

Bible Characters for Your Weekly Bible Study

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For week of February 22 - 28, 2010

Sandberg, Karl S., Jr. (USAF Chaplain, CSB, and Normal Class Teacher; Norwell, MA), “**Is Jesus relevant today?**,” RELIGION, Christian Science Sentinel, Vol.99 (22 December 1997), p. 4.

--It's fairly clear from the gospel accounts that Jesus was deeply concerned about meeting people's human needs.

- People who were sick came to him, and he healed them.
 - He fed the hungry.
 - He restored sight to the blind and hearing to the deaf.
 - He resolved relationship problems.
 - In three cases he even raised the dead!

--Jesus accomplished his work through a clear understanding of the nature of God as good, as infinite, as divine Love, and of man as the likeness of God.

--If...the question of Jesus' relevance to us today is in some way proportionate to what his teachings can do for us, we might ask ourselves what we honestly think is giving us a happy, rich, satisfying life.

RESPONSIVE READING: Peter speaks with Cornelius about the Messiah (Acts 10: 38 *God*, 40, 41)

RELATED SCRIPTURE: Matt 3: 13-17; Luke 3: 21, 22; Acts 4: 27; I Cor 15: 5-8

TIME LINE AND AUTHOR: Written by Luke in 62 AD; the event occurred @41 AD at Caesarea.

“Acts regards the resurrection as an act of God that declares who Jesus is: the Christ, one more powerful than death, the source of salvation and forgiveness of sins, judge, and the pledge of humanity's future resurrection.” (Theological Bible Commentary)

"Peter's speech in Caesarea (10:34-43) begins, in the characteristic style of previous speeches, by announcing God as its subject (see 2:22; 3:13; 4:24; 5:30; 7:2)." As its particular theme, it employs 'the impartiality of God' [no respecter of persons] (10:34)...The speech...comprises a consistent exposition of God's activities in Jesus, extensively in the past as well as (briefly) in the future." (Eerdmans Commentary)

Jesus of Nazareth

[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 Spirit of the Lord (Isa 61:1)

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/Mark 1:9-11)

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)

The Discourse on the New Birth (John 3:1-21)

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)

Healing the Nobleman's Son (John 4:46-54)

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 (Matt 16: 13-18/Mark 8: 27-29/Luke 9: 18-21)
Healing of the Demoniac Son (Matt 17: 14-21/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 Disciples, Thomas Absent (John 20:19-25)

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. "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. "The frequent appearances of the resurrected Christ and the memories and later clarification of his teachings on Pentecost transformed the disciples and infused them with a fervor that would lead them to change the world for all time." (All the People in the Bible)

Woodruff, Muriel E., "**Jesus of Nazareth**," POEM, Christian Science Sentinel, Vol.37 (1935), p. 789.

So gentle was his touch, so kind his eye—
No fragile loveliness could pass him by,
Nor shrink affrighted from his waiting hand,
Lest, seeing, he should fail to understand.

The secret of the heart—the wistful word—
Were known to him, for it was love that heard.
And to a little child his message rings,
Enfolding tenderly all fledgling wings.

Shelhamer, S. Ella, "**Jesus went about doing good**," Christian Science Journal, Vol.47 (September 1929), p. 324.

--It is recorded in the Acts of the Apostles that "*God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*"

- Christian Science teaches that the works of Christ Jesus were accomplished in obedience to spiritual law, the law of divine Love.

---The master Metaphysician proved that the practice of this law is spiritually conceived and manifests itself in holiness and good deeds.

--Mary Baker Eddy writes in "Science and Health with Key to the Scriptures" (p.213): "*God, good, is self-existent and self-expressed, though indefinable as a whole. Every step towards goodness is a departure from materiality, and is a tendency towards God, Spirit.*"

- Thus it is seen that man, God's idea, expresses the goodness of God.

---In accord with his divine commission, the earthly life of our Saviour was spent in doing kindly deeds.

- Because of his implicit obedience to divine law, Jesus without a doubt was at once the most scientific and the most compassionate of all men.

The appearance before Thomas (John 20: 24, 25-27 *he*, 29-31 *because*)

TIME LINE: The Risen Savior (in the resurrection), 30 AD.

“Attention now turns to Thomas (20:24), apparently absent during the initial giving of the Spirit.” (Eerdmans Commentary)

“In the most common traditional understanding, Thomas has been blamed (as ‘doubting Thomas’) because he insisted on seeing for himself rather than believing the apostolic testimony.” (People’s NT Commentary)

“Thomas has already been portrayed as loyal, but pessimistic. Jesus did not rebuke Thomas for his failure, but instead compassionately offered him proof of [his] Resurrection [vv.24,25].” (MacArthur Bible Commentary)

Thomas called Didymus
[Tom’uhs] (Heb. “twin”)

One of the twelve disciples; he is "named in all lists of the twelve, but a major character only in the gospel of John." (Oxford Guide to People & Places) "He was also called Didymus (John

11:16; 20:24), which is the Greek equivalent of the Hebrew name. All we know regarding him is recorded in the fourth Gospel. From the circumstance that in the lists of the apostles he is always mentioned along with Matthew, who was the son of Alphaeus, and that these two are always followed by James, who was also the son of Alphaeus, it has been supposed that these three, Matthew, Thomas, and James, were brothers." (Baker Encyclopedia)

