

Where your treasure is,  
there will your heart be also.

—Luke 12:34



Christian Science Sentinel  
**Bible Lens**

**Substance**

**September  
7-13, 2020**

## from Section 2

### 6 | Jeremiah 32:2

*The king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.*

Jeremiah prophesied in Judah for four decades. His career spanned the reigns of three kings and a period of great upheaval—including the fall of Assyria after two centuries of domination, the rise of Babylon, the exile of thousands of leading Israelites, and the destruction of Jerusalem.

At the time of this account, Jeremiah is nearing the end of his prophetic activity. Most of his predictions have been unpopular—especially the oracle about Babylon's victory (see example in 5:11–18). Judean king Zedekiah confines Jeremiah in the royal palace for foretelling Jerusalem's fall and the king's capture (see 32:3–5).

During his detainment, Jeremiah expresses hope for the future in a remarkable way. Although land was almost certain to be seized by enemy forces, he buys a field belonging to his cousin Hanameel in his hometown of Anathoth. Without this purchase, the land might have been forfeited to another tribe, a loss banned in Leviticus 25:23–28.

Jeremiah's prophecies are proved accurate. Jerusalem falls, and its people are exiled—but freedom is later granted for the Hebrew people to return to their homeland (see Jeremiah 32:37–44).

## from Section 3

### 11 | Luke 8:43, 44

*A woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd.*

Jewish men wore fringes or tassels on the four corners of their outer garments as a continuing reminder of the Lord's commandments (see Numbers 15:37–41 and Deuteronomy 22:12). These fringes were such an important symbol of piety that scribes and Pharisees sometimes enlarged them to the point of ostentation (see Matthew 23:5).

Jesus' healing of this woman (see Luke 8:45–47) requires that she publicly acknowledge the cure—a contrast to the Master's common requests that those healed “tell no man” (see Matthew 8:4, for instance). By challenging her to speak out “before all the people,” the Master ensures that she drops the habitual reticence and timidity of those considered unclean. He then tenderly addresses her as “Daughter”—the only recorded instance of his calling someone by this name (see Luke 8:48).

## from Section 4

### 13 | Mark 6:7, 8

*[Jesus] called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing*

# 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

*for their journey, save a staff only; no scrip, no bread, no money in their purse.*

Just as Christ Jesus has preached, taught, and healed without monetary reward, the disciples are expected to do the same. A scholar suggests, “The consideration of Christ’s freeness in doing good to us, should make us free in doing good to others.”

The Master’s instruction compels the disciples to look to God for their needs—and perhaps to expect fellow believers to support them. At the last supper, he reminds them of how they had been provided for: “He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing” (Luke 22:35, Citation 16).

## 15 | Luke 12:32

*Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.*

Descriptions of God’s people as a flock of sheep recur frequently in the Hebrew Bible, beginning with the Psalmist’s assertion “You led your people like a flock” (Psalms 77:20, New International Reader’s Version). Isaiah, Jeremiah, and Ezekiel each use this metaphor to portray God’s tender care—searching out, delivering, and feeding His “sheep” (see examples in Isaiah 40:11; Jeremiah 23:3; Ezekiel 34:11–15).

## 17 | Hebrews 10:34

*Ye have in heaven a better and an enduring substance.*

Scottish theologian James Moffatt frames this encouraging declaration: “Recall the former days when, after you were enlight-

ened, you endured a hard struggle of suffering, . . . and you took the confiscation of your own belongings cheerfully, conscious that elsewhere you had higher, you had lasting, possessions.”

## from Section 5

### 20 | Psalms 68:11

*The Lord gave the word: great was the company of those that published it.*

In ancient times heralding good news was often the privilege of women. Instances of this tradition include Miriam, Deborah, Hannah, and the women who celebrated David’s victory over Goliath (see Exodus 15:20, 21; Judges, chap. 5; I Samuel 2:1–10; 18:6, 7). Commentators note that the original language in this declaration indicates the “great” company to be female.

### 23 | II Thessalonians 3:1

*Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.*

Praying for each other was an early Christian practice, as recorded several times in the New Testament (see examples in Colossians 1:9; Hebrews 13:18). In this appeal, the focus is on the “free course” or rapid spreading of the Word of God.

#### Resources quoted in this issue

**Cit. 13:** Henry, Matthew. *Matthew Henry Commentary on the Whole Bible*. Nashville, TN: T. Nelson, 1997.

**Cit. 15:** New International Reader’s Version®, copyright © 1995, 1996, 1998, 2014 by Biblica, Inc.™ Used by permission. All rights reserved worldwide.

**Cit. 17:** Moffatt, James. *A New Translation of the Bible Containing the Old and New Testaments*. New York: Harper & Row, 1954.

# The “goodly” pearl of healing

By Janet Clements

From the March 2010 issue of *The Christian Science Journal*

**T**he goodly pearl parable is a simple one, but what it reveals about the substance of the kingdom of heaven can make a meaningful difference in healing.

In telling the parable, Jesus said, “The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it” (Matthew 13:45, 46). During Jesus’ time, a perfect pearl was worth an incredible sum.

While the parable doesn’t say where the merchant man found the goodly pearl, Jesus said those seeking the kingdom of heaven would find it where they are. Jesus also said that the kingdom is “at hand” and “within.” From these statements, we may conclude that the true substance of our being is already—and always—present, defining our being right now.

What does the “pearl of great price” substance include? The word *substance* has two parts, “sub” and “stance.” “Sub” means under and “stance” means stand or standing. Therefore, the underlying concept of substance is understanding. One dictionary defines *understand* as “to have just and adequate ideas of.” This means that true substance is really an abundance of right ideas or thoughts. Made in the image and likeness of God, we are the individual expressions of all the qualities of Mind, reflecting the divine substance. Mary Baker Eddy writes further about this when she says, “[Man] reflects God as his Mind, and this reflection is substance,—the substance of good” (*Retrospection and Introspection*, p. 57).

Realizing our true substance of being is like finding the goodly pearl. And when we find it, we naturally give up matter, or

the material misconception of substance. Explaining this, Mrs. Eddy wrote, “When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized” (*Science and Health with Key to the Scriptures*, p. 480). Since the kingdom of heaven is infinite and its substance is divine, there is no room left for its opposite, matter. That’s because Spirit, or true substance, fills all space.

In times when substance in our lives appears to be diseased, limited, or hurt, we can know that what appears as discordant substance is really a mentally material state. In *Science and Health*, Mrs. Eddy explained, “Whatever is cherished in mortal mind as the physical condition is imaged forth on the body” (p. 411). Since a physical condition is merely a false sense of substance, when this false sense of substance disappears, the physical condition disappears, too. Healing, then, is like finding the goodly pearl—exchanging the false sense of substance for the true sense of substance.

Jesus’ parable teaches a very important lesson: There’s nothing more valuable than the pearl of true substance. Though at times our substance may appear to be a tinged, irregular pearl, we can know that the only substance we can ever truly have is divinely pure and ever present. So whether we face diminishing finances, failing health, or any limitation, each one of us has the precious opportunity to see and find true substance, the “goodly” pearl, that brings healing.

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

**[jsh.christianscience.com/  
the-goodly-pearl-of-healing](http://jsh.christianscience.com/the-goodly-pearl-of-healing)**.