

Is time a god?

Oct 04 2022

Hymn. 501

I love Your way of freedom, Lord,
To serve You is my choice;
In Your clear light of Truth I rise
And, listening for Your voice,
I hear Your promise old and new,
That bids all fear to cease:
“My presence still shall go with you
And I will give you peace.”

Though storm or discord cross my path
Your power is still my stay,
Though human will and woe would check
My upward-soaring way;
All unafraid I wait, the while
Your angels bring release,
For still Your presence is with me,
And You do give me peace.

I climb, with joy, the heights of Mind,
To soar o'er time and space;
I yet shall know as I am known
And see You face to face.
Till time and space and fear are naught
My quest shall never cease,
Your presence ever goes with me
And You do give me peace.

Words: VIOLET HAY, ALT.

Music: Andrew D. Brewis

 The words to hymns 602 and 469 can not be printed due to copyright restrictions. Other hymn words are printed by permission of The First Church of Christ, Scientist.

Josh. 10:8, 12–14

- 8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.
- 12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.
- 13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is not this written in the book of Jasher?* So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.
- 14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

John 6:15–21

- 15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.
- 16 And when even was *now* come, his disciples went down unto the sea,
- 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.
- 18 And the sea arose by reason of a great wind that blew.
- 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.
- 20 But he saith unto them, It is I; be not afraid.
- 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

SH 584:1, 4

- 1 **DAY.** The irradiance of Life; light, the spiritual idea of Truth and Love.

The objects of time and sense disappear in the illumination of spiritual understanding, and Mind
6 measures time according to the good that is unfolded.
This unfolding is God's day, and “there shall be no night there.”

SH 595:17

- TIME.** Mortal measurements; limits, in which are
18 summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal
21 disappears and spiritual perfection appears.

SH 598:19, 23

YEAR. A solar measurement of time; mortality; space for repentance.

One moment of divine consciousness, or the spiritual
24 understanding of Life and Love, is a foretaste of eternity.
This exalted view, obtained and retained when the Sci-
ence of being is understood, would bridge over with life
27 discerned spiritually the interval of death, and man
would be in the full consciousness of his immortality and
eternal harmony, where sin, sickness, and death are un-
30 known. Time is a mortal thought, the divisor of which
1 is the solar year. Eternity is God's measurement of Soul-
filled years.

SH 502:22–27; 504:3, 16

Genesis i. 1. In the beginning God created the heaven
and the earth.

24 The infinite has no beginning. This word *beginning*
is employed to signify *the only*, — that is, the eternal ver-
ity and unity of God and man, including
27 the universe.

Ideas and
identities

3 *Genesis* i. 5. And God called the light Day, and the
darkness He called Night. And the evening and the morn-
ing were the first day.

The successive appearing of God's ideas is represented
as taking place on so many *evenings* and *mornings*, —
18 words which indicate, in the absence of solar
time, spiritually clearer views of Him, views
which are not implied by material darkness and dawn.
21 Here we have the explanation of another passage of
Scripture, that “one day is with the Lord as a thousand
years.” The rays of infinite Truth, when gathered into
24 the focus of ideas, bring light instantaneously, whereas
a thousand years of human doctrines, hypotheses, and
vague conjectures emit no such effulgence.

Evenings and
mornings

SH 520:3–5 (to .), 10

3 Unfathomable Mind is expressed. The depth, breadth,
height, might, majesty, and glory of infinite Love fill all
space.

The numerals of infinity, called *seven days*, can
never be reckoned according to the calendar of time.

12 These days will appear as mortality disappears, and they
will reveal eternity, newness of Life, in which all sense of
error forever disappears and thought accepts the divine
15 infinite calculus.

SH 261:24

24 Breaking away from the
mutations of time and sense, you will neither
lose the solid objects and ends of life nor your own iden-
27 tity. Fixing your gaze on the realities supernal, you will
rise to the spiritual consciousness of being, even as the bird
which has burst from the egg and preens its wings for a
30 skyward flight.

Immutable
identity
of man

SH 266:27

27 Man is the
idea of Spirit; he reflects the beatific presence, illuming
the universe with light. Man is deathless, spiritual. He
30 is above sin or frailty. He does not cross the barriers
of time into the vast forever of Life, but he coexists with
God and the universe.

Beatific
presence

SH 244:23–25, 29

24 Man in Science is neither young nor old. He has
neither birth nor death. He is not a beast, a vegetable,
nor a migratory mind.

30 Even Shakespeare's poetry pictures age as infancy, as
helplessness and decadence, instead of assigning to man
the everlasting grandeur and immortality of development,
power, and prestige.

SH 246:10–31

The measurement of life by solar years robs youth and gives ugliness to age. The radiant sun of virtue and truth
12 coexists with being. Manhood is its eternal noon, undimmed by a declining sun. As the physical and material, the transient sense of beauty fades, the radiance of
15 Spirit should dawn upon the enraptured sense with bright and imperishable glories.

Never record ages. Chronological data are no part
18 of the vast forever. Time-tables of birth and death are so many conspiracies against manhood and womanhood. Except for the error of measuring and limiting all that is good and beautiful, man
21 would enjoy more than threescore years and ten and still maintain his vigor, freshness, and promise. Man,
24 governed by immortal Mind, is always beautiful and grand. Each succeeding year unfolds wisdom, beauty, and holiness.

27 Life is eternal. We should find this out, and begin the demonstration thereof. Life and goodness are immortal. Let us then shape our views of existence into
30 loveliness, freshness, and continuity, rather than into age and blight.

Undesirable records

True life eternal

SH 3:12

12 The Divine Being must be reflected by man, — else man is not the image and likeness of the patient, tender, and true, the One “altogether lovely;” but to
15 understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire.

SH 468:26–1 Life

... Life is divine Principle, Mind, Soul, Spirit.
27 Life is without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases in
30 proportion as the other is recognized. Time is finite; 1 eternity is forever infinite.

Eternity of Life

SH 517:22

Even eternity
can never reveal the whole of God, since there is no limit
24 to infinitude or to its reflections.

SH 229:7–8

God made all that was made,
and Mind signifies God, — infinity, not finity.

No union of
opposites

SH 252:32

I am Spirit. Man, whose senses are spiritual, is my
1 likeness. He reflects the infinite understanding, for I am
Infinity. The beauty of holiness, the perfection of being,
3 imperishable glory, — all are Mine, for I am
God. I give immortality to man, for I am
Truth. I include and impart all bliss, for I am Love.
6 I give life, without beginning and without end, for I am
Life. I am supreme and give all, for I am Mind. I am
the substance of all, because I AM THAT I AM.

Testimony
of Soul

SH 258:11–18

Man reflects infinity,
12 and this reflection is the true idea of God.

God expresses in man the infinite idea forever develop-
ing itself, broadening and rising higher and higher from
15 a boundless basis. Mind manifests all that exists in
the infinitude of Truth. We know no more of man as
the true divine image and likeness, than we know of
18 God.

Infinity's
reflection

SH 507:24–25, 28–29

24 Infinite Mind creates and governs all, from the men-
tal molecule to infinity.

Creation is ever appearing, and must ever con-
tinue to appear from the nature of its inexhaustible source.