Little is known about Thomas' activities after the crucifixion of Jesus. "In the New Testament we hear of Thomas only twice again, once on the Sea of Galilee with the seven disciples, where he is ranked next after Peter (John 21:2), and again in the assemblage of the apostles after the ascension (Acts 1:13). The earlier traditions, as believed in the fourth century, represent him as preaching in Parthia or Persia, and as finally buried at Edessa." (Ibid) Thomas is one of the small group of disciples who go fishing and then see the risen Lord. He "was on the Sea of Galilee with six other disciples when Jesus signaled to them from the shore and told them where to cast their net (John 21:2). Thomas was also with the other disciples in the Jerusalem upper room after the Ascension of Jesus" (Who Was Who in the Bible)

"He is most commonly remembered as the "doubting Thomas" who refused to believe in Jesus' resurrection until he saw the scars and was invited to place his fingers where the nails were driven and his hand into Jesus' side (John 20:24-29). The story stands as a paradigm for all Christians who are called to believe in Christ without having seen him or having been granted tangible proof of his existence (v.29)." (HarperCollins Dictionary)

Clark, Robert Sears, "[Answering Doubting Thomas](#)," POEM, Christian Science Journal, Vol.69 (April 1951), p. 173.

You ask what makes me glad
To be alive? What sun
Or star or kind of friend,
Or shape of thing to come,
Is wellspring of my joy?

No, Thomas. None of these.
They only point the path
To Spirit: sun to Soul
That all revolve around;
The stars to thoughts that shine
Through the realm of Mind;
And friends to Love's own cruse
That never fails to flow.
The shape of things to come?....

Each sun or star or friend
Or hope I entertain
Is but a promise of
The glory found in God.

Johnston, Jan, “**The rhythm of God,**” CREATION, Christian Science Journal, Vol.117 (June 1999), p. 40.

--Mrs. Eddy writes in the Christian Science textbook, “*To discern the rhythm of Spirit and to be holy, thought must be purely spiritual.*” [p.510]

- As we awaken spiritual sense through prayer and regeneration, we find the ability to see through the material illusion.

- We begin to perceive the true universe of God’s creating, where all is spiritual, perfect, and everlastingly good.

- We learn that divine Love governs all elements and identities in creation, and the divine harmony becomes more real to us.

- Christ Jesus spoke of the realm of Spirit, which is invisible to the physical senses.

- After his resurrection he said to his doubting disciple Thomas, “*Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*” [John 20:29]

SECTION I: Jesus is baptized by John (Mark 1: 9-11, 14, 15)

PARALLEL GOSPELS: Matt 3: 13-17; Luke 3: 21,22

TIME LINE: The end of the Year of Inauguration (Jesus' 1st year of ministry), January, 27 AD in Jordan

"All four Gospels associate John the Baptizer with the beginning of Jesus' public life." (Eerdmans Commentary) "Matthew's reference to John the Baptist assumes that his readers were familiar with him." (King James Bible Commentary) It is possible that John had never seen Jesus before, although he must have known about his cousin Jesus (Luke 1:36).

“The chronology is not specific; the phrase [*in those days*, Mark 1:9] sounds biblical and (like 1:2-3) is intended to set the narrative following into the context of biblical history.” (People’s NT Commentary)

"The Father's pronouncement [Mark 1:11] would have reminded the audience of the messianic prophecies of Psalm 2:7 and Isaiah 42:1." (MacArthur Bible Commentary))

"From Judea...Mark along with Matthew and Luke, passes directly from the temptation to the beginning of the Galilean ministry [Mark 1:14], skipping Jesus' intervening ministry in Judea...." (Ibid)

John the Baptist

(Abbreviated)

....

John’s baptism was a washing, symbolizing moral regeneration, administered to each candidate only once. He had a burning awareness of one who was to come after him. "At the height of his popularity he baptized Jesus, and proclaimed him the Messiah. Then, his mission accomplished, he passes off the stage." (Halley's Bible Handbook)

“Although the Gospels make John’s ministry clearly preparatory and subsidiary to that of Jesus, historically there can be little doubt that at first they were parallel and separate ministries with much in common in their social and moral teachings. Despite the claims of a few scholars, however, there is no indication that they were rivals, although there seems to have been some rivalry between their disciples after John’s death.” (All the People in the Bible) John was a forerunner of Jesus, not only in his ministry and message, but also in his death. In early Christianity, the return of Elijah was applied to

John the Baptist: "Elias verily cometh first, and restoreth all things" (Mark 9:12). "John saw his mission as a fulfillment of Malachi's prophecy, 'Behold, I will send my messenger, and he shall prepare the way before me' (Mal 3:1)." (Ibid)

Early tradition has always represented the place where Jesus was baptized by his cousin John as being the spot shown today: the ford at Hajlah. "Mark, Q, and John agree in speaking of a special group of 'disciples of John.'" (Eerdmans Dictionary) "At the River Jordan, he recognized Jesus as the Messiah, baptized him, and pointed him out to his own disciples as 'the lamb of God.'" (Who's Who in the New Testament) The story of John the Baptist is the drama of a young man aware of his own mission and greatness, yet willing to step aside and act as a signpost to one even greater than himself. It seems that John lived for some time beyond Jordan, perhaps to avoid the authorities of Judea and Jerusalem, perhaps because of the regular and clean flow of the Wadi el-Kharrar from the east into Jordan....

