



Christian Science Sentinel

"What I say unto you I say unto all, Watch."—Jesus



BIBLE LENS

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Shining a light on the weekly Bible Lessons published in the [Christian Science Quarterly](#)®

Reality

March 24–30, 2025

from the **Golden Text**

Jeremiah 29:11

I know the thoughts that I think toward you, says the Lord, thoughts of peace and not of evil, to give you a future and a hope.

—New King James Version®

Jeremiah is addressing Israelites exiled in Babylonia. Earlier, he charged them to establish themselves in this foreign land and even to pray for it (see vv. 5–7). At the same time, he warned them against accepting false predictions about their circumstances. Here the prophet asserts that God has not forgotten them—that even in the toughest situations, His promise is one of peace.

from the **Responsive Reading**

Revelation 21:1, 2, 22–27

I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie.

Jerusalem is called the holy city several times in Hebrew Scripture (see, for example, [Nehemiah 11:1](#); [Isaiah 52:1](#))—and prophets record their visions of the dimension, design, and adornment of a new city and temple (see [Ezekiel](#), chaps. 40–48; [Zechariah 2:1–5](#); [Isaiah 54:11, 12](#)). Now the Revelator describes a divinely illuminated city representing God's glorious

presence with His creation.

A commentary notes: “. . . the question, What is in the city? is not as important as, What is *not* in the city? or rather, What is no longer needed? There is *no* temple (21:22). There is *no* sun or moon (21:23). The Lord God Almighty and the Lamb have become the temple of the New Jerusalem; and their glory, abiding presence, and splendor so fill every corner, street, room, gate, wall, and quarter that there is no part of the universe a person can travel without basking in the light of God.”

from **Section 1**

1 | **Daniel 2:20, 22**

Blessed be the name of God for ever and ever: for wisdom and might are his: . . . he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

Translation

May God be praised for ever and ever!

He is wise and powerful.

.

He explains deep and hidden things.

He knows what happens in the darkest places.

And where he is, everything is light.

—New International Reader’s Version™

2 | **Deuteronomy 29:29**

The secret things belong unto the Lord our God.

In this chapter, Moses exhorts the people to renew their covenant with God. And he urges them to acknowledge God’s provision without concern for what hasn’t yet been revealed to them. “Secret things” can be left to Him in full trust and confidence. One source remarks, “Through God’s Word we know enough about him to be saved by faith and to serve him.”

from **Section 2**

4 | **Psalms 25:15**

Mine eyes are ever toward the Lord.

Translation

I look to the Lord for help at all times. . . .

—Good News Translation

5 | Romans 1:20

The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.

Translation

There are things about him that people cannot see—his eternal power and all the things that make him God. But since the beginning of the world those things have been easy to understand by what God has made.

—New Century Version[®]

Paul is speaking of a natural theology—a doctrine that God can be understood by observing nature. Both Jews and Gentiles were familiar with this approach to perceiving the Divine (see biblical examples in [Psalms 19:1](#); [Job 12:7–10](#)). But Paul makes clear that worshipping the physical world instead of the creator changes “the truth of God into a lie” ([Romans 1:25](#)).

Godhead appears two other times in the New Testament (see [Acts 17:29](#); [Colossians 2:9](#)). In each instance it is translated from a distinct but related Greek term. In this verse the word is *theiotes*, defined as divine character or divinity. The archaic English suffix *head* means condition or quality, like the contemporary suffix in *statehood*.

7 | Isaiah 65:17, 18

Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create.

Translation

I am creating new heavens

*and a new earth;
everything of the past
will be forgotten.
Celebrate and be glad forever!*

—Contemporary English Version

from **Section 3**

9 | **Ecclesiastes 1:10**

Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

Translation

*A person might say,
“Look, this is new!”
But really it has always been here.
It was here before we were!*

—International Children’s Bible®

10 | **Ecclesiastes 3:15**

That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

Translation

What has been and what is to be—already is. And God holds accountable all the pursuits of humanity.

