

Bible Characters for Your Weekly Bible Study

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For week of August 11 - 17, 2008

Sutcliffe, Margaret Louise, "Soul," POEM, Christian Science Sentinel, Vol.32 (8 March 1930), p. 537.

In Thee, O Soul, so glorious and free,
Infinite, perfect, ageless, deathless, vast,
I see all being, all that is to be,
Or has been, or is now—the present, past,
And future in one perfect changeless whole,
O glorious Soul!

In Thee, O Soul, so gracious and serene,
Tender and strong, immaculate and pure,
I see all substance, all that e'er has been,
Or is now, or shall be. Foundation sure
For understanding, glorious priceless whole,
O glorious Soul!

In Thee, O Soul, all-knowing and supreme,
All-active wisdom, harmony, complete,
I see intelligence, whate'er has been,
Or now is, or shall be; and at Thy feet
Renounce all imperfection, now made whole
In Thee, O Soul!

RESPONSIVE READING: *A New Covenant with a Restored Israel* (Jer 31: 8-10,12 *and their*)

TIME LINE AND AUTHOR: Dictated by Jeremiah to the scribe, Baruch, @600 BC.

Ephraim

[□'freh em] (Heb "fruitful place")

Ephraim was "the second son of Joseph by Asenath. When Ephraim was born to Joseph in Egypt, he gave him his name meaning 'fruitful' because 'God has caused me to be fruitful in the land of my affliction' (Gen 41:52)." (Who Was Who in the Bible)

The first incident recorded regarding him is his being placed, along with his brother Manasseh, before their grandfather, Jacob, that he might bless them. The intention of Joseph was that the right hand of the aged patriarch should be placed on the head of the elder of the two; but Jacob set Ephraim the younger before his brother, "guiding his hands wittingly." "Eventually Ephraim's thousands of descendents settled in the land of Canaan as one of the most numerous of the tribes of Israel (Gen. 48:19; Num. 1:10)." (Ibid)

"a shepherd"

"Shepherding was one of man's earliest occupations." (Anchor Bible Dictionary) "From the relationship of shepherd and sheep have come some of the most effective metaphors and touching expressions of the Bible." (Harper's Encyclopedia) "Shepherd" is a word naturally of frequent occurrence in Scripture. Sometimes the word "pastor" is used instead (Jer 2:8; 3:15; 10:21; 12:10; 17:16). This word is used figuratively to represent the relation of rulers to their subjects and of God to his people (Ps 23:1; 80:1; Isa 40:11; 44:28; Jer 25:34,35; Nahum 3:18; John 10:11,14; Heb 13:20; I Peter 2:25; 5:4).

"Sheep and goats were the most important domestic animals in the biblical world, and the Bible contains numerous literal and figurative references to these animals—and to those who cared for them. The earliest biblical shepherd was Abel, 'a keeper of sheep' (Gen. 4:2)." (Eerdmans Dictionary)

The duties of a shepherd in an unenclosed country like Palestine were very onerous. In early morning he led forth the flock from the fold, marching at its head to the spot where they were to be pastured. Here he watched them all day, taking care that none of the sheep strayed, and if any for a time eluded his watch and wandered away from the rest, seeking diligently till he found and brought it back. In those lands sheep require to be supplied regularly with water, and the shepherd for this purpose has to guide them either to some running stream or to wells dug in the wilderness and furnished with troughs. At night he brought the flock home to the fold, counting them as they passed under the rod at the door to assure himself that none were missing. Nor did his labors always end with sunset. Often he had to guard the fold through the dark hours from the attack of wild beasts, or the wily attempts of the prowling thief (see I Sam 17:34).

Daniels, John K., "[Shepherd and sheep](#)," Christian Science Journal, Vol.100 (April 1982), p. 194.

--Would you rather be a shepherd or a sheep?

- The Bible implies that we're sheep.

---Our spiritual sense (if we listen carefully) tells us we're sheep—that we *are* loved, guided, fed, and protected by God, the Supreme Being.