Leishman, Thomas L., "Jesus Comes to John for Baptism," THE CONTINUITY OF THE BIBLE, Christian Science Journal, Vol.90 (January 1972), p. 31.

--Like many New Testament acts, purification by washing or immersion in water was not entirely new.

- John's washing, or baptism, was an outward symbol of repentance, of inner renewal.

--The Baptist refused to assume the role of the great Messiah whom he had come to proclaim, and professed an unworthiness to perform for him even the most menial task: "*I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.*" (Matt 3:11)

--John had already baptized many—perhaps even hundreds—of his countrymen, rich and poor alike.

- In its outward form the baptism he administered at the Master's request was identical with that which he had performed for countless other folk, but it marked the climax of John's career.

--The four Gospels refer to the conclusion of the baptism of Jesus in words close to those of Mark (1:10,11), "*He saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.*"

Huff, Barry (Bible Scholar), "**Be true to yourself,**" BIBLE FORUM, Christian Science Journal, Vol.123 (October 2005), p. 10.

--...the introduction to the book of Psalms and gospel accounts of the beginning of Jesus' ministry. Both shed light on the nature of evil's temptations and how to guard against its attempts at identity theft.

--The Psalmist begins by...urging his audience to reject the suggestion that success can be obtained through separation from God.

--Of course, the depiction of this unshakable relationship between God and His child, and the spiritual authority that results, is not limited to the Psalter.

- It is featured over and over throughout the Bible, quite notably in the opening of Jesus' ministry. In fact, God's declaration to His anointed in Psalm 2, "*You are my son,*" is actually echoed at Jesus' baptism. [See Mark 1:11 and Luke 3:22] And, as in the Psalter's opening, evil will once again attempt to undermine this definition—this time it applies to Jesus—in the well-known temptation in the wilderness.

SECTION II: Jesus heals the nobleman's son (John 4: 46-53)

TIME LINE: The Year of Inauguration (Jesus' 1st year of ministry) in Samaria, 28 AD. Written c. 80-90 AD.

“a certain nobleman”

This miracle cannot be the same as that recorded in Matthew 8 or Luke 7, the differences are too great. “We have here a king’s officer...a father and son...a Jew...a fever...weak faith which is blamed...Jesus is asked to come...he does not go...the healing words are spoken at Cana [south of Haifa, Israel].” (Dummelow Commentary)

"Twice the narrator recalls the first sign at Cana (4:46,54)." (Oxford Bible Commentary) "The return to the wine-miracle site of Cana (4:46) brings out a literary tie with the opening of this section of the Gospel (2:1) and is designed to bring it to a close." (Eerdmans Commentary)

“The language here [*besought him*, v.47] indicates that he repeatedly begged Jesus to heal his son. His approach to Jesus was out of desperation, but he had little appreciation of who Jesus was. In light of verse 46, apparently the nobleman’s motivation centered in Jesus’ reputation as a miracle worker rather than as Messiah.” (MacArthur Bible Commentary)

“[In this story] Jesus moves out not merely into Galilee [northern Israel] but into the heathen world, where he meets with the most favorable reception of all, for without signs and wonders (48) the officer (who may be thought of as a non-Jewish officer in the service of Herod Antipas) believes at the bare word of Jesus, prefiguring thereby the conversion of the Gentile world at large.” (Peake’s Commentary)

"The time when the official's son improved [v.53 *at the same hour*] corresponded precisely with the time that he had spoken with Jesus." (MacArthur Bible Commentary) "Upon discovering this, the man (with his household) again believes, by which is now clearly meant he comes to faith in Jesus." (HarperCollins Bible Commentary)

“The evangelist probably records this miracle to show that the effects of faith may extend beyond the person who exercises it; perhaps also to show that our Lord’s power to heal could be exercised at a distance.” (Dummelow Commentary)

Geier, Sheila P., “A father who believed,” FOR CHILDREN, Christian Science Sentinel, Vol.87 (29 April 1985), p. 716.

--There was once a man whose son was sick.

- The father decided that if he could get [a] healer to go to his son, the boy could be made well again.

--...the father did go right to the healer, and begged him to come to the house and cure his son.

--What do you suppose the healer said?

- “*Except ye see signs and wonders, ye will not believe.*”

--He told the father, “*Go thy way; thy son liveth.*”

--And the father believed and set off for home.

- On the way he met his servants, coming to tell him that the son’s fever had completely gone.

--By now you’ve probably guessed that this story is in the Bible, and the healer of the sick boy was Christ Jesus.

--Although this happened long ago, this kind of healing—proving that God is right where we most need Him—is possible today.

Dean, John M., “**Absent Treatment**,” *Journal*, Vol.32 (January 1915), p. 583.

