

## **Bible Characters for Your Weekly Bible Study**

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**For week of August 25 - 31, 2008**

**The Sermon on the Mount/The Beatitudes and Introductory Teachings** (Matt 5: 3-10,14 [to .],16,48 *you*)

PARALLEL GOSPEL: Luke 6: 20-49

TIME LINE: The Year of Popularity and Fundamental Principles (Jesus' 2<sup>nd</sup> year of ministry), summer 28 AD.

“The Sermon on the Mount introduces a series of five important discourses\* recorded in Matthew....This sermon expositis the law masterfully and assaults Pharisaic legalism potently, closing with a call to true faith and salvation (7:13-29)....[Jesus] plumbs the depth of the law, showing that its true demands go far beyond the surface meaning of the words (5:28,39,44) and set a standard that is higher than that the most diligent students of the law have realized (5:20)....

- \*1. Righteousness and happiness (5:1-12)
2. Righteousness and discipleship (5:13-16)
3. Righteousness and the Scriptures (5:17-20)
4. Righteousness and morality (5:21-48)
5. Righteousness and practical religion (6:1-18)" (MacArthur Commentary)

“It is common to view the mountain of 5:1 as a counterpart to Sinai. As Matthew Henry had it, ‘Christ preached this sermon, which is an exposition of the law, upon a mountain, because upon a mountain the law was given.’” (Oxford Bible Commentary)

The word “blessed” means “to be congratulated.” "The beatitude is a literary form, which commences with the word "blessed," and constitutes a declaration of praise for an individual regarded as an unusual example of moral rectitude and piety, who, as a consequence, might anticipate some appropriate reward from God."(Interpreter's Dictionary)

"The Introduction to the Sermon on the Mount ends with metaphors about salt and light to characterize the work of Jesus' followers (5:13-16)." (Eerdmans Commentary)

### **Christ Jesus**

[Gē'zus] (“the Lord is salvation”)

### **CHRONOLOGY OUTLINE**

(Passages in this week’s Bible Lesson are highlighted in red)

### **THE PROPHETIC CHRIST**

The Lord Will Send a Prophet (Deut 18:15-19)

Prophecy of the Head Stone (Ps 118:22)

Virgin Birth Prophesied (Isa 7: 14)  
Prophecy of the Prince of Peace (Isa 9: 6)  
Prophecy of the Living Stone (Isa 28:16)  
The Coming of Christ (Isa 42:1-9)

### **THE CHRIST OF OBSCURITY**

Preliminary Events

An Angel Appears to Joseph (Matt 1: 18-25)

Birth Foretold by an Angel

The Annunciation to Mary (Luke 1: 26-38)

In Infancy

Birth of Jesus (Luke 2: 1-7)

Visit of the Shepherds (Luke 2: 8-17)

Presentation in the Temple (Luke 2: 22-24)

Words of Simeon and Anna (Luke 2: 25-38)

The Visit of the Wise Men (Matt 2: 1-12)

The Flight into Egypt (Matt 2: 13-15)

The Return to Nazareth (Matt 2: 19-23)

His Youth (Luke 2: 40)

His Visit to the Temple When Twelve (Luke 2:41-50)

Silent Years, No Events Recorded (Luke 2:51,52)

### **THE MINISTERING CHRIST**

The Year of Inauguration

The Ministry of John the Baptist (Luke 3:1-18)

Baptism of Jesus (Matt 3:13-17)

The Testimony of John the Baptist (John 1: 19-23)

Five Disciples Enrolled (John 1: 35-49)

Water made wine; his first miracle (John 2: 1-11)

**Early Judean Ministry** (John 3: 22)

The Water of Life (John 4:4-26)

The Revival in Samaria (John 4: 28-42)

Early Galilean Ministry (Mark 1: 14, 15/Luke 4; 14-15)

His discourse at Nazareth (Luke 4: 16-27)

The Year of Popularity

**Four disciples called** (Matt 4: 18-20)

The Draught of Fishes (Luke 5:4-9)

