

REBUKE

Welcome to Fourth Church of New Orleans Wednesday Healing service. Today I will read selections from the Bible and from Science and Health with Key to the Scriptures by Mary Baker Eddy. Later we will have time for testimonies or other thoughts you may have on Christian Science.

We will begin today with Hymn _____.

Hymns 333, 347, 73

THE BIBLE

(II Samuel 12:1–10)

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. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. 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. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

(Isaiah 29:11–24)

And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. ¶ Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid. Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? ¶ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

(Matthew 18:23–35)

¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. And his fellow-

servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

(Acts 8:14–25)

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they *their* hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

SCIENCE AND HEALTH

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 6:17–7)

“God is Love.” More than this we cannot ask, higher we cannot look, farther we cannot go. To suppose that God forgives or punishes sin according as His mercy is sought or unsought, is to misunderstand Love and to make prayer the safety-valve for wrong-doing.

Jesus uncovered and rebuked sin before he cast it out. Of a sick woman he said that Satan had bound her, and to Peter he said, “Thou art an offence unto me.” He came teaching and showing men how to destroy sin, sickness, and death. He said of the fruitless tree, “[It] is hewn down.”

It is believed by many that a certain magistrate, who lived in the time of Jesus, left this record: “His rebuke is fearful.” The strong language of our Master confirms this description.

The only civil sentence which he had for error was, “Get thee behind me, Satan.” Still stronger evidence that Jesus' reproof was pointed and pungent is found in his own words, — showing the necessity for such forcible utterance, when he cast out devils and healed the sick and sinning. The relinquishment of error deprives material sense of its false claims.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 8:28–3)

We should examine ourselves and learn what is the affection and purpose of the heart, for in this way only can we learn what we honestly are. If a friend informs us of a fault, do we listen patiently to the rebuke and credit what is said? Do we not rather give thanks that we are “not as other men”? During many years the author has been most grateful for merited rebuke.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 30:19–28)

As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error and all sin, sickness, and death, — to point out the way of Truth and Life. This ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between the offspring of Soul and of material

sense, of Truth and of error.

If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin and rebuke it under every mask.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 233:25–8)

When numbers have been divided according to a fixed rule, the quotient is not more unquestionable than the scientific tests I have made of the effects of truth upon the sick. The counter fact relative to any disease is required to cure it. The utterance of truth is designed to rebuke and destroy error. Why should truth not be efficient in sickness, which is solely the result of inharmony?

Spiritual draughts heal, while material lotions interfere with truth, even as ritualism and creed hamper spirituality. If we trust matter, we distrust Spirit.

Whatever inspires with wisdom, Truth, or Love — be it song, sermon, or Science — blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 238:6–24)

To obey the Scriptural command, "Come out from among them, and be ye separate," is to incur society's frown; but this frown, more than flatteries, enables one to be Christian. Losing her crucifix, the Roman Catholic girl said, "I have nothing left but Christ." "If God be for us, who can be against us?"

To fall away from Truth in times of persecution, shows that we never understood Truth. From out the bridal chamber of wisdom there will come the warning, "I know you not." Unimproved opportunities will rebuke us when we attempt to claim the benefits of an experience we have not made our own, try to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others. Truth often remains unsought, until we seek this remedy for human woe because we suffer severely from error.

Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness. He who leaves all for Christ forsakes popularity and gains Christianity.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 121:17)

The earth's diurnal rotation is invisible to the physical eye, and the sun seems to move from east to west, instead of the earth from west to east. Until rebuked by clearer views of the everlasting facts, this false testimony of the eye deluded the judgment and induced false conclusions. Science shows appearances often to be erroneous, and corrects these errors by the simple rule that the greater controls the lesser. The sun is the central stillness, so far as our solar system is concerned, and the earth revolves about the sun once a year, besides turning daily on its own axis.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 307:25–309:6)

Truth has no beginning. The divine Mind is the Soul of man, and gives man dominion over all things. Man was not created from a material basis, nor bidden to obey material laws which Spirit never made; his province is in spiritual statutes, in the higher law of Mind.

Above error's awful din, blackness, and chaos, the voice of Truth still calls: "Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind, or art thou in the living faith that there is and can be but one God, and keeping His commandment?" Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid as it was in the beginning, and will hide from the demand, "Where art thou?" This awful demand, "Adam, where art thou?" is met by the admission from the head, heart, stomach, blood, nerves, etc.: "Lo, here I am, looking for happiness and life in the body, but finding only an illusion, a blending of false claims, false pleasure, pain, sin, sickness, and death."

The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man.

Jacob was *alone*, wrestling with error, — struggling with a mortal sense of life, substance, and intelligence as existent in matter with its false pleasures and pains, — when an angel, a message from Truth and Love, appeared to him and smote the sinew, or strength, of his error, till he saw its

unreality; and Truth, being thereby understood, gave him spiritual strength in this Peniel of divine Science. Then said the spiritual evangel: "Let me go, for the day breaketh;" that is, the light of Truth and Love dawns upon thee. But the patriarch, perceiving his error and his need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, "What is thy name?" he straightway answered; and then his name was changed to Israel, for "as a prince" had he prevailed and had "power with God and with men." Then Jacob questioned his deliverer, "Tell me, I pray thee, *thy* name;" but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, *restored* his Soul, — gave him the spiritual sense of being and rebuked his material sense.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 391:29)

Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love, — as all that is pure, and bearing the fruits of Spirit. Fear is the fountain of sickness, and you master fear and sin through divine Mind; hence it is through divine Mind that you overcome disease. Only while fear or sin remains can it bring forth death. To cure a bodily ailment, every broken moral law should be taken into account and the error be rebuked. Fear, which is an element of all disease, must be cast out to readjust the balance for God. Casting out evil and fear enables truth to outweigh error. The only course is to take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 509:29)

Knowing the Science of creation, in which all is Mind and its ideas, Jesus rebuked the material thought of his fellow-countrymen: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" How much more should we seek to apprehend the spiritual ideas of God, than to dwell on the objects of sense! To discern the rhythm of Spirit and to be holy, thought must be purely spiritual.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 571:15–18 (np))

At all times and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, human hatred cannot reach you. The cement of a higher humanity will unite all interests in the one divinity.

Through trope and metaphor, the Revelator, immortal scribe of Spirit and of a true idealism, furnishes the mirror in which mortals may see their own image. In significant figures he depicts the thoughts which he beholds in mortal mind. Thus he rebukes the conceit of sin, and foreshadows its doom. With his spiritual strength, he has opened wide the gates of glory, and illumined the night of paganism with the sublime grandeur of divine Science, outshining sin, sorcery, lust, and hypocrisy. He takes away mitre and sceptre. He enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering.

Thus we see, in both the first and last books of the Bible, — in Genesis and in the Apocalypse, — that sin is to be Christianly and scientifically reduced to its native nothingness. “Love one another” (I John, iii. 23), is the most simple and profound counsel of the inspired writer. In Science we are children of God; but whatever is of material sense, or mortal, belongs not to His children, for materiality is the inverted image of spirituality.

Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear.

We will now have a moment of silent prayer to be followed by the audible repetition of the Lord's Prayer.

Fourth Church of New Orleans is a branch of The Mother Church of Christ, Scientist, in Boston, MA. This church is committed to understanding and practicing the works of Christ Jesus and his disciples. Our church is a healing church and all mankind is included in the blessing this service imparts.

In addition to this Wednesday Service, we have Sunday Service right here on Zoom at 10:30 am and we also have on Zoom our Sunday School for young people up to the age of 20.

Information for all these Church Services can be found on the Church website:

CHRISTIANSOURCE4NEWORLEANS.COM