--Perhaps no phase of Christian Science teaching has been more subject to misapprehension and ridicule than has that of “absent treatment,” and many honest people have labored under the impression that the treatment of those who are absent from the practitioner is a sort of occult proceeding which, in some measure at least, preys upon the credulity of the ignorant of those who in their desperation are grasping at straws. Even kindly critics have been known to say they could understand and believe in the Christian healing of a patient in direct contact with the practitioner, but that the idea of effectual absent treatment imposed too great a tax upon their faith.

--The New Testament contains at least two positive accounts of absent treatment by the Master,--the healing of the nobleman’s son, and the healing of the centurion’s servant. It is also shown that what he did is not only possible to his followers but is expected of them, in accordance with his remarkable declaration, “*He that believeth on me, the works that I do shall he do also.*” [John 14: 12] Christian Scientists take Jesus at his word in this statement, as in all others, and their faith has been so many times justified by its application under all conditions that they know, beyond the shadow of a doubt, that “*the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.*” [Isa 59: 1]

--It may be a surprising statement to make, but the weight of evidence justifies the conclusion that all the Christian churches, theoretically at least, believe in absent treatment and teach its practice to their adherents. True, in this as in their teaching and practice regarding prayer for those present in the body, their belief in healing usually extends to sin only, and takes no note of physical disease; though if it be true that God can heal the sinner afar off, it must also be true that the same rule will apply to the healing of the sick, provided it is once conceded that He can and does heal sickness through the spiritual understanding of the practitioner who is present with the patient. Who has not heard the infant at its mother’s knee pray to God to “take care of papa while he is away,” and what minister has not prayed for absent members of his congregation, for the workers in foreign lands, for presidents and rulers, and even for the absent sick?

SECTION III: Healing of the demoniac son (Matt 17: 14-21 *there*)

PARALLEL GOSPELS: Mark 9: 14-29; Luke 9: 37-42

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

"a certain man"

This story is abbreviated drastically in Mark and Luke, and loses some genuine and valuable material. It is referred to as the “healing of the lunatic,” “the epileptic healed,” or “an epileptic healed.” Matthew uses the word “lunatic” because epileptics were supposed to be affected by the changes of the moon (luna). “The first half of the...story focuses on the failure of the disciples, the second on the faith of the boy’s father.” (Oxford Commentary)

The scribes had taken advantage of Jesus’ absence to undermine his influence with the multitude. The return of Jesus discomfited the scribes.

After the serene image of the transfiguration, "Jesus comes down from the mountain on the next day" (Interpreter's One-volume Commentary) to resume his works of benevolence. He who has communed with God and His prophets in the very atmosphere of heaven, now mingles in the common life of men, and concerns himself with their troubles. He was full of grace as well as truth. "He is met by a man whose son is possessed by a demonic spirit." (Ibid) “The boy had a demonically-induced inability to speak, a detail found only in Mark’s account [*a dumb (mute) spirit*, v.17].” (MacArthur Bible Commentary)

“The in-dwelling demon persistently gave him convulsions.” (King James Commentary) “The exorcism of the demonized boy provides Jesus the opportunity to demonstrate a power far beyond that of his disciples, who had earlier received authority over demons (Mark 6:7).” (Eerdmans Commentary)

"Jesus rebukes the unclean spirit, heals the boy, and gives him back to the father, so that 'all were astounded at the greatness of God' [Luke 9:43]." (Ibid)

“This proverbial saying about moving mountains [*ye shall say unto this mountain*, Matt 17:20] is more than a rhetorical flourish on which to end. Matthew introduces it with a solemn *amen* saying (see on 5:18). Like the parables, the saying resists reduction to pedestrian logic.” (People’s NT Commentary)

Walker, Ronald Gray, "Healing Through Glorifying God," Christian Science Journal, Vol.95 (November 1977), p. 620.

--If a problem seems unyielding despite persistent prayer, one might ask himself, "What is my motive for praying?"

--Christ Jesus emphasized the need for spiritual certainty, or understanding faith in good, when he said, “*If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*” [Matt 17:20]

--The motivation of Jesus’ healing works was God-inspired and not merely utilitarian. Mrs. Eddy writes in *Science and Health*: “*His purpose in healing was not alone to restore health, but to demonstrate his divine Principle. He was inspired by God, by Truth and Love, in all that he said and did.*” [p.51]

--"Glorify God in your body, and in your spirit, which are God's," exhorted Paul. [I Cor 6:20]

Christianly scientific healing comes when we seek above all else to glorify the unchanging allness of God, Spirit, rather than to manipulate matter.

- How can we glorify Spirit?

- By progressively spiritualizing consciousness, exchanging material thinking for an enlarged spiritual understanding of the divine nature.

- By correcting every thought that implies reality in matter.

- By a watchful dedication to Spirit's all-embracing power and presence.

Hewson, Cyril Roantree, “Prayer and fasting,” Christian Science Journal, Vol.41 (1923), p. 63.

--When Jesus told his disciples, who had failed to heal the epileptic boy, that such healing could be done only by “prayer and fasting,” he stated a metaphysical fact, which is as true and applicable in the twentieth century as it was in the first.

- Likewise, the truth of the words written by Mrs. Eddy in “Miscellaneous Writings” (p.355), “*The present stage of progress in Christian Science presents two opposite aspects, — a full-orbed promise, and a gaunt want. The need, however, is not of the letter, but the spirit,*” seems, if anything, even more strikingly apparent to-day than when the words were written.

