

2019-05-22 Heavenly rest



"Lead us to God, our heavenly rest, / That we may be forever blest." These were the last words of the hymn we just sang (Hymn. 39). Let us explore this idea of heavenly rest, by turning to our Pastor: The Holy Bible and the Christian Science textbook "Science and Health with Key to the Scriptures", by Mary Baker Eddy.



The Holy Bible

1. Gen. 1:1

In the beginning God created the heaven and the earth.

2. Ex. 20:11 in

... *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

3. Ex. 31:16, 17

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

4. Ps. 119:33–35, 37, 40

Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart. Make me to go in the path of thy commandments; for therein do I delight. ...

Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way. ...

Behold, I have longed after thy precepts: quicken me in thy righteousness.

5. Neh. 9:6, 7, 9, 11 (to ;), 20, 21

Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee. Thou *art* the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; ...

And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea; ...

And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; ...

Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, so *that* they lacked nothing; their clothes waxed not old, and their feet swelled not.

6. Isa. 40:28–31

¶ Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding. He giveth power to the faint; and to *them that have* no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

7. Matt. 9:35, 36

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

8. Matt. 15:29–38

And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. ¶ Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he

took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. And they that did eat were four thousand men, beside women and children.

9. Luke 11:9–13 Ask

... Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

10. Ps. 23:1–3

The LORD *is* my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

11. Ps. 80:17–19

Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

12. Eph. 1:3

Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:



Science and Health

1. SH 501:1–10; 502:18, 22–3

SCIENTIFIC interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of

the Word, in its earliest articulations, often seems so smothered by the immediate context as to require

Spiritual
interpretation

explication; whereas the New Testament narratives are clearer and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain. ...

In the following exegesis, each text is followed by its spiritual interpretation according to the teachings of Christian Science. ...

Genesis i. 1. In the beginning God created the heaven and the earth.

The infinite has no beginning. This word *beginning* is employed to signify *the only*, — that is, the eternal verity and unity of God and man, including

the universe. The creative Principle — Life, Truth, and Love — is God. The universe reflects God. There is but

Ideas and
identities

one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected.

2. SH 519:22–2

Genesis ii. 2. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science. The highest and sweetest rest, even from a human standpoint, is in holy work.

Resting in
holy work

3. SH 539:27–30

The divine origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the one Mind which makes and governs man and the universe.

Scientific
offspring

4. SH 171:14

Jesus illustrated the divine Principle and the power of immortal Mind by healing sickness and sin and destroying the foundations of death.

A closed
question

5. SH 79:19–5

Jesus did his own work by the one Spirit. He said: “My Father worketh hitherto, and I work.” He never described disease, so far as can be learned from the Gospels, but he healed disease.

The unscientific practitioner says: “You are ill. Your brain is overtaxed, and you must rest. Your body is weak, and it must be strengthened. You have nervous prostration, and must be treated for it.” Science objects to all this, contending for the rights of intelligence and asserting that Mind controls body and brain.

Mistaken
methods

Mind-science teaches that mortals need “not be weary in well doing.” It dissipates fatigue in doing good. Giving does not impoverish us in the service of our Maker, neither does withholding enrich us. We have strength in proportion to our apprehension of the truth, and our strength is not lessened by giving utterance to truth. A cup of coffee or tea is not the equal of truth, whether for the inspiration of a sermon or for the support of bodily endurance.

Divine strength

6. SH 217:15–8; 218:27

That scientific methods are superior to others, is seen by their effects. When you have once conquered a diseased condition of the body through

Mind, that condition never recurs, and you have won a point in Science. When mentality gives rest to the body, the next toil will fatigue you less, for you are working out the problem of being in divine metaphysics; and in proportion as you understand the control which Mind has over so-called matter, you will be able to demonstrate this control. The scientific and permanent remedy for fatigue is to learn the power of Mind over the body or any illusion of physical weariness, and so destroy this illusion, for matter cannot be weary and heavy-laden.

