



© MATHEUR VERNON/MOMENT/GETTY IMAGES

The Lord is my rock, and my  
fortress, and my deliverer.

—Psalms 18:2



Christian Science Sentinel  
**Bible Lens**

**Reality**

**March 25–31,  
2019**

# Reality

from the **Golden Text**

## **Micah 7:7, 9**

*I will look unto the Lord;... He will bring me forth to the light, and I shall behold his righteousness.*

A contemporary of Isaiah and Hosea in the late eighth century BC, Micah has been referred to as “a prophet more of the market place and town square than the temple.” He spoke out against the treachery of civic leaders of his day, and voiced the expectation that the Lord would redeem His people. One paraphrase of verse 7 has, “I’m not giving up. I’m sticking around to see what God will do.... I’m counting on God to listen to me.”

from **Section 1**

## **3 | II Corinthians 4:18**

*We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.*

To look (Greek, *skopō*) refers to having an aim or goal. Distinct from several other Greek words for *look*, this term implies deep and purposeful consideration.

from **Section 2**

## **8 | I John 1:5**

*God is light, and in him is no darkness at all.*

Like the statement “God is love” (4:8), the translation “God is light” includes no article. This view presents God not as a light,

but as light itself. While many people of the time viewed Him as hidden or unknown, the Christly understanding presented God as the fully revealed and understandable source of spiritual light. This light, writes a scholar, is “an excellence whose nature it is to communicate itself.”

from **Section 3**

## **9 | Joshua 24:15**

*Choose you this day whom ye will serve.*

Joshua was Moses’ servant, a strong military commander and humble follower of God. He became leader of the Hebrew nation after Moses’ death, overseeing the crossing of the Jordan River, the fall of Jericho, and the conquest of Canaan.

With these words—part of his final, poignant address to the Israelites—Joshua concludes his summary of God’s works on their behalf (see vv. 2–13). He challenges them in arresting terms to choose worship of God over the pagan idolatry of the Egyptians and the Amorites (inhabitants of Canaan). His charge moves the Hebrew people to promise, “The Lord our God will we serve, and his voice will we obey” (v. 24).

## **13 | Luke 6:47, 48**

*Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.*

# An exploration of Bible citations from the *Christian Science Quarterly*® Bible Lessons

“...a lesson on which the prosperity of Christian Science largely depends.” —Mary Baker Eddy

Similar to Matthew’s account of Jesus’ words (see Matthew 7:24–27), Luke’s record adds the element of deep digging to ensure a strong foundation. Some commentaries see Matthew focusing on the site, Luke on the building of the base.

## from Section 5

### 19 | Mark 1:14, 15

*Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand.*

Fulfillment of prophecy is a continuing theme in early Christian writing—most notably in Matthew’s Gospel, where earlier predictions of the coming Messiah are cited over a dozen times.

The Greek word translated *fulfilled* (*plērō*) appears throughout the New Testament to designate completion and accomplishment: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil” (Matthew 5:17); “He that loveth another hath fulfilled the law” (Romans 13:8); and “Fulfil ye my joy, that ye be likeminded” (Philippians 2:2).

### 20 | Mark 8:23–25

*[Jesus] took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.*

This is the only biblical account in which Jesus’ cure is not instantaneous. Several re-

searchers believe its placement in Scripture is significant. Just prior to the blind man’s healing, Jesus reprimands the disciples for failing to understand him (see vv. 14–21). And immediately after the healing, Jesus rebukes Peter’s inability to recognize the significance of the Master’s crucifixion and resurrection (see vv. 31–33).

Sources see these three accounts as calls to move beyond a dim vision or partial understanding of Christ’s teachings. This observation is confirmed by Jesus’ next words: “Whosoever will come after me, let him deny himself, and take up his cross, and follow me” (v. 34). Greater spiritual maturity will be needed by his followers as the Savior moves toward the culmination of his work.

