



My doctrine shall drop
as the rain, my speech
shall distil as the dew.

—Deuteronomy 32:2



Christian Science Sentinel
Bible Lens

Truth

**July 22–28,
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from the Golden Text

Psalms 85:8

I will hear what God the Lord will speak.

Šāmaʿ, the Hebrew word usually translated *hear* or *hearken*, also means *obey*. Hearing God’s messages isn’t passive, but includes following them. Deuteronomy 27:10 charges, for instance, “Thou shalt ... obey [šāmaʿ] the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day.”

from the Responsive Reading

Deuteronomy 1:3

Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them.

At this time, the Hebrew people are encamped on the east side of the Jordan River at the end of their wilderness journey. In this and two other speeches, Moses readies them for the transition into Canaan by summarizing God’s saving power in the Exodus, recapping and explaining the law and its application to daily life, and giving them a farewell blessing.

from Section 2

8 | I Samuel 3:1

The child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision.

“No open vision” probably refers to the infrequency of prophetic vision for many de-

cadecades prior to this point. During the judges’ administration—a period of over one hundred years—only Deborah and Gideon engaged in prophecy (see Judges 4:4 and chaps. 6–8). Because of this, God’s calls to Samuel are seen as unique and his role as prophet to Israel is recognized throughout the nation, “from Dan even to Beersheba” (v. 20).

That God “let none of his words fall to the ground” (v. 19) confirms Samuel’s prophetic calling. “The word of the Lord is no longer rare,” writes a scholar, “but reliably present in the midst of Israel through Samuel.”

8 | I Samuel 3:3

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;...

“The temple of the Lord” was not the Temple at Jerusalem, built over a century later during Solomon’s reign. It was a tabernacle at Shiloh, about twenty miles north of Jerusalem, established after the conquest of Canaan (see Joshua 18:1). This sacred space housed the ark of the covenant and served as a center for worship and sacrifices to God. Samuel’s parents came there each year for that purpose, and it was there that his mother, Hannah, prayed for a son.

Since the lamp of God was kept burning in the tabernacle all night, Samuel’s calls must have come shortly before it was extinguished at dawn.

Resources quoted in this issue

Cit. 8: Keck, Leander E., et al., eds. *The New Interpreter’s Bible Commentary*. Vol. 2, *Introduction to Narrative Literature, Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles*. Nashville: Abingdon, 2015.

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

from Section 3

10 | I Kings 19:18

I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

The mention of seven thousand who remain faithful is symbolic, one of several Bible references to a “remnant” of Israel (those who survive danger or suffering through reliance on God). Examples include Noah after the flood, Lot after the destruction of Sodom, and the children of Israel after the escape from Egypt (see Genesis 8:1–4, 19:15–17, and Exodus 14).

Jeremiah records this divine promise: “I will gather the remnant of my flock ... and they shall be fruitful and increase” (Jeremiah 23:3). And Isaiah writes, “The remnant shall return ... unto the mighty God” (Isaiah 10:21).

In the New Testament, “the remnant ... which keep the commandments of God” appears in Revelation 12:17, and Christ Jesus speaks of the “few” and the “chosen” who accept and follow his teachings (see examples in Matthew 7:14 and 20:16).

Kissing idols was a traditional way of showing reverence for gods among pagan worshippers (see example in Hosea 13:2).

Clarification: In the Bible Lens for “Soul and Body” (May 20–26, 2019), a quotation from *The First Church of Christ, Scientist, and Miscellany* was part of an address given by Willis F. Gross at the 1906 Annual Meeting of The Mother Church.

from Section 5

16 | Matthew 8:5–7

When Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him.

For a Roman military officer to address a Hebrew as “Lord,” clearly accepting and submitting to Jesus’ authority as a teacher and healer, was a remarkable act of deference. He also demonstrates cultural sensitivity by not requiring Jesus to enter his home, an act that would make the Master ceremonially unclean under Jewish law.

from Section 6

18 | John 12:20, 21

There were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

This event marks the closing of Jesus’ public ministry and, according to some sources, anticipates the widening of the gospel message beyond its Jewish roots. The Greek-speakers, who likely approach Philip because of his Greek name, are believed to be Gentile converts to Judaism.

At their arrival, Jesus announces, “The hour is come, that the Son of man should be glorified” (v. 23). Although no interchange is recorded between Jesus and these men, they would have heard his words—and the divine response audible to everyone there (see vv. 28–30).

I heard God!

By Nathan

From the October 24, 2016, issue of the *Christian Science Sentinel*



Kids' Article

We were going on a canoeing and caving trip! I was excited for another fun activity at the summer camp for Christian Scientists where I was spending several weeks.

For the trip, I wore a pair of thick blue jeans over my swim trunks. Everything started out well. We went into the cave and it was fun.

I was in the back of the line of campers when my leg got stuck in a crevice between the rocks inside the cave. I tried to pull my leg out and that didn't work. That was a little scary.

We had a Christian Science practitioner with us. The practitioner said that we could be calm because God was right there. We could be calm and still and listening. Listening is a way of praying because it lets you hear good thoughts from God that help you.

We turned off our headlamps just for a second so we wouldn't be distracted by seeing my leg stuck. In the dark, a thought came to me to calmly, gradually push the heavy jeans off, even though they were wedged in the rock area. When I did this, I was able to free my leg. The practitioner said she had the same thought at the same time!

After that, she told me about how God is the one, all-knowing Mind and how we are never separated from God even if it seems like we're stuck "between a rock and a hard place."

The rest of the trip was great! I'm grateful for the way I learned to listen to God.

To learn more about the *Christian Science Quarterly Bible Lessons*, go to biblelesson.com.

From the writings of Mary Baker Eddy

For some twelve months, when I was about eight years old, I repeatedly heard a voice, calling me distinctly by name, three times, in an ascending scale. I thought this was my mother's voice, and sometimes went to her, beseeching her to tell me what she wanted. Her answer was always, "Nothing, child! What do you mean?" Then I would say, "Mother, who *did* call me? I heard somebody call *Mary*, three times!" This continued until I grew discouraged, and my mother was perplexed and anxious.

One day, when my cousin, Mehitable Hunt-oon, was visiting us, and I sat in a little chair by her side, in the same room with grandmother,—the call again came, so loud that Mehitable heard it, though I had ceased to notice it. Greatly surprised, my cousin turned to me and said, "Your mother is calling you!" but I answered not, till again the same call was thrice repeated. Mehitable then said sharply, "Why don't you go? your mother is calling you!" I then left the room, went to my mother, and once more asked her if she had summoned me? She answered as always before....

That night, before going to rest, my mother read to me the Scriptural narrative of little Samuel, and bade me, when the voice called again, to reply as he did, "Speak, Lord; for Thy servant heareth." The voice came; but I was afraid, and did not answer. Afterward I wept, and prayed that God would forgive me, resolving to do, next time, as my mother had bidden me. When the call came again I did answer, in the words of Samuel, but never again to the material senses was that mysterious call repeated.

Retrospection and Introspection, pp. 8–9