Where your treasure is, there will your heart be also.
—Luke 12:34

Exploring Bible Verses
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

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**from the Responsive Reading**

**Matthew 6:20**

… lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

—English Standard Version

Two kinds of earthly treasure are alluded to here. Costly textiles, books, and stores of grain were vulnerable to insects and worms. (*Bròsis*—the Greek word translated *rust*—refers to all kinds of eating.) And money and gems were subject to theft.

While Jesus points out the pitfalls of riches elsewhere (see Mark 10:17–25; Luke 12:16–21), in this charge he condemns greed and makes clear that nothing material lasts.

**Matthew 6:31, 33**

… do not be anxious, saying, “What shall we eat?” or “What shall we drink?” or “What shall we wear?”… But seek first the kingdom of God and his righteousness, and all these things will be added to you.

—English Standard Version

Jesus’ warning not to be anxious uses the Greek word *merimnao*. This term carries both positive and negative meanings, ranging from thinking or caring about something to feeling anxiety about it. Paul urges Christians, “Members should have the same care [*merimnado*] one for another” (I Corinthians 12:25).
In this verse the Master counsels against worry, much as he reproaches careworn Martha, “Thou art careful [merimnaō] and troubled about many things” (Luke 10:41).

from Section 1

Translation

1 | Romans 11:33, 36

O the depth of the riches both of the wisdom and knowledge of God! … For of him, and through him, and to him, are all things: to whom be glory for ever.

…

Oh, the depth of the riches and wisdom and knowledge of God! … For from Him and through Him and to Him are all things. [For all things originate with Him and come from Him; all things live through Him, and all things center in and tend to consummate and to end in Him.] To Him be glory forever!…

—Amplified® Bible Classic

2 | Isaiah 55:1

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Translation

2 | Isaiah 55:1–3

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live.

…

“Is anyone thirsty?
  Come and drink—
  even if you have no money!

Come, take your choice of wine or milk—
  it’s all free!

Why spend your money on food that does not give you strength?
  Why pay for food that does you no good?

Listen to me, and you will eat what is good.
  You will enjoy the finest food.

Come to me with your ears wide open.
  Listen, and you will find life….”
According to some sources, these words were written to encourage Israelites captive in Babylon. Whoever the intended audience, the invitation to an abundant feast illustrates God's freely given bounty. Water, wine, milk, and bread (see v. 2) are seen as both actual and symbolic—as divine provision for human and spiritual nourishment.

3 | Proverbs 8:18, 19

Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

durable: long-lasting; able to withstand hard use
revenue: income; money earned

from Section 2

Translation

4 | Hebrews 11:1

Now faith is the substance of things hoped for, the evidence of things not seen.

... 

Now faith is the reality of what is hoped for, the proof of what is not seen.

—Holman Christian Standard Bible

Translation

5 | Habakkuk 3:17, 18

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.

... 

Fig trees may not grow figs,
and there may be no grapes on the vines.
There may be no olives growing
and no food growing in the fields.
There may be no sheep in the pens
and no cattle in the barns.
But I will still be glad in the Lord;
I will rejoice in God my Savior.
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).

**Translation**

7 | **Romans 8:24, 25**

We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.

...  

We were saved in hope. If we see what we hope for, that isn’t hope. Who hopes for what they already see? But if we hope for what we don’t see, we wait for it with patience.

—Common English Bible

Definitions from *Science and Health with Key to the Scriptures*  
by Mary Baker Eddy

6 | **319:5–7**

To calculate one’s life-prospects from a material basis, would infringe upon spiritual law and misguide human hope.

**infringe upon:** break; hinder; interfere with

11 | **298:4**
As a cloud hides the sun it cannot extinguish, so false belief silences for a while the voice of immutable harmony, but false belief cannot destroy Science armed with faith, hope, and fruition.

fruition: success; accomplishment

from Section 3

8 | Isaiah 41:10

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Translation

… don’t worry, because I am with you.
Don’t be afraid, because I am your God.
I will make you strong and will help you.
I will support you with my right hand that saves you.

—International Children’s Bible

Ancient peoples considered the right side to be the strongest—the right hand was used for swearing oaths, the right eye was deemed the most vital part of the body, and the seat to the right of a host was the seat of honor.

The metaphor of God’s right hand appears throughout Scripture, representing divine power and majesty (see example in Exodus 15:6).

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 stanched.

