

Weekly Bible Study Sunday School Workbook

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Designed for those in Junior High and beyond

For week of February 26 – March 4, 2007

These lessons are merely suggestions or aids when teaching a class. I always begin my class by asking the students if they have anything they want to discuss; healings, challenges, etc. I always get to SS early enough to talk to the kids before the bell goes off – this gives me the opportunity to hone in on what’s going on in their lives, at home, school, etc. Sometimes we start talking about a question they have asked and I never get to question number one on my prepared lesson – which is fine with me; because we never want to forget it’s their SS class. I want them to do most of the talking, ask questions of each other, etc. I usually ask what their goals are – name 5 or more things they want to learn in SS. I also stress that SS is a picnic and everyone has to bring something. You can’t expect one person (the teacher) to supply all the food. Right?

1. The G.T. sets the stage for this week’s beautiful lesson. Luke 19:10...*the Son of man is come to seek and to save (restore, deliver, protect, heal, preserve, make whole) that which was lost.* This sentence comes at the end of the story of Jesus having dinner with a man everyone despised because he was a tax collector. His name was?

- a. Job
- b. Jacob
- c. Andrew
- d. Zacchaeus
- e. Simon Peter

2. What brought about the change in this man after he had met Jesus?

3. William Barclay explains the Golden Text with these words: *The story ends with the great words; the Son of man came to seek and to save that which was lost. We must always be careful how we take the meaning this word “lost.” In the New Testament it does not mean damned or doomed. It simply means “in the wrong place.” A thing is lost when it has got out of its own place into the wrong place; and when we find such a thing, we return it to the place it ought to occupy. A man is lost when he has wandered away from God; and he is found when once again he takes his rightful place as an obedient child in the household and the family of his Father.* Luke emphasizes the shepherd’s responsibility in this parable. He is the one to find those that may be lost.

I looked up the definition of the word “lost” in Webster’s and found some interesting meanings: *destroyed or ruined physically or morally; damned; not to be found; missing; no longer held; no longer seen, heard, or known; having wandered from the way; bewildered; not spent profitably or usefully; lost in, absorbed in; no longer in possession or enjoyment of; having no sense of shame.* As you study this lesson, you will see how the Christ understanding annuls every claim or false belief associated with loss.

4. Have you ever felt lost or have you ever lost anything you really needed to find? Explain? Did you find what you were looking for? Did you pray about it? Have you ever lost your sense of direction for your life or perhaps found yourself in a situation you didn’t want to be in? Are you unsure of your future, what you want to do? Lost in a dead-end relationship? Unsure of your abilities? What if you

had an appointment with a very special Guidance Counselor – Christ Jesus? How do you think he would help you? What questions would you ask him? What kind of answers would you expect from him? Guess what? – The Christ, Truth is your ever-present Guidance Counselor. Every answer to every question already exists in Mind – the Christ, Mind which is your Mind. Claim and acknowledge your at-one-ment with God and His Christ.

5. In Luke 15: 1-7 (Responsive Reading) we have the story of the Lost Sheep which is also the story of The Shepherd's Joy. Why did Jesus tell this parable? Who was it aimed at? What's its message? In verse 7 it states: *I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.* What do you think that verse means? Some folks believe that "it's the other guy" that needs to change, to mend his ways, not me. The Pharisees believed they were sinless – "the *just* persons." We are all precious to God and in order to be infinite, which He is, He needs all His children – otherwise He wouldn't be infinite. No one can ever be lost, missing or separated from divine Love.

6. Why did Jesus associate with sinners? The Pharisees were forbidden to have any dealings with sinners, those that disobeyed their laws, and they had hundreds of commandments. They were unforgiving and had no desire to "save" or "heal" those that were unworthy according to them. They certainly wouldn't have dinner with them, as Jesus did. On page 113:5 in Science and Health Mrs. Eddy says: *The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science, --pulseless, cold, inanimate.* Pharisaical type of thinking which is prevalent in all ages sticks only to the religious biblical "letter" of the law which is always important, but without the spirit of Love, there is little saving or healing. Primarily everyone wants to be and feel loved – don't you? Refer to Jesus' words in Matthew 5: 17, 18.

