

The things which are seen  
are temporal; but the things  
which are not seen are eternal.

—II Corinthians 4:18



Christian Science Sentinel  
**Bible Lens**

**Soul and  
Body**

**May 18–24,  
2020**

# Soul and Body

## from the Responsive Reading

### II Corinthians 5:6

*We are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.*

“Heaven is home in the full sense of the word for those who are in fellowship with Christ,” observes a Bible authority. “Heaven is not a place but a spiritual condition.” It is this spiritual condition that the apostle expects believers to embrace.

## from Section 1

### 2 | Psalms 93:5

*Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.*

Called an enthronement psalm, this poem is one of several that celebrate God as ruler or king (see also Psalms 47, 95–99). These psalms are distinct from royal psalms, which deal with Israelite kings as representatives of Yahweh (see Psalm 2, for instance). One writer calls them “the theological heart of the psalter.”

*Holiness* is translated from the Hebrew word *qōdeš*, a term that means being set apart for sacred purposes. This status was seen to apply to both individuals and Israel as a nation.

## from Section 2

### 9 | Psalms 65:1

*Praise waiteth for thee, O God, in Sion.*

*Sion* is a variation of *Zion*, originally the name for the highest point in the city of Jerusalem. After David captured this stronghold from the Jebusites (see II Samuel 5:7), it was often called the city of David. Over time, Zion became synonymous with Jerusalem and even the entire Hebrew nation.

Centuries later, the author of Hebrews called Zion “the city of the living God, the heavenly Jerusalem” (12:22).

## from Section 3

### 13 | II Kings 5:1

*Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.*

“Deliverance unto Syria” probably refers to rescue from invasion by Assyria. The writer portrays Naaman’s victory as by the Lord, signaling the Jewish belief that God was the source of triumph—even for those, like Naaman, who did not worship Him.

The word translated *leper* (Hebrew, *šāraʿ*) depicts someone afflicted by one of a wide variety of skin ailments. These were not necessarily incurable or contagious, but in Hebrew law, a person with these skin conditions was deemed unclean.

Elisha’s words “Let him come now to me, and he shall know that there is a prophet in Israel” (v. 8) declare the prophet’s intention to show God’s power over this condition. After his healing, Naaman does indeed rec-

# 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

ognize this divine authority: “Now I know that there is no God in all the earth, but in Israel” (v. 15).

## 14 | Luke 11:34

*When thine eye is single, thy whole body also is full of light.*

Today the eye is understood to let outside light into the body in order to make external things clear. But to ancient peoples, the eye actively transmitted light inwardly, enlightening the whole individual.

The “single” eye is healthy—clear and unwavering. “If one responds to the light of God’s word with his total being,” offers a scholar, “then the whole body (or whole person) is full of light.”

## from Section 4

## 16 | Psalms 63:5

*My soul shall be satisfied as with marrow and fatness.*

*Marrow* represents the inmost or essential part of things. It is translated from the Hebrew noun *cheleb*, most often rendered *fat* (see example in Genesis 4:4). *Fatness* (Hebrew, *deshen*) describes the richest or best part of something. Both are symbols of abundance.

### Resources quoted in this issue

**RR:** *The New Interpreter’s Bible Commentary*. Vol. 10, *Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon, Hebrews, James, 1 & 2 Peter, 1, 2 & 3 John, Jude, Revelation*. Nashville: Abingdon, 2015.

**Cit. 2:** Keck, Leander E., et al., eds. *The New Interpreter’s Bible: A Commentary in Twelve Volumes*. Vol. 4, *1 and 2 Maccabees, Introduction to Hebrew Poetry, Job, Psalms*. Nashville: Abingdon, 1996–2001.