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 requires that she publicly acknowledge the cure (see Luke 8:45–47)—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).

Definitions from Science and Health

15 | 460:5
Our system of Mind-healing rests on the apprehension of the nature and essence of all being,—on the divine Mind and Love’s essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing. Yet this most fundamental part of metaphysics is the one most difficult to understand and demonstrate, for to the material thought all is material, till such thought is rectified by Spirit.

ontology (marginal heading): study of the nature and qualities of being or reality
pharmacy: the practice of preparing and dispensing medicinal substances
rectified: made right; corrected

from Section 4

Translation

12 | Acts 20:35

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

... remember the words that the Lord Jesus said, “Giving gifts is more satisfying than receiving them.”

—GOD’S WORD Translation

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 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).

Sending out the disciples in pairs introduced a practice that became prevalent in early Christianity (see Acts 8:14 and 13:2, for instance). It offered safety and support in their travels and provided two witnesses, as outlined in Hebrew law (see Deuteronomy 19:15).

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, NIRV). 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).
Translation

15 | Luke 12:15, 33

He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.... Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

... 

Then Jesus said to them, “Be careful and guard against all kinds of greed. A man's life is not measured by the many things he owns.... Sell the things you have and give to the poor. Get for yourselves purses that don't wear out. Get the treasure in heaven that never runs out. Thieves can't steal it in heaven, and moths can't destroy it.”

—International Children’s Bible

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 enlightened, 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.”

Definitions from Science and Health

20 | 239:5

Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity.

cliques: small groups of people that exclude others

from Section 5

Translations

18 | Proverbs 23:23

Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

... 

Learn the truth and never reject it.

   Get wisdom, self-control, and understanding.
Translation

19 | Proverbs 25:25
As cold waters to a thirsty soul, so is good news from a far country.

• • •

Good news from a distant land
is like cold water to a parched throat.

—Christian Standard Bible

20 | Psalms 68:11
The Lord gave the word: great was the company of those that published it.

Translation

20 | Psalms 68:11, 19
The Lord gave the word: great was the company of those that published it. . . . Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.

• • •

My Lord gives the command—
many messengers are bringing good news: . . .

Bless the Lord!
The God of our salvation
supports us day after day!
—Common English Bible

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.

21 | Isaiah 52:10
The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

In preparation for battle, warriors threw back their overgarments and “bared” their arms. The book of Isaiah repeatedly refers to the arm of the Lord to illustrate God's saving strength and power.
Mark 4:28

The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

From a parable occurring only in Mark’s Gospel, this affirmation depicts the appearing of God’s kingdom. Just as man doesn’t cause a seed to develop or grow, so the kingdom of God arrives in His way and in His time, without human help.

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.

Translation

Finally, dear brothers and sisters, we ask you to pray for us. Pray that the Lord’s message will spread rapidly and be honored wherever it goes, just as when it came to you.

—New Living Translation

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.

Definitions from Science and Health

vii:13–17

The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away.

portal: doorway; entrance

conventionality: ordinary or traditional way of thinking and living

195:15–16, 19, 28

Whatever furnishes the semblance of an idea governed by Its Principle, furnishes food for thought. . . .

Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal. . . .

Literary commercialism is lowering the intellectual standard to accommodate the purse and to meet a frivolous demand for amusement instead of for improvement. Incorrect views lower the standard of truth.

semblance: likeness; appearance

commercialism: attitude or activity that focuses on money-making

frivolous: lacking serious purpose; of little value or importance

371:26
Mankind will improve through Science and Christianity. The necessity for uplifting the race is father to the fact that Mind can do it; for Mind can impart purity instead of impurity, strength instead of weakness, and health instead of disease. Truth is an alterative in the entire system, and can make it “every whit whole.”

**alterative**: something that has power to restore the healthy functions of the body

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**from Section 6**

**24 | Matthew 13:45, 46**

*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.*

Pearls were valued as highly as gold at this time. As with the treasure hidden in a field (see v. 44), Jesus identifies God’s kingdom as greatly sought after and worth more than all other possessions. Yet, as one source notes, though seekers are to give up everything for the kingdom, “they find in the kingdom all they need.”

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

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The “goodly” pearl of healing

By Janet Clements

From the March 2010 issue of The Christian Science Journal

The 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 the print Sentinel, go to jsh.christianscience.com/the-goodly-pearl-of-healing.