

Wed-17-Mar-26

Scientific Forgiveness

Wednesday, April 26, 2017

Hymn 316

Hymn 315, 316

DAVID BATES

(315)

SAWLEY

JAMES WALCH, ARR.

(316)

FRAGMENT

FROM THE SARUM GRADUAL, 1527, ARR. BY H. WALFORD DAVIES

Music from A Students' Hymnal (Hymns of the Kingdom)

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Speak gently, it is better far
To rule by love than fear;
Speak gently, let no harsh word mar
The good we may do here.

Speak gently to the erring ones,
They must have toiled in vain;
Perchance unkindness made them so;
O win them back again.

Speak gently, 'tis a little thing,
Dropped in the heart's deep well;
The good, the joy that it may bring,
Eternity shall tell.

Hymn 301

Hymn 298–302, 454

COMMUNION HYMN

MARY BAKER EDDY

(298)

COMMUNION

LYMAN BRACKETT

(299)

SAVIOUR

WALTER E. YOUNG

(300)

LAUNDON

G. THALBEN-BALL

(301)

FAITH

G. O'CONNOR-MORRIS

(302)

FREEDOM

E. NORMAN GREENWOOD

Saw ye my Saviour? Heard ye the glad sound?
Felt ye the power of the Word?
'Twas the Truth that made us free,
And was found by you and me
In the life and the love of our Lord.

Mourner, it calls you,—“Come to my bosom,
Love wipes your tears all away,
And will lift the shade of gloom,
And for you make radiant room
Midst the glories of one endless day.”

Sinner, it calls you,—“Come to this fountain,
Cleanse the foul senses within;
'Tis the Spirit that makes pure,
That exalts thee, and will cure
All thy sorrow and sickness and sin.”

Strongest deliverer, friend of the friendless,
Life of all being divine:
Thou the Christ, and not the creed;
Thou the Truth in thought and deed;
Thou the water, the bread, and the wine.

Hymn 73

Hymn 73

BASED ON THE DUTCH OF

ABRAHAM RUTGERS

(73)

GRATITUDE

CANZUNS SPIRITUELAS, CELERINA, 1765

Glory, honor, praise and pure oblations
Unto God the Lord belong;

Come into His presence with thanksgiving,
Come before Him with a song.
In His hand is all the power of nations,
Sing to Him, ye joyous congregations,
Psalms of gratitude and praise
Unto God the Father raise.

God is Mind and holy thought is sending;
Man, His image, hears His voice.
Every heart may understand His message,
In His kindness may rejoice.
Lo, He speaks, all condemnation ending,
Every true desire with Love's will blending;
Losing self, in Him we find
Joy, health, hope, for all mankind.

Mark 11:25, 26

- 25 And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.
- 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Matt. 9:2-7

- 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.
- 3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.
- 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?
- 5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?
- 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.
- 7 And he arose, and departed to his house.

Luke 6:27-37 I

- 27 I say unto you which hear, Love your enemies, do good to them which hate you,
- 28 Bless them that curse you, and pray for them which despitefully use you.
- 29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not to *take thy* coat also.
- Give to every man that asketh of thee; and of him that taketh away thy
- 30 goods ask *them* not again.

- 31 And as ye would that men should do to you, do ye also to them likewise.
- 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.
- 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.
- 34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.
- 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.
- 36 Be ye therefore merciful, as your Father also is merciful.
- 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Luke 7:36-49

- 36 ¶ 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.
- 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.
- 48 And he said unto her, Thy sins are forgiven.
- 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

Matt. 18:21-27

- 21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
- 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.
- 23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.
- 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.
- 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
- 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.
- 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

II Cor. 2:5 if (to 2nd), 7

- 5 if any have caused grief, he hath not grieved me,
- 7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

I John 1:9

- 9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

Ps. 103:1-4

- 1 BLESS the LORD, O my soul: and all that is within me, *bless* his holy name.
- 2 Bless the LORD, O my soul, and forget not all his benefits:
- 3 Who forgiveth all thine iniquities; who healeth all thy diseases;
- 4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Ps. 103:8-12

- 8 The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy.

- 9 He will not always chide: neither will he keep *his anger* for ever.
- 10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.
- 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.

Ps. 51:1, 2

- 1 HAVE mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.
- 2 Wash me throughly from mine iniquity, and cleanse me from my sin.

