

Dwelling

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 474, 518, 584

THE BIBLE

(I Kings 8:26–30)

And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day: That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

(Psalms 90:1–9)

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight *are but* as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale *that is told*.

(Isaiah 11:1–9)

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of

counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

(John 15:1–10)

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

(Acts 2:14–17)

¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

(I John 4:13)

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

SCIENCE AND HEALTH

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 22:23–20)

Final deliverance from error, whereby we rejoice in 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 effort. Whosoever believeth that wrath is righteous or that divinity is appeased by human suffering, does not understand God.

Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. Revenge is inadmissible. Wrath which is only appeased is not destroyed, but partially indulged. Wisdom and Love may require many sacrifices of self to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That 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 scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

Rabbinical lore said: "He that taketh one doctrine, firm in faith, has the Holy Ghost dwelling in him." This preaching receives a strong rebuke in the Scripture, "Faith without works is dead." Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 78:6–6 (np))

How unreasonable is the belief that we are wearing out life and hastening to death, and that at the same time we are communing with immortality! If the departed are in rapport with mortality, or matter, they are not spiritual, but must still be mortal, sinning, suffering, and dying. Then why look to them — even were communication possible — for proofs of immortality, and accept them as oracles? Communications gathered from ignorance are pernicious in tendency.

Spiritualism with its material accompaniments would destroy the supremacy of Spirit. If Spirit pervades all space, it needs no material method for the transmission of messages. Spirit needs no wires nor electricity in order to be omnipresent.

Spirit is not materially tangible. How then can it communicate with man through electric, material effects? How can the majesty and omnipotence of Spirit be lost? God is not in the medley where matter cares for matter, where spiritism makes many gods, and hypnotism and electricity are claimed to be the agents of God's government.

Spirit blesses man, but man cannot "tell whence it cometh." By it the sick are healed, the sorrowing are comforted, and the sinning are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science.

The act of describing disease — its symptoms, locality, and fatality — is not scientific. Warning people against death is an error that tends to frighten into death those who are ignorant of Life as God. Thousands of instances could be cited of health restored by changing the patient's thoughts regarding death.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 82:9–28)

If spiritual life has been won by the departed, they cannot return to material existence, because different states of consciousness are involved, and one person cannot exist in two different states of consciousness at the same time. In sleep we do not communicate with the dreamer by our side despite his physical proximity, because both of us are either unconscious or are wandering in our dreams through different mazes of consciousness.

In like manner it would follow, even if our departed friends were near us and were in as conscious a state of existence as before the change we call death, that their state of consciousness must be different from ours. We are not in their state, nor are they in the mental realm in which we dwell. Communion between them and ourselves would be prevented by this difference. The mental states are so unlike, that intercommunion is as impossible as it would be between a mole and a human being. Different dreams and different awakenings betoken a differing consciousness.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 247:19–2 Being)

Being possesses its qualities before they are perceived humanly. Beauty is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color. It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness.

The embellishments of the person are poor substitutes for the charms of being, shining resplendent and eternal over age and decay.

The recipe for beauty is to have less illusion and more Soul, to retreat from the belief of pain or pleasure in the body into the unchanging calm and glorious freedom of spiritual harmony.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 283:32–20)

Are mentality, immortality, consciousness, resident in matter? It is not rational to say that Mind is infinite, but dwells in finiteness, — in matter, — or that matter is infinite and the medium of Mind.

If God were limited to man or matter, or if the infinite could be circumscribed within the finite, God would be corporeal, and unlimited Mind would seem to spring from a limited body; but this is an impossibility. Infinite Mind can have no starting-point, and can return to no limit. It can never be in bonds, nor be fully manifested through corporeality.

Is God's image or likeness matter, or a mortal, sin, sickness, and death? Can matter recognize Mind? Can infinite Mind recognize matter? Can the infinite dwell in the finite or know aught unlike the infinite? Can Deity be known through the material senses? Can the material senses, which receive no direct evidence of Spirit, give correct testimony as to spiritual life, truth, and love?

The answer to all these questions must forever be in the negative.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 307:25–13)

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."

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 311:14–32)

Through false estimates of soul as dwelling in sense and of mind as dwelling in matter, belief strays into a sense of temporary loss or absence of soul, spiritual truth. This state of error is the mortal dream of life and substance as existent in matter, and is directly opposite to the immortal reality of being. So long as we believe that soul can sin or that immortal Soul is in mortal body, we can never understand the Science of being. When humanity does understand this Science, it will become the law of Life to man, — even the higher law of Soul, which prevails over material sense through harmony and immortality.

The objects cognized by the physical senses have not the reality of substance. They are only what mortal belief calls them. Matter, sin, and mortality lose all supposed consciousness or claim to life or existence, as mortals lay off a false sense of life, substance, and intelligence. But the spiritual, eternal man is not touched by these phases of mortality.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 333:26–9)

The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God. Jesus referred to this unity of his spiritual identity thus: "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I." The one Spirit includes all identities.

XIV. By these sayings Jesus meant, not that the human Jesus was or is eternal, but that the divine idea or Christ was and is so and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the spiritual idea, Christ, dwells forever in the bosom of the Father, God, from which it illumines heaven and earth; not that the Father is greater than Spirit, which is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 357:25)

If what opposes God is real, there must be two powers, and God is not supreme and infinite. Can Deity be almighty, if another mighty and self-creative cause exists and sways mankind? Has the Father “Life in Himself,” as the Scriptures say, and, if so, can Life, or God, dwell in evil and create it? Can matter drive Life, Spirit, hence, and so defeat omnipotence?

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 466:8–13 (to 1st .))

To human belief, they are personalities constituted of mind and matter, life and death, truth and error, good and evil; but these contrasting pairs of terms represent contraries, as Christian Science reveals, which neither dwell together nor assimilate.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 474:24)

Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth spares all that is true. If evil is real, Truth must make it so; but error, not Truth, is the author of the unreal, and the unreal vanishes, while all that is real is eternal. The apostle says that the mission of Christ is to “destroy the works of the devil.” Truth destroys falsity and error, for light and darkness cannot dwell together. Light extinguishes the darkness, and the Scripture declares that there is “no night there.” To Truth there is no error, — all is Truth. To infinite Spirit there is no matter, — all is Spirit, divine Principle and its idea.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 534:18)

Paul says in his epistle to the Romans: “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the spirit of God dwell in you.”

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