

## 5-4-11-XXX.Divine pardon

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### **|| Sam. 11:1 1st at (to 3rd ,)**

at the time when kings go forth to battle,

### **|| Sam. 11:1 1st David (to ;)**

David sent Joab, and his servants with him, and all Israel;

### **|| Sam. 11:1-5 But**

But David tarried still at Jerusalem. ¶And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child.

### **|| Sam. 11:14-17 David**

David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

### **|| Sam. 11:26-27**

¶And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

### **|| Sam. 12:1-7 (to .)**

And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. ¶And Nathan said to David, Thou art the man.

### **|| Sam. 12:9**

Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

### **|| Sam. 12:13-14**

And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

**Matt. 4:23 Jesus (to 1st ,)**

Jesus went about all Galilee,

**Matt. 4:24-25 (to people)**

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people

**Matt. 5:1-3**

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven.

**Luke 5:12 (to 2nd ,)**

¶And it came to pass, when he was in a certain city,

**Luke 5:18-20 men**

men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

**SH 330:8**

When the following platform is understood and the letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated.

**SH 339:1**

XXX. The destruction of sin is the divine method of pardon. Divine Life destroys death, Truth destroys error, and Love destroys hate. Being destroyed, sin needs no other form of forgiveness. Does not God's pardon, destroying any one sin, prophesy and involve the final destruction of all sin?

**SH 362:1-363:23**

It is related in the seventh chapter of Luke's Gospel that Jesus was once the honored guest of a certain 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 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 rules of rabbinical law, as positively as if she were a Hindoo pariah intruding upon the household of a high-caste Brahman, this woman (Mary Magdalene, as she has 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. It was therefore easy for the Magdalen to come behind the couch and reach his feet. She bore an alabaster jar containing costly and fragrant oil, — sandal oil perhaps, 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 about her shoulders, as was customary with women of her grade.

Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately. Nor was this all. Knowing what those around him were saying in their hearts, especially his host, — 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 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 creditor. "Which of them will love him most?" was the Master's question to Simon the Pharisee; and Simon replied, "He to whom he forgave

most." Jesus approved the answer, and so brought home the lesson to all, following it with that remarkable declaration to the woman, "Thy sins are forgiven."

**SH 364:16-19**

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?

**SH 364:25**

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.

**SH 11:1**

Without punishment, sin would multiply. Jesus' prayer, "Forgive us our debts," specified also the terms of forgiveness. When forgiving the adulterous woman he said, "Go, and sin no more."

**SH vii:27**

Since the author's discovery of the might of Truth in the treatment of disease as well as of sin, her system has been fully tested and has not been found wanting; but to reach the heights of Christian Science, man must live in obedience to its divine Principle. To develop the full might of this Science, the discords of corporeal sense must yield to the harmony of spiritual sense, even as the science of music corrects false tones and gives sweet concord to sound.

**SH 497:9 We**

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 201:7 Truth**

Truth makes a new creature, in whom old things pass away and "all things are become new." Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good.

**SH 450:15**

Some people yield slowly to the touch of Truth. Few yield without a struggle, and many are reluctant to acknowledge that they have yielded; but unless this admission is made, evil will boast itself above good. The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good. Sickness to him is no less a temptation than is sin, and he heals them both by understanding God's power over them. The Christian Scientist knows that they are errors of belief, which Truth can and will destroy.