### About Galilee

Located in northern Palestine, this tiny territory—about 45 miles (72 km) in length from north to south—played only a minor role in the early history of the Hebrew people. Since New Testament times, however, it has been recognized and celebrated as the site of most of Jesus’ ministry. It is where Jesus grew up, was baptized by John, called his disciples, accomplished many of his healing works—and, according to Matthew 28:16–20, gave final instructions to his closest followers.

### Resources quoted in this issue

**GT:** Attridge, Harold W., ed. *The HarperCollins Study Bible*. Rev. ed. New York: HarperCollins, 2006; *The Message*, copyright © 1993, 1994, 1995, 1996, 2000, 2001, 2002 by Eugene H. Peterson. Used by permission of NavPress. All rights reserved. Represented by Tyndale House Publishers, Inc.

**Cit. 8:** Perowne, John J. S., Alexander F. Kirkpatrick, Frederic H. Chase, Reginald St. John Parry, and Alexander Nairne, eds. *The Cambridge Bible for Schools and Colleges*. 58 vols. Cambridge: Cambridge University Press, 1882–1922. Also available at [biblehub.com/commentaries](http://biblehub.com/commentaries).



# Getting rid of caterpillar thinking

By Gloria Delroy

From the May 27, 1991, issue of the *Christian Science Sentinel*

**T**here's a humorous story about two caterpillars crawling along, when suddenly a gorgeous butterfly flies overhead. One caterpillar turns to the other and says, "I wouldn't go up in that thing for a million dollars!"

None of us, of course, would ever indulge in that kind of ignorant caterpillar thinking, *would* we? Are we—perhaps—just lazing along, accepting materiality as the reality of our being, unconcerned about our ultimate purpose for living?

Most of us have been taught to believe that we are, essentially, transient physical personalities—and it does appear that this is what we are. Yet there is so much more to learn of man than materiality offers.

Christian Science gives us insight into our actual, spiritual identity. In harmony with the Bible's teachings it encourages us to progress in the recognition of this God-made individuality, to become increasingly aware of the true grandeur of our immortal destiny. We're able to do this as we're receptive to Christ, Truth, to the divine transforming influence that Jesus exemplified.

Christ is always present for us to keep faith with. Looking beyond materiality—becoming conscious through prayer of this divine influence—we discover the dead-end, mortal concept of man, with its inherent sin and suffering, gently yielding to the perception of man as more—infinately more—than the testimony of the physical senses presents and allows.

Ultimately, we cannot avoid fulfilling our ascent Spiritward! False beliefs about God and man must inevitably be outgrown and left behind. Just as the caterpillar cannot avoid fulfilling its butterfly nature, you and I cannot escape the appearing of our genuine, spiritual nature and purpose. In

*Science and Health with Key to the Scriptures*, the Christian Science textbook, Mary Baker Eddy says, "Mortals must emerge from this notion of material life as all-in-all" (p. 552).

The question naturally occurs, "How do we do this emerging?" Through purification of thought and a humble willingness to yield to the government of God, of Spirit, in thought and action. Through a deeper, spiritually based love for God and man.

Truly, we are not made of flesh and bones, with mortality as our inescapable end. Matter cannot contain spiritual identity. Eternal life does not reside in matter. But in order to begin proving this through the healing of disease and sin, spiritual regeneration must take place.

It's so helpful to pray understandingly from the altitude of spiritual truth, claiming our genuine identity and consequent dominion over the sometimes fearsome but always false reports of the physical senses. Persistent, heartfelt prayer keeps us from becoming involved in the subtle threads of caterpillar thinking. Prayer releases thought to behold the reality of the immortal man of God's creating. It awakens us to the kingdom of God, unfolding within us. Unfoldment denotes activity, not passivity.

Isn't our prayer always that our eyes be opened to discern the truth of being, regardless of the situation confronting us? Seeing man's immortal status heals the sick and sinning. We can begin today to catch sight of, and gain, the eternal promise of life in and of God, Spirit, without beginning or end.

To read the entire article, which has been shortened to fit this page, go to [jsh.christianscience.com/getting-rid-of-caterpillar-thinking](http://jsh.christianscience.com/getting-rid-of-caterpillar-thinking).