



Thou hast lifted me up,
and hast not made my
foes to rejoice over me.

—Psalms 30:1



Christian Science Sentinel
Bible Lens

**Adam and
Fallen Man**

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Adam and Fallen Man

from the Golden Text

Job 22:29

There is lifting up.

Job's friend Eliphaz speaks these words to explain that exaltation follows humility. One translation of the full verse has, "God brings down the proud and saves the humble."

from the Responsive Reading

Isaiah 52:1, 2

Awake, awake;... Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

Here the writer is encouraging a nation disheartened by bondage and affliction. His double charge "Awake" underscores the urgency of his exhortation to rise from mourning and debasement—in the words of a researcher, to "shake themselves from the dust of their doubts and fears."

from Section 1

1 | Genesis 1:1, 3, 31

In the beginning God created the heaven and the earth.... And God said, Let there be light: and there was light.... And God saw every thing that he had made, and, behold, it was very good.

The Hebrew word rendered *beginning* (*rē'šît*) can refer to a thing or idea of highest importance as well as to a starting position in time.

"To the ancients," notes one scholar, "the opposite of the created order was something much worse than 'nothing.' It was an active, malevolent force we can best term 'chaos.'... In the ancient Near East, to say that a deity had subdued chaos is to give him the highest praise."

2 | Genesis 3:6

When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

The allegory of Adam and Eve has launched recurring hypotheses about the fall of mankind. According to a commentary, "... there is no fall in the narrative; that designation is from a later Christian application of Plato's idea ... of the fall of heavenly beings to earth in order to express the idea of departure from divine favor or grace."

Christ's teachings enable his followers to replace this take on creation with the assurance of divinely bestowed freedom from sin (see example in Romans 8:2).

from Section 4

5 | I Samuel 25:3

The man was churlish and evil in his doings; and he was of the house of Caleb.

The house of Caleb was a clan that had been incorporated into the Israelite tribe of Judah—the tribe of David—during the early years of the Hebrew settlement of Canaan.

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

Calebites were named for the man who, with Joshua, spied out the promised land during the Exodus and counseled immediate possession of it. But because Nabal's disposition departs dramatically from that of his honored ancestor, some sources believe the writer is disparagingly identifying him with the negative traits of a dog (the meaning of the Hebrew word *keleb*).

Since both men are of the same tribe, it is especially important that David do no harm to Nabal. Abigail saves the future monarch from his vengeful intent.

5 | I Samuel 25:35

Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

David's assurance, “I have ... accepted thy person,” uses the Hebrew verb *nāsā'* to express his welcome of Abigail. Elsewhere, *nāsā'* signifies bear or lift up. Isaiah 40:11 promises, “He shall gather the lambs with his arm, and carry [*nāsā'*] them in his bosom.”

from Section 5

9 | Luke 13:16

Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

Jesus' question echoes the synagogue elder's use of the word *ought*: “There are six days in which men ought to work” (v. 14). Both are speaking strongly about necessity—the ruler, about the necessity to observe

rules; Jesus, about the greater necessity for release from physical and mental bondage.

The Master confirms the imperative of healing by citing Hebrew prophecy: “The Lord hath anointed me to ... proclaim liberty to the captives, and the opening of the prison to them that are bound” (Isaiah 61:1).

from Section 6

10 | Matthew 13:11, 13

It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.... Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

In the Greco-Roman world, secret cults or mystery religions were common. Their core beliefs were unknowable except to initiates. Against this backdrop, early Christians held that the “mysteries” of God, or knowledge of the Divine, were made clear to followers of Christ Jesus.

“The mysteries of the kingdom,” writes a scholar, “go beyond a general understanding of the nature of the kingdom to the crucial fact that in Jesus the divine rule has become a historical reality.”

Resources quoted in this issue

GT: Good News Translation in Today's English Version—Second Edition Copyright © 1992 by American Bible Society. Used by permission.

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You're allll good!

By Yvonne Prinsloo

From the February 2, 2015, issue of the *Christian Science Sentinel*



Kids' Article

Things hadn't been going too well for Toby. Normally, he was a well-behaved little boy, but he had just been separated from his friend at preschool because of the mischief they had gotten in. He also was not popular with his younger sister because he was not being so nice to her. To top it all, his mom and dad were going away for two weeks. However, Toby was happy because his grandparents, who he called Ouma and Oupa, were coming to stay at his house to look after him and his brother and sister. On his grandparents' arrival, he announced with pride, "Ouma, I am *allll* bad!"

Now Ouma knew that this wasn't true, because she knew that Toby was God's loved child and that God made His children only good and loving. Ouma learned this in the Bible in the first chapter of Genesis, which tells us, "And God saw every thing that he had made, and, behold, it was very good" (verse 31).

Ouma enjoyed taking the children to school for those two weeks. The drive was beautiful because every day they drove past the huge ocean. They all enjoyed looking at the different colors of the ocean. There were also wonderful white breakers, waves, that crashed onto rocks and the sandy beach.

One morning on the way to school, Ouma was telling Toby about God. She told him that another name for God is Love and that Love is everywhere. She explained to him that because Love was where he was, he could never get out of Love's care and presence. When Ouma looked at the ocean, she remembered that Mary Baker Eddy, the Discoverer and Founder of Christian Science, had written about "the infinite ocean of Love" (*Miscellaneous Writings 1883-1896*, p. 205).

"You see," Ouma explained to Toby, "God, Love, is like the ocean. In fact, Love is bigger than the ocean, and God is so loving that He has given you all this love with which to love. And nothing can stop you from using this love every moment of the day."

Toby was quiet for a long time. When he got home to his little sister, he gave her a big hug. At first his sister pushed him away because she was worried that he was about to be mean to her again. But Ouma understood what Toby was doing. Toby was God's, Love's, expression. And he was using the love that God had given him. Ouma explained this to Toby's little sister, and that she, too, could use this love, because it belonged to everyone, and nothing could stop her from loving her brother.

It wasn't long before the two children were playing happily together. Ouma noticed many loving things that Toby did. He helped his sister by pushing her on the swings, he shared a ball with another little boy, and he also helped Ouma and Oupa around the house.

The two weeks went by very quickly, and the children spent their time using the love that God gives us all to love with. They made their grandparents' stay a very enjoyable one.

Toby was very happy to see his mom and dad again and gave them a big hug when they came home. As Ouma and Oupa were getting ready to leave, Toby came to Ouma and with joy said, "Ouma, I am *allll* good!" He certainly had shown Ouma and Oupa that he was. He was being the child that God had made him to be.

To read the entire article, which has been shortened to fit this page, go to jsh.christianscience.com/you-re-allll-good.