

The Lord is high above
all nations, and his glory
above the heavens.

—Psalms 113:4



Christian Science Sentinel
Bible Lens

Is the Universe,
Including Man,
Evolved by Atomic
Force?

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Is the Universe, Including Man, Evolved by Atomic Force?

from the Golden Text

Acts 7:49, 50

Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord:... Hath not my hand made all these things?

Early Christian leader Stephen quotes Isaiah 66:1, 2 here, part of his spirited response to accusations of blasphemy (see Acts 6:9–14). His conclusion that no temple is needed for worship of God—together with his pointed indictment that the Jews continually “resist the Holy Ghost”—leads to his martyrdom (see 7:48, 51, 57–60).

from Section 3

8 | I Samuel 16:1

The Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

Although Saul was God’s chosen ruler over the Israelites, he had been disobedient to divine direction (see 15:11). Now God prepares the way for a new king—a shepherd boy, the youngest son of Jesse.

In this first biblical account of David, he plays a passive role. His name is not mentioned until he is anointed king, and another 15 years will pass before he takes the throne. David’s selection over his older brothers patterns other biblical instances of younger sons given preference: Isaac over Ishmael, Jacob over Esau, and Joseph

over Reuben (see Genesis 21:9–13, 27:22–40, 37:3–11).

Anointing a person with oil, often poured from a ram’s horn, set him apart as chosen by God for a holy purpose. In the New Testament, Christ Jesus is referred to as anointed by God—His chosen, set apart as Savior of His people (see Luke 4:18–21 and Acts 10:38).

Word Study

ruddy (I Samuel 16:12, citation 8). Translated from the Hebrew adjective ‘*admoni*, *ruddy* means reddish. David, like Esau (see Genesis 25:25), was likely a redhead.

from Section 4

11 | John 6:63

It is the spirit that quickeneth; the flesh profiteth nothing.

Jesus’ imagery about spiritual substance—especially his mention of drinking his blood (see vv. 53–56)—aroused opposition from some of his listeners. Given Jewish teachings in Leviticus 7:26, 27, his words would have been offensive to those who took them literally. At this point, “many of his disciples went back, and walked no more with him” (John 6:66).

The twelve, however, remained. In answer to Jesus’ question, “Will ye also go away?” Peter replies, “Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art

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

that Christ, the Son of the living God” (vv. 67–69).

12 | Luke 12:16, 17

The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

God’s warning “Thou fool” (v. 20) has led some to call this the parable of the rich fool. In the story, there is no indication that the rich man cheated or stole, or mistreated anyone. His error was in thinking only of wealth and ease—and in thinking only of himself.

from Section 5

14 | John 4:46, 47

There was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

Believed to be an officer of the Roman tetrarch Herod Antipas, the nobleman is accustomed to authority and unquestioningly accepts Jesus’ assurance, “Thy son liveth” (v. 50).

This healing follows immediately after the Master’s departure from Judea, where he found that “a prophet hath no honour in his own country” (4:44). In Galilee, Jesus is welcomed—and the healing of the nobleman’s son is noted as his “second miracle” there (v. 54), after his earlier turning of water into wine (see John 2:1–11).

from Section 6

17 | Revelation 21:1, 4

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 God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

The word *new* (Greek, *kainos*) relates to quality rather than time—meaning not recently created but agelessly fresh and vital. What had been promised in Isaiah 65:17 is made evident: “Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.”

Paul references this concept in a letter: “If any man be in Christ, he is a new [*kainos*] creature: old things are passed away; behold, all things are become new [*kainos*]” (II Corinthians 5:17).

“There was no more sea” recalls Old Testament passages such as Psalms 66:6 and 74:13–15, in which divine power is shown to bring safety and order to the dangers of the sea.

“Former things” represents not only the material world with its appetites and desires but also every source of pain and suffering, past and present. In this verse, the Greek word translated *former* (*protos*) indicates first in time, place, or rank. It appears in Jesus’ admonition, “Many that are first [*protos*] shall be last; and the last shall be first [*protos*]” (Matthew 19:30).

The sky—and beyond

By Paul Stevens Basile

From the January 13, 1973, issue of the *Christian Science Sentinel*

When I was a kid, more than anything else I wanted to be an airplane pilot. The sky—and beyond—held a strong fascination for me.

The freedom and openness I saw in sky and space led me to the conviction that the real universe must be endless, infinite, that it is only our view of the universe that is so limited. There's something in our nature that does not allow us to accept limited concepts as final but impels us to search for larger and higher meanings.

But how does one arrive at these higher meanings? Everyone knows that the human mind just can't grasp "infinity." *Unless* there is a way to dissolve the constraints on our ability to comprehend. *Unless* there is a way to recognize and accept our God-given dominion over the whole earth.

Try this little exercise: Think of how many 1000 is. Multiply by 1000. Do you have an idea how many that is? Multiply by 1000 again. (That's 1,000,000,000.) Do it 1000 times. How big is that number? Infinite? No, it's finite. It is not even close to infinity. Apparently we do need something beyond human reasoning to grasp infinity.

Christian Science, discovered and founded by Mary Baker Eddy, teaches that this something beyond human reasoning is spiritual sense, and it also teaches us how to develop spiritual sense, or God-given ability to understand the absolute spiritual reality of being. With spiritual sense, Truth becomes clear to us—the Truth that is our only real Mind.

Space was no insurmountable obstacle to Christ Jesus. At one point his teachings stirred the people of a synagogue in Nazareth to such anger they took him to a hill outside the city, "that they might cast him

down headlong. But he passing through the midst of them went his way" (Luke 4:29, 30).

Mrs. Eddy speaks of space in terms of God's presence. "He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind," she points out (*Science and Health with Key to the Scriptures*, p. 331).

We cannot live in eternal ignorance of the nature of our true dwelling place. Man lives in ever-presence, an all-hereness. Space is no obstacle for God's reflection, man, since God is everywhere in space. By venturing courageously and expectantly through our universe—our present sense of the cosmos—we will demonstrate, step by step, the infinite ever-presence of space in which we freely move.

If we exercise spiritual sense, we can help to roll back the limits that belief in a physical man and universe now places on our lives. Knowing that man has his being in the forever hereness and nowness of God's universe is a powerful spiritual support to those who may be on the verge of a breakthrough in the space sciences and related fields.

Space travel—in a dramatic and visible way—is jolting us out of limited thinking. And this freer thinking can only result—in a dramatic and visible way—in solutions to pressing societal and environmental problems on earth. As we see more of reality and travel beyond our limited representation of the universe, we will find all limited concepts and their apparent effects being dissolved and engulfed by the acknowledgment of the infinite and good universe of God.

To read the entire article, which has been adapted to fit this page, go to jsh.christianscience.com/the-sky-and-beyond.