Ps. 51:10-12

- 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.

Ps. 24:3, 4

- 3 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; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Ps. 24:7

- 7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

SH 17:6

- 6 And forgive us our debts, as we forgive our debtors.
And Love is reflected in love;

SH 6:3-27

- 3 Divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the sinner. God is not separate from the wisdom He bestows. The talents He gives we must improve. Calling on Him to forgive our work badly done or left undone, implies the vain supposition
- 6 that we have nothing to do but to ask pardon, and
- 9 that afterwards we shall be free to repeat the offence.

Pardon and
amendment

To cause suffering as the result of sin, is the means
12 of destroying sin. Every supposed pleasure in sin
will furnish more than its equivalent of pain, until be-
lief in material life and sin is destroyed. To reach
15 heaven, the harmony of being, we must understand
the divine Principle of being.

“God is Love.” More than this we cannot ask,
18 higher we cannot look, farther we cannot go. To
suppose that God forgives or punishes sin
according as His mercy is sought or un-
21 sought, is to misunderstand Love and to make prayer
the safety-valve for wrong-doing.

Jesus uncovered and rebuked sin before he cast it
24 out. Of a sick woman he said that Satan had bound
her, and to Peter he said, “Thou art an of-
fence unto me.” He came teaching and
27 showing men how to destroy sin, sickness, and death.

Mercy without
partiality

Divine severity

SH 1:1-4

1:1 The prayer that reforms the sinner and heals the
sick is an absolute faith that all things are
3 possible to God, — a spiritual understanding of Him,
an unselfed love.

SH 10:22

Experience teaches us that we do not always receive
the blessings we ask for in prayer. There is some mis-
24 apprehension of the source and means of
all goodness and blessedness, or we should
certainly receive that for which we ask. The Scrip-
27 tures say: “Ye ask, and receive not, because ye ask
amiss, that ye may consume it upon your lusts.” That
which we desire and for which we ask, it is not always
30 best for us to receive. In this case infinite Love will
not grant the request. Do you ask wisdom to be mer-
ciful and not to punish sin? Then “ye ask amiss.”
11:1 Without punishment, sin would multiply. Jesus’ prayer,
“Forgive us our debts,” specified also the terms of
3 forgiveness. When forgiving the adulterous woman he
said, “Go, and sin no more.”

Asking amiss

SH 7:27

27 The danger from prayer is that it may lead us into temp-
tation. By it we may become involuntary hypocrites, ut-
tering desires which are not real and consoling
30 ourselves in the midst of sin with the recollection
that we have prayed over it or mean to ask for-

Danger from
audible prayer

givenness at some later day. Hypocrisy is fatal to religion.

SH 26:21

Jesus' teaching and
practice of Truth involved such a sacrifice
as makes us admit its Principle to be Love. This was
24 the precious import of our Master's sinless career and
of his demonstration of power over death. He proved
by his deeds that Christian Science destroys sickness, sin,
27 and death.

SH 35:30

30 The design of Love is to reform the sinner. If the
sinner's punishment here has been insufficient to re-
form him, the good man's heaven would be a hell to
36:1 the sinner. They, who know not purity and affection by
experience, can never find bliss in the blessed company of
3 Truth and Love simply through translation
into another sphere. Divine Science reveals
the necessity of sufficient suffering, either before or after
6 death, to quench the love of sin. To remit the penalty
due for sin, would be for Truth to pardon error. Escape
from punishment is not in accordance with God's govern-
9 ment, since justice is the handmaid of mercy.

Final purpose

SH 362:1-364:10

362:1 It is related in the seventh chapter of Luke's Gospel
that Jesus was once the honored guest of a certain
3 Pharisee, by name Simon, though he was quite unlike
Simon the disciple. While they were at meat, an unusual
incident occurred, as if to interrupt the scene
6 of Oriental festivity. A "strange woman"
came in. Heedless of the fact that she was debarred from
such a place and such society, especially under the stern
9 rules of rabbinical law, as positively as if she were a Hin-
doo pariah intruding upon the household of a high-caste
Brahman, this woman (Mary Magdalene, as she has
12 since been called) approached Jesus. According to the
custom of those days, he reclined on a couch with his
head towards the table and his bare feet away from it.
15 It was therefore easy for the Magdalen to come behind
363:1 the couch and reach his feet. She bore an alabaster jar
containing costly and fragrant oil, — sandal oil perhaps,
3 which is in such common use in the East. Breaking
the sealed jar, she perfumed Jesus' feet with the oil,
wiping them with her long hair, which hung loosely
6 about her shoulders, as was customary with women of her

A gospel
narrative

grade.