- The “*full-orbed promise*” is attested by the healing already accomplished by Christian Science; and the “*gaunt want*” is manifest in a world which is learning, through suffering, to turn away from its material gods for healing and comfort, and to seek and find a higher standard of living.

SECTION IV: Peter’s Confession of Jesus as the Christ (Matt 16: 13-18)

RELATED SCRIPTURE: Jer 23:5; 33:15,16

PARALLEL GOSPELS: Mark 8: 27-29; Luke 9: 18-21

TIME LINE: The Year of Opposition and Development (Jesus' 3rd year of ministry) near Caesarea-Philippi in the summer of 29 AD.

“*Caesarea Philippi* is a district about twenty-five miles north of Galilee, at the base of Mt. Hermon. It was different from the city of Caesarea built by Herod the Great on the Mediterranean coast.” (MacArthur Bible Commentary)

“[This is] one of the most debated periscopes in [Matthew]. In [Mark] we find the account of how the disciples for the first time recognize Jesus as the Messiah; Peter speaks for them....” (Peake’s Commentary) "Verse 20 suggests that it [*Thou art the Christ*] was a conviction which they all now shared." (King James Bible Commentary)

“All Jesus’ previous activities in Galilee and the Gospel writers' interpretations of him as teacher, healer, Messiah, and Son of God come to a climax in Jesus’ dialogue with his disciples about his identity ([Matt]16:13-20).” (Eerdmans Commentary)

“The Jewish people of first-century Palestine, including the 12 disciples, have an expectation of a coming Messiah.” (KJV Standard Lesson Commentary) Jesus' "messianic claims had always alluded subtly to OT prophecies [v.17 *flesh and blood hath not revealed it unto thee*] and been substantiated with miraculous works." (MacArthur Bible Commentary)

“The Greek word used for ‘rock’ (Gr *petra*) is played against the name Peter (Gr *petros*) in the original [*Thou art Peter, and upon this rock I will build my church*, Matt 16:18].” (King James Bible Commentary)

"Unique to Matthew among the canonical Gospels is the mention of the grammatically feminine term *ekklesia*, or 'church.'" (Women's Bible Commentary) "The primary function of this passage is to record the establishment of a new community, one which will acknowledge Jesus' true identity and thereby become the focus of God's activity in history. The event has been occasioned by the rejection of Jesus by so many in Israel, including Israel’s leaders, a rejection chronicled in the previous chapters." (Oxford Bible Commentary)

John the Baptist, Elias, and Jeremias

"Jesus' interrogation of his disciples begins with popular views of Jesus as a prophet." (Eerdmans Bible Commentary)

Matt 16:14 "shows that public opinion placed our Lord on the highest human pedestal by identifying Him with one of the national heroes of the past, i.e., John the Baptist. Herod himself was a victim of this particular superstition (see 14:2)....The coming of Elijah (Elias) was prophesied by Malachi (Mal 4:5) and the Jews often linked the name of Jeremiah with the prophet foretold in Deuteronomy 18:15." (King James Bible Commentary) The “importance of *Jeremiah* [appears] in the nonbiblical 2 Maccabees 2:1-8; 15:14,15, written during the time between the Old and New Testaments. The reappearance of *Elijah* is expected to precede the Messianic age (Malachi 4:5,6)....The two Old Testament prophets specifically mentioned are connected with the Messiah.” (KJV Standard Lesson Commentary)

Simon Peter

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

(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....

"With James and John, Peter formed an inner circle of three, who alone were allowed to accompany Jesus into the house for the raising of Jairus' daughter, to witness the transfiguration, and to share the agony in the Garden of Gethsemane. Peter was often the spokesman of the twelve and was their natural leader.... He expressed the conviction of the twelve when he made his great confession at Caesarea Philippi: 'You are the Christ, the Son of the living God.' At once Jesus replied, 'You are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven!...' (Who's Who in the New Testament) "Who Was Who in the Bible" says, "Why Jesus called Simon a 'rock' is not altogether clear. Peter's character was not always rock-like, as his denial of Jesus indicates." However, "All the People in the Bible" states, "The giving of a cognomen was taken very seriously in those days, so it would seem that Jesus recognized Peter's strength of character despite his flaws and was willing to establish him as a source of strength to the others."....

Elder, Madge, "Whom say ye that I am?," Christian Science Sentinel, Vol.60 (13 September 1958), p. 1594.

--Students of the Bible are familiar with Jesus' searching inquiry to his disciples (Matt 16:15), "*Whom say ye that I am?*" and with Simon Peter's reply, "*Thou art the Christ, the Son of the living God.*"

• In the Christian Science textbook, "Science and Health with Key to the Scriptures," Mary Baker Eddy writes, referring to Peter's words (p. 137), "*This assertion elicited from Jesus the benediction, 'Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;' that is, Love hath shown thee the way of Life!*"

--Why was Jesus so insistent that his disciples should...specifically acknowledge his divine origin?

• Because he knew that only when his divine authority was admitted, would his teachings be followed.