**Later Galilean Ministry** (Matt 4: 23-25/Mark 1: 38-39)

The leper healed (Matt 8: 2-4)

The Paralytic Healed (Mark 2: 2-12)

Matthew called (Luke 5: 27, 28)

The Second Passover (John 5: 1)

The Man at the Pool Healed (John 5:2-9)

The Discourse on His Divinity (John 5: 17-47)

Healing the withered hand (Matt 12:9-13)

The Pharisees oppose him (Mark 3: 6)

Many healed near Galilee (Matt 12: 15)

The Twelve Ordained (Matt 10:1-4/Mark 3:13-19/Luke 6:12-16)

**Sermon on the Mount** (Matt 5-7; Luke 6: 20-49)

John the Baptist's delegation (Matt 11: 2-6)

John the Baptist Commended (Matt 11: 7-19)

The discourteous Pharisees and the anointing (Luke 7: 36-48)  
Parable of the two debtors (Luke 7: 41-43)  
The tour in Galilee (Luke 8: 1-3)  
The dumb demoniac healed (Matt 12: 22)  
Growing opposition (Matt 12: 24,25)  
Encouraging words to the disciples (Luke 12: 22-32)  
Parable of the Wise Steward (John 12:42-48)  
Parable of the Wheat and Tares (Matt 13: 24-30, 36-43)  
    Parable of the Mustard Seed (Matt 13: 31, 32)  
Parable of the Leaven (Matt 13: 33)  
Parable of the Draw-net (Matt 13:47-51)

#### The Year of Opposition

The charge to his disciples (Matt 10: 5-42/Luke 9: 1-6)  
A vacation interrupted (Matt 14:14/Mark 6: 30-34)  
The five thousand fed (John 6: 5-14)  
**Discourse on the Bread of Life** (John 6: 25-59)  
The daughter of the Syrophenician woman healed (Mark 7:25-30)  
Peter's confession of Christ (Mark 8: 27-29/Luke 9: 18-21)  
Healing of the Demoniac Son (Mark 9: 14-29)  
The lesson in humility (Matt 18: 1-3)  
Parable of the unmerciful servant (Matt 18: 23-35)  
The seventy sent forth (Luke 10: 1-16)  
Teaching at the Feast of Tabernacles (John 7: 10-53)  
**The Adulterous Women** (John 8: 1-11)  
The Discourse on Fatherhood (John 8: 15-58)  
**The Parable of the Good Shepherd** (John 10:1-17)

#### The Last Months

Woman healed of her infirmity (Luke 13: 10-13)  
Discourse on the second coming (Luke 17:20-37)  
**Little Children Blessed** (Matt 19: 13-15)  
**The Rich Young Ruler** (Matt 19: 16-30)  
Healing Two Blind Men (Mark 10:46-52)

### **THE SUFFERING SAVIOUR** (Passion Week)

#### *Thursday*

Jesus' parting words (John 14: 1-31)  
Parable of the True Vine (John 15:1-11)

The promise of the Holy Spirit (John 16: 7-15)

#### *Good Friday*

Jesus before Pilate (Mark 15: 1-5/John 18: 28-38)  
Jesus mocked (John 19: 1-3)  
Jesus led away to be crucified (John 19: 16-17)  
The Crucifixion (Mark 15: 25-28/John 19: 18-24)  
Jesus commends his mother to John (John 19: 25-27)  
Darkness prevails, Jesus expires (Mark 15: 33-37)  
The veil of the Temple rent (Mark 15: 38)  
The watch at the sepulcher (Matt 27: 62-66)

### **THE RISEN SAVIOUR**

The coming of the women to the sepulcher to anoint the body (Luke 24: 1, 2)  
Jesus Appears to Mary Magdalene (Mark 16: 9)  
Mary Magdalene Tells Peter (Mark 16: 10)

His Appearance to the Disciples at Emmaus (Luke 24: 13-35)

His Appearance to the Eleven, Thomas Present (Mark 16: 14-18/John 20:26-29)

His appearance in Galilee (Matt 28: 16-20)