---Relying on Him, we see our problems washed away and find ourselves "in green pastures."

- Material sense, however, tells us that it's much more glamorous to be a shepherd.

---Sheep merely plod along paths and into pastures selected for them, through gates that have to be opened for them, past dangers they don't even see. Shepherds have to know the territory, keep the sheep moving on schedule, and cast away predators.

--But the Shepherd role is not ours to choose; it belongs to God alone and to His Christ.

Barber, Marcia Stevens, "[And their soul shall be as a watered garden](#)," Christian Science Sentinel, Vol.43 (22 November 1941), p. 1275.

--How simply and beautifully the prophet Jeremiah describes a state of health and security for which mankind has always, consciously or unconsciously, yearned when he declares, "Their soul shall be as a watered garden; and they shall not sorrow any more at all."

• This passage deserves thoughtful study, for in it Jeremiah indicates the human footsteps by which that state of blessedness may be reached.

--Christian Science is bringing to thousands the realization that the promises in the Bible are true and practical even today in the modern world.

• Many a person has tasted for the first time heavenly peace and well-being when, perhaps hesitatingly, he has turned away from material remedies and looked to God for healing.

---Through the study of the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, he learns how this healing is accomplished, and how he may turn daily to God in all his needs.

Haerle, Mrs. Grace S., "They shall not sorrow any more," HOW CHRISTIAN SCIENCE HEALS: Radio Program No.196, Sentinel, Vol.59 (22 June 1957), p. 1083.

--The Bible explains God as infinite Life, unlimited good, unchanging, ever present, and eternal.

- Because God is indestructible, Life cannot come to an end.
- Because God is good, good is eternal, unlimited, ever present.

--The Bible also reveals the true, deathless identity of man—of spiritual man.

- The Bible identifies man as the image and likeness of God.
 - Hence, because God is divine Spirit, man is spiritual.
- Because God is infinite life, man forever lives.

--In the degree that we hold steadfastly to these facts, sorrow gives way to joy, and self-pity to loving consideration for others.

SECTION II:

Moses Champions the Freedom of the Israelites (Ps 105: 24 [to;],26,37,40,43,45)

RELATED SCRIPTURE: I Chron 16:8-22; Ps 96; Ps 106:47; Amos 5:4

TIME LINE AND AUTHOR: Written by David or Ezra @1000 BC.

"The story of the Exodus from Egypt is mentioned in even greater detail...in a form which presupposes a proper narrative account of the events, which are here only briefly referred to, and only intended to recall this account but not to replace it." (The Psalms)

Moses

[M□'zez] (Egyp. "extraction, a son"/Heb. "drawn from the water")

"MOSES. A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel, — the union of justice and affection, — there is something spiritually lacking, since justice demands penalties under the law." (S&H 592: 11)

(Abbreviated)

As an adult, Moses was sent to lead the people out of Egypt, and there is no question that he was a successful leader. He took a mixed multitude and under his guidance they were shaped into a national entity. Moses led the people from encampment to encampment and directed them when conflicts with other nations arose. Like most leaders, he was subjected to complaints and grumbling and even rebellions, and he was called upon to provide solutions to problems and psychological encouragement. Moses served as the link between the Israelites and God; he interceded with God on behalf of the people....

"Yahweh leads Israel, not by the expected coastal route, but straight through the desert toward the Reed [Red] Sea." (Eerdmans Dictionary) His parting of the Red Sea to bring the people out, his wandering in the wilderness, the handing down of the Ten Commandments, and his continued march to the Promised Land consumed the remainder of his life....

Aaron

(incidental for this Lesson; not covered)

Smith, Judge Clifford P. (CSB, Assistant Secretary in Mrs. Eddy's Household; CoP, and Editor), "Moses," Christian Science Sentinel, Vol.33 (25 Oct 1930), p. 150.

--Moses can be fairly regarded as the founder of the Hebrews or Jewish religion.