--In our times we see that Mrs. Eddy makes the same demands on her followers: that her authority should be acknowledged, not as that of a personal teacher or prophet, but as the Discoverer and Founder of Christian Science, which is God's revelation to this age.

Dunaway, Max, "Peter," POEM, Christian Science Journal, Vol.72 (September 1954), p. 482.

"Thou art Peter, and upon this rock I will build my church."
Master, did you call me a rock?....

So many times I did things wrong, holding fast to creeds,

Suggesting tabernacles made of stones, instead of deeds,
Taking you to task for being faithful to your Lord,
Unsheathing in an unpropitious hour my erring sword.
It would have seemed not strange at all if you had wondered why
You had been led to choose so indiscreet a one as I.
And yet I know you must have looked through all these faults to see,
Deeper than all of my mistakes, the man I longed to be.

And unwise though I often was, sometimes I felt the power
That animated you, and proved it in a holy hour,
As when three thousand heard my word and turned from scorn to praise,
Or when I healed the mendicant and felt his grateful gaze,
Or lifted up the kindly one, who all declared had died,
Or when through prison doors I walked, an angel for my guide.

“Thou art Peter”—oh, may I be a living rock indeed,
Unshakable in Truth, matched to the time’s astounding need.

WAGERS, RALPH E. (CSB, Lecturer, Associate Editor, President, and Normal Class Teacher), “**The Ever-present Christ**” *Christian Science Journal*, Vol.82 (December 1964), p. 656.

--Christian Scientists find it most helpful to see how inseparable was the human Jesus from Christ, the divine idea.

- It enables them to grasp the significance of Simon Peter’s declaration of the unity of the Son of man with the Son of God.

---He said (Matt 16:16), “*Thou art the Christ, the Son of the living God.*”

- And yet Scientists find it impossible to speak of the birth of Christ when referring to the birth of Jesus.

--...if Christ had not been manifested humanly, mankind would still be looking in vain for a Saviour from mortality.

--His life constitutes for us today the way of salvation from all that is implied in the term “Adam.”

--Jesus foretold the appearance of the Comforter.

- Divine Science [is] the second appearing of Christ.

“**Bedrock,**” *Christian Science Monitor* (4 June 1992), p. 18.

--The ebb and flow of human opinions can lead us to the conclusion that there are no standards we can rely on with all our heart.

- At such a point, there’s a tremendous comfort in the recognition that there *are* solid principles that never abandon us.

---These are found in spiritual consciousness, especially in those principles brought to us with such immediacy in the life and words of Christ Jesus.

- The Christ remains as solid today as it was in Bible times when Jesus commended the disciple Simon Peter’s recognition of the Christ.

---Matthew’s Gospel records that Jesus said of the principles, the rock-ribbed and eternal verities Peter’s insight acknowledged: “*Upon this rock I will build my church; and the gates of hell shall not prevail against it.*”

SECTION V: Jesus appears to Mary Magdalene, the eleven disciples; and later, the Ascension (Mark 16: 9, 12, 14 15, 17-20 [to 1st .])

RELATED SCRIPTURE: Matt 27: 3-10; Acts 1: 4-9; I Cor 15: 4

PARALLEL GOSPELS: Luke 24: 50-53; John 20: 11-17, 26-29

TIME LINE: The Resurrection, Sunday, April 9, 30 AD, in Jerusalem.

“As already noted, Mark’s text as we have it ends at 16:8.” (Oxford Bible Commentary) "It is almost universally believed by scholars that the original ending of Mark consisted of only the first eight verses of chapter 16." (On Your Mark) “The external evidence strongly suggests that these verses [9-20] were not originally part of Mark’s Gospel. While the majority of Greek manuscripts contain these verses, the earliest and most reliable do not. A shorter ending also existed, but it is not included in the text.” (MacArthur Commentary)

“The appearance to Mary Magdalene (16:9,10, who is described here in terms found only in Luke 8:2 as ‘the one from whom he had cast seven demons’) reflects Matt 28:9,10; John 20:11-18.” (HarperCollins Commentary) "Mary Magdalene was probably given the privilege of being first to witness the resurrected Christ because of her unreserved dedication." (King James Bible Commentary)

“16:14 appears in a somewhat expanded and different form in the fifth-century codex W. In this version the disciples excuse their lack of faith as due to the influence of Satan and his unclean allies.” (Eerdmans Commentary)

The phrase "**Go ye into all the world**" (v.15), "seems part of the same charge as that mentioned [in] Matt 28:18." (Dummelow Commentary)

"the eleven"

(Abbreviated)

The eleven [Mark 16:14] “were the Twelve minus Judas, who had committed suicide (Matt 27:3-10).” (MacArthur Bible Commentary) Even at the resurrection they were yet weak in their knowledge, though he had for so long been carefully preparing and instructing them. The Apostles spent less than three years with their Master. He called them "*that they might be with him*" to be trained and educated, and then that he might send them forth to "*preach the Gospel and minister unto the people.*" On the feast of Pentecost, ten days after our Lord’s ascension, the Holy Spirit came down on the assembled church; and from that time the disciples became altogether different men, giving witness with power of the life and death and resurrection of Jesus, as he had declared they should.