The Pharisees didn't say, as Jesus did, that "there will be joy in heaven over one sinner who repents," but instead they said "there will be joy in heaven over one sinner who is obliterated before God." They didn't look forward to the saving but to the destruction of sinners." (William Barclay, Gospel of Luke; the Daily Study Bible Series). I heard a good analogy regarding feelings of unworthiness from a Christian Science Lecturer this past week. He was talking to a large group of students from Cal State University. He said: "If I were to offer you this \$10 bill would you take it?" Everyone said of course. "What if I crumpled it up, would you still want it? "What if I dropped it on the ground and stepped on it with muddy shoes, would you still take it?" Yes! The value of the \$10 bill never changed. Its intrinsic worth was still intact, and so is ours. Think about this concept when you misjudge/condemn yourself or others; when you might think of yourself as a failure or someone else as a sinner. In the eyes of Love, you have never changed. You are pure, perfect and beautiful, exactly the way God made you. If you came home covered with dirt from paying football or baseball, your folks wouldn't think the mud was part of you. They wouldn't call a practitioner to heal you of dirt. You'd take a shower wash it off and come out squeaky clean. Explain how you would interpret this analogy.

7. Who was the Shepherd in this story? (Luke 15:1-7). Who personified the lost sheep? What was Jesus' mission? Did he complete it? Read and discuss the definition of "Jesus" and "Christ" in the Glossary in Science and Health.

8. As you read this lesson, look for all the citations where you can apply the principles outlined in the Golden Text. (Luke 19:10).

9. B1, Ezekiel 34:11, 16, 23. What's the role of a shepherd? Who do you think Ezekiel is talking about in these passages? This chapter is based on the parable of the Lost Sheep and the Good

Shepherd. Who was David that the prophet is talking about in verse 23? “My servant David” refers to the Messiah. “David” means “The Beloved One or the True David, the Messiah.”

10. Verse 16 in the Amplified Bible states: *I will seek that which was lost and bring back that which has strayed, and I will bandage the hurt and the crippled and will strengthen the weak and the sick.* Did Christ Jesus fulfill this prophecy? I love this first verse from the beautiful hymn, AMAZING GRACE:

*Amazing Grace, how sweet the sound
That saved a wretch like me...
I once was lost but now am found,
Was blind, but now I see.*

I haven't seen the new movie yet, “Amazing Grace, but understand it's great. This might be a good film to take a high school/college class to on a Sunday after church. (I don't know what it is rated). John Newton was a slave trader. One night on a homeward voyage, while attempting to steer his ship through a violent storm, he experienced his “great deliverance.” He began to believe that God had addressed him through the storm and that grace had begun to work for him. Later he became a minister. He not only wrote Amazing Grace but other beautiful hymns as well. William Wilberforce spent 20 years in parliament trying to abolish slavery. Wilberforce and Newton met on several occasions. John Newton died the same year as the bill passed into law – 1807. You might have your students check out the article entitled “New Fight, Old Foe: Slavery, by Jane Lampman in the February 21 issue of the C.S. Monitor.

11. B2, John 1:14,16,17, 44-51. Explain the meaning of verse 14; *The Word was made flesh and dwelt among us...* and verse 17 – *For the law was given by Moses, but grace and truth came by Jesus Christ.* In the above sentence what does “The Word was made flesh” mean? What does the word “grace” mean to you? Verse 51 states... “Ye shall see heaven open.” This means communication between God and man would be restored.