--Moses is conspicuous among the persons, besides Christ Jesus, and besides Mary Baker Eddy, who are connected with our own religion.

• The beginnings of Christianity as taught by Jesus and restated by Mrs. Eddy is to be found in the words and works of Moses.

--Although Mrs. Eddy has spoken of Moses at many places in her writings, the following appreciation from page 200 of "Science and Health with Key to the Scriptures" is chosen for quoting here: "Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind."

--...he acquired and developed to a degree that is wonderful the ability to commune consciously with God, the divine Mind.

DeGrange, Hendrik J., "**The bread which cometh down from heaven,**" Christian Science Journal, Vol.53 (June 1935), p. 132.

--Partaking of "the bread which cometh down from heaven"—what could it be other than the spiritual realization of Truth, from the standpoint of heaven, divine harmony.

• Such a spiritual discernment is indeed the sustaining and satisfying factor of our life, showing the basis upon which is provided our daily supply.

---Sometimes those who are studying Christian Science encounter difficulties in meeting their normal human needs. They who seem to have a struggle in this respect may perhaps find the root of the difficulty and the solution of the problem by earnestly and sincerely asking themselves what they expect Christian Science to do for them.

• In such cases it will not infrequently be discovered that they have anticipated that Christian Science would first of all furnish them with a multitude of material things and personal pleasures.

Gerke, Wellman E., "**True Joy and Gladness—Now!**" Christian Science Sentinel, Vol.69 (12 August 1967), p. 1375.

--Men everywhere long to feel and express more than just a fleeting, uncertain sense of joy and gladness.

• How normal and right it is to manifest these qualities always!

---But in spite of all of the so-called modern freedoms, opportunities, and material facilities for enjoying life, mankind often find unhappiness prevailing.

--What seems to stand in the way of the continuous realization and expression of joy?

• Is it not the acceptance of what material sense says about cause and effect, about man and the universe, about God?

---Such unquestioning acceptance amounts to a tacit admission that there is no God or that God is not Spirit, infinite good.

The Lord is the Hope and Strength of the Children of Israel (Joel 3: 16 2nd the Lord)

TIME LINE AND AUTHOR: Written by Joel in the late-ninth-century BC during the reign of Joash (@835-796 BC).

Dummelow says that "*The hope...the strength*" means a "refuge; a stronghold." "The very sounds announcing the doom of the nations will herald a place of safety for Israel."

"children of Israel"

“**CHILDREN OF ISRAEL.** The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring.” (S&H 583: 5)

"God's greatest gift and guarantee of the covenant with Israel was that of children. Despite every other gift, Abraham felt at a complete loss without children (Gen15:1-3)." (Anchor Bible Dictionary)

The word *Israelites* designates the descendants of the Patriarch Jacob (Israel). It corresponds to the Hebrew appellation "children of Israel," a name by which -- together with the simple form "Israel" - - the chosen people usually called themselves in Old-Testament times. Foreigners and Israelites speaking of themselves to foreigners used the term "Hebrews," commonly explained as denoting those who have come from "the other side" of the river (the Euphrates). Another synonym for *Israelites* is the term *Jews (Ioudaioi)*, especially used by classical authors, but also often found in Josephus and in the New-Testament writings.

SEMITIC RELATIONSHIP

The Israelites belong to the group of ancient peoples who are designated under the general name of Semites, and whose countries extended from the Mediterranean Sea to the other side of the Euphrates and Tigris, and from the mountains of Armenia to the southern coast of Arabia. According to the Biblical classification of the descendants of Noah (Gen 10), it is clear that the Semitic group included the Arabs, Babylonians, Assyrians, Arameans, and Hebrews, to which peoples modern ethnographers add, chiefly on linguistic grounds, the Phoenicians and Canaanites. It thus appears that the Israelites of old claimed actual kinship with some of the most powerful nations of the East, although the nearness or remoteness of this kinship cannot be determined at the present day.