—The Voice™

In this statement, *now* and *already* are translated from the same Hebrew adverb (*k^e bār*, indicating length of time) to depict God’s unchanging nature. A scholar offers this interpretation: “Every thing is as God made it; not as it appears to us.”

Bāqas̄, the verb rendered *requireth*, relates to seeking (see, for instance, [Ezekiel 34:16](#)). Some sources view this searching as a thorough accounting of past events.

13 | [Luke 10:23, 24](#)

[Jesus] turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Christ Jesus refers to centuries of Jewish tradition that a Messiah would arrive to deliver God’s people. Now, Jesus declares, his faithful followers are blessed to see and hear him as this long-awaited Savior. After the resurrection, believers confirm their firsthand experiences of him (see examples in [Acts 10:34–43](#); [II Peter 1:16–18](#); also recalled in [I John 1:1–4](#)).

from **Section 4**

14 | [Jeremiah 23:23–25, 28, 32](#)

Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. . . . The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. . . . Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

Translation

“Am I a God who is only close at hand?” says the LORD .

“No, I am far away at the same time.

Can anyone hide from me in a secret place?

Am I not everywhere in all the heavens and earth?”

says the LORD .

“I have heard these prophets say, ‘Listen to the dream I had from God last night.’ And then they proceed to tell lies in my name.

.

“Let these false prophets tell their dreams,

but let my true messengers faithfully proclaim my every word.

There is a difference between straw and grain!

.

“I am against these false prophets. Their imaginary dreams are flagrant lies that lead my people into sin. I did not send or appoint them, and they have no message at all for my people. I, the Lord, have spoken!”

—New Living Translation

Dreams were often considered communications from God in ancient times. Jacob and Daniel received God’s messages in dreams, as did Mary’s husband, Joseph, before and after Jesus’ birth (see [Genesis 28:10–19](#); [Daniel 2:19–30](#); [Matthew 1:19–23](#); [2:12, 13, 19, 20](#)). Here, however, deceitful prophets are presenting their own imaginings as God’s Word. God identifies these dreams as insubstantial, comparing them to the worthlessness of chaff.

Lightness, a translation of the Hebrew term *pah^a zût*, signifies a reckless and overzealous attitude.

15 | **Isaiah 29:8**

It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite.

Translation

Those nations that attack

Mount Zion

will suffer from hunger

and thirst.

They will dream of food and drink

but wake up weary and hungry

and thirsty as ever.

—Contemporary English Version

Isaiah foretells the failure of Israel's enemies, who planned great victories over God's nation. Their disappointment is likened to waking from a happy dream, only to find emptiness and disillusionment.

16 | Ecclesiastes 5:7

For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

Translation

For in a multitude of dreams and in a flood of words there is worthlessness. Rather [reverently] fear God [and worship Him with awe-filled respect, knowing who He is].

—Amplified[®] Bible (AMP)

from Section 5**19 | Mark 9:17–20, 25–29**

One of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; andwheresoever

he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; . . . When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

Jesus earlier granted power over demons to the twelve (see [Matthew 10:1](#)). In this stubborn case, though, they are unable to effect a cure.

The twin acts of prayer and fasting are interpreted this way by a commentator: “Prayer invokes the aid of God, and puts one’s self unreservedly in his hands; fasting subdues the flesh, arouses the soul’s energies, brings into exercise the higher parts of man’s nature.” Another writes: “Prayer was a whole life, a life of communion with God. In that . . . lies the power to deal with any evil.”

from **Section 7**

21 | [Philippians 4:8](#)

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

In his list, Paul affirms virtues common to Greek and Jewish thought as also basic to Christian life. *Logizomai*, the Greek word rendered *think* in this text, means more than mere pondering. To one scholar, it describes “a workman [taking] careful measurements before he sets about his task.” He continues: “. . . moral or spiritual truth with which Christianity is concerned *must* be expressed in living persons. It cannot be abstracted from action. . . .”

Read a related editorial, “There was no more pain” by Richard C. Bergenheim, at cssentinel.com/was-no-pain

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