12. Did Jesus ever refer to himself as God? Explain

13. Who was Nathanael? Why did Jesus refer to him as a man without guile (deceitful, devious)? Who told him about Jesus? What do you do after you have seen a great movie, or eaten at a good restaurant, or read a fantastic book? Most people when they are excited about something wonderful they want to tell their friends about it. We've all done it. “You've got to hear this great band or see the latest James Bond movie, etc.” That's the way Philip felt and many of the other disciples after listening to Jesus. They spread the word – “We've found him – we found the Messiah.” “Come and hear him.” We too need to spread the word, but how? What does “Messiah” mean? If you or someone you knew were healed of a so-called incurable disease in Christian Science what would you do? All of us are witnesses for and to Truth. What does it mean to be a witness?

14. On page 333: 19-26, S1. Mrs. Eddy states that “Abraham, Jacob, Moses and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love.” What did she mean by that? These prophets lived hundreds and hundreds of years before Jesus was even born. They are O.T. prophets and we weren't even introduced to the “babe in the manger” till the N.T.

15. S2, page 482 16-17 – Why did Jesus call himself “the son of man,” but not the son of Joseph, asks Mrs. Eddy. S3, page 26:10. What did Jesus mean by the statement: “*I and my Father are one?*”

Note: The name “*Jesus*” is the Greek translation but in Hebrew it is “*Joshua*” which means “salvation is from Yahweh.”

16. In Mark 2:15-17, B3 Jesus was having dinner with a well-known tax collector. What was his name?

- a. Mark
- b. Matthew
- c. Martin
- d. Moses

17. What did Jesus mean in verse 17: *They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance.* “The root word for “sin” in Hebrew actually means “to miss the mark.” (*Strong’s*)

18. In B4, Luke 7:19-23, why do you think John the Baptist sent two of his disciples to question Jesus asking if he was the Messiah; the Chosen One of God? Remember, John was in prison at this time, locked in a dungeon and soon to be beheaded. Here was a man who lived outdoors, was a child of the desert and open spaces, thus making his confinement even more horrible. He thought the Messiah was coming to punish and destroy his enemies. He wanted Jesus to be the Lion of God instead he was the Lamb of God. Jesus didn’t try to argue with John’s disciples by telling them who he was. What did he do instead? Read verse 21, 22. There’s a song in the musical “*My Fair Lady*,” with these lyrics: *Don’t give me words, show me.* That’s what Christ Jesus did; he showed us how to heal. “Actions speak louder than words.” Jesus didn’t preach the wrath of God, but the mercy/compassion/love of God.

19. In biblical terms what does B.C. and A.D. mean?

20. Read page 473:26-31, S8 and page 26:30, S9 – This is Mrs. Eddy’s explanation regarding the teachings of Jesus. *God is the power in the Messianic work.*

Beginning with Luke 7: 37-50 we have the story of Jesus having dinner with Simon the Pharisee when a “strange woman” came in – better described as the “town harlot.” The answers to the following questions can all be found in the story. For hundreds of years it was believed that the woman was Mary Magdalene. On page 362:1-12, S10, even Mrs. Eddy who judiciously studied the Bible, believed what biblical scholars had erroneously written about the identity of the unnamed woman being Mary Magdalene. It wasn’t until 1969 that the Vatican declared for the first time that Mary Magdalene was NOT the sinful woman mentioned in Luke who washed Jesus’ feet. In 1988 Pope John Paul II called Mary Magdalene “apostle to the apostles” and finally absolved her of all the bad press she had gotten over the years.

MM was actually one of Jesus’ beloved disciples who was the first to see him after the resurrection. He had healed her of a mental malady. She was a respected and wealthy woman who came from the city of Magdala. Jesus had cast out of her seven devils. “Seven” is the number for completeness. This indicates that she was entirely controlled by a claim of mental illness or emotional disturbance and was completely healed by Christ Jesus. She was definitely not nor had she ever been a prostitute.