EARLY MIGRATION

"The history of the Israelites begins with the migration of kindred tribes...in the person of their ancestor, Thare, from Babylonia. The starting point of this memorable migration was according to Gen 11:28,31, 'Ur of the Chaldees,' which has recently been identified with Mugheir...an important city in ancient days, some six miles from the right bank of the Euphrates, and about 125 miles NW of the Persian Gulf."

THE EXODUS AND THE WANDERINGS

"The final expulsion of the Hyksos by the native princes deprived the Israelites of their natural protectors; nevertheless the kings of the eighteenth dynasty, who came upon the scene about this time, did not interfere with them. On the contrary, these kings were themselves Asiatic in tone, marrying Syrian wives and introducing foreign customs."

“**The Vision of Moses when God called him to lead the Children of Israel,**” POEM, Christian Science Journal, Vol.1 (14 April 1883), p. 6.

....
Here through long days of Summer among his
flocks he strayed,
And pondering God's strange guidance, wrestled,

dreamed, and prayed;
Why all these years of exile, with Israel
crushed the while?
Why stays the hand of Israel's God above the
foaming Nile....

Then rose the seer and the shepherd, no more to
fear or flee,
Instinct and conscious of his power—the Arm
of Deity;
Nations and nature own him, and time her
tributes cast,
Truth shall reign at last.

Holmes, Norman B. (CSB and Lecturer), "[The joy of the Lord is your strength](#)," Christian Science Journal, Vol.82 (November 1964), p. 563.

--True joy is spiritual.

- It is the expression of God, life-giving Truth, majestic Soul, the only creator, forever holding man in the realm of imperishable Life.

---Man, the reflection of God, forever expresses the joy of divine Principle. He walks in the strength of Soul.

--Our true identity appears in proportion to the progressive unfolding of our understanding of God.

- Then we glimpse something of the eternal, indestructible nature of true substance, of true Soul, which is infinite Life, Mind.

---Under the regimen of spiritualized thought, through our faith and joy in Soul's formations, imperishable and indestructible, our body offers fewer complaints and manifest greater health and strength.

SECTION IV: The Shepherd Teaches His Sheep about Covetousness

Teaching the Sheep Who Have No Shepherd (Mark 6: 34)

PARALLEL GOSPELS: Matt 9:36;14:14; Luke 9:11; John 6:2

TIME LINE: The Year of Opposition and Development (Jesus' 3rd year of ministry), 29 AD.

It is only Matthew and Mark who refer to the sheep and shepherd in this event. This is "an OT picture (cf. Num. 27:17; I Kin. 22:17; 2 Chr. 18:16; Ezek. 34:5) used to describe the people as helpless and starving, lacking in spiritual guidance and protection, and exposed to the perils of sin and spiritual destruction." (MacArthur Bible Commentary)

"sheep...shepherd"

"From the relationship of shepherd and sheep have come some of the most effective metaphors and touching expressions of the Bible. In Israel the title "Shepherd" was applied to all persons in authority—kings, government officers and officials, elders (e.g., Isa.56:11; Jer.23:1-4; Zech.10:3)." (Harper's Encyclopedia of Bible Life)

Carey, Archibald, "[Moved with Compassion](#)," Christian Science Journal, Vol.62 (May 1944), p. 261.

--The all-intelligent Principle, God, naturally loves the beauty and perfection of His universe.

- Because of His intelligent appreciation of good, He must love the Godliness of man, and this relationship is indicated by the name Father-Mother, which is used as a synonym for God by Mary Baker Eddy.

--Christ Jesus understood and rejoiced in this greatest happiness of all, the expression of love.

- He reflected divine Love, which meets every human need.

---"Moved with compassion," he exemplified the omnipotence of God, divine Love.

--Compassion is a powerful factor in healing.

- "If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent," we read on page 365 of the Christian Science textbook.

Lee, Mrs. Jean Luce (CS), "**Our own Shepherd**," Christian Science Journal, Vol.117 (August 1999), p. 16.