His Appearance at the Time of His Ascension (Mark 16:19,20/Luke 24: 50-53)

#### THE GLORIFIED SAVIOUR

##### Work of

Crowning the victors (I Pet 5:4)

##### Second Coming of

##### Eternal Glory of

Exalted to be King of Kings (Rev 19: 16)

#### **(Abbreviated)**

Jesus was the name of five men in the Bible. Most important was Jesus, the son of Mary, also known as Jesus Christ. "The conquests of Alexander the Great (332-323 BC) had the effect of exposing almost the entire Mediterranean basin to some degree to Greek culture and, more importantly, to the Greek language. Thus, most educated people in the area read Greek, whatever their family tongue, and were at least partially familiar with Greek thought and customs." (HarperCollins Dictionary) Although Jews shared in this general atmosphere, "Aramaic was Jesus' normal language." (Oxford Guide to People & Places) "Jesus' own proper name is a Greek version of the Hebrew "Joshua," salvation is from Yahweh." (Holmon Dictionary)

Jesus' success in healing the sick and raising the dead brought him in conflict with the scribes and teachers of the law. He was barred from preaching in the synagogues, and took his ministry to the hillside and illustrated his main themes by parables. These were simple stories from daily life that would drive home some special point and make it stick in the hearer's understanding. "His use of metaphor and parable is so extensive—more than one-third of his words are in parabolic form—that it is evidently impossible to separate the form from the content of these words." (HarperCollins Dictionary) An inescapable conclusion is that Jesus was influenced by the prophecies of Isaiah 40-66, where the coming of the reign of God is a central theme.

During the last phase of his life, he went to Jerusalem with the twelve disciples to continue to preach the message of the kingdom of God. During the week before Passover Jesus taught each day in the temple area, debating with other teachers of differing beliefs. He was invited to state his opinion on a number of issues, including the question of paying taxes to the Roman emperor. This was a test question with the Zealots. His answer angered those who followed the Zealot line, and they feared repercussion from Rome. Because Jesus continued to have the enthusiasm of the people, they decided to arrest him to foreclose on the possibility of an uprising among the people. He was betrayed by the disciple Judas; was arrested, tried, and convicted by the Roman governor, Pilate. Death by crucifixion was the penalty for sedition by one who was not a Roman citizen.

With the death and burial of Jesus, the narrative of his earthly career came to an end. But with his resurrection on the third day and his appearances to his disciples after his resurrection, his influence on humanity as the Christ began a new era that would far eclipse his short span of human history.

**Crane, A.M., "Introduction to [the] Sermon on the Mount," Christian Science Journal, Vol.5 (September 1887), p. 296.**

--Approaching the Sermon on the Mount...after we find what was the meaning Jesus intended to convey, — if we next consider the historical position of his life, and the philosophy of the age and the

nation to which he more immediately came, perhaps our first thought may be that this Sermon was remarkably sensational.

- It abounds in startling and sweeping statements, directly contradictory to all the acknowledged opinions and popular ideas of that day.

---None of the so-called sensational preachers of this age are half so sensational as Jesus was in this Sermon; but there is not a word placed there for mere effect. Every word and every sentence is not only a necessary part of the Sermon, but also of the moral structure Jesus was building, — an indispensable part of the great harmonious whole of himself, his life, his teaching.

**Jackson, Mrs. Lynn A. Gray** (CSB and Lecturer, Lubbock, TX), “**Jesus’ Sermon on the Mount,**” INTRODUCTION TO THE BIBLE, Christian Science Sentinel, Vol.99 (28 July 1997), p. 22.

**[Crossword Puzzle]**

### **The Beatitudes**

--The sermon begins with Jesus teaching his disciples the Beatitudes—a list of things that would bless them and make them happy

- It's as though Jesus is asking his followers to be part of a new people.

---And in the Beatitudes, he tells what these people are like and what they will find.

--Jesus says that *everyone* is blessed.

- Those who are searching for God's Word with all their heart will find it.

- Those who are sad will find happiness.

- Those who are kind, pure, and peaceful will find even more kindness. And, most importantly, they will see God.

