

2025.4.9 - Passion - Remember the cross



Christian Science Hymnal 18, 325, 253

King James Bible

1. Ps. 22:1, 2 (to ;), 4, 6, 7 (to :), 14 (to :), 15, 16, 18, 19, 24, 27, 31

- 1 My God, my God, why hast thou forsaken me? *why art thou* so far from helping me, *and from* the words of my roaring?
- 2 O my God, I cry in the daytime, but thou hearest not; ...
- 4 Our fathers trusted in thee: they trusted, and thou didst deliver them.
- 6 But I *am* a worm, and no man; a reproach of men, and despised of the people.
- 7 All they that see me laugh me to scorn: ...
- 14 I am poured out like water, and all my bones are out of joint: ...
- 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.
- 16 For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.
- 18 They part my garments among them, and cast lots upon my vesture.
- 19 But be not thou far from me, O LORD: O my strength, haste thee to help me.
- 24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.
- 27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.
- 31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

2. Ps. 34:1 (to :), 19, 20, 22

- 1 I will bless the LORD at all times: ...
- 19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.
- 20 He keepeth all his bones: not one of them is broken.
- 22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

3. Matt. 27:1, 2, 19, 20, 24–31

- 1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:
- 2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.
- 19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.
- 20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.
- 24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.
- 25 Then answered all the people, and said, His blood *be* on us, and on our children.
- 26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.
- 27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.
- 28 And they stripped him, and put on him a scarlet robe.
- 29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!
- 30 And they spit upon him, and took the reed, and smote him on the head.
- 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

4. Luke 23:33–43

- 33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.
- 34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.
- 35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.
- 36 And the soldiers also mocked him, coming to him, and offering him vinegar,
- 37 And saying, If thou be the king of the Jews, save thyself.
- 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.
- 39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.
- 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art

in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

5. John 19:25–27

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

6. Matt. 27:45, 46

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

7. John 19:28–30

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

8. Mark 15:38–41

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

9. John 19:31–37

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought

- Pilate that their legs might be broken, and *that* they might be taken away.
- 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
- 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:
- 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.
- 35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.
- 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.
- 37 And again another scripture saith, They shall look on him whom they pierced.

10. Matt. 27:57–60

- 57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:
- 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.
- 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,
- 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

11. Isa. 53:3–8 (to ?), 9 he, 12 2nd he

- 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.
- 4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
- 5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.
- 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
- 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
- 8 He was taken from prison and from judgment: and who shall declare his generation?
...
- 9 ... he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.
- 12 ... he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the

transgressors.

12. Zech. 12:10 I

10 ... I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

■ *Science and Health with Key to the Scriptures* by Mary Baker Eddy

1. SH 36:10–15 (np)

Jesus endured the shame, that he might pour his dear-bought bounty into barren lives. What was his
12 earthly reward? He was forsaken by all save John, the beloved disciple, and a few women who bowed in silent woe beneath the shadow of his cross. The earthly
15 price of spirituality in a material age and the great moral distance between Christianity and sensualism preclude Christian Science from finding favor with the worldly-
18 minded.

A selfish and limited mind may be unjust, but the unlimited and divine Mind is the immortal law of justice as
21 well as of mercy. It is quite as impossible for sinners to receive their full punishment this side of the grave as for this world to bestow on the right-
24 eous their full reward. It is useless to suppose that the wicked can gloat over their offences to the last moment and then be suddenly pardoned and pushed into heaven,
27 or that the hand of Love is satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives in return for our efforts at well doing.

30 Religious history repeats itself in the suffering of the just for the unjust. Can God therefore overlook the law of righteousness which destroys the belief called sin? Does not Science show that
1 sin brings suffering as much to-day as yesterday? They
3 who sin must suffer. "With what measure ye mete, it shall be measured to you again."

History is full of records of suffering. "The blood of
6 the martyrs is the seed of the Church." Mortals try in

Righteous
retribution

Vicarious
suffering

vain to slay Truth with the steel or the stake,
but error falls only before the sword of Spirit.