--Sheep that follow their shepherd are well cared for.

- Likewise, we are led and nurtured as we heed and follow our Shepherd, God.

---In Biblical days a shepherd often kept his sheep in a common fold with other flocks.

The sheep recognized their shepherd's voice, so when a shepherd would call into the common area, his own sheep would move to follow him.

- Even in the midst of much activity, we certainly can hear the inward voice of God, our one true Shepherd, wherever we are.

---As we turn to God through prayer, we can expect His guiding thoughts to lead us in a pathway that is safe and nourishing.

--Christ Jesus said, " Verily, verily, I say unto you, I am the door of the sheep.... I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.." [John 10:7,14,15)

Parable of the Rich Fool (Luke 12: 15-20 [to :])

TIME LINE: Year of Opposition and Development @29 AD (3rd year of Jesus' ministry); probably Nov-Dec near Perea

"a certain rich man"

“‘Greed’... was a vice for Jews and Greeks, but there were very different opinions about what constitutes greed.” (Eerdmans Commentary)

This parable is contained only in Luke. “It begins with a request for Jesus to take sides in a dispute over a family inheritance, and this enables Luke to include some teachings about the dangers of riches and of the attitude that the concern for material things can encourage. To illustrate the point that one’s life ‘does not consist in the abundance of possessions’ he includes the parable of the rich fool, whose concern for material things and his confidence in them made him forget both the fragility of life and its deeper obligations, ‘rich towards God’.” (Oxford Commentary)

"Such questions [v.13 *divide the inheritance*] were decided by the 'bench of three' of the local synagogues. Christ, as usual, refuses to be drawn into any political or semi-political action." (Dummelow Commentary) "He avoided the snare, keeping [himself] within the limits of the moral and spiritual world, as that from which alone effectual improvements in the outer life of man could proceed." (Notes on Parables of Our Lord)

"**Where is happiness?**," Christian Science Monitor (29 November 1988), p. 31.

--Christ Jesus not only challenged but refuted the assumption that happiness is to be founded on a material basis.

- He once told a parable about a rich man who built large barns to contain all of his possessions, believing this would ensure him a life of comfort and pleasure.

---But then in the parable God speaks these words to the man: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Jesus' comment was "So is he that layeth up treasure for himself, and is not rich toward God." [John 12: 20,21)

--The resources of Soul are available to each one of us.

- We find and take advantage of them by learning more of who we really are—the children of God's creating—and by expressing our true nature more fully.

---Our real, spiritual individuality actually reflects Soul, universal and impartial Love.

Campbell, Marion Susan, "The Rich Young Man," POEM, Christian Science Sentinel, Vol.27 (18 April 1925), p. 649.

O rich young man, if thou hadst known
What vast possessions were thine own,
What undimmed pearls, how wide and grand
The mansions in thy Father's land;
If thou couldst have glimpsed what store
Of wealth was thine for evermore,
What robes of beauty, and the bliss
Of losing all and gaining this;
How eagerly thou wouldst have sold
Jewels and pomp and pride and gold.

SECTION V: Prophecy of the Coming of the Messiah to Minister to Lost Souls, and His Example of Guardianship

The Coming of the Messiah (Isa 42: 1,3)

TIME LINE AND AUTHOR: Written in the Pre-exilic period by Isaiah to the people in Judah @600 BC.

"This [vv.1-9] is the first of four Servant-Songs referring to Messiah (cf. 49:1-13; 50:4-11; 52:13—53:12). They speak of the Servant's gentle manner and worldwide mission. Verses 1-3 are applied to Jesus Christ at [his] First Coming in Matthew 12:18-20." (MacArthur Bible Commentary)

MacArthur in referring to the *bruised reed...smoking flax* (v.3) says, "The Servant will bring comfort and encouragement to the weak and oppressed."