---This is possible now, he says.

**SECTION I: Two Disciples Called** (Matt 4: 17-20,23)

PARALLEL GOSPELS: Mark 1: 16-20; Luke 5: 8-11

TIME LINE: The year of Opportunity and Fundamental Principles (Jesus' 2nd year of ministry), May 28 AD in Capernaum

“For the author of Matthew the kingdom (designated as the kingdom of heaven most often but also as the kingdom of God, kingdom of the father, and simply kingdom) is the root metaphor and central symbol of Jesus’ teaching and work.” (Eerdmans Commentary)

"*From that time Jesus began to preach.* This verse (17) marks the beginning of [his] public ministry. Note that [his] message echoes John the Baptist's preaching exactly." (MacArthur Bible Commentary)

"Jesus had encountered Peter and Andrew before, near Bethabara, in the Jordan region, where Andrew (and perhaps Peter as well) had become a disciple of John the Baptist (John 1: 35-42)." (Ibid) "Andrew...introduced his brother to Jesus." (King James Bible Commentary)

"The three main activities in Christ's ministry" were teaching, preaching, and healing (v.23). (MacArthur Bible Commentary)

### **Simon called Peter**

[Sɪ'muhn Pee'tuhr] (Gr. *Petros*, a "rock")

Jonah [Jonas/John] (father)

**Simon Peter** [Cephas/Petros] = Unknown (Gospels refer to  
mother-in-law)

**Andrew**

**(Abbreviated)**

The original name of this disciple was Simon. According to the Gospels, Cephas was a Syrian surname given by Jesus to Simon (John 1:42), meaning "rock." The Greeks translated it by *Petros*, and the Latins by *Petrus*; Jesus called him Peter.

Simon Peter was the most prominent of Jesus' twelve apostles. The Bible gives a more complete picture of Peter than any other disciple, except Paul. He is often considered to be a big, blundering fisherman and is attractive for his constant mistakes and forgiveness, his boisterous and impetuous enthusiasm, and for his good intentions and self-confidence that so soon seemed to disappear. He became one of Jesus' closest friends and was the first to recognize Jesus as the Messiah.

He was a native of Bethsaida (**modern Golan Heights of Syria**), and his family probably lived at Capernaum [**on Lake Galilee**]. They were fishermen "of the poorer class, since apparently they did not even own a boat." (Oxford Guide to People & Places) Living in the district of Galilee [**modern northern Israel**] surrounded by Gentiles, Peter may have spoken colloquial Greek, but his native language would be Aramaic and his Galilean accent was quite obvious in Jerusalem at the trial of Jesus. Both Peter and his brother Andrew were followers of John the Baptist before knowing Jesus. "Peter was married, because the Gospels mention that Jesus healed his mother-in-law (Matt 8:14-15)" who lived in his house. "His wife later traveled with him on some of his missionary journeys." (Oxford Guide to People & Places) "The apostle Paul later mentioned that Peter took his wife on his missionary travels (I Cor 9:5)." (Who Was Who in the Bible) Peter's house at Capernaum became the headquarters of Jesus' lakeside ministry.

**Andrew**

[An'droo] (Gr: *Andreas* "manly")

**(Abbreviated)**

Andrew is one of the twelve apostles of Jesus.

He was a fisherman from Bethsaida (John 1:44) on the northwest coast of the Sea of Galilee, and was the brother of Simon Peter (Matt 4:18; 10:2). On one occasion John the Baptist, whose disciple he then was, pointing to Jesus, said, "Behold the Lamb of God;" and Andrew, hearing him, immediately "tells Peter that Jesus is 'the Messiah' and brings him to Jesus (John 1:35-42)." (Eeerdmans Dictionary) Thus, Andrew was the first of Jesus' disciples. The two brothers seem to have after this pursued for a while their usual calling as fishermen, and did not become the stated attendants of Jesus till after John's imprisonment.

