



Lift up your eyes, and look
on the fields; for they are
white already to harvest.

—John 4:35



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Bible Lens

**God the
Only Cause
and Creator**

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God the Only Cause and Creator

from the Golden Text

John 4:35

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

In ancient Palestine, grains were typically planted at the end of December and harvested at the beginning of May. During the four-month waiting period between seed-time and harvest, grain turned from green to yellow or white, indicating readiness for reaping.

With the words “Say not ye,” Jesus introduces a proverb to highlight the contrast between this interval of waiting and the immediate harvest from preaching the gospel. The disciples have just witnessed this harvest—the Samaritan woman he instructed about living water has brought a crowd of seekers from her city (see vv. 7–30).

One source notes that while crops take time to ripen, “the gospel is fitted to make an immediate impression on the minds of men.”

from Section 1

3 | Joel 2:21, 28

Fear not, O land; be glad and rejoice: for the Lord will do great things.... I will pour out my spirit upon all flesh.

The book of Joel is one of the 12 books in the Old Testament known as the Minor Prophets. Joel has issued an urgent warning to the Hebrew people, outlining great

calamities and exhorting the people to turn to God in repentance (see 1:2—2:17).

Now the prophet assures the people of God’s care for those who trust in Him—including the outpouring of the divine spirit on all. Some sources see this as the promise that Moses’ request would be fulfilled: “Would God that all the Lord’s people were prophets, and that the Lord would put his spirit upon them” (Numbers 11:29).

from Section 2

5 | Ezekiel 37:1

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones.

Ezekiel was called by God to prophesy during the Babylonian exile. He spent the first years of his ministry preparing his fellow Jews for continuing hard times, including the fall of Jerusalem. By the time of the prophet’s declarations in chapter 37, Jerusalem had fallen. In this verse he turns to words of comfort, through a graphic image of God’s authority in a valley of bones.

The Israelites would have identified with the dry bones—a metaphor that conveys hopelessness, exhaustion, and finality. But Ezekiel’s vision of resurrection (see v. 10) gives the Jews reason to hope: Their loving and omnipotent God will surely revive their nation.

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 3

8 | Mark 3:4

[Jesus] saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

Jesus’ two questions present a dilemma to the law experts. With the first, they are bound to admit the lawfulness of doing good and unlawfulness of doing evil. With the second, the Master juxtaposes his readiness to save a man and their plots to put Jesus to death.

“To the Pharisee,” a Bible authority suggests, “religion was ritual: it meant obeying certain rules and regulations.... To Jesus, religion was service. It was love of God and love of others. Ritual was irrelevant with love in action.”

from Section 4

10 | Acts 5:17, 18

Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison.

One source identifies the Sadducees’ motive as rank envy. Translated as *indignation* in this verse—and often rendered *zeal*—the Greek word *zēlos* also means jealousy. Another gathering of a crowd, this time to hear Paul and Barnabas, includes the same reaction: “The next sabbath day came almost the whole city together to hear the word of God. And when the Jews saw the multitudes, they were filled with envy [*zēlos*]” (Acts 13:44, 45).

10 | Acts 5:19

The angel of the Lord by night opened the prison doors, and brought them forth.

Scholars point out some irony here. The Sadducees, who imprisoned the apostles, did not accept the reality of angels (see Acts 23:8)—the very means of reversing the Sadducees’ mandate and freeing the prisoners.

10 | Acts 5:34, 35

Then stood there up one in the council, a Pharisee named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

Gamaliel was a respected member of the Sanhedrin, and is traditionally identified as the grandson of the well-known Hebrew elder Hillel. In Acts 22:3 he is named as Paul’s early teacher in Jerusalem. Scriptural authorities describe Gamaliel as his time’s greatest living authority on Hebrew law, and as a judge known for consistently interpreting the law in favor of the common good.

In the case of Peter and his fellow apostles, Gamaliel’s well-reasoned argument and moderating influence undoubtedly saved their lives.

Resources quoted in this issue

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"What's causing my troubles?"

By Geoffrey J. Barratt

From the April 1996 issue of *The Christian Science Journal*

Human thought assumes that everything, be it bad or good, has a cause.

Within conventional logic, that assumption is natural enough. But the healing logic of Christian metaphysics points out another line of reasoning: because there is an *infinite* cause—God, good—there cannot be an additional *finite* cause.

In the healing prayer and reasoning of Christian Science, we aim to start out with real cause, which is divine, and so arrive at the right effect, or result. We turn away from the appearance of illness and evil not to ignore them but to find eternal Principle, Love, to be the only cause at any time and in any place. In this way we find the right effect, the all-good effect. In other words, we find healing and solutions to problems.

What of the puzzle about evil that human theology has brought snaking down the ages? It's expressed in various forms of the question "Where did evil come from if God is good, omnipotent, and the only creator?"

That's a not uncommon query. But it's misleading because it assumes that accidents, mortality, corruption, viruses, and such are genuine effects and so must have a primary cause. Millions may seem to be deceived by evil's claim to reality and to be acting out that claim; but if we're aiming to expose and parade error's primary source, we're on a wild-goose chase. It has none, outside of mortal belief.

That whole scene—the question of evil's origin, plus the mortals baffled by it—has no shred of reality or divine authority to it. The delusion is that evil is true and therefore must have a maker—it must come from somewhere. The best logic, however, states that nothing doesn't come from somewhere!

Christian Science explains, assures, and proves that in reality there is no power or influence, no cunning consciousness, to make us believe a lie—or to make us waste time searching for the unfindable.

So we don't glibly laugh off evil, or lightly scorn it with words only. But we can dismiss it with such Soul-deep and Soul-felt conviction that our life has less of evil's garbage polluting it. What to do is here put simply by Mary Baker Eddy: "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited" (*The First Church of Christ, Scientist, and Miscellany*, p. 210).

Of large importance is this insight of Mrs. Eddy's: "Christian Science explains all cause and effect as mental, not physical" (*Science and Health with Key to the Scriptures*, p. 114).

In truth, there are no mental causes having effects on a fleshly body. Both cause and effect are mental. And the pure reality is, all true mind is Mind, the divine Mind—and all true cause and effect are divine, not human and mortal.

That God is the one cause and doer of all things is the strongest thread winding its way through the Bible, Testaments Old and New. And, without question, it is at the heart of the healings and teachings of Christ Jesus.

To read the entire article, which has been shortened to fit this page, go to jsh.christianscience.com/what-s-causing-my-troubles.