



APRIL 15–21, 2024

Doctrine of Atonement

GOLDEN TEXT

John 3:17 *God*

... God sent the Son into the world, not to condemn the world, but that the world would be saved through him.

RESPONSIVE READING

Luke 15:4–6, 8–10; Zephaniah 3:17

Luke 15:4 "Suppose one of you has 100 sheep and loses one of them. He leaves the 99 in the wilderness and looks for the one that is lost until he finds it, doesn't he?"

5 When he finds it, he puts it on his shoulders and rejoices.

6 Then he goes home, calls his friends and neighbors together, and says to them, 'Rejoice with me, because I've found my lost sheep!'

8 Or suppose a woman has ten coins and loses one of them. She lights a lamp, sweeps the house, and searches carefully until she finds it, doesn't she?

9 When she finds it, she calls her friends and neighbors together and says, 'Rejoice with me, because I have found the coin that I lost!'

10 In the same way, I tell you that there is joy in the presence of God's angels over one sinner who repents."

Zeph. 3:17 The LORD your God among you is powerful—
he will save
and he will take joyful delight in you.
In his love he will renew you with his love;
he will celebrate with singing because of you.

The Golden Text and Responsive Reading are from the Holy Bible: International Standard Version®.

The Bible

1 | [Psalms 116:5](#)

5 Gracious is the Lord, and righteous; yea, our God is merciful.

2 | [Hosea 10:12 it](#)

12 it is time to seek the Lord, till he come and rain righteousness upon you.

3 | [Matthew 4:17 Jesus](#)

17 Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

4 | [Matthew 9:10–13](#)

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? 12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

5 | [John 5:17 My, 20](#)

17 My Father worketh hitherto, and I work.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

Science and Health with Key to the Scriptures by Mary Baker Eddy

1 | [18:1–9, 13–17](#)

Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals, — to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility.

The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself? Christ is Truth, which reaches no higher than itself. The fountain can rise no higher than its source.

2 | [19:6](#)

Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit, — the law of divine Love.

3 | [349:8–9](#)

We propose to follow the Master's example.

The Bible

6 | [Mark 6:34](#)

³⁴ And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

7 | [Mark 2:1–12](#)

¹ And again he entered into Capernaum after some days; and it was noised that he was in the house. ² And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. ³ And they come unto him, bringing one sick of the palsy, which was borne of four. ⁴ And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. ⁵ When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. ⁶ But there were certain of the scribes sitting there, and reasoning in their hearts, ⁷ Why doth this man thus speak blasphemies? who can forgive sins but God only? ⁸ And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? ⁹ Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? ¹⁰ But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) ¹¹ I say unto thee, Arise, and take up thy bed, and go thy way into thine house. ¹² And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

8 | [II Corinthians 5:7, 17, 18](#)

⁷ (For we walk by faith, not by sight:)

¹⁷ Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. ¹⁸ And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

Science and Health

4 | [210:16](#)

Jesus healed sickness and sin by one and the same metaphysical process.

5 | [315:32–7](#)

Explaining and demonstrating the way of divine Science, he became the way of salvation to all who accepted his word. From him mortals may learn how to escape from evil. 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. Jesus as mediator

6 | [369:32–8](#)

To be every whit whole, man must be better spiritually as well as physically. To be immortal, we must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind. The body improves under the same regimen which spiritualizes the thought; and if health is not made manifest under this regimen, this proves that fear is governing the body. No healing in sin

7 | [406:16](#)

The moral man has no fear that he will commit a murder, and he should be as fearless on the question of disease.

8 | [392:4](#)

To cure a bodily ailment, every broken moral law should be taken into account and the error be rebuked. Fear, which is an element of all disease, must be cast out to readjust the balance for God. Casting out evil and fear enables truth to outweigh error. The only course is to take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image.

9 | [391:29–32](#)

Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love, — as all that is pure, and bearing the fruits of Spirit. Sin to be overcome

10 | [21:1–5](#)

If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought a good fight . . . I have kept the faith," because you are a better man. This is having our part in the at-one-ment with Truth and Love. Moral victory

The Bible

9 | Micah 7:7 I will, 19

7 I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

10 | Luke 4:14

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

11 | Luke 7:36 (to 1st .), 37–47, 50

36 And one of the Pharisees desired him that he would eat with him.

37 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, 38 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.

39 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. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 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.

50 And he said to the woman, Thy faith hath saved thee; go in peace.

Science and Health

11 | 363:8–9 (to .), 25

Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately.

Had she repented and reformed, and did his insight detect this unspoken moral uprising? She bathed his feet with her tears before she anointed them with the oil. In the absence of other proofs, was her grief sufficient evidence to warrant the expectation of her repentance, reformation, and growth in wisdom? Certainly there was encouragement in the mere fact that she was showing her affection for a man of undoubted goodness and purity, who has since been rightfully regarded as the best man that ever trod this planet. 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.

Divine insight

12 | 364:16–19, 25–28

Here is suggested a solemn question, a question indicated by one of the needs of this age. Do Christian Scientists seek Truth as Simon sought the Saviour, through material conservatism and for personal homage?

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?

Genuine repentance

13 | 19:17–24

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.

Efficacious repentance

14 | 366:30–31

If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted.

15 | 367:3

The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love.

Genuine healing

16 | 304:9

This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death. The perfect man — governed by God, his perfect Principle — is sinless and eternal.

The Bible

12 | Acts 2:14 Peter, 22–24 Jesus, 32, 36–39

14 Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

22 Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

32 This Jesus hath God raised up, whereof we all are witnesses.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. 37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

13 | I John 4:9, 11, 12 If

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

11 Beloved, if God so loved us, we ought also to love one another.

12 If we love one another, God dwelleth in us, and his love is perfected in us.

Science and Health

17 | 24:20–22, 27–28

Does erudite theology regard the crucifixion of Jesus chiefly as providing a ready pardon for all sinners who ask for it and are willing to be forgiven?

The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind.

18 | 23:1–5

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. Justice and substitution

19 | 5:3–11, 23–25 Sin

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. To this end we are placed under the stress of circumstances. Temptation bids us repeat the offence, and woe comes in return for what is done. So it will ever be, till we learn that there is no discount in the law of justice and that we must pay "the uttermost farthing." Sorrow and reformation

Sin is forgiven only as it is destroyed by Christ, — Truth and Life. Cancellation of human sin

20 | 497:13

We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

21 | 202:3

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

The Bible

14 | Ephesians 2:4 God, 5

4 God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

15 | Romans 5:1-5 we, 11 we

1 we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

11 we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Science and Health

22 | 23:7 The

The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

23 | 45:17

Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love. The stone rolled away

24 | 520:3-5 The (to !)

The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!

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