"The NT shows little interest in Andrew. His name occurs only twelve times, four of these merely in lists of apostles (Mark 3:18; Matt 10:2; Luke 6:14; Acts 1:13)." (Anchor Bible Dictionary)

**Corley, Luda F.**, "[Andrew—Simon Peter's Brother](#)," Christian Science Sentinel, Vol.33 (22 August 1931), p. 1004.

--Only a few incidents are related in the New Testament in which Andrew, usually referred to as Simon Peter's brother, played a part.

- With another of the Baptist's disciples, Andrew was standing with John as Christ Jesus passed by, we read in the fourth Gospel.

---Hearing John speak the memorable words, "Behold the Lamb of God!" these disciples followed Jesus.

- We have no record of what transpired at the interview between them and Jesus; but so thoroughly convinced was Andrew that this was indeed the long-looked-for Saviour, that he went in search of Simon Peter, and when he had found him, said, "We have found the Messiah," and it was Andrew who brought Simon Peter to Jesus.

**Smith, Jack V.**, "[Leave everything and follow me!](#)," Christian Science Sentinel, Vol.84 (1 March 1982). P.361.

--After Christ Jesus' forty days in the wilderness, he returned to the area around the Sea of Galilee.

- As he was walking one day, he passed by Simon and Andrew, casting their nets into the sea.
- A little farther on, he encountered James and John in their boat, mending their nets.

---To these four fishermen, he said in substance: Leave everything and follow me. "I will make you to become fishers of men." [Mark 1:17]

- Without any hesitation, the four left their work (James and John even left their father behind in the boat!) and followed Jesus.

---They never once hesitated or asked, "Where are we going?" or "What are we going to do?" They just obeyed.

--We don't have to fear taking the first step.

**Willis, John Buckley** (CSB, Bible Lesson Committee, President, and Associate Editor), "[Fishers of men](#)," Christian Science Sentinel, Vol.9 (29 September 1906), p. 72.

--The story of the call of the Galilean fishermen to the Christian ministry, as told in the fourth chapter of Matthew, is characterized by great simplicity and suggestive-ness.

- "Follow me, and I will make you fishers of men."

---This single sentence sufficed for their summons and their authorization, and yet in its very brevity it gives increased emphasis to the essentials of their new life-work; namely, conformity to the Christ-ideal, and utilization of that practical wisdom which has so largely to do with the success of Christian as well as commercial enterprises.

--The life aims, the motives, the activities of these humble fishermen were all to be changed, exalted, and yet they were to remain fishermen, bring into everyday use for Christ all the alertness, the courage, the patience, the endurance, and the skill in adjusting means to ends which they had acquired in their many years of seafaring experience.

**Westerberg, Edith A.**, "[Peter](#)," POEM, Christian Science Sentinel (27 March 1937), p. 538.

Peter loved the Master.  
When Jesus walked in Galilee,  
Beside that gemlike Syrian sea,  
His gentle presence called,  
And Peter came.

And to the Master, Peter gave the fullest measure of that zeal  
which flames in ardent love.  
Day after day he followed him, in lowly Nazareth,  
On hillside slopes, or on the mountaintop of clearest knowing,  
Privileged to hear with understanding ears  
The words that would not pass away.

And then the testing came....

Yes, Peter loved the Master!

**SECTION II: The Little Children Blessed, and the Rich Young Ruler** (Matt 19: 13-22)

RELATED SCRIPTURE: Mark 10: 13-31; Luke 18: 15-30

TIME LINE: The Last Months

**"little children"**

This story is told in Matthew, Mark, and Luke.

At this time parents kept bringing children to Jesus to touch them. "People" in [Mark] v.13 implies that there were fathers as well as mothers who brought their babes in arms (Luke 18:15). These parents were bringing their children to Jesus for his blessing and for prayer. "These children [*of such*, Matt 19:14] were too young to exercise personal faith." (MacArthur Bible Commentary) This solemn act of dedication on their part pleased Jesus.

However, the disciples rebuked the parents for cluttering his time, no doubt realizing his weariness and wanting to protect their Master. When Jesus saw what was happening, he rebuked the disciples, and called the children to him.

