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Now we have received,  
not the spirit of the world,  
but the spirit which is of God.

—I Corinthians 2:12



Christian Science Sentinel  
**Bible Lens**

**Adam and  
Fallen Man**

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# Adam and Fallen Man

## from the Responsive Reading

### Psalms 113:7

*He raises the poor out of the dust,  
And lifts the needy out of the ash heap.*

—New King James Version

Most ancient cities had an ash pile outside the town wall for burning trash. (The Hebrew word rendered *ash heap* here is sometimes translated *dunghill*, alluding to the inclusion of dung.) Jerusalem's ash heap was so large that it burned continually, likely under a controlled system. Trash piles often became shelters for the poor and homeless.

## from Section 2

### 4 | Galatians 3:3

*Having begun in the Spirit, are ye now made perfect by the flesh?*

Paul's letter to believers in Galatia represents a critical point in early Christian theology. Some church members argued that Gentile converts should be required to undergo the Judaic ritual of circumcision to indicate their commitment to Christianity. Paul's response is clear: This requirement is a step backward to the old order, with its focus on the flesh. Christianity reveals the power of Spirit to overcome the flesh.

*Epitēleō*, the Greek word translated *made perfect*, refers to accomplishment and completion. Spiritual maturity comes to Christians only as they remain true to their “beginnings”—to the spirit of Christ Jesus' life and teachings.

### 6 | Isaiah 2:22

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

According to one source, the prophet's query “does not question the value of humankind. It explains ... [that] humankind has no value as a basis for security.” Another interprets this statement, “Cast off your vain confidence in man, ... and consider that you are dealing with God.”

## from Section 4

### 10 | Isaiah 7:14, 15

*The Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.*

With Jerusalem under siege during the Syrian-Ephraimite war, a fearful and impatient King Ahaz determines on a political solution rather than turning to God. Isaiah rebukes the king's political machinations, challenging him to ask for a sign from God. Although Ahaz refuses, God does announce a sign—the coming of Immanuel, symbolizing the divine presence and power.

### 12 | Luke 2:40

*The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.*

Luke's description of the young Jesus recalls his earlier portrayal of John the Baptist as a child (see 1:80). Both boys grew “strong

# 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

in spirit,” though wisdom and divine grace complete the word picture of Jesus.

A paraphrase has, “The child became a strong, robust lad, and was known for wisdom beyond his years; and God poured out his blessings on him.” Another source notes, “The child Jesus [was] dear to God, and the object of His paternal care.”

## 13 | Galatians 4:4, 5

*God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.*

“Made under the law” signifies existing under the authority of the Torah and its covenants. Paul is pointing out that Jesus was a Jewish man who followed Jewish laws and customs.

Adoption is a potent metaphor. In Hebrew culture the legal process of adoption was a vital means of providing orphans with family protection. And in Roman law adopted children were guaranteed all the rights of those born into a family. Paul’s use of this symbol conveys a place of high importance in God’s family—the status of heirs—for all followers of Christ.

## from Section 5

## 14 | Matthew 9:35

*Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.*

Summaries of Jesus’ works here and in Matthew 4:23 confirm his unlimited spiri-

tual authority. A commentary outlines the Savior’s threefold activity this way: “Jesus came preaching that he might defeat all ignorance. He came teaching that he might defeat all misunderstandings. He came healing that he might defeat all pain.”

## from Section 7

## 17 | Matthew 10:14

*Shake off the dust of your feet.*

Jews regarded the very soil of their land as holy, believing that mixing it with dust from other lands would defile it. After travel to Gentile territories, they traditionally shook that dust from their feet to avoid uncleanness.

Jesus identifies as defiled those who reject the gospel, and the act of shaking off the dust as a strong protest. Later Paul and Barnabas respond this way to Antioch Jews who reject them (see Acts 13:50, 51). Unbelief is to be firmly renounced.

To learn more about the *Christian Science Quarterly* Bible Lessons, go to [biblelesson.com](http://biblelesson.com).

### Resources quoted in this issue

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# Shake off the dust!

By Linda Eysenbach

From the August 29, 2016, issue of the *Christian Science Sentinel*

**A**fter I give our dog a bath, he shakes vigorously. He doesn't wait to decide whether he needs to shake or not; his response is immediate. Shaking off water is instinctive for him, an essential element of his nature.

One day I started to feel shooting pain in my shoulder. I thought it would just go away, but it continued to get worse as the day went on, to the point where I could not raise my arm. I turned to God in prayer. Perhaps because I had recently given our dog a bath, this passage from the Bible came to my thought: "Shake thyself from the dust" (Isaiah 52:2). To shake means to free yourself from something. What did I need to free myself from? Dust—the belief that I am material rather than spiritual, as stated in Genesis, chapter 1.

Mary Baker Eddy admonishes us to use vigor in our prayers when she says, "Insist vehemently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him" (*Science and Health with Key to the Scriptures*, p. 421). Eddy defines *dust* as "nothingness; the absence of substance, life, or intelligence" (*Science and Health*, p. 584).

Studying the first chapter of Genesis, we find the *who*, *what*, and *how* of our identity. The *who* is that we are made in the image and likeness of God. The *what* is that our purpose is to be fruitful. The *how* is through spiritual dominion. I proceeded to "shake off the dust" by insisting that my identity is spiritual, not material. Made in the image and likeness of God, I reflect all the qualities of God, such as joy, health, freedom, strength, and purity.

Christ Jesus advised his disciples to "shake off the dust of your feet" (Matthew

10:14) when leaving a city that would not receive them. The dust can be thought of as the materialistic thinking that blinded people to the spiritual truth the disciples were sharing. In the healing of the man born blind, Jesus "spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay" (John 9:6). Then, following Jesus' instruction, the man washed in the pool of Siloam and was healed. He washed off the dusty claims of disability and life in matter and learned that Life, God, was the source of his sight.

Eddy refers to the spiritual identity of man when she says: "The offspring of God start not from matter or ephemeral dust. They are in and of Spirit, divine Mind, and so forever continue" (*Science and Health*, p. 267).

My healing occurred sometime in the next few hours as I vigorously corrected suggestions of pain, inharmony, discouragement, fear, and doubt, and affirmed my spiritual identity as the perfect image and likeness of God. It's been over a year since then, and I've had no further trouble from the shoulder.

Just as our furry friends instinctively shake the water off themselves after a bath, it is natural for us to shake off the dust of mortality and feel more of the life and freshness of our immortality as the reflection of divine Mind. We can joyfully insist that our creator is God, Spirit, and that He is All. And through study, prayer, and healing, we can explore the wonders of His glorious creation.

To read the entire article, which has been shortened to fit this page, go to **[jsh.christianscience.com/shake-off-the-dust](http://jsh.christianscience.com/shake-off-the-dust)**.