

TOPIC: What is the Christ love that redeems man from sin? (in response to the carnality which has plagued Illinois' juvenile detention centers)

HYMNS 296 370 356

THE BIBLE (The Message Bible)

Luke 15

1By this time a lot of men and women of doubtful reputation were hanging around Jesus, listening intently.

2The Pharisees and religion scholars were not pleased, not at all pleased. They growled, "He takes in sinners and eats meals with them, treating them like old friends."

3Their grumbling triggered this story.

4"Suppose one of you had a hundred sheep and lost one. Wouldn't you leave the ninety-nine in the wilderness and go after the lost one until you found it?

5When found, you can be sure you would put it across your shoulders, rejoicing,

11Then he said, "There was once a man who had two sons.

12The younger said to his father, 'Father, I want right now what's coming to me.'

13It wasn't long before the younger son packed his bags and left for a distant country. There, undisciplined and dissipated, he wasted everything he had.

14After he had gone through all his money, there was a bad famine all through that country and he began to hurt.

15He signed on with a citizen there who assigned him to his fields to slop the pigs.

16He was so hungry he would have eaten the corncocks in the pig slop, but no one would give him any.

17"That brought him to his senses. He said, 'All those farmhands working for my father sit down to three meals a day, and here I am starving to death.

18I'm going back to my father. I'll say to him, Father, I've sinned against God, I've sinned before you;

19I don't deserve to be called your son. Take me on as a hired hand.'

20He got right up and went home to his father. When he was still a long way off, his father saw him. His heart pounding, he ran out, embraced him, and kissed him.

21The son started his speech: 'Father, I've sinned against God, I've sinned before you; I don't deserve to be called your son ever again.'

22"But the father wasn't listening. He was calling to the servants, 'Quick. Bring a clean set of clothes and dress him. Put the family ring on his finger and sandals on his feet.

23Then get a grain-fed heifer and roast it. We're going to feast! We're going to have a wonderful time!

24My son is here - given up for dead and now alive! Given up for lost and now found!' And they began to have a wonderful time.

Romans 6

1So what do we do? Keep on sinning so God can keep on forgiving?

2I should hope not! If we've left the country where sin is sovereign, how can we still live in our old house there?

3Or didn't you realize we packed up and left there for good? That is what happened in baptism. When we went under the water, we left the old country of sin behind; when we came up out of the water, we entered into the new country of grace - a new life in a new land!

4When we are lowered into the water, it is like the burial of Jesus; when we are raised up out of the water, it is like the resurrection of Jesus.

5Each of us is raised into a light-filled world by our Father so that we can see where we're going in our new grace-sovereign country.

6Could it be any clearer? Our old way of life was nailed to the Cross with Christ, a decisive end to that sin-miserable life - no longer at sin's every beck and call! What we believe is this:

7/8If we get included in Christ's sin-conquering death, we also get included in his life-saving resurrection.

9We know that when Jesus was raised from the dead it was a signal of the end of death-as-the-end. Never again will death have the last word.

10When Jesus died, he took sin down with him, but alive he brings God down to us.

11From now on, think of it this way: Sin speaks a dead language that means nothing to you; God speaks your mother tongue, and you hang on every word. You are dead to sin and alive to God. That's what Jesus did.

12That means you must not give sin a vote in the way you conduct your lives. Don't give it the time of day.

13Don't even run little errands that are connected with that old way of life. Throw yourselves wholeheartedly and full-time - remember, you've been raised from the dead! - into God's way of doing things.

14Sin can't tell you how to live. After all, you're not living under that old tyranny any longer. You're living in the freedom of God.

15So, since we're out from under the old tyranny, does that mean we can live any old way we want? Since we're free in the freedom of God, can we do anything that comes to mind?

16Hardly. You know well enough from your own experience that there are some acts of so-called freedom that destroy freedom. Offer yourselves to sin, for instance, and it's your last free act. But offer yourselves to the ways of God and the freedom never quits. All your lives you've let sin tell you what to do.

17But thank God you've started listening to a new master,

18one whose commands set you free to live openly in his freedom!

19I'm using this freedom language because it's easy to picture. You can readily recall, can't you, how at one time the more you did just what you felt like doing - not caring about others, not caring about God - the worse your life became and the less freedom you had? And how much different is it now as you live in God's freedom, your lives healed and expansive in holiness?

20As long as you did what you felt like doing, ignoring God, you didn't have to bother with right thinking or right living, or right anything for that matter.

21But do you call that a free life? What did you get out of it? Nothing you're proud of now. Where did it get you? A dead end.

22But now that you've found you don't have to listen to sin tell you what to do, and have discovered the delight of listening to God telling you, what a surprise! A whole, healed, put-together life right now, with more and more of life on the way!

23Work hard for sin your whole life and your pension is death. But God's gift is real life, eternal life, delivered by Jesus, our Master.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy

SH 354:26

Sin should become unreal to every one. It is in itself inconsistent, a divided kingdom. Its supposed realism has no divine authority, and I rejoice in the apprehension of this grand verity.

SH 561:16

John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, — reducing to human perception and understanding the Life which is God. In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood.

SH 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.

SH 565:13-22

The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but "of his kingdom there shall be no end," for Christ, God's idea, will eventually rule all nations and peoples — imperatively, absolutely, finally — with divine Science. This immaculate idea, represented first by man and, according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character.

SH 497:9

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.

SH 569:14-28

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.

SH 367:24-19

The infinite Truth of the Christ-cure has come to this age through a "still, small voice," through silent utterances and divine anointing which quicken and increase the beneficial effects of Christianity. I long to see the consummation of my hope, namely, the student's higher attainments in this line of light.

Because Truth is infinite, error should be known as nothing. Because Truth is omnipotent in goodness, error, Truth's opposite, has no might. Evil is but the counterpoise of nothingness. The greatest wrong is but a supposititious opposite of the highest right. The confidence inspired by Science lies in the fact that Truth is real and error is unreal. Error is a coward before Truth. Divine Science insists that time will prove all this. Both truth and error have come nearer than ever before to the apprehension of mortals, and truth will become still clearer as error is self-destroyed.

Against the fatal beliefs that error is as real as Truth, that evil is equal in power to good if not superior, and that discord is as normal as harmony, even the hope of freedom from the bondage of sickness and sin has little inspiration to nerve endeavor. When we come to have more faith in the truth of being than we have in error, more faith in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material suppositions can prevent us from healing the sick and destroying error.

SH 332:9-17 Christ

Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual, — yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting

out evils, destroying sin, disease, and death. As Paul says: "There is one God, and one mediator between God and men, the man Christ Jesus."

SH 361:4-5

Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere.

SH 568:30

Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly interprets God as divine Principle, — as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother. Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God.

SH 568:24-30

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.