сына, и нарекла ему имя: Соломон. И Господь возлюбил его

29. И собрал Давид весь народ и пошел к Равве, и воевал против нее и взял ее.

30. И взял Давид венец царя их с головы его, — а в нем было золота талант и драгоценный камень, — и возложил его Давид на свою голову, и добычи из города вынес очень много.

2. Псалтирь 50 : 3-6, 8-12, 12

3. Помилуй меня, Боже, по великой милости Твоей, и по множеству щедрот Твоих изгладь беззакония мои.

4. Многократно омой меня от беззакония моего, и от греха моего очисти меня,

5. ибо беззакония мои я сознаю, и грех мой всегда предо мною.

6. Тебе, Тебе единому согрешил я и лукавое пред очами Твоими сделал, так что Ты праведен в приговоре Твоем и чист в суде Твоем.

8. Вот, Ты возлюбил истину в сердце и внутрь меня явил мне мудрость.

9. Окропи меня иссопом, и буду чист; омой меня, и буду белее снега.

10. Дай мне услышать радость и веселие, и возрадуются кости, Тобою сокрушенные.

11. Отврати лицо Твое от грехов моих и изгладь все беззакония мои.

12. Сердце чистое сотвори во мне, Боже, и дух правый обнови внутри меня.

14. Возврати мне радость спасения Твоего и Духом владычественным утверди меня.

3. Luke 19 : 1-10

¹ And *Jesus* entered and passed through Jericho.

² And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

³ And he sought to see *Jesus* who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

4. II Chronicles 7 : 14

14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

5. II Chronicles 30 : 9 (for)

9 ...for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

6. Jude : 24, 25

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

НАУКА и ЗДОРОВЬЕ

1. 35 : 30 only

The design of Love is to reform the sinner.

2. 10 : 31-4

Do you ask wisdom to be merciful and not to punish sin? Then "ye ask amiss." Without punishment, sin would multiply. Jesus' prayer, "Forgive us our debts," specified also the terms of forgiveness. When forgiving the adulterous woman he said, "Go, and sin no more."

3. 497 : 9 (We)-12

We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.

4. 5 : 22-28

Prayer is not to be used as a confessional to cancel sin. Such an error would impede true religion. Sin is forgiven only as it is destroyed by Christ, — Truth and Life. If prayer nourishes the belief that sin is cancelled, and that man is made better merely by praying, prayer is an evil. He grows worse who continues in sin because he fancies himself forgiven.

5. 5 : 3-6

Sorrow for wrong-doing is but one step towards reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity, — namely, reformation.

6. 357 : 1-6

In common justice, we must admit that God will not punish man for doing what He created man capable of doing, and knew from the outset that man would do. God is "of purer eyes than to behold evil." We sustain Truth, not by accepting, but by rejecting a lie.

7. 4 : 17-22

Simply asking that we may love God will never make us love Him; but the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mould and fashion us anew, until we awake in His likeness.

8. 242 : 1-14

Through repentance, spiritual baptism, and regeneration, mortals put off their material beliefs and false individuality. It is only a question of time when "they shall all know Me [God], from the least of them unto the greatest." Denial of the claims of matter is a great step towards the joys of Spirit, towards human freedom and the final triumph over the body.

There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality — to have no other consciousness of life — than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses.

9. 404 : 10-16, 19-21 *next page*

Lust, malice, and all sorts of evil are diseased beliefs, and you can destroy them only by destroying the wicked motives which produce them. If the evil is over in the repentant mortal mind, while its effects still remain on the individual, you can remove this disorder as God's law is fulfilled and reformation cancels the crime. The healthy sinner is the hardened sinner.

This conviction, that there is no real pleasure in sin, is one of the most important points in the theology of Christian Science. Arouse the sinner to this new and true view of sin, show him that sin confers no pleasure, and this knowledge strengthens his moral courage and increases his ability to master evil and to love good.

Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth. Hatred, envy, dishonesty, fear, and so forth, make a man sick, and neither material medicine nor Mind can help him permanently, even in body, unless it makes him better mentally, and so delivers him from his destroyers. The basic error is mortal mind. Hatred inflames the brutal propensities. The indulgence of evil motives and aims makes any man, who is above the lowest type of manhood, a hopeless sufferer.

Christian Science commands man to master the propensities, — to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success. They will deliver you to the judge, the arbiter of truth against error. The judge will deliver you to justice, and the sentence of the moral law will be executed upon mortal mind and body. Both will be manacled until the last farthing is paid, — until you have balanced your account with God. "Whatsoever a man soweth, that shall he also reap." The good man finally can overcome his fear of sin. This is sin's necessity, — to destroy itself. Immortal man demonstrates the government of God, good, in which is no power to sin.

10. 339 : 11-19

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.

11. 6 : 17 *only*, 18-22

"God is Love."

To suppose that God forgives or punishes sin according as His mercy is sought or unsought, is to misunderstand Love and to make prayer the safety-valve for wrong-doing.

12. 4 : 12-16

The habitual struggle to be always good is unceasing prayer. Its motives are made manifest in the blessings they bring, — blessings which, even if not acknowledged in audible words, attest our worthiness to be partakers of Love.

13. 6 : 3-5

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