**Dronsfield, Joyce E.**, "**Jesus Loved Little Children**," Christian Science Sentinel, Vol.76 (8 June 1974), p. 986.

Jesus loved little children.  
One day his disciples  
shooed away some children.  
But Jesus said,  
"Let them come unto me."

Jesus loved little children.  
He told how our heavenly Father  
takes care of them.  
Just as a shepherd looks after his sheep,  
so God cares for every child....

"Jesus loved little children,"  
wrote Mrs. Eddy,  
"because of their freedom from wrong  
and their receptiveness of right." [*Science and Health*, p.236]  
He loved little children because  
they were quick to welcome good.

Jesus saw them as God's perfect children.  
This love healed them when they needed healing....

**Goss, Ethel Munro, "Feed my lambs,"** Christian Science Sentinel, Vol.22 (28 February 1920), p. 504.

--The keynote of Sunday School work is to be found in those gentle words of the Master, "Suffer the little children to come unto me."

• This loving invitation is given by our Sunday schools, and the great needs of the teacher are first a willingness to serve, which always involves a sacrifice of self, and then a humble desire to learn the best way to meet the needs of the little ones.

---We may have to lay aside many old theories about teaching; for in a Christian Science Sunday school we are not aiming at the pouring in of knowledge.

• It is a department and an activity of the church as defined by our Leader on page 583 of "Science and Health with Key to the Scriptures," our work in the Sunday school being, in the words of Mrs. Eddy, to rouse "the dormant understanding," to teach the children to think spiritually, to think in terms of spiritual fact, not in terms of material sense evidence.

### **"the [rich]young man"**

PARALLEL GOSPELS: Mark 10: 17-22; Luke 18: 18-23

TIME LINE: The last months, March, 30 AD at Perea

One day an earnest, impulsive young man ran to Jesus and knelt on the road to worship him (Mark 10:17).

This story of the rich young man is told in Matthew, Mark, and Luke. Matthew alone describes him as young, and only in Luke is he a ruler. Matthew's version is more objective, and scholars suggest that this is because Matthew did not wish to ascribe human emotion to Jesus.

"Luke calls the man a 'ruler' which means he could have been either a member of the Sanhedrin, or a ruler of the synagogue." (Dummelow Commentary) In Matt 19:16 he addresses Jesus as *Good Master* (or, Teacher), "this way of addressing Jesus does not necessarily recognize His deity. The young man simply means that Christ is righteous and a teacher from God who apparently has eternal life and might know how he could get it." (MacArthur Commentary)

"All the commandments selected [Matt 19:18] are those which test a man's love to his neighbor. Love of one's neighbor is a better test of inward religion than ceremonial piety." (Dummelow Commentary)

"The incident is a striking example of the seductive power of wealth. The young man was so good, and so near to the Kingdom of God...and yet he failed, because though he loved the Kingdom much, he loved money more." (Ibid)

**Campbell, Marion Susan, "The Rich Young Man,"** POEM, 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.

**Hildreth, Katherine Jane, "Start demonstrating eternal Life now!,"** Christian Science Sentinel, Vol.89 (9 March 1987), p. 10.

--The Bible has many references to "eternal life."

- So does *Science and Health* by Mrs. Eddy.

---And in my study of these books I had always accepted the fact that spiritual life was indeed eternal.

- In other words, that in man's real being as a child of God, he had existed "before the world was" [John 17:5] and would never die.

---This was a given.

- Yet while I never questioned it, neither had I made this truth my own.

---For me it was just a lovely ethereal concept that had no immediate relevance to my everyday existence.

--To know Life eternal is to have the absolute conviction of man's oneness with God—with divine Life, Truth, and Love—and of man's innate Godlikeness, which neither begins nor ends.

#### **SECTION IV: The Adulterous Woman** (John 8: 3-11)

TIME LINE: The Year of Opposition and Development (Jesus' 3<sup>rd</sup> year of ministry), Mid-October 29 AD in the treasury of the Temple located in the court of the women, the most public part of the Temple, on Mt. Moriah, in the city of Jerusalem.