Fatigue is mental

You say, “Toil fatigues me.” But what is this *me*? Is it muscle or mind? Which is tired and so speaks? Without mind, could the muscles be tired? Do the muscles talk, or do you talk for them? Matter is non-intelligent. Mortal mind does the false talking, and that which affirms weariness, made that weariness.

You do not say a wheel is fatigued; and yet the body is as material as the wheel. If it were not for what the human mind says of the body, the body, like

the inanimate wheel, would never be weary. The consciousness of Truth rests us more than hours of

Mind never weary

repose in unconsciousness. ...

The Scriptures say, “They that wait upon the Lord . . . shall run, and not be weary; and they shall walk, and not faint.” The meaning of that passage is not perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results. When we wake to the truth of being, all disease, pain, weakness, weariness, sorrow, sin, death, will be unknown, and the mortal dream will forever cease. My method of treating fatigue applies to all bodily ailments, since Mind should be, and is, supreme, absolute, and final.

7. SH 385:1–11, 15–18

It is proverbial that Florence Nightingale and other philanthropists engaged in humane labors have been able to undergo without sinking fatigues and exposures which ordinary people could not endure. The explanation lies in the support which they derived from the divine law, rising above the human. The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the penalty which our beliefs would attach to our best deeds. ...

Benefit of
philanthropy

Constant toil, deprivations, exposures, and all untoward conditions, *if without sin*, can be experienced without suffering. Whatever it is your duty to do, you can do without harm to yourself.

Honest toil
has no
penalty

8. SH 182:32–4; 183:16–18, 23–24

The law of Christ, or Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of one God, one lawmaker. ...

The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible action of Truth is the production of harmony. ... Obedience to Truth gives man power and strength.

9. SH 426:9–11

The struggle for Truth makes one strong instead of weak, resting instead of wearying one.

10. SH 515:22

All that God imparts moves in accord with Him, reflecting goodness and power.



Hymns

1. Hymn. 39:1-3

Come, gracious Spirit, heavenly Love, / With light and comfort
from above; / Be Thou our guardian, Thou our guide, / O'er every
thought and step preside. /

The light of Truth to us display, / That we may know and choose
Thy way; / Plant holy joy in every heart, / That we from Thee may
ne'er depart. /

Lead us, O Christ, thou living Way, / Nor let us from thy precepts
stray; / Lead us to God, our heavenly rest, / That we may be forever
blest.

2. Hymn. 41:1-4

Come, labor on: / Who dares stand idle on the harvest plain? / While
all around him waves the golden grain, / And to each servant does

the Master say, / Go work today. /

Come, labor on: / Claim the high calling that we all may share; / To
all the world the joyful tidings bear; / Redeem the time: its hours too
swiftly fly, / Harvest draws nigh. /

Come, labor on: / Away with gloomy doubts and faithless fear. / No
arm so weak but may do service here; / By means the simplest can
our God fulfill / His righteous will. /

Come, labor on: / The toil is pleasant, the reward is sure; / Blessed
are they who to the end endure; / How full their joy, how sweet their
rest shall be, / O Lord, with Thee.

3. Hymn. 58:1-3

Father, we Thy loving children / Lift our hearts in joy today, /
Knowing well that Thou wilt keep us / Ever in Thy blessed way. /
Thou art Love and Thou art wisdom, / Thou art Life and Thou art
All; / In Thy Spirit living, moving, / We shall neither faint nor fall. /

Come we daily then, dear Father, / Open hearts and willing hands, /
Eager ears, expectant, joyful, / Ready for Thy right commands. / We
would hear no other voices, / We would heed no other call; / Thou
alone art good and gracious, / Thou our Mind and Thou our All. /

In Thy house securely dwelling, / Where Thy children live to bless,
/ Seeing only Thy creation, / We can share Thy happiness, / Share
Thy joy and spend it freely. / Loyal hearts can feel no fear; / We Thy
children know Thee, Father, / Love and Life forever near.