



Now is come salvation,
and strength, and the
kingdom of our God, and
the power of his Christ.

—Revelation 12:10



Christian Science Sentinel
Bible Lens

**Doctrine of
Atonement**

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Doctrine of Atonement

from the Responsive Reading

Mark 1:14, 22

Jesus came into Galilee, preaching the gospel of the kingdom of God.... And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Amazement and wonder followed not only the healings of Christ Jesus but also his teaching. In contrast to the academic reasoning of the scribes, his words rang with spiritual authority. As a commentary points out, the scribes' instruction was "preeminently second-hand. They simply repeated the decisions of previous Rabbis." Jesus' approach "was not 'It hath been said,' but 'I say unto you.'"

from Section 1

1 | Leviticus 9:7

Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people.

Leviticus 9:1–24 portrays a celebration—the festivities for the inauguration of priestly service at the tabernacle. Central to this celebration were several specific sacrifices (sin offering, grain offering, burnt offering, and peace offering). One source explains, "The whole purpose of the sacrificial system is ... the assurance that God is with his people."

The writer of Hebrews later compares Jesus' divine calling to Aaron's call to service: "No man taketh this honour unto himself, but

he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee" (5:4, 5).

from Section 2

8 | Luke 9:1, 2

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.

Power (Greek, *dynamis*) is the capacity to act with power; authority (Greek, *exousia*) is the right to act with power. Jesus simultaneously qualifies his disciples for the dual role of healing and preaching and authorizes them to take it on.

This sacred ministry, one Bible authority writes, carried "a message which was not confined to news of eternity; it proposed to change conditions on earth."

from Section 3

12 | Mark 10:13, 14

They brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Jesus had already given his disciples the example of a child (see 9:35–37), saying,

An exploration of Bible citations from the *Christian Science Quarterly*® Bible Lessons

“... a lesson on which the prosperity of Christian Science largely depends.” —Mary Baker Eddy

“Whosoever shall receive one of such children in my name, receiveth me.”

Scholars agree that a paramount attribute of the childlike spirit Jesus referred to is its dependence on others. One writes, “The child ... looks to the parent for all that he receives.... So, Jesus says, must be the mind and spirit of one who receives the kingdom of God.”

from **Section 5**

17 | Luke 9:62

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Here Jesus is explaining the demands and costs of discipleship. After sharing three illustrations—calls to relinquish basic needs, family duties, and close relationships (see vv. 57–61)—the Master offers a farming metaphor. As the plowman focuses his attention on the field before him, the believer must keep his attention on Christ.

The plowing image recalls Elisha’s commission to prophecy. In his case, Elijah allowed the younger man to provide for and take leave of his family before taking up the work (see I Kings 19:19–21). Jesus’ requirement is more stringent: “If any man will come after me,” he teaches, “let him deny himself, and take up his cross daily, and follow me” (Luke 9:23).

18 | Luke 17:20, 21

The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Jews of Jesus’ time eagerly awaited the arrival of the promised Messiah, and debated extensively about which signs would announce his advent. He was expected to be the successor to King David—the Savior who would usher in the kingdom of God, bringing liberation and peace.

Jesus’ declaration makes clear that God’s kingdom is not about political salvation. It is the indwelling divine power that frees all humanity from sin and death.

from **Section 6**

21 | Romans 5:3, 4

We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope.

Paul’s reasoning in this passage uses a progressive chain of words to trace a path to hope. Some original meanings bring light to his logic. *Tribulation* is translated from the Greek word *thlipsis*, meaning pressure, as something that is burdensome to one’s spirit. *Patience* (*hypomonē*) includes cheerful endurance and constancy. And *experience* (*dokimē*) signifies proving, as of a metal. Underlying this growth in character, Paul affirms, is God’s love in every heart (see v. 5).

Resources quoted in this issue

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“Beloved children, the world has need of you”



By Barbara-Jean Stinson

From the May 7, 1984, issue of the *Christian Science Sentinel*

We all want to feel that we are needed in some way. Maybe you already feel this when you're with your own family and friends. But have you ever thought how important you are to the *world*?

Sometimes when we look around us, we may think that there's not too much we can do to help the world. So many bad things seem to go on all the time. And grown-ups seem to be in charge anyway. Maybe we think, "When I'm grown up, I'm going to do something good to help the world."

But we don't have to wait until we're grown up to help. The Leader of Christian Science, Mary Baker Eddy, once said, "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives" (*Miscellaneous Writings 1883–1896*, p. 110).

What does it mean to be childlike? It means that our thinking should always stay good and pure and loving—even when we're adults. The world needs so much help these days. People don't always mean to do things that are wrong, but many times they just don't understand what good is, and how to love good and be good.

This is where you can help right now without waiting until you're grown up. You can be like a light, a shining light of the Christly goodness that Christ Jesus taught us about. The way you talk, how you act, what you do in school, with your friends, your family, and when you're in places that are new to you, can help people get the feeling of what Christly goodness is all about. And this will really help the world because true goodness is like sunshine. It shines on everything.

To be innocent we need to keep our thoughts good, honest, loving. And most of us know something of what it means to be unselfish. Isn't it a giving and sharing of the love that comes to us from God? We express faithful affection in little things like looking for the best in other people, and not repeating unkind stories about them.

Uncontaminated means pure. When we let error or evil (things that are unlike God's goodness) in our thoughts, it contaminates or spoils our thinking. If we really pray every day to love God, we'll be able to tell when something is trying to contaminate our thinking. Then we won't have anything to do with something that might spoil our Godlike thoughts, which are so important to the world.

It's a big order to shine as a child of God. But it's not hard to keep our thoughts true and Godlike, for those are the only kind of thoughts God gives us. Christ Jesus taught that we are all really the children of God. The Bible tells us one of Jesus' followers said, "For ye are all the children of God by faith in Christ Jesus" (Galatians 3:26).

So we can prove that what Christ Jesus taught is true. We're really the children of God because God is the one Father-Mother of us all. He made us and created us as His idea, man. The more we love God's truth, the more our thoughts will shine like a light in the world. This is the way we can really help the world both when we're children *and* when we're grown up.

To read the entire article, which has been adapted to fit this page, go to jsh.christianscience.com/beloved-children-the-world-has-need-of-you.