

SUNDAY JANUARY 11, 2026

*SUBJECT—SACRAMENT*

*GOLDEN TEXT: HEBREWS 4 : 14*

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*“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.”*

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RESPONSIVE READING: **Hebrews 5 : 1, 2, 5-9**

1. For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:
2. Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.
5. 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.
6. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.
7. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;
8. Though he were a Son, yet learned he obedience by the things which he suffered;
9. And being made perfect, he became the author of eternal salvation unto all them that obey him.

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*This Bible Lesson was prepared by Plainfield Christian Science Church, Independent. It is composed of Scriptural Quotations from the King James Bible and Correlative Passages from the Christian Science textbook, Science and Health with Key to the Scriptures, by Mary Baker Eddy.*

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## LESSON SERMON

### ***The Bible***

#### **1. Deuteronomy 11 : 13-21**

13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

#### **2. Matthew 26 : 17-19, 26-29**

17 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?

18 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.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

**26** And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

**27** And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

**28** For this is my blood of the new testament, which is shed for many for the remission of sins.

**29** But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

**3. Matthew 28 : 19, 20**

**19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

**20** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

**4. Acts 5 : 12, 14-23, 25-32**

**12** And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

**14** And believers were the more added to the Lord, multitudes both of men and women.)

**15** Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

**16** There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

**17** Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

**18** And laid their hands on the apostles, and put them in the common prison.

**19** But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

**20** Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

**5. Romans 6 : 16-18**

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

## ***Science and Health***

### **1. 183 : 21-25**

Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

### **2. 4 : 3-16, 27-30**

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. Outward worship is not of itself sufficient to express loyal and heartfelt gratitude, since he has said: "If ye love me, keep my commandments."

The habitual struggle to be always good is unceasing prayer. Its motives are made manifest in the blessings they bring, — blessings which, even if not acknowledged in audible words, attest our worthiness to be partakers of Love.

Audible prayer can never do the works of spiritual understanding, which regenerates; but silent prayer, watchfulness, and devout obedience enable us to follow Jesus' example.

### **3. 32 : 3-27**

In ancient Rome a soldier was required to swear allegiance to his general. The Latin word for this oath was *sacramentum*, and our English word *sacrament* is derived from it. Among the Jews it was an ancient custom for the master of a feast to pass each guest a cup of wine. But the Eucharist does not commemorate a Roman soldier's oath, nor was the wine, used on convivial occasions and in Jewish rites, the cup of our Lord. The cup shows forth his bitter experience, — the cup which he prayed might pass from him, though he bowed in holy submission to the divine decree.

"As they were eating, Jesus took bread, and blessed it and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it."

The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples had eaten, yet Jesus prayed and gave them bread. This would have been foolish in a literal sense; but in its spiritual signification, it was natural and beautiful. Jesus prayed; he withdrew from the material senses to refresh his heart with brighter, with spiritual views.

**4. 33 : 31-9**

Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing, by casting out error and making the body "holy, acceptable unto God," that Truth has come to the understanding? If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or *God with us*; and if a friend be with us, why need we memorials of that friend?

**5. 34 : 18-28**

Through all the disciples experienced, they became more spiritual and understood better what the Master had taught. His resurrection was also their resurrection. It helped them to raise themselves and others from spiritual dulness and blind belief in God into the perception of infinite possibilities. They needed this quickening, for soon their dear Master would rise again in the spiritual realm of reality, and ascend far above their apprehension. As the reward for his faithfulness, he would disappear to material sense in that change which has since been called the ascension.

**6. 35 : 19 (Our baptism)-29**

Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love, — casting out error and healing the sick. 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 commended to his followers.

**7. 37 : 16-31**

When will Jesus' professed followers learn to emulate him in *all* his ways and to imitate his mighty works? Those who procured the martyrdom of that righteous man would gladly have turned his sacred career into a mutilated doctrinal platform. May the Christians of to-day take up the more practical import of that career! It is possible, — yea, it is the duty and privilege of every child, man, and woman, — to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness. Christians claim to be his followers, but do they follow him in the way that he commanded? Hear these imperative commands: "Be ye therefore perfect, even as your Father which is in heaven is perfect!" "Go ye into all the world, and preach the gospel to every creature!" "*Heal the sick!*"

**8. 54 : 13-17**

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.

**9. 55 : 15-26**

Truth's immortal idea is sweeping down the centuries, gathering beneath its wings the sick and sinning. My weary hope tries to realize that happy day, when man shall recognize the Science of Christ and love his neighbor as himself, — when he shall realize God's omnipotence and the healing power of the divine Love in what it has done and is doing for mankind. The promises will be fulfilled. 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.

## THE DAILY DUTIES

by Mary Baker Eddy

### Daily Prayer

It shall be the duty of every member of this Church to pray each day: "Thy kingdom come;" let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!

*Church Manual, Article VIII, Sect. 4*

### A Rule for Motives and Acts

Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness. The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously.

*Church Manual, Article VIII, Sect. 1*

### Alertness to Duty

It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged, — and justified or condemned.

*Church Manual, Article VIII, Sect. 6*

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### Take Notice

**“Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake.”**

(S&H, p. 442)