Mary Magdalene

[Mair’ee Mag de leen’] (from Magdala)

(Abbreviated)

“This elusive figure is the most famous of Jesus’ women disciples and the one who has been misinterpreted in Christian history. It has been suggested that the epithet *Magdalene* meaning 'tower of strength,' was given her as a descriptor but it much more likely refers to her provenance, the town of Magdala (Aramaic) or Migdal (Hebrew), known in Greek as Taricheae ('salted fish') because of its major industry.” (Women in Scriptures) "The claim that Mary was Jesus' wife has no support in the Bible, and non-scriptural writers and early traditions can be held to support the claim only if one indulges in some imaginative interpretation of what they say." (All the People in the Bible)....

“In the five times where she is mentioned alone, the connection is with the death and Resurrection of Christ (Mark 16:9; John 20: 1,11,16,18).” (All the Women of the Bible) “Matthew...identifies Mary Magdalene among the women who witnessed the Crucifixion, burial, and empty tomb.” (Eerdmans Commentary) She was present during the closing hours of the agony on the cross. She remained by the cross till all was over, and waited till the body was taken down and placed in the garden sepulcher of Joseph of Arimathea. "Last at the cross, where Jesus died as the Lamb of God, Mary Magdalene was also the first at the garden tomb to witness the most important event in world history and the pivotal truth of Christianity, namely the Resurrection of Jesus Christ." (All the Women of the Bible) “All three Synoptic Gospels mention the two Mary’s arriving at the tomb early on the Easter morning. And when the Sabbath was past Mary Magdalene and Mary the mother of James and Salome, brought spices so that they might go and anoint him.” (Who’s Who in the New Testament) "Finding the stone rolled away she quickly returned to the city and told Peter and John that the body of Jesus had been taken away (John 20:1-2)." (Westminster Dictionary) “In Matthew, by contrast with Mark, the women do not flee silently but run to tell the disciples, only to encounter the risen Lord themselves.” (Eerdmans Dictionary)....

House, Annie Lorena, “**Mary**,” POEM, Christian Science Sentinel, Vol.54 (12 April 1952), p.

Mary, who followed even to seeming doom
On darkened Golgotha, came not to share
Triumphal glory; thinking but to bear
Sweet spices to anoint him in the gloom
Of early morn, she saw the empty tomb
And, weeping, pleading in her bleak despair,
Knew not that resurrection morning’s fair
Immortal bud had sprung to wondrous bloom.

Yet if faith anguished, faithfulness remained,
Even with misgivings bittering the cup,
No wildest dream divining Love’s reward,
Until with surge of ecstasy unfeigned
She heard that fond name spoken, and looked up,
One of the first to see her risen Lord.

Swan, Carolyn B. (CSB and Associate Editor), “**Speaking the new tongue, ‘with new tongues’**,” EDITORIAL, Christian Science Journal, Vol.105 (October 1987), p. 38.

--Christ Jesus said that signs would follow believers—those who understood his lifework and its message. He promised, "*They shall speak with new tongues.*" (Mark 16:17)

--Throughout Christendom, conceptions of the fulfillment of this promise have ranged from the practice known as glossolalia to a fixed belief that the promised signs were meant only “to assist the diffusion of the gospel at the very first.”

--A renaissance of the genuine signs Jesus foretold came with Mrs. Eddy’s discovery of Christian Science.

--When the character of a truly Christian messenger bears witness to the true Christian message, words become spontaneous, dynamic....only the spiritually reborn individual can articulate with redemptive effect the pure Christianity, the divine Science, taught by Jesus.

--The success of our efforts to communicate Science more freely increases in proportion as we really live Christian Science. To “*speak with new tongues*” is a sign...not a goal of demonstration.

Ruffin, Carolyn F., “**Resurrection, not business as usual**,” Christian Science Sentinel, Vol.87 (1 April 1985), p. 517.

--Suppose you had left your old job to go to work for a good cause, and you had begun to see some real results from what you were doing.

--...don't we find it just a little surprising that Christ Jesus' disciples, in the days following the crucifixion, went back to their old work—went fishing? After all...he told them he would be resurrected. And they knew he had already raised others from the dead.

--Some of them, at Peter's suggestion, decided to go fishing. But it was a fruitless night. They caught absolutely nothing. And in the morning, the resurrected Jesus stood on the shore watching them. But they did not recognize him at first.

--Christ Jesus' triumph over the grave broke the cycle of mortality.

--In the last verse of Mark, the apostles' conviction that they were not working alone is put so touchingly in these words: “*And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.*” [Mark 16:20]

Doyle, Edith, “**Ascension**,” POEM, Christian Science Journal, Vol.49 (April 1931), p. 29.

The Mary of the Gospel days,
With tear-filled eyes and aching heart,
Looked down into the sepulcher
To seek her Lord, and found him not....

How often now we...look down,
Thinking the best that earth can give
Has left us, and we are alone.
Yet not alone, as Jesus said,
The Father dear is with us still.
And faithfully we too must tread
The path of selfless sacrifice,
Sharing God-gifts with those who long
For comfort, health, and happiness.
And, doing this, we find the Christ,
The deathless Saviour of the world.

"Lo, I am with you always," so
He spoke to those he loved on earth,
And so Christ speaks to all mankind.
The void is filled, for love divine
And joy is won. Ascending thought
Has gained the heaven of Life and Love.

