Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness:

Responsive Reading
Psalm 24:3, 4 (to ;); Ephesians 5:1, 2; 3:14–19

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? 4 He that hath clean hands, and a pure heart;
1 Be ye therefore followers of God, as dear children;
2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.
14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole family in heaven and earth is named, 16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

SECTION ONE:
Sacrament is serving God in purity.
Page 2

SECTION TWO:
Jesus showed that baptism is purification by Spirit.
Page 3

SECTION THREE:
Repentance, meekness, and affection purify.
Page 4

SECTION FOUR:
What is true communion about? Follow Jesus’s example!
Page 5

SECTION FIVE:
Jesus’s resurrection teaches us “life as Spirit.”
Page 6

SECTION SIX:
We can follow his example in purity and in healing!
Page 7
1 | I Chronicles 16:23, 29

Sing unto the Lord, all the earth; shew forth from day to day his salvation.

29 Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness.

2 | Thessalonians 4:7

For God hath not called us unto uncleanness, but unto holiness.

3 | Ephesians 5:8, 10

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

10 Proving what is acceptable unto the Lord.

4 | Isaiah 57:15

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

5 | Matthew 5:8

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

We acknowledge and adore one supreme and infinite God.

2 | 167:17

To have one God and avail yourself of the power of Spirit, you must love God supremely.

3 | 11:22–27

We know that a desire for holiness is requisite in order to gain holiness; but if we desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this, that we may walk securely in the only practical road to holiness.

4 | 323:32

Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear, — this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress. “Blessed are the pure in heart: for they shall see God.”

The word sometimes here doesn’t mean “occasionally” like it does today, but “at some time” or simply “once.”

In other words...

The high and lofty one who lives in eternity, the Holy One, says this:

“I live in the high and holy place
with those whose spirits are contrite and humble.
I restore the crushed spirit of the humble
and revive the courage of those with repentant hearts.

Isaiah 57:15—New Living Translation

WORSHIP THE LORD IN THE BEAUTY OF HOLINESS

We worship what we think about most. So, I’m dumping the trash.

QUESTION

What does it mean to be childlike?

How do childlikeness and adulthood fit together?
I
In those days came John the Baptist, preaching in the wilderness of Judea, saying, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. 13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

John the Baptist prophesied the coming of the immaculate Jesus, and John saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost, — divine Science.

Our baptism is a purification from all error.

One's aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity. The baptism of Spirit, washing the body of all the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration.

According to Deuteronomy 4, Moses received the Ten Commandments on Mount Horeb, and so Horeb symbolizes the purity and holiness that allowed Moses to commune with God.
And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee’s house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said, Wherefore I say unto thee, Her sins, which many, are forgiven; but to whom little is forgiven, the same loveth little.

And, behold, a woman, when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment, and went in, and poured it on his head, as he sat at meat. And they that were hired saw it, and began to say among themselves, This woman hath anointed my feet with the ointment.

Now when the Pharisee which had bidden Jesus saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Her sins, which many, are forgiven; but to whom little is forgiven, the same loveth little. To whomsoever much is forgiven, the same loveth much.

Thus said Jesus, when he had turned to the woman, and said unto Simon, Seest thou this woman? She hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven.

Knowing what those around him were saying in their hearts, especially his host, — that they were wondering why, being a prophet, the exalted guest did not at once detect the woman’s immoral status and bid her depart, — knowing this, Jesus rebuked them with a short story or parable. He described two debtors, one for a large sum and one for a smaller, who were released from their obligations by their common creditor. “Which of them will love him most?” was the Master’s question to Simon the Pharisee; and Simon replied, “He to whom he forgave most.” Jesus approved the answer, and so brought home the lesson to all, following it with that remarkable declaration to the woman, “Thy sins are forgiven.”

Her reverence was unfeigned, and it was manifested towards one who was soon, though they knew it not, to lay down his mortal existence in behalf of all sinners, that through his word and works they might be redeemed from sensuality and sin.

Which was the higher tribute to such ineffable affection, the hospitality of the Pharisee or the contrition of the Magdalen? This query Jesus answered by rebuking self-righteousness and declaring the absolution of the penitent.

If Christian Scientists are like Simon, then it must be said of them also that they love little.

On the other hand, do they show their regard for Truth, or Christ, by their genuine repentance, by their broken hearts, expressed by meekness and human affection, as did this woman? If so, then it may be said of them, as Jesus said of the unwelcome visitor, that they indeed love much, because much is forgiven them.