21. What did this woman do that his host did not do after Jesus arrived at his house?

22. How did Simon react when this “sinner” entered his home?
23. Was Simon the Pharisee the same man as Simon Peter the disciple?
24. What acts of gratitude and kindness did this woman perform for Jesus? In Psalms 51:17 we read: *The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.* Do you think that describes the woman in this story? We read that she washed Jesus’ feet with her tears and wiped them with her hair. Dummelow writes: “To appreciate this act, we must remember that it was one of the greatest humiliations for a woman to be seen with her hair disheveled.” That being the custom, why did she do it?
25. How does this story relate to Jesus’ teachings including the parable of the Lost Sheep we read in the Responsive Reading? Had this woman lost her way the same as the little lost lamb? Have you ever felt you did something unforgivable or has someone you know ever done something to you or a friend that you believe is unforgivable? How would Christ Jesus heal the situation? What do you think he would say to you?

Note: When reading these biblical stories, it’s important to know the customs of the period. First, the houses of wealthy people were built round an open courtyard. In warm weather, we might eat outside on a patio – the same is true in the Eastern climate – meals were eaten in the courtyard when it was warm. When a Rabbi or Teacher, such as Jesus, was invited over for dinner, all kinds of people were free to come in and listen to their words of wisdom. That explains the presence of this woman, even though the Pharisees would have been outraged for someone like her to be allowed entrance or to mingle with the “good” folks of the town.

“When a guest entered such a house three things were always done: 1. The host placed his hand on the guest’s shoulder and gave him the kiss of peace which was a mark of respect and was never omitted in the case of a distinguished Rabbi. 2. The roads were dusty (no concrete in those days) and shoes were merely soles held in place by straps across the foot, so cool water was poured over the guest’s feet to cleanse them. 3. Either a pinch of sweet-smelling incense was burned or a drop of attar of roses was placed on the guest’s head. (Which was very expensive). Good manners demanded these three things be done, but Simon did none of them to Jesus.” (The Daily Study Bible Series by William Barclay). In other words, this so-called “sinner” performed the duties the self-righteous, wealthy host should have done for his guest. Would you then conclude that her manners were far superior and more loving than the Pharisees?

26. On page 363: 8-9, S11. Mrs. Eddy asks some questions we need to answer: “Did Jesus spurn the woman? Did he repel her adoration?” How did he regard her? Prior to having dinner with Simon, Jesus had already met this woman on the way to Simon’s house, along with many others, and had healed her of her lustful ways. Thus when she entered Simon’s house, it was to thank Jesus for the love and compassion he had shown her. She no longer was a prostitute. Jesus didn’t come to condemn but to restore, regenerate, to save and to heal – to *include* not to *exclude*. She saw the Christly nature of Jesus because she expressed a loving nature. The Christ in her reached out to the Christ in him. His wealthy host never saw the essence of his honored guest, never understood that he was God’s anointed one. Thus the question Jesus asked Simon in B8, Luke 7:44 – “Simon, *Seest* thou this woman?” Did Simon see her as a pure and perfect child of God or as a doomed sinner, not worthy of redemption? How do we *see* our neighbor? Are we willing to forgive others the same way we would want to be forgiven?

27. If we want to follow in the Master's footsteps, heal as he did – read page 476:32 in Science & Health. This is a wonderful paragraph for students to memorize. It is a tried and proven recipe for healing. It should definitely be underlined in their Textbook.

28. In Luke 7:39-43, B7, Simon silently wonders if Jesus really is a prophet. Why? Do you think Jesus knew what Simon was thinking? Explain the meaning of the parable of the two debtors he related to Simon. His host was also in need of healing from being judgmental and critical. Did Jesus scold Simon for his lack of compassion? Do you believe Simon understood what Jesus was trying to tell him by this parable?

29. Read and explain the meaning of B18, page 518:15-19. The marginal heading is "Assistance in brotherhood."

30. In B8, Luke 7:48-50, Jesus told the woman that her sins were forgiven. Then he told her to go in peace, her faith had saved her. The Hebrew word for this is "Shalom," which literally means prosperity for both soul and body encompassing wholeness, health, well being, integrity and healing. "This peace is the smile of God reflected in the heart of the redeemed sinner." (Researched Bible Guide notes).

31. Spend some time pondering this story and its messages. What is Jesus trying to teach? What were some key qualities expressed by Jesus, the unidentified woman and Simon the Pharisee?