Gentiles

[Jen'tiles] (Heb., usually in plural, goyim)

Gentile means "in general all nations except the Jews. In course of time, as the Jews began more and more to pride themselves on their peculiar privileges, it acquired unpleasant associations, and was used as a term of contempt." (Easton Dictionary)

"In biblical times, being a Gentile was not merely a matter of ethnicity; it was also a matter of political and territorial affiliations, and often religious faith." (Eerdmans Dictionary)

"In the New Testament the Greek word Hellenes, meaning literally Greek (as in Acts 16:1,3; 18:17; Rom 1:14), generally denotes any non-Jewish nation." (Easton Dictionary) "Discourse [against Jesus] from within the Jewish communities fell into the hands of increasing gentile churches when the vast majority of Jews did not accept Christian claims for Jesus of Nazareth. The gentile churches began to hurl the words of Jesus at the Jewish communities." (Oxford Guide to Ideas and Issues)

Dixon, Frederick (CSB and Acting Editor), "**Turning to the Gentiles**," EDITORIAL, Christian Science Sentinel (4 February 1922), p. 360.

--There is nothing the human mind so much enjoys as continuing in a rut.

--...the whole history of religion becomes the history of the persecuted turned persecutor.

--The greatest example, however, of this effort to make humanity think, to make it test its opinions by something more than a mere repetition of shibboleths, is seen in the missionary journey of Paul and Barnabas, when, at Antioch, they found the inability of prevailing over the latent animosity and hidebound formalism of the synagogue, and turned to the Gentiles.

--The Gentile is always the man a foot or a mile outside the zereba of dominant authority.

- The pride of orthodoxy, no matter whether the orthodoxy be religious, artistic, or of any other description, is one of the most devastating blights which can settle upon the human consciousness.

Coburn, Garnet Bruce, "**Not a Bruised Reed**," BIBLE INSIGHT, Christian Science Journal, Vol.119 (June 2001), p. 43.

--"A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." (Isa.42:3)

--I like to think of the [passage above] as referring to the gentle lovingkindness that Jesus expressed.

- The metaphors of the bruised reed and smoking flax illustrate the love that refuses to see anyone as useless, used up, or worthy of being discarded.

---The bruised reed might be a piece of grass, perhaps bent over by a passing person or animal.

---The smoking flax I thought of as a dimly burning wick in a candle.

- Jesus wouldn't have trampled further on a "bruised reed" to break it. Nor would his hand have snuffed out something with promise.

---Instead, it was always extended to heal and restore. Jesus saw all of creation as whole and perfect. It was this perception that healed.

Parable of the Lost Sheep (Luke 15: 3-6)

PARALLEL GOSPELS: Matt 18: 12-14

TIME LINE: The Last Months

"sheep which was lost"

"Compared with Matthew's version of the parable of the lost sheep (Mt 18:12-14), Luke emphasizes the shepherd's responsibility for the loss..., the unconditional nature of the search, and the fact that the joy was brought about by the sinner's repentance." (Oxford Bible Commentary)

"The rabbis taught that God would receive sinners who sought His forgiveness earnestly enough, but here [v.4] God is the One seeking the sinner." (MacArthur Bible Commentary)

Speakman, Miss Mary E. (Assistant Editor), “**The Parable**,” EDITORIAL, Christian Science Sentinel, Vol.5 (4 September 1902), p. 8.

--In the teaching of our Master the parable was a significant and predominant feature.

- Why? Because, first, the, people were very familiar with it.
 - Figurative storytelling is a distinct characteristic of the East.
- Further, it placed the Master in close touch with their every-day life.
 - It showed his sympathy for that which to them was very near and dear.
- Jesus was too great a philosopher to think that he could stand afar off and teach.
 - He knew that love is interest, and that obedience is the response to the love that expresses itself in interest; that obedience is the fruitage of successful teaching.

Peterson, Esther M. Scheck, "**One sheep lost—and found**," POEM, Christian Science Journal (February 1982), p. 70.