9 Did Jesus spurn the woman? Did he repel her adora-
tion? No! He regarded her compassionately. Nor was
this all. Knowing what those around him
were saying in their hearts, especially his host,
12 — 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
15 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
18 creditor. "Which of them will love him most?" was the
Master's question to Simon the Pharisee; and Simon re-
plied, "He to whom he forgave most." Jesus approved
21 the answer, and so brought home the lesson to all, follow-
ing it with that remarkable declaration to the woman,
"Thy sins are forgiven."

Parable of the
creditor

24 Why did he thus summarize her debt to divine Love?
Had she repented and reformed, and did his insight
detect this unspoken moral uprising? She
27 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
30 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
364:1 of undoubted goodness and purity, who has since been
rightfully regarded as the best man that ever trod this
3 planet. Her reverence was unfeigned, and it was mani-
fested towards one who was soon, though they knew it
not, to lay down his mortal existence in behalf of all
6 sinners, that through his word and works they might be
redeemed from sensuality and sin.

Divine insight

9 Which was the higher tribute to such ineffable affec-
tion, the hospitality of the Pharisee or the contrition of
the Magdalen?

Penitence or
hospitality

SH 364:16-31

Here is suggested a solemn question, a question indi-
cated by one of the needs of this age. Do Christian
18 Scientists seek Truth as Simon sought the Saviour, through
material conservatism and for personal homage? Jesus
told Simon that such seekers as he gave small reward
21 in return for the spiritual purgation which came through
the Messiah. If Christian Scientists are like Simon,
then it must be said of them also that they *love*

24 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.

Genuine
repentance

SH 244:23-28

Man in Science is neither young nor old. He has neither birth nor death. He is not a beast, a vegetable, nor a migratory mind. He does not pass from matter to Mind, from the mortal to the immortal, from evil to good, or from good to evil. Such admissions cast us headlong into darkness and dogma.

Man not evolved

SH 285:2-11

285:1 Man's individuality is not material. This Science of being obtains not alone hereafter in what men call Paradise, but here and now; it is the great fact of being for time and eternity.

What, then, is the material personality which suffers, sins, and dies? It is not man, the image and likeness of God, but man's counterfeit, the inverted likeness, the *unlikeness* called sin, sickness, and death.

The human
counterfeit

SH 253:18-31

18 If you believe in and practise wrong knowingly, you can at once change your course and do right. Matter can make no opposition to right endeavors against sin or sickness, for matter is inert, mindless. Also, if you believe yourself diseased, you can alter this wrong belief and action without hindrance from the body.

Right endeavor
possible

Do not believe in any supposed necessity for sin, disease, or death, knowing (as you ought to know) that God never requires obedience to a so-called material law, for no such law exists. The belief in sin and death is destroyed by the law of God, which is the law of Life instead of death, of harmony instead of discord, of Spirit instead of the flesh.

SH 40:8-14

Divine Science adjusts the balance as Jesus adjusted it. Science removes the penalty only by first removing

the sin which incurs the penalty. This is my sense of
divine pardon, which I understand to mean God's method
12 of destroying sin. If the saying is true, "While there's
life there's hope," its opposite is also true, While there's
sin there's doom.

SH 447:24-27

To put down the claim of sin,
you must detect it, remove the mask, point out the
illusion, and thus get the victory over sin and so prove
27 its unreality.

SH 323:19-32

When the sick or the sinning awake to realize their need
of what they have not, they will be receptive of divine
21 Science, which gravitates towards Soul and away from
material sense, removes thought from the body, and ele-
vates even mortal mind to the contemplation of some-
24 thing better than disease or sin. The true idea of God
gives the true understanding of Life and Love, robs the
grave of victory, takes away all sin and the delusion that
27 there are other minds, and destroys mortality.

The effects of Christian Science are not so much seen
as felt. It is the "still, small voice" of Truth
30 uttering itself. We are either turning away
from this utterance, or we are listening to it and going
up higher.

Childlike
receptivity

SH 324:4

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