“The material in chapter 8 consists of a number of dialogues which continue themes already discussed in chapters 5 and 7. It also paves the way for the dramatic story of healing which follows in chapter 9. This is clear from [v. 12], the second of the ‘I am’ sayings. The theme of Jesus as ‘light’ was begun in the opening verses of the Prologue (1:4,5,9).” (Eerdmans Commentary)

"The dialogue partners turn out to be the Pharisees (v.13) rather than the ‘Jews,’ but the subject of the dispute is a continuation of the earlier question about testimony.” (Ibid) "If Jesus rejected the Law of Moses (Lev.20:10; Deut.22:22) [v.6], [his] credibility would be gone. If [he] held to Mosaic law, [his] reputation for compassion and forgiveness would have been questioned." (MacArthur Bible Commentary)

"They [the accusers] left [vv.9-11], probably not out of conviction, but rather they had been defeated in their attempt to trap the Son of God." (King James Bible Commentary)

#### **"a woman taken in adultery"**

"The woman presented to [Jesus] by her accusers was without doubt guilty of the sinful conduct with which she was charged, and [he] in no way condoned her serious offense." (All the Women of the Bible)

“The woman was only betrothed, not married, otherwise her punishment would not have been stoning, but strangulation, for so the rabbis interpreted Lv 20:10 Dt 22:22. But inasmuch as among the

Jews betrothal was almost equivalent to marriage (see on Mt 1:18), the sin of a betrothed woman was regarded as a species of adultery." (Dummelow)

"For most of the story she is but a prop, an object used in the story." (Women in the NT)

"Ascertaining that no one has condemned her, Jesus sends her on her way, asking only that she not sin again (8:11)." (Women in Scripture)

**Wright, Edgar F., "The Real and Counterfeit,"** Christian Science Sentinel, Vol.60 (27 December 1958), p. 2261.

--Our Master was once confronted by the scribes and Pharisees, who had with them a woman taken in adultery.

- They pointed out that, in accordance with the law of Moses, she should be stoned.

---No doubt they were trying to confuse and test him.

• When Jesus, with his great spiritual insight, told them that anyone of them who was without sin should cast a stone first, the woman's accusers left, one by one, until Jesus remained alone with her. --He did not condemn the woman, but he did condemn the counterfeit belief by telling her to sin no more.

• He rose above the harsh, legal interpretations of the Pharisees into that realm of consciousness which inspired the Sermon on the Mount.

**Desnos, Germiane, "Neither do I condemn thee,"** Christian Science Sentinel, Vol.35 (1 October 1932), p. 86.

--Thus spoke Jesus to the adulterous woman: "Neither do I condemn thee."

• Understanding that this verdict did not come from the whim of a human ruler, condemning or pardoning as he liked, one is interested to seek for its justification.

---One should ask himself how Jesus, who "was...without sin," could act as he did when confronted with sin. Was it because of sympathy with error, or tolerance towards it?

- The standard of Christianity would not be very high if it authorized such a procedure.

---It certainly would not be the way to take away the sins of the world, which is Christianity's highest goal.

--Jesus united the holy demand for divine perfection with the word of forgiveness.

**SECTION VI: The Charge to His Disciples** (Matt 10: 8,24-26,29-32)

PARALLEL GOSPEL: Mark 6: 7-13; Luke 9: 1-6

TIME LINE: The Year of Opposition (Jesus' 3<sup>rd</sup> year of ministry)

These words (v.8) are among the first Jesus uttered to his disciples after their recruitment, right after he told them to preach that the kingdom of heaven was at hand. "Jesus gives them great power to heal the sick and raise the dead." (MacArthur Bible Commentary)

Verse 24 is "a [favorite] saying of Jesus used in several different connexions. Here it means that the apostles are not to expect better treatment than their master." (Dummelow Commentary)

**"the disciple"**

**(Abbreviated)**

The term *disciple* occurs many times in the New Testament, but only in the Gospels and Acts. "In the NT the conception of learner is maintained, but broadened so that it expresses the relation of learner to teach as one of companionship and dependence; hence the accessory meaning of 'follower'." (Funk & Wagnalls Bible Dictionary) Originally it referred to those twelve of the disciples whom Jesus chose to send forth first to preach the gospel and to be with him during the course of his ministry on earth. Subsequently, it has been used to describe a wide range of Jesus' followers.

