



# Be renewed in the spirit of your mind.

—Ephesians 4:23



Christian Science Sentinel  
**Bible Lens**

**Mortals and  
Immortals**

**November 9–15,  
2020**

# Mortals and Immortals

## from the Responsive Reading

### I Peter 1:13

*Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.*

To gird one's loins is to prepare for work or battle. In antiquity, long, loose garments were tucked into a belt or sash, making it easier to move quickly and to hold tools or weapons. A scholar explains, "... in Christian living there must be no frazzled ends, no fuzzy thinking—Christians must gird up their minds. A modern metaphor might be: 'Roll up your sleeves.'"

## from Section 1

### 2 | Ephesians 4:7, 13

*Unto every one of us is given grace according to the measure of the gift of Christ. . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

While recognizing grace as an individual gift, this passage focuses on the need to go further than individual Christian practice. Like Paul, who employs the image of body parts working together (see I Corinthians 12:12–27), the writer urges harmony among the faithful—and presents it not just as a welcome alternative to strife but as an indicator of spiritual maturity.

## from Section 2

### 5 | Luke 5:4–6

*When [Jesus] had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake.*

Two overflowing catches of fish are recorded in the New Testament. In this account, the huge haul causes the net to break; later, at the end of Jesus' career, the net holds firm (see John 21:6, 11).

Of the 12 disciples, several were fishermen. Fishing became a familiar metaphor for following Jesus, first used in the invitation to join him: "Henceforth thou shalt catch men" (Luke 5:10; see also Matthew 4:19; Mark 1:17). In the ensuing years, the fish symbol was embraced to signal commitment to Christian doctrine. During times of persecution this symbol was a secret way to identify genuine believers. And early Christians privately shared a saying created from letters of the Greek word for fish (*ikhthys*): "Jesus Christ, God's Son, Savior."

## from Section 3

### 7 | Matthew 14:22, 23

*Straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.*

# 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

*And when he had sent the multitudes away, he went up into a mountain apart to pray.*

John’s Gospel hints at the context for Jesus’ decision to send the disciples away. Following the feeding of five thousand with a small amount of bread and fish, the crowd apparently moves to crown him king (see 6:15). The Master quells their action by distancing himself and his disciples from them.

## from Section 4

### 8 | Matthew 16:13–15

*When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?*

Jewish tradition held that Elijah or another prophet would return before the Messiah’s arrival. Malachi, for instance, prophesied, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord” (Malachi 4:5). And John the Baptist was asked, “Art thou Elias?” (John 1:21).

Simon’s answer to Jesus’ second question is momentous. It reveals his spiritual perception of Christ, leads to his new name (*Peter*, from the Greek *petros*, meaning rock), and provides a compelling picture of the church against which “the gates of hell shall not prevail” (see Matthew 16:17, 18).

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## from Section 5

### 10 | Matthew 17:20

*Jesus said unto them, . . . verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*

Christ Jesus chooses the mustard seed to portray faith because of its tiny size and great potential. In the Gospel of Mark, he describes it as “less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs” (4:31, 32). Mustard plants can grow to 15 feet high in just a few months.

## from Section 6

### 11 | Romans 6:13

*Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

In this chapter Paul is urging his readers to turn away from worldliness. One commentary interprets his message this way: “The Christian is not meant to luxuriate in an experience however wonderful; he is meant to go out and live a certain kind of life in the teeth of the world’s attacks and problems. . . . Christianity can never be only an experience of the inner being; it must be a life in the market-place.”

#### Resources quoted in this issue

**RR:** Laymon, Charles M. *The Interpreter’s One-Volume Commentary on the Bible*. Nashville: Abingdon, 1971.

**Cit. 11:** Barclay, William. *The Daily Study Bible: The Letter to the Romans*. Edinburgh: Saint Andrew, 1955. Revised and updated by Saint Andrew, 2001. Reprinted as *The New Daily Study Bible: The Letter to the Romans*. Louisville, KY: Westminster John Knox, 2001–04.

# The joy of being immortal

By Naomi Price

From the October 21, 1972, issue of the *Christian Science Sentinel*

Eventually it will be proved that everyone is immortal. Paul says, “This corruptible must put on incorruption, and this mortal must put on immortality” (I Corinthians 15:53).

But it is not everyone who looks upon this prospect with pleasure. Some people argue: If every human being is immortal (deathless), clearly the world would long since have been unable to accommodate the population. Others wonder: Moses would still be on earth, so would Julius Caesar, Abraham Lincoln, and Joan of Arc. How would this affect the world?

Most people fear death and do all in their power to avoid it. Yet, for many, the prospect of living forever in the flesh is depressing. But when Christ Jesus said, “If a man keep my saying, he shall never see death” (John 8:51), it was looked upon as good news for mankind. It is still a promise that Christians cherish, so surely it must mean more than that physical life is indestructible.

The Master himself overcame physical death and showed himself as a fleshly person in the resurrection. But he demonstrated the full meaning of immortality when he vanished from human sight in the ascension, for, in fact, immortality is not material life going on and on forever, but a state of perfect, spiritual being without beginning or end, birth or death, and without any material form and substance.

Christian Science shows that man in his real nature is neither a sinful, finite, physical being existent in matter and liable to be extinguished by death, nor is he an immortal being who is temporarily resident in a mortal body, later to be released from it through the decomposition of that physical body. The real man is created by

divine Spirit and is, therefore, entirely and eternally spiritual. His true identity is the representation of divine Love, God, and includes no element of corruption or mortality to be put off.

Immortality, then, is ineffable joy. Man, as an immortal being, is spiritually lovely, an inhabitant of perfect Mind, the expression of Life and Love. His destiny is to develop throughout eternity the boundless, spiritual good that God is manifesting in him. As Mary Baker Eddy declares in *Science and Health with Key to the Scriptures*, “God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis” (p. 258).

The Bible speaks of “Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (II Timothy 1:10). He did this for us.

Jesus’ gospel releases mankind from mortality. Anyone who accepts his teaching of man’s original purity as the sinless offspring of God, and lives it, immediately begins to put off “the old man”—the theory of existence as the outcome of sense rather than of Soul—and puts on “the new man”—God’s spiritual idea (see Ephesians 4:22–24).

To be immortal is to be not only deathless but wholly spiritual, carefree, vital, reflecting the limitless qualities of divine Life and Love. It is a state of Mind that ensures deep-settled peace and satisfaction. It is greatly to be desired, and it is natural to us all.

To read the entire article, which has been adapted to fit this page, go to [jsh.christianscience.com/the-joy-of-being-immortal](https://www.jsh.christianscience.com/the-joy-of-being-immortal).