Martyrs
inevitable

- 9 Martyrs are the human links which connect one stage with
another in the history of religion. They are earth's lumi-
naries, which serve to cleanse and rarefy the atmosphere of
12 material sense and to permeate humanity with purer ideals.
Consciousness of right-doing brings its own reward; but
not amid the smoke of battle is merit seen and appreciated
15 by lookers-on.

2. SH 28:4

If the Master had not taken a
student and taught the unseen verities of God, he would
6 not have been crucified. The determination to hold Spirit
in the grasp of matter is the persecutor of Truth and
Love.

Help and
hindrance

3. SH 20:14

- Jesus bore our infirmities; he knew the error of mortal
15 belief, and "with his stripes [the rejection of error] we are
healed." "Despised and rejected of men,"
returning blessing for cursing, he taught mor-
18 tals the opposite of themselves, even the nature of God;
and when error felt the power of Truth, the scourge and
the cross awaited the great Teacher. Yet he swerved not,
21 well knowing that to obey the divine order and trust God,
saves retracing and traversing anew the path from sin to
holiness.

Perfect
example

4. SH 53:25

- Jesus bore our sins in his body. He knew the
mortal errors which constitute the material body, and
27 could destroy those errors; but at the time
when Jesus felt our infirmities, he had not
conquered all the beliefs of the flesh or his sense of ma-
30 terial life, nor had he risen to his final demonstration of
spiritual power.

Bearing
our sins

5. SH 22:23

Final deliverance from error, whereby we rejoice in
24 immortality, boundless freedom, and sinless sense, is not
reached through paths of flowers nor by pinning
one's faith without works to another's vicarious
27 effort. Whosoever believeth that wrath is righteous or
that divinity is appeased by human suffering, does not
understand God.

Deliverance
not vicarious

6. SH 23:1

1 Wisdom and Love
may require many sacrifices of self to save us from sin.
3 One sacrifice, however great, is insufficient to
pay the debt of sin. The atonement requires
constant self-immolation on the sinner's part. That
6 God's wrath should be vented upon His beloved Son, is
divinely unnatural. Such a theory is man-made. The
atonement is a hard problem in theology, but its scien-
9 tific explanation is, that suffering is an error of sinful sense
which Truth destroys, and that eventually both sin and suf-
fering will fall at the feet of everlasting Love.

Justice and
substitution

7. SH 25:3-9

3 The spiritual essence of blood is sacrifice. The effi-
cacy of Jesus' spiritual offering is infinitely greater than
can be expressed by our sense of human
6 blood. The material blood of Jesus was no
more efficacious to cleanse from sin when it was shed
upon "the accursed tree," than when it was flowing in
9 his veins as he went daily about his Father's business.

True flesh
and blood

8. SH 40:17

Was it just for Jesus to suffer? No; but it was
18 inevitable, for not otherwise could he show us the way
and the power of Truth. If a career so great
and good as that of Jesus could not avert a
21 felon's fate, lesser apostles of Truth may endure human
brutality without murmuring, rejoicing to enter into
fellowship with him through the triumphal arch of

Suffering
inevitable

9. SH 48:27–51:5

27 Pilate
was ignorant of the consequences of his awful
decision against human rights and divine Love, knowing
30 not that he was hastening the final demonstration of what
life is and of what the true knowledge of God can do for
man.

Pilate's
question

1 The women at the cross could have answered Pilate's
question. They knew what had inspired their devotion,
3 winged their faith, opened the eyes of their understand-
ing, healed the sick, cast out evil, and caused the disciples
to say to their Master: "Even the devils are subject
6 unto us through thy name."

Where were the seventy whom Jesus sent forth? Were
all conspirators save eleven? Had they forgotten the
9 great exponent of God? Had they so soon lost
sight of his mighty works, his toils, privations,
sacrifices, his divine patience, sublime courage, and unre-
12 quited affection? O, why did they not gratify his last
human yearning with one sign of fidelity?