**Beelzebub**

[Bee el'zi buhb] ("lord of the flies")

The Phoenician god at Ekron "from which the Israelite King Ahaziah sought help after injuring himself in a fall," and worshipped by the Philistines. (Holman Dictionary) "The word 'baal' was a Canaanite term for 'lord' and the whole word meant 'Lord of heaven'. The Hebrews came to think of him as the prince of the demons and changed his name to Beelzebub, 'Lord of the flies', equating him with the devil." (Who's Who in the New Testament)

"The original form and meaning of the term are unclear. Originally, it may have meant 'lord of the lofty abode'; then, because this god was considered by the Hebrews to be an unworthy rival to Yahweh, it may have been revised to 'lord of the flies.' Later, it was altered even further to Beel-zabul, meaning 'lord of dung.' In the intertestamental period, when numerous names were used to designate the leader of the forces of evil, one of the names selected was Baal-zebul." (HarperCollins Dictionary)

Beelzebub is a "name for Satan, "and is found only "in the New Testament spelled differently in Greek manuscripts." (Holman Dictionary) "In the NT Beelzebub is equated with Satan, not only by implication through the title 'ruler of the demons' but explicitly in Mark 3:23." (Eerdmans Dictionary) In the Gospels, Jesus denies that he casts out demons by "Beelzebub the chief of the devils."

**Gilmore, Dr. Albert F.** (CSB, Editor; President; CSPA Trustee; and Lecturer), "**Master, or Servant?**," Christian Science Sentinel, Vol.39 (13 March 1937), p. 543.

--Why is Christ Jesus called Master?

- Because he overcame [the] manifold claims of materiality, the physical senses and so-called natural law; even the claim of death itself.

---How? By being so conscious of the allness of God, His omnipotence, omnipresence, and omniscience, that he could with authority deny the reality of any other claim, of any belief contrary to Christ, Truth, the truth about God, man, and the universe.

- He not only proved the presence and ability of spiritual power to overcome all material claims, but assured the same power to all who would believe on him; that is, upon all who visioned the Christ-idea which he so successfully expressed.

---His declarations on this phase of his experience are plain, concise, and definite.

**Brown, Mrs. Clara Armitage** (CSB), "**Unselfed Love, the Proof of Discipleship**," Christian Science Journal, Vol.76 (September 1958), p. 460.

--Students of Christian Science, like all Christians, love and revere Christ Jesus.

- They honor him as the great Metaphysician, Teacher, Way-shower, and Exemplar, and they strive to follow him in his ministry of love.

--To be followers of the Master demands willing and humble self-discipline.

- It requires that we show forth the healing power of the Christ through our exemplification of the Master's words and works, through presenting our bodies free of sickness, our lives free of sin, and our love of our brother pure and selfless.

--In tender love and goodness, the Master's affections flowed out to all.

**Willis, John Buckner** (CSB, Bible Lesson Committee, President, and Associate Editor), "**Not a Sparrow Falleth,**" EDITORIAL, *Christian Science Sentinel*, Vol.12 (12 March 1910), p. 551.

---...when one turns to the divine idealism of Christ Jesus, he is impressed with the fact that the Master linked the destiny of man to the destiny of God, whose thoughtful and unflinching interest in the welfare and happiness of His every child is revealed in the Master's words, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?...Fear not therefore: ye are of more value than many sparrows."

- He represented God as "the everlasting Father," a phrase which involves the safety and continuity of man no less than the safety and continuity of God.

---He identified his every follower's future with his own.

- "Because I live," said he, "ye shall live also;" and in multiple statements he assured them that instead of being the unimportant incidents of a fleeting day they were the children of the eternal.

### *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 and Responsive Reading are from the *Contemporary English Version* of the Bible.