

RELATION

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 472, 591, 521

THE BIBLE

(Jeremiah 18:1–6)

The word which came to Jeremiah from the LORD, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

(Ezekiel 18:1–32)

The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. ¶ But if a man be just, and do that which is lawful and right, *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, *And* hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord GOD. ¶ If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*, *And* that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife, Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations;

he shall surely die; his blood shall be upon him. ¶ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment, *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which is not good among his people, lo, even he shall die in his iniquity. ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live? ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. ¶ Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. ¶ Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye.

(Romans 5:1–21)

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now

received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, so *is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

SCIENCE AND HEALTH

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 94:1)

Jesus taught but one God, one Spirit, who makes man in the image and likeness of Himself, — of Spirit, not of matter. Man reflects infinite Truth, Life, and Love. The nature of man, thus understood, includes all that is implied by the terms “image” and “likeness” as used in Scripture. The truly Christian and scientific statement of personality and of the relation of man to God, with the demonstration which accompanied it, incensed the rabbis, and they said: “Crucify him, crucify him . . . by our law he ought to die, because he made himself the Son of God.”

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 94:17–11)

The progress of truth confirms its claims, and our Master confirmed his words by his works. His healing-power evoked denial, ingratitude, and betrayal, arising from sensuality. Of the ten lepers whom Jesus healed, but one returned to give God thanks, — that is, to acknowledge the divine Principle which had healed him.

Our Master easily read the thoughts of mankind, and this insight better enabled him to direct those thoughts aright; but what would be said at this period of an infidel blasphemer who should hint that Jesus used his incisive power injuriously? Our Master read mortal mind on a scientific basis, that of the omnipresence of Mind. An approximation of this discernment indicates spiritual growth and union with the infinite capacities of the one Mind. Jesus could injure no one by his Mind-reading. The effect

of his Mind was always to heal and to save, and this is the only genuine Science of reading mortal mind. His holy motives and aims were traduced by the sinners of that period, as they would be today if Jesus were personally present. Paul said, "To be spiritually minded is life." We approach God, or Life, in proportion to our spirituality, our fidelity to Truth and Love; and in that ratio we know all human need and are able to discern the thought of the sick and the sinning for the purpose of healing them. Error of any kind cannot hide from the law of God.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 113:9–32)

The fundamental propositions of divine metaphysics are summarized in the four following, to me, *self-evident* propositions. Even if reversed, these propositions will be found to agree in statement and proof, showing mathematically their exact relation to Truth. De Quincey says mathematics has not a foot to stand upon which is not purely metaphysical.

1. God is All-in-all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease. — Disease, sin, evil, death, deny good, omnipotent God, Life.

Which of the denials in proposition four is true? Both are not, cannot be, true. According to the Scripture, I find that God is true, "but every [mortal] man a liar."

The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: There is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in good, and no good in matter.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 114:23–11)

Christian Science explains all cause and effect as mental, not physical. It lifts the veil of mystery from Soul and body. It shows the scientific relation of man to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought. In divine Science, the universe, including man, is spiritual, harmonious, and eternal. Science shows that what is termed *matter* is but the subjective state of what is termed by the author *mortal mind*.

Apart from the usual opposition to everything new, the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated Christian Science as brought forth in my discovery. Job says: "The ear trieth words, as the mouth tasteth meat." The great difficulty is to give the right impression, when translating material terms

back into the original spiritual tongue.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 196:11)

“Fear him which is able to destroy both soul and body in hell,” said Jesus. A careful study of this text shows that here the word *soul* means a false sense or material consciousness. The command was a warning to beware, not of Rome, Satan, nor of God, but of sin. Sickness, sin, and death are not concomitants of Life or Truth. No law supports them. They have no relation to God wherewith to establish their power. Sin makes its own hell, and goodness its own heaven.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 205:22–9)

When we realize that there is one Mind, the divine law of loving our neighbor as ourselves is unfolded; whereas a belief in many ruling minds hinders man's normal drift towards the one Mind, one God, and leads human thought into opposite channels where selfishness reigns.

Selfishness tips the beam of human existence towards the side of error, not towards Truth. Denial of the oneness of Mind throws our weight into the scale, not of Spirit, God, good, but of matter.

When we fully understand our relation to the Divine, we can have no other Mind but His, — no other Love, wisdom, or Truth, no other sense of Life, and no consciousness of the existence of matter or error.

The power of the human will should be exercised only in subordination to Truth; else it will misguide the judgment and free the lower propensities. It is the province of spiritual sense to govern man. Material, erring, human thought acts injuriously both upon the body and through it.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 215:15–26)

We are sometimes led to believe that darkness is as real as light; but Science affirms darkness to be only a mortal sense of the absence of light, at the coming of which darkness loses the appearance of reality. So sin and sorrow, disease and death, are the suppositional absence of Life, God, and flee as phantoms of error before truth and love.

With its divine proof, Science reverses the evidence of material sense. Every quality and condition of mortality is lost, swallowed up in immortality. Mortal man is the antipode of immortal man in origin, in existence, and in his relation to God.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 231:20–2)

To hold yourself superior to sin, because God made you superior to it and governs man, is true wisdom. To fear sin is to misunderstand the power of Love and the divine Science of being in man's

relation to God, — to doubt His government and distrust His omnipotent care. To hold yourself superior to sickness and death is equally wise, and is in accordance with divine Science. To fear them is impossible, when you fully apprehend God and know that they are no part of His creation.

Man, governed by his Maker, having no other Mind, — planted on the Evangelist's statement that “all things were made by Him [the Word of God]; and without Him was not anything made that was made,” — can triumph over sin, sickness, and death.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 315:29–12)

Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, Jesus was the mediator between Spirit and the flesh, between Truth and error. Explaining and demonstrating the way of divine Science, he became the way of salvation to all who accepted his word. From him mortals may learn how to escape from evil. The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship. Christ, Truth, was demonstrated through Jesus to prove the power of Spirit over the flesh, — to show that Truth is made manifest by its effects upon the human mind and body, healing sickness and destroying sin.

Jesus represented Christ, the true idea of God.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 331:26 Life)

... Life, Truth, and Love constitute the triune Person called God, — that is, the triply divine Principle, Love. They represent a trinity in unity, three in one, — the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe.

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