



The winds blew, and
beat upon that house;
and it fell not: for it was
founded upon a rock.

—Matthew 7:25



Christian Science Sentinel
Bible Lens

**Soul and
Body**

**November
19–25, 2018**

Soul and Body

from the Responsive Reading

Matthew 6:24

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Following his charge to “lay not up for yourselves treasures upon earth” (v. 19), Jesus uses the word *mammon* to stress the opposite natures of spiritual and material treasure. This common Aramaic term, meaning *property* or *riches*, may be derived from the root *’aman* (referring to constancy or reliance). Here, according to one commentary, it signifies “that in which [other than God] one places one’s trust.”

Jesus’ teaching was not intended only as a warning for those who had great possessions. Many of his listeners would have been poor, and his subsequent statements bring assurance of divine supply for all who rely on God (see vv. 25–34).

Matthew 7:24

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

The Master’s parable undoubtedly had vivid significance in a land where sudden and violent rains often caused flooding. Although this region was primarily desert, at these times many dry creek beds overflowed with muddy torrents. Everything in their path could be washed away unless built on bedrock.

“The only worthy foundation for the house of life is the teaching of Jesus ...,” writes a researcher. “We must hear the words, dig deep into their abiding significance, and carry them out into practical life.” Another source summarizes, “The rock represents practice; the sand, mere sentiment.”

from Section 2

9 | John 8:1

Jesus went unto the mount of Olives.

Also known as Olivet, the Mount of Olives is a series of peaks on the east side of Jerusalem. The garden of Gethsemane, where Jesus spent his last night before the crucifixion, is on its western slope. The Master’s prophecies about the times to come were given on this mount in his “Olivet Discourse” (see Matthew, chaps. 24, 25). Bethany is on the Mount of Olives, and it was there the disciples received Jesus’ final blessing and witnessed his ascension (see Luke 24:50, 51 and Acts 1:9–12).

10 | John 10:10

I am come that they might have life, and that they might have it more abundantly.

Here the pronoun *I* is emphatic, stressing the marked contrast to the thief (mentioned earlier in this verse) who comes to steal, kill, and destroy.

As the word *more* does not appear in the original Greek, commentators suggest that Jesus is referring not only to a rich and sat-

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

isfying existence but also to the promise of eternal life.

from Section 3

12 | I Corinthians 3:17

The temple of God is holy, which temple ye are.

A scholar paraphrases Paul’s words in verses 16 and 17 this way: “You are God’s building Need I explain to men of knowledge the character of that building? It is a sacred shrine in which God’s very presence dwells. You are the church of the living God.”

13 | John 2:15, 16

When he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise.

This account is present in all four Gospels, but appears at the outset of Jesus’ ministry only in the book of John (the Synoptics place it much nearer the end of the Master’s career). One source posits that this event serves to establish Jesus’ claim to the Temple—his Father’s house—and to identify his body as the temple that he would raise at his resurrection (see vv. 19–21).

from Section 5

17 | Isaiah 2:22

Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

• • •

Put no more confidence in mortals. What are they worth?

—Good News Translation

Warning about the futility of human pride, the prophet urges his people to quit their reliance on the devices of man and place their entire trust in God.

18 | Lamentations 3:24

The Lord is my portion, saith my soul; therefore will I hope in him.

The book of Lamentations is traditionally attributed to the prophet Jeremiah, who was present in Jerusalem during its fall circa 586 BC. In the midst of this devastation, he affirms God’s dependability and power to restore and redeem.

19 | Psalms 90:1

Lord, thou hast been our dwelling place in all generations.

Dwelling place—also rendered *refuge* and *protector*—is translated from the Hebrew *ma’on*. In this psalm, the only psalm attributed to Moses, its mention captures the spiritual significance of home for a people who had no fixed habitation for over forty years.

Resources quoted in this issue

RR: Spence-Jones, Henry Donald Maurice, Joseph S. Exell, and Edward Mark Deems, eds. *The Jewish Annotated New Testament: The Pulpit Commentary*. London, 1880–1909; Eiselen, Frederick Carl., Edwin Lewis, and David G. Downey, eds. *The Abingdon Bible Commentary: New Testament*. New York: Abingdon Press, 1929; Spence-Jones, Henry Donald Maurice, Joseph S. Exell, and Edward Mark Deems, eds. *The Pulpit Commentary*. London, 1880–1909. Also available at biblehub.com/commentaries.

Cit. 12: Eiselen, Frederick Carl., Edwin Lewis, and David G. Downey, eds. *The Abingdon Bible Commentary: New Testament*. New York: Abingdon Press, 1929.

Cit. 13: Spence-Jones, Henry Donald Maurice, Joseph S. Exell, and Edward Mark Deems, eds. *The Jewish Annotated New Testament: The Pulpit Commentary*. London, 1880–1909.

Cit. 17: Good News Translation in Today’s English Version—Second Edition Copyright © 1992 by American Bible Society. Used by permission.

Material body—or temple of God?

By Sharon Cook

Originally published on JSH-Online.com, April 2, 2012

How often does the average person think about his or her body in the course of a single day? We wonder: Is it healthy? Is it good-looking? Is it fit?

In the textbook of Christian Science, Mary Baker Eddy made this arresting statement: “Divine Science ... resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas” (*Science and Health with Key to the Scriptures*, p. 123). So, I’ve asked myself, “What *thoughts* should I think about my body?”

In the Bible, Jesus used the term *temple* to describe his body (see John 2:19–21). What does a *temple* have to do with our identity?

I think Jesus was referring to the fact that the temple was where people went to worship and praise God. Many probably felt that God’s presence filled the temple. They went there solely to think about God. So by comparing a temple to the body, Jesus may have been teaching that our entire lives are meant to express, worship, and praise God.

One way to think about a temple is as the Father’s house. We can think of this house as built by God so that God’s purpose can be expressed in it. Applying this concept to our sense of body, we can know that we are spiritually built, or created, by God, and anything that God builds is in perfect order.

The Bible tells us, “For in him we live, and move, and have our being” (Acts 17:28). If we live in God, Spirit, then we are entirely spiritual beings. We are, therefore, composed of spiritual qualities, such as holiness, grace, purity, unselfishness, and intelligence. As the temple of God, each of us expresses God’s whole and perfect nature.

Since a temple is a place to worship God, we wouldn’t want to worship something

else there. To me, that means not bowing down to a belief that matter and discord could be part of the body—not accepting as reality something that God would not create.

Recently, as I was lifting a bicycle into the back of my van, I twisted my ankle and ended up with all my weight on this ankle. It became swollen, and I had trouble walking. That night, when I was very uncomfortable, I sat down to pray for healing.

As I prayed, I affirmed that I was a spiritual idea of God, not a material body. As an idea of God, I was not liable to chance or accident but was held eternally in perfect being under God’s government. I could not express anything that God did not express. I prayerfully declared that matter had no real substance, because my substance was completely spiritual.

I then remembered that I was the temple of God, and therefore, I was made for praising God. So, I began to simply praise God for His goodness. Shortly after I began to pray in this way, the pain and swelling vanished. I got up to walk to another area of the house, and I walked normally, without any pain.

We can let go of a material sense of body, and embrace the idea of body as the “temple of God,” where only spiritual qualities are present and where we glorify and praise God. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? ... the temple of God is holy, which temple ye are” (I Corinthians 3:16, 17).

To read the entire article, which has been shortened to fit this page, go to

**[jsh.christianscience.com/
material-body-or-temple-of-god](http://jsh.christianscience.com/material-body-or-temple-of-god)**.