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.”

Innocence and Truth overcome guilt and error.
Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

And when the hour was come, he sat down, and the twelve apostles with him.

And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: and he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so am I. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

The Passover, which Jesus ate with his disciples in the month Nisan on the night before his crucifixion, was a mournful occasion, a sad supper taken at the close of day, in the twilight of a glorious career with shadows fast falling around; and this supper closed forever Jesus' ritualism or concessions to matter.

His followers, sorrowful and silent, anticipating the hour of their Master's betrayal, partook of the heavenly manna, which of old had fed in the wilderness the persecuted followers of Truth. Their bread indeed came down from heaven. It was the great truth of spiritual being, healing the sick and casting out error. Their Master had explained it all before, and now this bread was feeding and sustaining them. They had borne this bread from house to house, explaining it to others, and now it comforted themselves.

For this truth of spiritual being, their Master was about to suffer violence and drain to the dregs his cup of sorrow.

If all who ever partook of the sacrament had really commemorated the sufferings of Jesus and drunk of his cup, they would have revolutionized the world. If all who seek his commemoration will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor, — the receptive thought, — they will bring in the millennium.

Our Eucharist is spiritual communion with the one God. Our bread, “which cometh down from heaven,” is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and communicated to his followers.

What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds. To keep the commandments of our Master and follow his example, is our proper debt to him and the only worthy evidence of our gratitude for all that he has done.

The millennium, literally a period of a thousand years and alluded to in Revelation 20, is a state of perfect peace and harmony.

**WORDS TO KNOW**

girded: outfitted; clothed
dregs: last bit; sediment at the bottom of a cup
partook of: took part in; shared
commemorated: celebrated; remembered; honored
Eucharist: a commemoration of Jesus's last supper with his apostles before the crucifixion
communion: deep and tender communication

**NOTES:**

- How can you follow Jesus's example of humility? Find opportunities to be patient, meek, and loving!
And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

And it was the third hour, and they crucified him.

Now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went boldly unto Pilate, and craved the body of Jesus.

And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 

And when they looked, they saw that the stone was rolled away:

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. 

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

And he saith unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord.

As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

15 | Mark 15:1, 25, 42 now, 43, 46

16 | Mark 16:1, 4 (to ), 9, 14

17 | John 21:1–7 (to 1st ), 9, 12

19 | 43:3–6

3 The magnitude of Jesus' work, his material disappearance before their eyes and his reappearance, all enabled the disciples to understand what Jesus had said.

In witness of his divine commission, he presented the proof that Life, Truth, and Love heal the sick and the sinning, and triumph over death through Mind, not matter. This was the highest proof he could have offered of divine Love.

20 | 54:13–17

The Christ-idea, or the Christ-mission, rose higher to human view because of the crucifixion, and thus proved that Truth was the master of death. Christ presents the indestructible man, whom Spirit creates, constitutes, and governs. Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth.

21 | 316:17

What a contrast between our Lord's last supper and his last spiritual breakfast with his disciples in the bright morning hours at the joyful meeting on the shore of the Galilean Sea! His gloom had passed into glory, and his disciples' grief into repentance, — hearts chastened and pride rebuked. Convinced of the fruitlessness of their toil in the dark, and wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into newness of life as Spirit.

This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love.

22 | 34:29–14

JOSEPH was a member of the Sanhedrin or council mentioned in verse 1, which sent Jesus to Pilate to be crucified.

However, we also know that he was a disciple of Jesus (Matthew 27:57 and John 19:38) and an honorable man (Mark 15:43). According to Luke 23:51, he disagreed with the council's decision to have Jesus executed.

Consultation: meeting to discuss and decide something

Pilate: prefect or governor of the Roman province of Judea

Durst: dared

Commission: charge; duty; assignment

Chastened: corrected; disciplined; purified

Rebuked: condemned; scolded

Fruitlessness: uselessness; unproductiveness
having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24 And let us consider one another to provoke unto love and to good works:

and since we have a great priest over the house of God, 22 let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. 23 Let us hold unswervingly to the hope we profess, for he who promised is faithful. 24 And let us consider how we may spur one another on toward love and good deeds.

The time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing.

And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.
Two summers ago I went to a Christian Science summer camp in Colorado. On one of my first days there, we had to take a swimming test in the lake. I was a little apprehensive, not fully trusting my ability to swim in the cold water. I prayed together with a group of friends at camp to know we wouldn’t be separate from God’s warmth and love, but my thoughts were still fearful.