SECTION VI: Peter and John and the healing of the “man lame from his mother’s womb” (Acts 3: 2-9, 11-13 [to ;], 16)

TIME LINE AND AUTHOR: Summer, 30 AD in the temple courts of Jerusalem, written by Luke @62 AD.

"a certain man lame from his mother's womb"

The story of the lame man healed occurs in a speech of Peter's in the 3rd chapter of Acts. "The speech contains key elements of the template established in Peter's Pentecost speech." (Eerdmans Commentary) "Luke has already told us that the apostolic band has the power to work miracles (Acts 2:43)." (Oxford Commentary) "Here Luke singles out from the multitude of 'wonders and signs done by the Apostles,' the one which led to the first persecution." (Dummelow Commentary) "The juxtaposition of the lame man and the temple setting is striking. Lame animals were decreed to be unsuitable as offerings to God (Duet 15:21; Mal 1:8,13), and lame people were among those forbidden from drawing near to offer sacrifice in the temple (Lev 21:18; 2 Sam 5:8)." (Eerdmans Commentary)

"The Jews had three daily times of prayer (Ps 55:17)" (MacArthur Commentary)

The third hour was when the morning sacrifice was offered (9:00am).

the sixth hour was at noon (12:00pm), and

the ninth hour was the time of evening sacrifice (3:00pm).

The gate called "Beautiful" was made of Corinthian brass. It faced the East, consequently, the disciples may still be living in Bethany. Its proper name was the Gate of Nicanor.

"In relating the miracle Luke stresses the seriousness of the illness and the immediacy of the cure" [vv.3-10]. (Interpreter's One-volume Commentary) "As Peter raises up the lame man [v.7], he is healed and strengthened, and enters the temple [v.8]." (Eerdmans Commentary) It is significant that, whereas Jesus worked miracles in His own name, the Apostles only did so in dependence on him. However, "neither the apostles nor Jesus is praised [*praising God*, v.8]." (People's NT Commentary)

"The crowds are convinced that the miracle has happened [*they were filled with wonder and amazement*, v.10], but this does not make them Christian believers." (Ibid)

Peter and John

"John is the son of Zebedee, brother of James (Luke 5:1-11). Only Luke has Peter paired with John (Luke 22:8; Acts 3:1; 4:13,19; 8:14). Here and elsewhere, Peter is the spokesperson, John is the silent partner. On Peter as the leading apostle, see on Luke 22:31-32." (People's NT Commentary)

Pierce, Kathleen Cooper, "The Gate Beautiful," Christian Science Sentinel, Vol.31 (25 May 1929), p. 765.

--In the third chapter of the book of Acts we read of the healing of a lame man at the gate of the temple.

- Having been born lame, he was carried and laid daily at the gate called Beautiful to ask alms of those who entered into the temple; and as Peter and John went up together to pray, he begged alms of them.

---Peter looked at him with compassion and said: "*Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk...and immediately his feet and ankle bones received strength,*" and "*walking and leaping and praising God*" he went with them into the temple.

- Peter gave the best he had—his understanding of the truth of man's being.

---He knew that, as it is said in the epistle to the Hebrews, "*things which are seen were not made of things which do appear.*"

- His knowledge of this spiritual fact was the priceless gift which met the great need of the lame man.

Forrest, Katherine A., “**The Lame Walk**,” Christian Science Sentinel, Vol.62 (8 October 1960), p. 1776.

--The great desire of mankind is to live a free, abundant life, unfettered by mental and physical handicaps, by unhappy surroundings and limited opportunity.

- They long to walk forth and accomplish that which they have the desire and latent ability to do.

--Lameness means much more than physical incapacity.

- Lameness can also imply imperfection, inefficiency, frustration—in short, any phase of helplessness.

--As we contemplate these truths habitually and identify ourselves with the perfect man, our walk, our conduct, our manner of living, will pattern the divine.

- As we accept the Christ in consciousness, we shall express in larger measure true ability, dominion, and freedom of action. Like the lame beggar whom Peter and John healed at the gate of the temple, we can be healed of our infirmity, our self-pity, our indigence, our inability to accomplish that which is normal and right, and we too shall enter “*into the temple, walking, and leaping, and praising God*” (Acts 3:8).

SELECTED ARTICLES, Christian Science Sentinel, Vol.11 (20 March 1909), p. 567.

[Assistant Editor *Rush City* (Minn.) *Post*, in *Minneapolis* (Minn.)
Progress.]

--"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

--The above quotation, from the Gospel of Mark, was one of the last utterances of the risen Christ, before he was received up into heaven.

- There is no chance for quibbling; it means either that a believer can exercise this power or that the whole fabric of Christianity is false.

---This power was conferred on the apostles; for in Acts we read: "*And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.*"

- Paul believed, and the "signs" followed.

---The "signs" were a clinching argument in favor of the genuineness of his conversion.

- Now hear what Peter said [in line with] Christian Science: "*His name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.*"

---The New Testament is full of Christian Science.

- The art of healing by faith was one of the chief credentials of a Christian.

BIBLIOGRAPHY:

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

*The weekly Bible Lessons 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.