Once upon a day,
in my youthful naiveté,
I followed a flock of sheep—
and lost my way.
I didn't realize then
that sheep without a shepherd
are apt to go astray
and thus become the lion's prey.
But God be praised—dear Shepherd—
who rescued me from the lion's cruel jaws
and brought me back on track.

It was then I made a vow—
which incidentally I still keep—
to follow the *Shepherd*,
and not the sheep!

The Example of Jesus Christ (I Peter 2: 25)

TIME LINE AND AUTHOR: Written by Peter just before or shortly after July of 64 AD when the city of Rome burned, thus a writing date of 64-65 AD.

"This [*returned*,v.25] means 'to turn toward,' and refers to the repentant faith a person has at salvation....Shepherd and Overseer [Bishop] were the most appropriate descriptions of Christ for Peter to use in order to comfort Christians who were being persecuted and slandered (v.12)." (MacArthur Bible Commentary)

Bishop

(Gr. *Episkopos*, "overseer, guardian")

Bishop is an "early Christian office mentioned first in Phil. 1:1, qualifications for which are stated in 1 Tim. 3:1-7." (HarperCollins Bible Dictionary)

"A high office in early Church ministry and governance....By the time of the Pastoral Epistles, the tradition of aspiring to the office of bishop (*episkopos*) was well established and approved (I Tim 3:1).... Both I Timothy and Titus include material about elders that complements (I Tim 5:17-22) and overlaps (Titus 1:5-6) their discussions of bishops." (Eerdmans Dictionary)

Burg, Pauline Fern, "Don't be led astray," Christian Science Sentinel, Vol.90 (13 June 1988), p. 21.

--When facing up to illusions it is important that in prayer we take control of our thinking about a situation and not let it control us.

- If we think we are living a basically good life yet are still not experiencing much harmony in our lives, maybe we're blindly following the illusion that life is limited in matter instead of being unlimited in divine Mind, Spirit.

---Maybe it's time for a radically new way of looking at things. Maybe it's time to have a lot more of Spirit, God, in our life and a lot less of the world.

- Remember that something that can seem so very, very real *can* actually be an illusion!

---Let's wake up to that fact, recognize the illusory and transitory nature of material life, and seek the kingdom of heaven, the divine reality, at hand.

"**Sermon**," Christian Science Journal, Vol.2 (April 1884), p. 3.

--...when Christianity mounted the throne of the Caesars, the bishops became courtiers and the church a triumphal sovereignty.

--Our supreme religious need is, not remote but present, ever present, realities.

- Chief of all, we need to feel the unceasing presence of God; not merely as the sustainer of the universe, but as unspeakably near the individual soul.

--It has been usual to represent the Christian life as one of constant toil and self-sacrifice, endured less for the love of it than for the hope of eternal reward; and a pretty large proportion of hymnology is in the minor key, and in the strains of self-pity while this life lasts, and self-congratulation that it will not last long.

SECTION VI: Healing of the Canaanite Woman's Daughter, and the Multitudes (Matt 15: 21,22,24-28,30,31)

PARALLEL GOSPEL: Mark 7: 25-30

TIME LINE: The Year of Opposition and Development (Jesus' 3rd year of ministry), summer 29 AD in the region of Tyre and Sidon; then to Galilee.

This event "followed the death of John the Baptist and further rejection by the religious leadership of Israel. Thus, Jesus actually left the country and went into parts of **Tyre and Sidon** leaving Herod's jurisdiction to retire to Phoenicia for a time of seclusion which was interrupted by the **woman of Canaan**." (King James Bible Commentary)

"This miracle is interesting as one of the rare cases in which the ministrations of Jesus were extended to a pure heathen." (Dummelow Commentary)

"By **children** [v.26] the Lord means Jews, and by **dogs**, Gentiles." (King James Bible Commentary) "The lost sheep of the house of Israel must be fed before the 'little dogs.'" (MacArthur Bible Commentary)

