



Ye shall walk in all the ways  
which the Lord your God  
hath commanded you.

—Deuteronomy 5:33



Christian Science Sentinel  
**Bible Lens**

**Mortals and  
Immortals**

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# Mortals and Immortals

## from the Responsive Reading

### **Psalms 23:5**

*Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.*

In ancient times, someone fleeing an enemy could claim refuge by simply touching the tent of a protector. The Psalmist's imagery of God as generous host—abundantly supplying food, drink, and ointment—denotes protection and honor. Oil provided refreshment to travelers and expressed respect to guests. And setting the table for a guest sometimes represented sealing a covenant of friendship.

## from Section 1

### **2 | Romans 8:16**

*The Spirit itself beareth witness with our spirit, that we are the children of God.*

This Scripture reflects Jewish legal practice, in which two corroborating witnesses were required to verify an accusation.

Deuteronomy 17:6 outlines this practice with regard to capital offenses; Jesus brings it up to date for believers (see Matthew 18:15, 16). The Master cites this tradition in defending his record of himself to the Pharisees: “It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me” (John 8:17, 18).

## from Section 2

### **6 | Genesis 5:23, 24**

*All the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him.*

To “walk with God,” writes one source, is “to comply with his will, to concur with his designs, and to be workers together with him.”

Passing from earth without the death of the body is described in the New Testament by the word *translation* (Greek, *metathesis*), meaning to change or remove. In the King James Version, the author of Hebrews uses it to confirm Enoch's passing: “God had translated him: for before his translation he had this testimony, that he pleased God” (11:5).

## from Section 3

### **9 | II Kings 20:1, 2**

*In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord.*

Twelfth king of Judah, Hezekiah reigned for nearly thirty years at the end of the eighth and beginning of the seventh centuries BC. He was known as a wise and pious ruler who exercised wisdom and skill militarily, defeating the Philistines and resisting Assyrian aggression through divine guidance (see II Kings 18:7, 8 and II Chron-

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icles 32:9–22). Even more significantly, he restored worship of the one God, destroyed pagan shrines throughout the kingdom, and renovated the Temple at Jerusalem (see II Chronicles, chaps. 29–31).

Isaiah’s charge to Hezekiah to put his house in order may imply that he as yet had no heir. But God promises him 15 more years of life (see II Kings 20:6), and his son Manasseh is born during that time. The king’s psalm of gratitude to God includes these words: “The living, the living, he shall praise thee, as I do this day” (Isaiah 38:19).

## from Section 4

### 13 | John 8:12

*Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

Some scholars observe that many of Jesus’ statements about himself arose from settings or events around him. For instance, his statement “I am the bread of life” (6:35) followed the feeding of the multitude. Similarly, his declaration about being the light of the world took place in the Temple treasury, around which enormous lamps illuminated the entire city during the Feast of Tabernacles.

### 14 | Mark 5:41, 42

*[Jesus] took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked.*

Aramaic—the language of Jesus’ charge “Talitha cumi”—was the common tongue of

Jews in daily life, while Romans in this area generally spoke Greek. Jesus and his followers would have been familiar with both languages, and many with Hebrew as well.

Only a few words in Aramaic appear in Scripture—including *abba*, *raca*, *mammon*, and *hosanna* (see Mark 14:36; Matthew 5:22; Luke 16:13; John 12:13).

## from Section 6

### 19 | I Thessalonians 2:11, 12

*Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God.*

The Christian community at Thessalonica—an important port city in northern Greece—was largely Gentile, although Paul’s earlier preaching had yielded some Jewish converts (see Acts 17:1–4).

Paul’s tenderness toward the Thessalonian Christians is marked. He compares himself to a father and a nurse (see I Thessalonians 2:7), images that convey the affection behind his exhortations. He reminds them that he worked at his trade during his earlier visit so as not to be a financial burden on them (see v. 9). And most of all, he encourages them to respond faithfully to God’s calling.

A commentary notes, “God’s call is not an invitation in an RSVP sense; instead, it is performative language, which accomplishes what it states.”

#### Resources quoted in this issue

**Cit. 6:** Wesley, John. *Explanatory Notes upon the Old Testament*. 3 vols. Bristol: William Pine, 1765. Also available at [biblestudytools.com/commentaries](http://biblestudytools.com/commentaries).

**Cit. 19:** *The New Testament Library*. Vol. 1 and 2 *Thessalonians*. Louisville, K.Y.: Westminster John Knox Press, 2003.

# To walk with God

By Nathan A. Talbot

From the November 1977 issue of *The Christian Science Journal*

A child grasps his parent's hand, and in an attempt to take his first few steps, moves hesitantly forward. He may sense something of the possibilities of walking, but his efforts are modest when compared with what he will later accomplish. As he grows, his steps will be more firm. He will feel more assurance. As he keeps stride with his parent, he will hold that hand not because of a danger of falling but because it illustrates the bond of love that has developed between them.

In a certain way the child and parent tell us something about our own individual relationship to the one Parent, Father-Mother God. Our beginning footsteps may seem uneven or hesitant as we reach out to God and take hold of His hand. But as we proceed, our steps become more assured. Our growing trust enables us to advance in union with the steps He outlines.

Herein is man's true purpose. To walk with God. To move in full accord with Spirit. Man's whole being keeps pace with—is never parted from—divine Love. He takes unending and uninterrupted steps of progress.

While to human sense this eternal walk with God, expressing His goodness and perfection, may seem some way down the road, it becomes a present fact as we awake to our true and complete relationship to Him. Man lives at one with Life. In reality he walks now with God. He is never out of step. He never falters. Never stumbles.

Man's full and harmonious relationship to God can be proved. It has been proved. It can be demonstrated to be true prior to the change we call death.

The Bible tells us very little about Enoch. But in a single and very simple verse it does

tell us something that many readers will never forget: "And Enoch walked with God: and he was not; for God took him" (Genesis 5:24). The implications of these few words are enormous. Enoch proved it possible to experience translation—to outgrow all the limiting and erroneous beliefs of mortality without experiencing death.

The *admission* that such an achievement can be attained is a modest first step—like that of the child first learning to walk. We discern the possibilities, but still we must learn to take the steps.

To walk with God is not an effort to match our step with a separate reality. It is an awakening to the fact that man is entirely at one with his God, and that, as reflection, rather than by effort, he keeps inevitable pace with the source of his being.

Mary Baker Eddy writes: "Beholding the infinite tasks of truth, we pause,—wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory" (*Science and Health with Key to the Scriptures*, p. 323).

To move in every conscious thought and deed in full accord with divine Love—to be enraptured by its allness—is to walk with God. If our steps are as quietly unpretentious but as certain as Enoch's, then we are moving toward translation. When our thoughts and deeds are sufficiently filled with the Christ, the true idea of God, we will move graciously from materiality to spirituality.

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

**[jsh.christianscience.com/to-walk-with-god](http://jsh.christianscience.com/to-walk-with-god).**