At the start of the test, we plunged into the water. I was able to struggle through the test, but I felt weak and out of breath as I swam. I needed help getting the last few feet back to shore.

When I got out of the water, my quick breathing didn’t slow. Accompanied by a friend, I made my way back to my cabin, as I had been planning to quickly change and get in a van to go mountain biking. In my cabin, I felt weak and had trouble seeing and breathing. I started to panic, not knowing what was happening to me. I couldn’t calm myself down. I decided to go to see the camp practitioner, the Christian Science practitioner who is always available to prayerfully support all the campers.

On my way to see her, I stumbled a few times, but my friend who was accompanying me was at my side, catching me and supporting me. As I rested on a rock, a group of friends joined us and one of them said, “Jess, all you need to have a healing is love.” Immediately I recognized that God, divine Love, was being expressed all around me. I didn’t need to wait or hope to feel a sense of perfect harmony—I could claim it right now. As I continued to ponder this, the practitioner came to meet me and the rest of the group continued on to the van.

The practitioner started sharing ideas with me, but at first I had trouble focusing. Finally, one idea really resonated with me—almost like I had been hit atop the head with it! “Peace is a power,” the practitioner told me. I could see that just like darkness is the absence of light, chaos is the absence of peace. Because peace comes from God, it has infinite power.

This was a huge idea for me. Since I was a little kid, I had thought that peace comes only if you fix all your problems first. But here I was learning that this was not true. Peace is the power, not chaos. With this change in my thinking, the weakness and disorientation receded and I felt better almost immediately.

I got on the van to go mountain biking and my friend read Science and Health with Key to the Scriptures by Mary Baker Eddy with me. This warm expression of love was calming, and any remaining symptoms or fear about what had happened were totally erased. I recalled what my other friend had told me earlier: that all you need to have a healing is love. I realized love is a way to establish peace around you. I looked at all my friends and counselors and I thought about how much love was being expressed toward me. They were all supporting me, and that love brought peace.

Thirty minutes later, I was conquering a mountain on a bike. I didn’t feel any discomfort, only peace. Even after camp was over, I kept my new ideas of peace with me always. I now know that I can have peace within me and around me all the time. It’s God’s law!
myBibleLesson INFO PAGE

we’d love to hear from you!

myBibleLesson is for you! So send us your feedback on how it’s helping you get more out of the Bible Lesson when you study. We want to know what’s working . . . and what’s not!

We also love to publish your photos and artwork whenever they work well with the lesson ideas. If you’d like to contribute, contact us at staff@mybiblelesson.com for details.

BIBLE INFO:

TRANSLATIONS: All Scriptural quotations used in the text of myBibleLesson are taken from the King James Version of The Holy Bible, unless otherwise indicated.

The following are verbally equivalent translations used for In Other Words. These translations tend to use the oldest available and most recently discovered manuscripts to translate the literal meaning of the text word-for-word.


The following dynamically equivalent translations are used for In Other Words. These translations attempt to convey the thoughts expressed in the text in common, everyday English.


The following paraphrases are used for In Other Words. These are not literal translations, rather they attempt to present to modern readers the text’s tone, rhythm, and ideas as its earliest audiences might have experienced it.

- The Living Bible: Scriptural quotations marked The Living Bible are taken from The Living Bible, copyright © 1971. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

BIBLICAL DATES:

“BC” stands for before Christ and refers to dates before the birth of Jesus. “AD” stands for anno domini, which is a Latin phrase meaning “in the year of the Lord” in reference to Jesus. All dates labeled “AD” happened after Jesus’s birth.

Join online discussions
time4thinkers.com welcomes young people to meet like-minded thinkers and feel the support of a global church community. Come explore our blogs, podcasts, discussions, and live events.

Christian Science info: see christianscience.com or jsh-online.com.

© 2014 The Christian Science Publishing Society. All rights reserved.
myBibleLesson is licensed for your own personal use and may not be distributed electronically or in print, except as described in the Copyright Terms and Conditions at myBibleLesson.com.
Christian Science Quarterly is a trademark owned by The Christian Science Publishing Society. Lesson citations are from the Bible (King James Version unless otherwise noted) and the Christian Science textbook, Science and Health with Key to the Scriptures by Mary Baker Eddy, the Discoverer and Founder of Christian Science. The design of the Cross and Crown seal is a trademark owned by The Christian Science Board of Directors and is used by permission.

INTERESTED IN SUBSCRIBING? visit myBibleLesson.com