32. B9, Matthew 16:24 – explain what Jesus meant by this statement: *If any man will come after me, let him deny himself and take up his cross, and follow me.* To "deny oneself" means to subordinate one's appetites and desires and to do God's will. What's *the cross* referred to here?

33. In section 6 we have a beautiful story of faith tested and faith restored. Matthew 15:21-28. Read this story. There are no prejudices, no discrimination in the healing presence of the Christ. B11, Galatians 3: 26, 28 states that *we are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*

Note: "In the Jewish morning prayer, which Paul must all his pre-Christian life have used, the Jew thanks God that, "Thou hast not made me a Gentile, a slave or a woman." Paul takes that prayer in Galatians and reverses it. The old distinctions were gone; all are one in Christ." "It's not the force of man but the love of God which alone can unite a disunited world." (William Barclay, The Daily Study Bible Series)

The woman in this story was a Gentile living under the Greek government. Jesus had traveled north to Galilee where he came to the land of Tyre and Sidon where the Phoenicians lived. At least temporarily he was safe from the hostility of the Scribes and Pharisees, as no Jew would follow him into Gentile territory. The problem was that the Canaanites were enemies of the Jews and this woman was following him and screaming for him to help her mentally ill daughter. We are told that Jesus was sent only to the lost sheep of the house of Israel, verse 24 (meaning the Jews), but in truth he was sent to save and heal all mankind. Because punctuation was inferred, but not written in Greek manuscripts, Jesus could have been asking the question in verse 24 – "Was I sent only to the lost sheep of the house of Israel?"

When he heard this woman crying for help for her child, do you think he had compassion for her even though she was not a Jew? Obviously Jesus was looking for acceptance in his teachings, specifically faith in the Messianic works from his own people but that didn't happen too often.

Wherever he found this type of steadfast reliance, as in this woman, the Centurion's servant, or the Samaritan woman at the well in Sychar (John 4:7-42), Jesus rewarded and praised it with healing and restoration. They too were lost sheep that he brought home to God.

What do you think Jesus meant when he said "It's not meet to take the children's bread and cast it to dogs?" In this case the Greek word for "dogs" means *little dogs* or household pets not mongrels. In those days mongrel dogs were unclean scavengers – nothing you'd want to bring home to mom and dad. If you have a dog, chances are you have fed it some of your leftovers at the table, right? The woman had a quick wit and that's why she responded to Jesus as stated in verse 27. What was Jesus' response to her? Read verse 28.

34. When she first called out to Jesus and he didn't answer, it almost seemed like he was ignoring her. Do you think he was or did he have another reason for not responding right away? Did she love her daughter enough to continue approaching Jesus? What did she know about him that made her refuse to give up until he healed her child?

35. Check off the qualities this woman exhibited. Add any others.

- a. love
- b. faith
- c. persistence
- d. hope
- e. cheerfulness

36. As Christians, what orders are we under today? S23, page 138: 17-22. Look at some of the verbs in this paragraph – *be; possess; follow; heal*. We need to be *active* followers of Truth. Read Hymns #18, 296, 312 – *Soldiers of Christ, arise...* and #264. As Christian soldiers what kind of war are we marching to? Never forget: **TRUTH IS ALWAYS THE VICTOR!** (Mary Baker Eddy). We can't lose God and our Father-Mother God can never lose one of His children. *In Him we live and move and have our being.*

I love the poem/hymn written by Henry W. Baker on page 330 in our Hymnal:

*The King of Love my Shepherd is, (1)
Whose goodness faileth never;
I nothing lack, for I am His
And He is mine forever.*

*Perverse and foolish oft I strayed, (3)
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me.*

*And so through all the length of days (4)
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house forever.*

ANSWERS to Selected Questions in this week's Sunday School Workbook:

1. d – Zacchaeus
16. b. – Matthew
19. B.C. – Before Christ
A.D. – “Anno Domini – In the year of the Lord of the Christian era.” (Webster)

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