



In thee, O Lord, do I
put my trust: let me never
be put to confusion.

—Psalms 71:1



Christian Science Sentinel
Bible Lens

Unreality

**September 30–
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Unreality

from the Golden Text

Ephesians 4:14

We won't be tossed and blown about by every wind of new teaching.

—New Living Translation

Sudden, severe windstorms were frequent in both the Sea of Galilee and the eastern Mediterranean Sea, so the metaphor of being wind-tossed was a common one. The book of James has, for instance: “He that wavereth is like a wave of the sea driven with the wind and tossed” (1:6). The writer of Ephesians calls for spiritual maturity that is not influenced by false teachings.

Anemos, the Greek term for *wind* used in this verse, appears elsewhere in the New Testament to describe great winds—for example, in Jesus’ parable of the houses built on the rock and on the sand (see Matthew 7:24–27); in accounts of the stilling of the storm (see, for example, Mark 4:37–39); and in Paul’s reference to the “tempestuous wind, called Euroclydon” (Acts 27:14).

from the Responsive Reading

John 9:39

For judgment I am come into this world, that they which see not might see.

Christ Jesus often spoke about judgment, and had recently said, “I judge no man” (John 8:15). The apparent contradiction in these two statements is explained by two meanings of the Greek term for *judg-*

ment (*krima*)—reasoned decisions and condemnation.

In this case, Jesus’ words follow his healing of the man blind from birth, demonstrating the righteous judgment that heals physical and mental blindness rather than condemning offenders. Earlier, he assured the Pharisee Nicodemus, “God sent not his Son into the world to condemn the world; but that the world through him might be saved” (John 3:17).

Luke 21:8

Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ.

For centuries, the Hebrew people had debated about how to distinguish between false prophets and the promised Messiah (see example in Deuteronomy 18:21, 22). Jesus urges his listeners not to be tricked, even in the face of supposed portents—wars, earthquakes, famines, raging seas, persecutions, and signs in the heavens (see vv. 9–26).

The “Son of man coming in a cloud with power and great glory” is to be the only sign, and it will signal that “redemption draweth nigh” (vv. 27, 28). A commentary paraphrases this promise: “When the world begins to convulse, take hope! Your redemption is imminent.”

To learn more about the *Christian Science Quarterly* Bible Lessons, go to biblelesson.com.

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

from Section 1

4 | I John 2:20, 21

Ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

At this time, the early church community had lost members due to teachings contrary to the apostles’ instruction. The writer reminds believers that God’s anointing, or unction, brings with it the only knowledge needed—the knowledge of the truth that keeps one in right relation to God. A researcher explains this understanding to be “the development of the capacity to appreciate and appropriate God’s truth already revealed—making the Bible meaningful in thought and daily living.”

from Section 4

11 | Isaiah 7:3, 4

Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, ... and say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

In 735 BC, two kings made an alliance against Assyria: King Rezin of Syria and King Pekah of the Northern Kingdom of Israel (identified here as the son of Rimaliah). To forward their plans, the two monarchs schemed to dethrone King Ahaz of the Kingdom of Judah and replace him with someone who would aid their cause.

Although Ahaz flagrantly practiced idolatry (see II Kings 16:3, 4), Yahweh sends Isaiah to him to provide counsel and guidance. Using a metaphor of smoking firebrands (seen by some as burnt stubs of wood) to describe Rezin and Pekah, the prophet tells Ahaz not to be afraid—the threat “shall not stand, neither shall it come to pass” (Isaiah 7:7). Interestingly, God’s subsequent assurances to Ahaz include the prophecy of a child who would be known as Immanuel (see vv. 14–16).

from Section 6

17 | Mark 4:19

The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Part of Jesus’ parable of the sower and the seed, this summary describes the outcome of the seed sown among thorns.

“Here is an unholy trinity—cares, delight, desire,” writes a scholar. “Unholy, but a common trinity of insidious enemies of the life of the spirit.” Thought that is captivated by worry, material possessions, and longing for “other things” sacrifices spiritual understanding and inspiration.

Resources quoted in this issue

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RR: Longman, Tremper, III, ed. *The Baker Illustrated Bible Dictionary*. Grand Rapids, MI: Baker, 2013.

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Don't let your eyes fool you!

By Michael Mooslin

From the January 16, 2012, issue of the *Christian Science Sentinel*

My grandmother loved to tell the story of a little girl who attended a Christian Science Sunday School and hurt her finger playing. When the girl's father came home and asked to see the injury, she replied, "Oh, Daddy, please don't see what you're going to look at." In other words, be careful not to be taken in by the physical picture, or you may be fooled by what you are seeing!

How often I've used that illustration to make a point about spiritual perspective in my Sunday School classes. And in considering God's role in our lives, I've often invited young people to imagine a puddle on the sidewalk with the sun coming down and evaporating it. Did the sun recognize the puddle or even touch it as the water evaporated? Of course not! Similarly, the manifestation of God (the Christ, or God's revealed Word) comes right to our material, human misconception of life and changes it, just as the sun evaporates the puddle.

What keeps coming to me is that when we see anything, be it a hurt finger, a puddle, or a beautiful sunset, we're looking from either a spiritual or a material perspective. What really needs changing is not the material condition but our perception of the condition as material. We don't really need to see more sunlight being expressed by the puddle; we simply need to see less puddle! Accordingly, we don't see God in matter. As we focus on spiritual qualities (by listening for inspiration), we no longer see an increased manifestation of Spirit in matter, we just see less matter. Spirit is everywhere all the time. We simply get distracted by the human sense of things, as with the biblical analogy of the tares and wheat growing side by side until

the harvest helps us make the distinction (see Matthew 13:24–30).

A description of the allness of Spirit, God, and the nothingness of matter (and a juxtaposition of these opposites) appears in many paragraphs of *Science and Health with Key to the Scriptures* by Mary Baker Eddy—mortal/immortal; human/divine; corporeal/incorporeal; material/spiritual; Truth/error; Life/death; Love/hate; sickness/health; and, yes, tares and wheat. These opposites cannot mix any more than light and darkness, or the sun and the puddle.

Mrs. Eddy wrote: "The divine must overcome the human at every point" (*Science and Health*, p. 43). As we spiritualize our view and see more of our divine qualities, the material evidence informing us proportionately disappears. Elsewhere she wrote: "There are not two realities of being, two opposite states of existence. One should appear real to us, and the other unreal, or we lose the Science of being. Standing in no basic Truth, we make 'the worse appear the better reason,' and the unreal masquerades as the real, in our thought" (*Unity of Good*, p. 49).

Dematerializing our view requires humble listening for that spiritual inspiration that enables us to not "see what we are looking at" and to "judge not according to the appearance" (John 7:24). With a conscious daily effort we can witness and give credit to the spiritual influence ever present in our experience.

To read the entire article, which has been shortened to fit this page, go to **jsh.christianscience.com/don-t-let-your-eyes-fool-you**.