

Ye are all the children of God  
by faith in Christ Jesus.

—Galatians 3:26



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**Bible Lens**

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## from the Golden Text

### Hosea 1:10

*You are the children of the living God!*  
—Good News Translation

Hosea is believed to have been married to and had children by an unfaithful wife, and his writing reflects this experience. During this time, worship of Canaanite gods was prevalent. The prophet metaphorically represents God as a faithful husband and Israel as an adulterous wife.

In this verse, however, Hosea reveals the depth of God's mercy. Even though the Israelites have left the "living God" to serve idols, he identifies them as children of God—and prefaces his words with the promise that His people "shall be as the sand of the sea, which cannot be measured nor numbered."

## from Section 1

### 1 | Malachi 2:10

*Have we not all one father? hath not one God created us?*

Commentators believe that the book of Malachi was written during the first half of the fifth century BC, probably by an anonymous author. Although the Temple had been rebuilt and rededicated, religious practices had become diluted.

Malachi's rhetorical questions, writes one source, point out that "they owned one God and Father, in opposition to the idols of the heathen, and therefore should deal with

one another as brethren, being nearly allied by a spiritual as well as fleshly relation."

### 5 | Psalms 89:15

*Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.*

*Joyful sound* (Hebrew, *terû'ā*) refers to the blowing of trumpets to honor a king, the joyous cries of pilgrims, or the praise of worshipers celebrating God's presence. It is used to describe the ringing shout that brought down the walls of Jericho (see Joshua 6:20).

## from Section 2

### 7 | II Corinthians 5:16

*Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.*

...

*We have stopped evaluating others from a human point of view. At one time we thought of Christ merely from a human point of view. How differently we know him now!*

—New Living Translation

After the resurrection, people were forced to think of Jesus differently—it was no longer sufficient to regard him as a human descendant of David. And this new perspective, looking "not at the things which are seen, but at the things which are not seen" (4:18), was expected to characterize their thoughts of everyone.

# 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

*Flesh* (Greek, *sarx*) includes not only a material body but also, according to one scholar, all the passions and weaknesses of the human nature.

## from Section 3

### 13 | II Samuel 12:1, 9

*The Lord sent Nathan unto David.... Wherefore hast thou despised the commandment of the Lord, to do evil in his sight?*

The prophet Nathan figures in three distinct scriptural accounts. First, in the record of David’s plans to build the Temple, it is Nathan who tells David that the honor of building this structure will not be his, but his son’s (see 7:12, 13).

Following David’s sinful acts toward Bathsheba and Uriah, Nathan brings about the king’s repentance with a short parable about the mistreatment of a poor man by a rich one (see 12:1–4). And when Adonijah, David’s oldest living son, proclaims himself king at the end of David’s life, Nathan is instrumental in ensuring Solomon’s succession to the throne (see I Kings 1:1–39).

### 14 | Psalms 51:2, 10

*Wash me thoroughly from mine iniquity, and cleanse me from my sin.... Create in me a clean heart, O God; and renew a right spirit within me.*

Often attributed to David—after Nathan’s reproof for the king’s sin with Bathsheba—Psalm 51 has long been considered a pre-eminent psalm of penitence. It is one of seven frequently used in both Jewish and Christian worship (see also Psalms 6, 32, 38, 102, 130, and 143).

## from Section 5

### 19 | Proverbs 16:20

*He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he.*

“Handling a matter” can mean managing human affairs. Most Bible scholars view this charge in relation to the second part of the verse—as a warning that no matter how well one’s business is handled, it is trust in God that ensures success.

## from Section 6

### 25 | II Corinthians 6:17, 18

*I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

Paul is citing Second Samuel 7:14 here, though he adds the word *daughters*. In this context, “sons and daughters” describes those who love and obey God.

Although sons were usually more celebrated than daughters in biblical narratives—most likely because the family name was generally passed down through sons—daughters were very much loved and protected by Christians and Jews alike.

#### Resources quoted in this issue

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**Cit. 1:** Benson, Joseph. *Commentary on the Old and New Testaments*. New York: T. Carlton & J. Porter, 1857. Also available at biblehub.com/commentaries.

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# Frenemies? Or God's children?

By Jenny Sawyer

From the August 29, 2016, issue of the *Christian Science Sentinel*

I didn't want to go back. I'd taken a semester away during college—living in another city and working two jobs in publishing. It had been one of the best experiences of my life, and even though I loved my school, I was not looking forward to returning.

Mainly it was a friend thing. My friends at school were sometimes unpredictable—unexpectedly excluding me or making me feel bad about myself. It had happened a lot the year before, and it was even harder to think of returning to those dynamics now that I had a group of friends in my new city who didn't act that way.

One day, the week before I had to leave, I was lamenting my departure yet again when a line from a hymn stopped me in my mental tracks: "Father, where Thine own children are, / I love to be" (Mary Baker Eddy, *Poems*, p. 13).

To be honest, I hadn't really been thinking of my college friends as God's own children. I'd been focused on their personalities and their occasionally unpleasant behavior.

But here was an entirely different perspective on the situation. God was telling me that He had created them—that He created all of us. It wasn't that the friends I'd made during my semester away were God's children and my friends back at school weren't. We were all, every one of us, designed by Love, made in His image.

This can be tough to remember when someone isn't being much of a friend. But I'd seen from past experiences that holding to the true view—of each of us as God's own child—makes a difference. It allows us to be a witness to the spiritual and good nature of every one of God's children. And when

we do that, whatever isn't Godlike—like personality, cattiness, or meanness—loses its so-called reality and disappears. The new view we get as a result of praying like this is always beautiful because we've caught a glimpse of the individual as God made him or her.

I realized that I didn't have to dread going back to school or feel afraid about what might await me there. What awaited me was good—God and His expression. I could feel secure in that understanding even before I returned.

My change of thought about my friends was so complete that not only did the dread and worry leave me, but when I went back to school, I also had a dramatically different experience. The dynamics with my old

friends improved, and I also made several new friends who became a really special part of my college experience.

I've loved reflecting on this healing at the start of each school year as I've prayed to support all the students who are going back for a new year. What is it you're returning to? Not cliques and personalities—the bandies, geeks, popular kids, and jocks—but God's own children. Understanding this removes those divisions. It also opens our eyes to all the potential new friends who are just waiting to be discovered.



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