



Special Pullout  
from the  
*Christian Science Sentinel*®

NEW Bible Series



# Bible Lens

This is my commandment,  
That ye love one another,  
as I have loved you.

—John 15:12

# Exploring Bible Verses

Sacrament—January 5–11, 2015

from the **Golden Text**

## II Thessalonians 2:13

*God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.*

In Greek manuscripts, which were generally written without capitalization, punctuation, or spaces between words, the phrases “from the beginning” and “first fruits” differ by only a single letter—ΑΠΑΡΧΗΣ (*aparkhēs*) and ΑΠΑΡΧΗΝ (*aparkhēn*). For this reason, many translations refer to “first fruits”—for example, the *New Revised Standard Version*, which says, “God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth.”

from **Section 1**

## 2 | Psalms 4:4

*Commune with your own heart upon your bed, and be still.*

Here King David, the Psalmist, commends contemplating our ways—including our errors, for the purpose of correction—before God, in the stillness of the night; “to commune with God in the retirement of the bedchamber,” as Jamieson, Fausset, and Brown present in their Bible Commentary. Other verses in this Psalm promise that God will hear those who call on Him, keep them safe, and give them peace and joy.

from **Section 2**

## 4 | Matthew 4:18, 19

*And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men.*

The relationship between Jesus and his disciples is very practical. Jesus does not promise simply to teach Simon and Andrew to be better men, but to make them fishers of men—to teach them usable skills. The words that are used to describe their relationship reflect this. The Greek word generally translated *disciple*, μαθητής (*mathētēs*), also means “apprentice.” When the King James Version of the Bible refers to Jesus as *Master*, it is often a translation of the Greek word διδάσκαλος (*didaskalos*), “teacher.” When a professional takes on an apprentice, it is with the expectation that he or she will learn the master’s trade so thoroughly as to be able to practice it independently.

## 6 | Luke 10:18

*I beheld Satan as lightning fall from heaven.*

The name *Satan*, which is related to the Hebrew verb שָׁטָן (*sāṭan*), meaning “to be hostile” or “to accuse,” means “adversary.” Some Biblical word studies have described the fall of Satan as instantaneous, like lightning—a brilliance that was abruptly extinguished.

from **Section 3**

**10 | Romans 12:1**

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

Traditional sacrifice, whether Jewish, Greek, or Roman, often involved killing an animal as a gift from humans to deity. Paul, in calling for a living sacrifice, is suggesting something deeper and more productive. Rather than giving up a simple possession, or spending some money to buy an animal to be slaughtered in a brief sacrificial ceremony, we are to dedicate our lives to the constant, active service of God.

from **Section 5**

**12 | Acts 10:39**

*And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:*

“The land of the Jews” is not a synonym for Judæa, where Jerusalem was located, but a phrase that today might be rendered “the Jewish countryside.” In other words, it means areas with largely Jewish populations outside Jerusalem, the Jewish capital.

By the words “hanged on a tree,” the author of Acts is not suggesting that Jesus was hanged on a live tree rather than being crucified as reported in the gospels. The Greek word used is ξύλον (*xylon*), which does mean “tree,” but also refers to wood and things made of wood. The same word is used in Acts 16:24, where it is translated *stocks*.

**Word Study**

**sanctification** (Golden Text) The act of making holy. The affections of man purified by God’s grace and exalted to a supreme love of God. Separation of the believer from evil things and ways.

**reasonable** (citation 10) The Greek word λογικός (*logikos*) can be difficult to render in English. On the one hand, it means “reasonable” or “rational.” Beyond that, however, it is derived from the word λόγος (*logos*), “word,” the Word of God, and so it also denotes the spiritual, distinct from the material.

**advocate** (citation 14) The Greek original is παράκλητος (*parakletos*), source of the English word *Paraclete*. It occurs three other times in the New Testament, all in the Gospel of John (14:16, 15:26, 16:7), where it is translated *Comforter*. Its literal meaning is “someone called to stand at someone’s side.”

**Discover something new each week!**

Upcoming issues of the *Sentinel*’s Bible Lens will include more Bible scholarship and research, word study, articles, testimonies of healing, children’s Bible stories, and more!

**For Further Study: Resources Used in this Issue**

GT; Cit. 4, Cit. 12: *Novum Testamentum Graece*, Deutsche Bibelgesellschaft; *A Greek–English Lexicon*, Oxford University Press; GT; *New Revised Standard Version Bible*, copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.  
Cit. 2: *Bible Commentary on the Old and New Testaments*, Hendrickson Publishers  
Cit. 6: *The American Heritage Dictionary of the English Language*, Houghton Mifflin Harcourt; *Word Studies in the New Testament*, Wm. B. Eerdmans Publishing Company  
Cit. 10: *The New Interpreter’s Dictionary of the Bible*, Abingdon Press  
**sanctification**: *American Dictionary of the English Language*, 1828, Foundation for American Christian Education; *Vine’s Complete Expository Dictionary of Old and New Testament Words*, Thomas Nelson  
**reasonable**: *Novum Testamentum Graece*, Deutsche Bibelgesellschaft; *A Greek–English Lexicon*, Oxford University Press  
**advocate**: *Novum Testamentum Graece*, Deutsche Bibelgesellschaft; *A Greek–English Lexicon*, Oxford University Press; *The American Heritage Dictionary of the English Language*, Houghton Mifflin Harcourt

For more information, go to [jsh.christianscience.com/bible-lens](http://jsh.christianscience.com/bible-lens)



## This Week's Bible Story for Children: *God calls Samuel*

**I Sam. 3:1 *the (to ;), 3–6, 8–10, 19***

<sup>1</sup> the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days;



<sup>3</sup> And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid

down to sleep; <sup>4</sup> That the Lord called Samuel: and he answered, Here am I.

<sup>5</sup> And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. <sup>6</sup> And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

<sup>8</sup> And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. <sup>9</sup> Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. <sup>10</sup> And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

<sup>19</sup> And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.

## Listening to and answering God

Samuel was a helper to a holy man in the Jewish temple named Eli. One night, he heard someone calling him. He ran to Eli, but Eli hadn't called him, so Samuel went back to sleep. After this happened two more times, Eli recognized it must have been God calling to Samuel. He realized that this young boy was very important to God and his people. Eli told Samuel that if it happened again, he should answer God, saying, "Speak, Lord; for thy servant heareth"—*I'm here, God, ready to follow your instructions!* When God called Samuel the fourth time, he answered just as Eli had told him.

As Samuel grew up, he continued listening to God, answering when God called him. He became a deeply trusted **prophet** and a **judge**, a helper and a ruler, of his people. God even told Samuel who would be the first two kings of the Jewish nation—Saul and David.

**prophet:** a spiritual seer and listener; someone chosen to speak for God

**judge:** a leader of the early Jews before they had a king

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## 'Mary! Mary! Mary!'

When Mary Baker Eddy was about eight, the same thing happened to her! Like Samuel, Mary heard someone call her name three times, and her older cousin Mitty heard it too. Mary's mother realized that God was calling little Mary. She read her Samuel's story in the Bible and told her to answer God, just like Samuel. Mary spent the rest of her life listening to and answering God—helping, healing, and leading people to Him.

Read more in *A World More Bright: The Life of Mary Baker Eddy* by Isabel Ferguson and Heather Vogel Frederick, pp. 13–14.