**Cit. 14:** Laymon, Charles M. *The Interpreter’s One-Volume Commentary on the Bible*. Nashville: Abingdon, 1971.

## from Section 5

## 20 | Acts 12:1, 5

*Now about that time Herod the king stretched forth his hands to vex certain of the church.... Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.*

Here *Herod* refers to Judean king Agrippa I, of the Herodian line of rulers. He was the grandson of Herod the Great—the monarch who ordered all male infants in Bethlehem killed shortly after Jesus’ birth. Agrippa courted popularity with the Jews even as he worked to maintain good relations with Rome. Peter’s standing in the young Christian community made him a natural target of Herod’s political expediency.

Peter’s arrest, and the killing of the Apostle James (see v. 2), take place during the Feast of Unleavened Bread. Many Jews would have been in Jerusalem for this Passover celebration, just as they had been years earlier at Jesus’ crucifixion.

Herod secures Peter’s captivity with “four quaternions of soldiers” (v. 4)—sixteen soldiers in squads of four—guarding him around the clock. It is believed that two soldiers were chained to the disciple at all times. Mention of “the first and the second ward” (v. 10) implies either that Peter was detained in an innermost cell, or that jailors were placed at additional posts.

The verb *vex* is translated from the Greek word *kakoo*, meaning to hurt or harm. It is used only six times in Scripture, last of all in this reassurance from First Peter: “Who is he that will harm [*kakoo*] you, if ye be followers of that which is good?” (3:13).



# Take another look

By Charlene Anne Miller

From the September 12, 2016, issue of the *Christian Science Sentinel*



## Kids' Article

One morning, as the school day began, a new girl slipped into our classroom. Her name was Rosie, and she was tall, with olive skin and gray eyes. Like Jack, who had red hair and freckles, she didn't look the same as most of the rest of us. So my friends and I started teasing her.

But there was someone who saw Rosie differently from the way we did. My mom noticed Rosie and told me she could see Rosie's beauty. Imagine my surprise!

My mom's comment also woke me up. I realized that I needed to start seeing things differently by getting beyond what I was seeing with my eyes. I needed to see Rosie differently, and I needed to see myself differently. I needed to see both of us more spiritually.

In the Christian Science Sunday School, I'd learned many verses from the Bible that steered me in the right direction. So as I prayed and asked God to help me, I wasn't surprised when this passage came to mind with new meaning: "When I was a child, I spoke and thought and reasoned as a child. But when I grew up, I put away childish things" (I Corinthians 13:11, New Living Translation). This verse helped me see that I needed to take responsibility for my actions and be willing to change. I could do this by listening to what God was telling me about the other kids in my class.

Next I thought about the Ninth Commandment. It says we should not bear false witness against others (see Exodus 20:16). That means don't make up stuff about people. Wouldn't that also mean not making fun of others? Hair, eye, and skin color, how we walk and talk, don't define who we really are. And truly, we are God's children, His ideas. Not material, but wholly spiritual. So

what really defines us are our qualities, such as love, kindness, gentleness, and joy. We don't see these qualities with our eyes, but we can feel them in our hearts because they are real, spiritual, and eternal. God is their source, and He expresses them individually and beautifully in each of His ideas.

I saw that I could help all my classmates by replacing my surface view of each of them with the facts of Spirit. This would help me see them as God was seeing them.

But what about seeing myself as God was seeing me? I knew I needed to do that, too, but I felt guilty after the way I'd acted. That's when this passage cheered and softened my heart: "Love has good manners" (I Corinthians 13:5, J. B. Phillips, *The New Testament in Modern English*). That verse reminded me that God made me to be unselfish and loving. So I reflected goodness! It was part of me. The more I saw myself that way, the easier it was to act that way, too.

I made up my mind to start being a true witness. What happened next? It took courage, but I told my friends about seeing Rosie in a new way. We agreed to invite her to join us at lunch and recess. The meanness stopped. Friendships grew.

What a happy ending to a story with a bumpy start! That year, I not only learned to be kinder to my classmates, but I also learned how important it is not to judge by what I'm seeing with my eyes. God helps us take another look and see who others really are.

To read the entire article, which has been shortened to fit this page, go to [jsh.christianscience.com/take-another-look](http://jsh.christianscience.com/take-another-look).