Students'
ingratitude

The meek demonstrator of good, the highest instruc-
15 tor and friend of man, met his earthly fate alone with
God. No human eye was there to pity, no
arm to save. Forsaken by all whom he had
18 blessed, this faithful sentinel of God at the highest
post of power, charged with the grandest trust of
heaven, was ready to be transformed by the renewing
21 of the infinite Spirit. He was to prove that the Christ
is not subject to material conditions, but is above the
reach of human wrath, and is able, through Truth,
24 Life, and Love, to triumph over sin, sickness, death, and
the grave.

Heaven's
sentinel

The priests and rabbis, before whom he had meekly
27 walked, and those to whom he had given the highest
proofs of divine power, mocked him on the
cross, saying derisively, "He saved others;
30 himself he cannot save." These scoffers, who turned
"aside the right of a man before the face of the Most

Cruel
contumely

High,” esteemed Jesus as “stricken, smitten of God.”

- 1 “He is brought as a lamb to the slaughter, and as a sheep
before her shearers is dumb, so he openeth not his mouth.”
3 “Who shall declare his generation?” Who shall decide
what truth and love are?

- The last supreme moment of mockery, desertion, tor-
6 ture, added to an overwhelming sense of the magnitude
of his work, wrung from Jesus’ lips the awful
cry, “My God, why hast Thou forsaken me?”
9 This despairing appeal, if made to a human parent, would
impugn the justice and love of a father who could with-
hold a clear token of his presence to sustain and bless so
12 faithful a son. The appeal of Jesus was made both to
his divine Principle, the God who is Love, and to himself,
Love’s pure idea. Had Life, Truth, and Love forsaken
15 him in his highest demonstration? This was a startling
question. No! They must abide in him and he in them,
or that hour would be shorn of its mighty blessing for the
18 human race.

- If his full recognition of eternal Life had for a mo-
ment given way before the evidence of the bodily senses,
21 what would his accusers have said? Even
what they did say, — that Jesus’ teachings
were false, and that all evidence of their cor-
24 rectness was destroyed by his death. But this saying
could not make it so.

- The burden of that hour was terrible beyond human
27 conception. The distrust of mortal minds, disbelieving
the purpose of his mission, was a million
times sharper than the thorns which pierced
30 his flesh. The real cross, which Jesus bore up the hill
of grief, was the world’s hatred of Truth and Love. Not
the spear nor the material cross wrung from his faithful
1 lips the plaintive cry, “*Eloi, Eloi, lama sabachthani?*” It
was the possible loss of something more important than
3 human life which moved him, — the possible misappre-
hension of the sublimest influence of his career. This
dread added the drop of gall to his cup.

A cry of
despair

Divine
Science mis-
understood

The real
pillory

10. SH 597:10

The martyrdom of Jesus was the culminating
sin of Pharisaism. It rent the veil of the temple. It re-
12 vealed the false foundations and superstructures of super-
ficial religion, tore from bigotry and superstition their
coverings, and opened the sepulchre with divine Science,
15 — immortality and Love.

11. SH 201:17–18

The way to extract error from mortal mind is to pour
18 in truth through flood-tides of Love.

12. SH 38:21–24

21 Jesus experienced few of the pleasures of the physical
senses, but his sufferings were the fruits of other peo-
ple's sins, not of his own. The eternal Christ,
24 his spiritual selfhood, never suffered.

Material
pleasures

13. SH 39:1

1 Meekly our Master met the mockery of his unrecog-
nized grandeur. Such indignities as he received, his fol-
3 lowers will endure until Christianity's last
triumph. He won eternal honors. He over-
came the world, the flesh, and all error, thus proving
6 their nothingness. He wrought a full salvation from sin,
sickness, and death. We need "Christ, and him cruci-
fied." We must have trials and self-denials, as well as
9 joys and victories, until all error is destroyed.

Mockery
of truth

14. SH 28:22

Remember, thou Christian martyr, it is enough if
thou art found worthy to unloose the sandals of thy
24 Master's feet! To suppose that persecution
for righteousness' sake belongs to the past,
and that Christianity to-day is at peace with the world
27 because it is honored by sects and societies, is to mis-
take the very nature of religion. Error repeats itself.
The trials encountered by prophet, disciple, and apostle,
30 "of whom the world was not worthy," await, in some

Persecution
prolonged

form, every pioneer of truth.

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