

Wed Justice 2022 06 29

Divine Justice

Wednesday, June 29, 2022

Hymns

460

541

590

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Hymn #460

Come, O fount of every blessing.
Tune our hearts to sing Your grace.
Streams of mercy never ceasing,
Call for songs of deepest praise.
While the truth of life's perfection
Fills our hearts with joy and love,
Teach us ever to be faithful,
May we still Your goodness prove.

.

Come, O fount of every vision,
Lift our eyes to what will come
See the lion and the young lamb
Dwell together in your home.
Hear the cries of war fall silent,
Feel our love glow like the sun
When we all serve one another,
Then our heaven is begun.

.

Come, O fount of inspiration,
Turn our lives to higher ways.
Lift our gloom and desperation,
Show the promise of this day.
Help us bind ourselves in union,
Help our hands tell of our love.
With Your grace, O Fount of justice,
Earth be fair as heaven above.

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Hymn 541

O God, my Friend and Guardian,
In all my times of need
I yield me to Your guiding,
And follow where You lead.
No shadows of the darkness
Will dim the light You send,
And night becomes the morning
By Your divine command.

.

Forever Father-Mother,
Your children everywhere

Are cherished in Your loving,
 Your kind, Your perfect care.
 All-knowing and all-seeing,
 All-powerful, divine—
 I know Your ever-presence
 Is healing humankind.

You sent Your Son as Savior
 That joy and health increase;
 Your justice and Your mercy
 Will give the world its peace.
 And when I humbly listen,
 I know my God is wise,
 The pathway may seem rugged,
 But heaven is its prize.

Hymn 590

To God compose a song of joy;
 To God make melody,
 Whose arm of strength does wondrous things,
 Whose hand brings victory!

Before the nations God reveals
 A just and righteous will,
 With steadfast love and faithfulness
 God loves all people still.

In every corner of the earth,
 God comes to save and free;
 Break forth with shouts of holy joy;
 All lands, make melody.

Let seas in all their fullness roar;
 Sing, people of all lands;
 Let mountains join and shout for joy;
 Let rivers clap their hands.

The God of justice comes to save;
 Let earth make melody;
 For God will judge with righteousness
 And rule with equity.

~

The Bible

1. Deut. 16:20

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

2. Deut. 32:4 a

4 a God of truth and without iniquity, just and right *is* he.

3. Ps 19:1, 8, 9, 12, 14

- 1 THE heavens declare the glory of God; and the firmament sheweth his handiwork.
- 8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.
- 9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.
- 12 Who can understand *his* errors? cleanse thou me from secret *faults*.
- 14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

4. Ps. 7:8-10

- 8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me.
- 9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.
- 10 My defence *is* of God, which saveth the upright in heart.

5. II Sam. 23:1-4

- 1 NOW these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,
- 2 The spirit of the LORD spake by me, and his word *was* in my tongue.
- 3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God.
- 4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

6. II Kings 8:1-6

- 1 THEN spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.
- 2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.
- 3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.
- 4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.

7. Job 4:17

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

8. Luke 4:14 Jesus

14 Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

9. Luke 15:1-3, 11-14 A, 20-32

1 THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

11 A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

- 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
- 28 And he was angry, and would not go in: therefore came his father out, and entreated him.
- 29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:
- 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.
- 31 And he said unto him, Son, thou art ever with me, and all that I have is thine.
- 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

10. James 2:1-8

- 1 MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.
- 2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;
- 3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:
- 4 Are ye not then partial in yourselves, and are become judges of evil thoughts?
- 5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?
- 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?
- 7 Do not they blaspheme that worthy name by the which ye are called?
- 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

11. Isa. 58:1, 2

- 1 CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.
- 2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

12. Jer. 31:23 5th The

- 23 The LORD bless thee, O habitation of justice, *and* mountain of holiness.

13. Deut. 32:3 ascribe, 4 for

3 ascribe ye greatness unto our God.

4 for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

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

1. SH 18:3-9

Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals, — to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility.

Divine oneness

2. SH 40:17-30

Was it just for Jesus to suffer? No; but it was 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 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 Truth and Love.

Suffering
inevitable

Our heavenly Father, divine Love, demands that all men should follow the example of our Master and his apostles and not merely worship his personality. It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds.

Service and
worship

3. SH 5:3-11

Sorrow for wrong-doing is but one step towards reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity, — namely, reformation. To this end we are placed under the stress of circumstances. Temptation bids us repeat the offence, and woe comes in return for what is done. So it will ever be, till we learn that there is no discount in the law of justice and that we must pay "the uttermost farthing."

Sorrow and
reformation

4. SH 445:29

Recalling Jefferson's words about slavery, "I tremble, when I remember that God is just," the author trembles whenever

she sees a man, for the petty consideration of money,
 446:1 teaching his slight knowledge of Mind-power, — per-
 haps communicating his own bad morals, and in this way
 3 dealing pitilessly with a community unprepared for self-
 defence.

5. SH 51:28 (only)

Jesus was unselfish.

6. SH 52:1-18

52:1 From early boyhood he was about his “Father’s busi-
 ness.” His pursuits lay far apart from theirs. His mas-
 3 ter was Spirit; their master was matter. He
 served God; they served mammon. His affec-
 tions were pure; theirs were carnal. His senses drank in
 6 the spiritual evidence of health, holiness, and life; their
 senses testified oppositely, and absorbed the material evi-
 dence of sin, sickness, and death.