"When Jesus returns to Galilee he continues healing the Jewish crowds, who respond with amazement and praise for God (15:29-31)." (Eerdmans Commentary)

"a woman of Canaan"/The Syrophœnician Woman

"...Mark calls her 'a Greek, a Syrophœnician by race'; i.e. she spoke Greek, but belonged by race to those Syrians who dwelt in Phœnicia. The Phœnicians were of Canaanite descent." (Dummelow Commentary)

"Like Mark, Matthew omits the woman's name; rather than an indication of sexism, anonymity is characteristic of those for whom Jesus performs mighty works." (Women in Scripture)

"Although she is a pagan from a faraway place and probably has been fully absorbed by the care of her child, she has "heard about" Jesus." (Women in the New Testament) She asked Jesus to heal her daughter who was "vexed with the devil." The Jews had been bidden to exterminate her nation, and was therefore more hateful than an ordinary heathen. However, "this woman is humble. She is willing to be called a dog, and to acknowledge the Jews as masters." (Dummelow) Jesus granted her request.

"her daughter"

"Unnamed, like most beneficiaries of Jesus' miracles, the daughter is 'severely possessed' (15:22; contrast Mark 7:25's 'unclean spirit'; Matthew avoids implications of impurity)." (Women in Scripture)

Feader, Harry, "Faith and Healing," Christian Science Journal, Vol.53 (May 1935), p. 100.

--Recently in a medical magazine there appeared an interesting article on faith-healing written by a well-known physician, who described in detail the healing of three organic diseases, brought about solely by the faith of the patients in the doctors treating them.

- He said that "faith is the most potent remedy."

--True faith...is based on spiritual understanding and is rightly called "enlightened faith" (Science and Health, p.15).

- This kind of faith is coupled with spirituality and is the fruit of the knowledge of God.

---It is linked with the truth which makes free.

--Some may be tempted to believe that faith is not an aid to healing, and may therefore ignore it as something undesirable and fruitless, whereas faith is linked with understanding which is an open door to healing.

Smith, Judge Clifford P. (CSD and Editor), "**Absent Healing**," EDITORIAL, Christian Science Sentinel, Vol.32 (28 June 1930), p. 850.

--One of the names for the one God given in the Hebrew Scriptures is Jehovah-Ropheka, which means "Jehovah that healeth thee" or "the Lord that healeth thee" (Exodus 15: 26).

• The first point in the comprehension of absent healing by Christian Science is that God, the infinite Mind, does the essential work.

--In at least three cases, the Master healed sufferers whom he did not meet [the Syrophenician woman's daughter] Mark 7:24-30), [the centurion's servant] Luke 7:1-10), and [the nobleman's son] (John 4:46-53).

• Oftener than otherwise he saw and spoke to the persons for whom he rendered this service, but these instances of absent healing completely prove its possibility; and there may have been other instances in his experience besides those which the New Testament writers have recorded.

Anderson, Loy Elizabeth, "**Christ Jesus and the Multitudes**," Christian Science Journal, Vol.65 (February 1947), p. 68.

--It is recorded in the four Gospels that multitudes gathered together to hear the teaching of Christ Jesus wherever he appeared.

• It is apparent that the multitudes were not being attracted to a magnetic human personality, nor were they drawn by the hope of material benefits promised by a political figure backed by party affiliation.

---For it is stated that they brought with them their sick and afflicted, and that he healed them all.

--The multitude of the Master's time followed him because of the pure Christ, Truth, which was so manifest in his thought and life.

• And for the same reason people were later attracted to the disciples who accepted his Christly teaching.

--Jesus' explanation of his power to heal sickness and destroy evil in every form was (John 14:10), "The Father that dwelleth in me, he doeth the works."

BIBLIOGRAPHY

The Bibliography is provided only in the notes of the first Sunday of each month.

*The weekly Lesson-Sermons are made up of selections from the King James Version of the Bible and the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, the Discoverer and Founder of Christian Science. This week's Golden Text is from the *Good News Translation of the Bible*.