



The Lord redeemeth the  
soul of his servants: and  
none of them that trust in  
him shall be desolate.

—Psalms 34:22



Christian Science Sentinel  
**Bible Lens**

**Soul and  
Body**

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# Soul and Body

## from the Golden Text

### III John 1:2

*Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.*

Considered the shortest document in the New Testament by word count (Second John has fewer verses), Third John was written by “the elder”—a spiritual leader—to an associate named Gaius. Its tone is deeply affectionate, as seen in the greeting, “the well-beloved Gaius, whom I love in the truth” (v. 1). “Even as thy soul prospereth” may be an acknowledgment of Gaius’s spirituality.

## from the Responsive Reading

### Luke 15:11, 12

*A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.*

Jewish law accorded the elder son a “double portion” of his father’s estate (see Deuteronomy 21:17). The younger son received one third. While it was not unprecedented for an inheritance to be disbursed in advance, it was more commonly done near or after the father’s death.

## from Section 1

### 1 | Isaiah 60:1

*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.*

These words introduce three chapters brimming with hope for Israelites scattered from their homeland. “The message of salvation, unrelenting in its exuberance and contagious in its enthusiasm,” writes a scholar, “rings like a clarion call throughout these chapters.”

### 3 | Isaiah 42:1

*Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*

The identity of the servant has been strongly debated over the centuries. Jews believe that this prophecy alludes to Israel itself, to the Persian king Cyrus (who freed the Hebrew people from captivity in Babylon), to God-ordained prophets, or to the long-awaited Messiah. Gospel writer Matthew recognizes Christ Jesus as the Messiah who would truly fulfill this prophecy (see Matthew 12:17–21).

### 4 | Isaiah 61:1

*The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.*

God’s act of placing His spirit on someone endows them with His power. Israelites saw this outpouring as the endorsement of priests or kings—and as the promise of their national liberation.

# 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

When Christ Jesus quotes these words in the synagogue at Nazareth (see Luke 4:16–21), he unmistakably declares his Messiahship and launches his ministry of healing.

## from Section 2

### 8 | II Corinthians 5:1

*We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

*Tabernacle* is translated from the Greek word *skēnos*. It alludes to a tent, the most temporary of early Hebrew dwellings and worship places. Paul employs this familiar image to contrast the fragile and transitory nature of the mortal body with the spiritual permanence of the “building of God ... eternal in the heavens.”

## from Section 3

### 9 | Jeremiah 15:18

*Why is my pain perpetual, and my wound incurable, which refuseth to be healed?*

Jeremiah is lamenting the people’s rejection of his prophetic message and his resulting social isolation. God responds with the call to “return” to him—to reaffirm his commitment to being God’s spokesperson—and promises to save him (see vv. 19, 20). The prophet continues his work, later voicing the divine promise of a “new covenant” (see 31:31).

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## from Section 4

### 15 | Mark 5:25–28

*A certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole.*

In Hebrew culture, a woman experiencing a flow of bodily fluids was considered unclean (see Leviticus 15:19). Because it was believed that one’s state of holiness was compromised by contact with the unclean, this woman’s intentional touching of Jesus’ garment could have drawn a sharp rebuke. But her faith and receptivity to Christ supersede her failure to observe Jewish law. Tenderly addressing her as “Daughter”—the only recorded instance of his calling someone by this title—Jesus confirms the healing (see Mark 5:34).

A commentator writes, “It is often assumed that this miracle depicts Jesus’ rejection of Jewish purity codes, which themselves were seen as particularly onerous for women, but it is more likely that the contrast is between sickness and healing based on faith.... As in 1:40–45, where Jesus’ cleansing is emphasized, the kingdom of God is a time of liberation from impurity, not from purity laws.”

#### Resources quoted in this issue

**Cit. 1:** Mays, James L., Joseph Blenkinsopp, et al., eds. *The HarperCollins Bible Commentary*. Rev. ed. New York: HarperCollins, 2000.

**Cit. 15:** Spence-Jones, Henry Donald Maurice, Joseph S. Exell, and Edward Mark Deems, eds. *The Jewish Annotated New Testament: The Pulpit Commentary*. London, 1880–1909.



# You are 'God's building'

By Clifford Kapps Eriksen

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

**H**ave you ever been involved in a building project? If so, you've undoubtedly known the satisfaction of watching a building take shape, of seeing a project move through various stages from an architectural rendering to a completed structure. There's another kind of building, however, that deserves our thoughtful consideration: spiritual building.

Christ Jesus used the metaphor of building to convey spiritual lessons, as in his parable of the two men who built their houses, one on rock and the other on sand (see Matthew 7:24–27). Paul, along with other New Testament writers, employed the building metaphor. One of his most thought-provoking statements occurs in his first letter to the Corinthians ... : “We are labourers together with God: ye are God’s husbandry, ye are God’s building” (I Corinthians 3:9).

At first glance, it might appear that Paul is referring to the material body as something “constructed” by Spirit, God, in which man is supposed to dwell. But a closer examination of Paul’s writings makes it clear that he is referring to a spiritual sense of man. Elsewhere, for example, he writes, “We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (II Corinthians 5:1). Christian Science, which is based solidly on scriptural revelation, shows that God’s creation is wholly spiritual, not material.

That which God creates *must* be spiritual because God is Spirit, as the Scriptures declare; and man is God’s beloved child. Healing through prayer alone provides concrete evidence of man’s real, spiritual identity, showing what it means to be “God’s building.”

Through his healing ministry Christ Jesus demonstrated the pure, inviolate, sinless substance of God’s man. He embodied the divine nature, or Christ, and showed us how to build our lives on a foundation of Christlike living.

Using the biblical metaphor of “building,” we might say, then, that Christ is both the foundation and model of true, spiritual existence. Christ reveals Spirit as the substance of man’s identity. The true structure of this identity is spiritual consciousness, not muscular or skeletal organization; its infrastructure consists of the functions of divine Mind, not material organs; its building blocks are qualities of God, not DNA; its dimensions are defined by spiritual ideas, ever present and eternal, not by height or weight or years.

In order to understand and demonstrate what it means to be “God’s building,” human consciousness must change its foundation from the shifting sands of mortal belief to the rock-solid basis of Christlike purity and understanding. And we might begin by asking ourselves if our motives and acts glorify God. Do our thoughts and deeds embody Christly qualities? Are we expressing the compassion, gentleness, strength, and healing love that are essential for building our lives on the example Jesus gave us?

How grateful we can be that divine Mind, the great architect of all existence, has provided the Christ as our foundation and model.

To read the entire article, which has been adapted to fit this page, go to **[jsh.christianscience.com/you-are-god-s-building](http://jsh.christianscience.com/you-are-god-s-building)**.