Master’s
business

9 Their imperfections and impurity felt the ever-present
 rebuke of his perfection and purity. Hence the world’s
 hatred of the just and perfect Jesus, and the
 12 prophet’s foresight of the reception error would
 give him. “Despised and rejected of men,” was Isaiah’s
 graphic word concerning the coming Prince of Peace.
 15 Herod and Pilate laid aside old feuds in order to unite
 in putting to shame and death the best man that ever
 trod the globe. To-day, as of old, error and evil again
 18 make common cause against the exponents of truth.

Purity’s rebuke

7. SH 22:30-31

30 Justice requires reformation of the sinner. Mercy
 cancels the debt only when justice approves.

8. SH 36:7-9, 19-4

Escape

from punishment is not in accordance with God’s govern-
 9 ment, since justice is the handmaid of mercy.

A selfish and limited mind may be unjust, but the un-
 limited 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 mock-
 ery of our motives in return for our efforts at well doing.

Righteous
retribution

Vicarious
suffering

30 Religious history repeats itself in the suf-
fering of the just for the unjust. Can God
therefore overlook the law of righteousness which de-
37:1 stroy the belief called sin? Does not Science show that
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."

9. SH 64:1

64:1 Want of uniform justice is a crying evil caused by the
selfishness and inhumanity of man. Our forefathers
3 exercised their faith in the direction taught by the Apostle
James, when he said: "Pure religion and undefiled before
God and the Father, is this, To visit the fatherless and
6 widows in their affliction, and to keep himself unspotted
from the world."

10. SH 105:3-25

3 Courts and juries judge and sentence mortals in order
to restrain crime, to prevent deeds of violence or to punish
them. To say that these tribunals have no
6 jurisdiction over the carnal or mortal mind,
would be to contradict precedent and to admit that the
power of human law is restricted to matter, while mortal
9 mind, evil, which is the real outlaw, defies justice and is
recommended to mercy. Can matter commit a crime?
Can matter be punished? Can you separate the men-
12 tality from the body over which courts hold jurisdiction?
Mortal mind, not matter, is the criminal in every case;
and human law rightly estimates crime, and courts rea-
15 sonably pass sentence, according to the motive.

Mental crimes

When our laws eventually take cognizance of mental
crime and no longer apply legal rulings wholly to physical
18 offences, these words of Judge Parmenter of
Boston will become historic: "I see no reason
why metaphysics is not as important to medicine as to
21 mechanics or mathematics."

Important
decision

Whoever uses his developed mental powers like an es-
caped felon to commit fresh atrocities as opportunity oc-
24 curs is never safe. God will arrest him. Di-
vine justice will manacle him.

Evil let loose

11. SH 238:25-26 (to 2nd .)

Society is a foolish juror, listening only to one side of
the case. Justice often comes too late to secure a verdict.

12. SH 141:27

27 The adoption of scientific religion and of divine heal-

ing will ameliorate sin, sickness, and death. Let our
 pulpits do justice to Christian Science. Let
 30 it have fair representation by the press. Give
 to it the place in our institutions of learning now occu-
 pied by scholastic theology and physiology, and it will
 142:1 eradicate sickness and sin in less time than the old systems,
 devised for subduing them, have required for self-estab-
 3 lishment and propagation.

A change
 demanded

13. SH 224:22-25

A higher and more practical Christianity, demonstrat-
 ing justice and meeting the needs of mortals in sickness
 24 and in health, stands at the door of this age, knocking
 for admission.

14. SH 225:14-21

The history of our country, like all history, illustrates
 15 the might of Mind, and shows human power to be propor-
 tionate to its embodiment of right thinking. A
 few immortal sentences, breathing the omnipo-
 18 tence of divine justice, have been potent to break despotic
 fetters and abolish the whipping-post and slave market;
 but oppression neither went down in blood, nor did the
 21 breath of freedom come from the cannon's mouth.

Immortal
 sentences

15. SH 357:1-5

357:1 In common justice, we must admit that God will not
 punish man for doing what He created man
 3 capable of doing, and knew from the outset
 that man would do. God is "of purer eyes
 than to behold evil."

Two infinite
 creators absurd

16. SH 391:17-19, 26

Justice is the moral signification of law. Injustice de-
 18 clares the absence of law. When the body is supposed
 to say, "I am sick," never plead guilty. Mortal mind alone sentences itself. Therefore
 27 make your own terms with sickness, and be just to yourself
 and to others.

Contradict error

17. SH 538:3-13

3 Truth should, and does, drive error out of all selfhood.
 Truth is a two-edged sword, guarding and guiding.
 Truth places the cherub wisdom at the gate
 6 of understanding to note the proper guests.
 Radiant with mercy and justice, the sword of Truth
 gleams afar and indicates the infinite distance between
 9 Truth and error, between the material and spiritual, —
 the unreal and the real.

Spiritual
 gateway

The sun, giving light and heat to the earth, is a figure
12 of divine Life and Love, enlightening and sustaining the
universe.

Contrasted
testimony

18. SH 542:19-21

18 Let Truth uncover and destroy error in God's
own way, and let human justice pattern the
21 divine.

Retribution and
remorse

19. SH 497:24 1st And

24 And we solemnly promise to watch, and pray for
that Mind to be in us which was also in Christ Jesus; to
do unto others as we would have them do unto us; and
27 to be merciful, just, and pure.

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