

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

Compiled by Lt Gen C. Norman Wood, USAF (Ret), Burke, VA 22015

**For week of March 8 - 14, 2010**

**Works, Hon. John D., “[What Is Substance?](#),” Christian Science Journal, Vol.31 (July 1913), p. 190.**

--...we all see, hear, and feel through the material senses, and to these senses the only substance is material.

- They can comprehend nothing else as having form or being.

---We must therefore question whether these senses comprehend the substance or reality of things as they are, or whether they see, feel, and hear wrongly.

- Are they safe guides, or are they misleading us?

---This fundamental question we must settle if we are going to reach right conclusions; and one of the very first things learned in Christian Science is that these senses upon which we rely are themselves insubstantial and not of the nature of reality.

--We know that our material senses deceive us in many ways.

**SECTION I: The faithful shepherd** (Ezek 34: 11-16 [to :], 26)

**TIME LINE AND AUTHOR:** Written by Ezekiel between 590-570 BC while he was a captive in Babylon where he was both a prophet and a priest.

“The neglect and abuse of Israel’s rulers had victimized the people and exposed them as prey for invading nations. To right this wrong, Ezekiel announces that God, the Good Shepherd, will now personally tend the people, bringing them into their own land, caring for their interests, giving the flock’s weakest members special attention (34:11-16).” (Theological Bible Commentary)

### **(Ezekiel)**

“Ezekiel was a Zadokite priest, the son of Buzi, and was among the eight thousand who were deported to Babylon after the fall of Judah to Nebuchadnezzar’s first assault in 598 [BC].” (All the People of the Bible) He ranks as one of the three major figures among the latter prophets, together with Isaiah and Jeremiah. Above all, he is the prophet of the Babylonian exile after the fall of Jerusalem.

The record of Ezekiel’s ministry covers a span of twenty-two years, starting in 593 B.C. Although some of the earlier chapters have a Jerusalem setting, the majority of scholars believe that his work was wholly in Babylon, and that his apparent presence in Jerusalem was visionary.

The Book of Ezekiel is almost devoid of biographical and personal details. It is known that he had been a priest, was one of the first group of deportees to Babylonia, and lived there in a refugee community at Tel-Abib on the river Chebar. The only reference to his family is that the death of his wife on the eve of the fall of Jerusalem was for him a personal symbol of the national disaster.

What emerges from the Book is a versatile and complex mind. One part of Ezekiel is the ordained priest, deferring to the formal commandments of the Mosaic Code and absorbed by the details of temple ritual and architecture. The other Ezekiel is a mystic-prophet given to ecstatic visions (four, in number) and bizarre symbols.

**“a shepherd”**

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

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

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

“The two most extended biblical allegories of the shepherd are in Ezek. 34; John 10.” (Interpreters Dictionary) “The New Testament mentions shepherds 16 times.” (Holman Bible Dictionary).

**Leishman, Thomas L., “Ezekiel, Priest and Prophet,”** THE CONTINUITY OF THE BIBLE, Christian Science Journal, Vol.88 (March 1970), p. 145.

--Ezekiel was the first great prophet of the Exilic period of Hebrew history.

- Both he and Jeremiah came from priestly parentage, but there was a definite social distinction between them.

---While much of Jeremiah’s work was centered in Jerusalem, he did not lose touch with his native village.

--Ezekiel, on the other hand, was a member of the aristocratic priestly line of Zadok, which first came into prominence in the days of David and Solomon.

--...at Tel-abib in his adopted land...Ezekiel received his call to preach, about five years following his...exodus from Jerusalem in 597 B.C.

--Although Ezekiel labored in a foreign land, far removed from the temple, the center of their worship, he was the voice of a missionary, not to strangers, but to his own people, to whom he should be able to communicate God’s message.

**M., G.A., “Divine Love is the Good Shepherd,”** Christian Science Sentinel, Vol.4 (9 January 1902), p. 298.

--WHAT a great blessing is ours, when we come to the realization that divine Love (God) is leading.

- To know that we can trust all to the divine Mind, to feel the blessed assurance that in Him (God) we live, and move, and have our being.

---He is ever with us, watching over us, and if we put our entire trust in Him we shall learn that His is the right and the true way, leading us into paths of glory hitherto unknown.

--If we live praising God, giving Him all the glory, for all the blessing He has bestowed upon us, we shall advance in Truth, our eyes will be opened (spiritually) and so shall we be enabled to demonstrate God's wonderful power.

- He is the Good Shepherd who has in store for us infinite blessings.

**Walker, Channing** (CS and Contributing Editor, Glendora, CA), “**Roadmap for the Rising Generation,**” Christian Science Sentinel, Vol.108 (14 February 2005), p. 6.

--The signs are out there, though sometimes it's tough to spot them.

--The grasp of Spirit, not matter, is ultimately the unbreakable one.

- The grasp that Spirit holds on each person, each generation, is what brings us all back to the path, even if we collectively wander far from it.

--Or, to put it differently, seeking isn't a one-way street.

- A generation of spiritual seekers is met by a God who is seeking them.

---The prophet Ezekiel records God as saying, “*I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick*” (Ezek.34:16)

--As seekers meet the divine Love that is also seeking them, the path forward becomes more passable.

“**Our Benefactor,**” Christian Science Monitor (30 January 1997), p. 17.

--You and I have a benefactor who faithfully feeds us—a caretaker who has known each one of us, always.

- This is God I'm speaking of, whose infinite resources will answer every need we have.

---Wherever we go, wherever we are, God is there.

--He is Spirit, and is therefore unlimited by materiality.

--Ever with us, God is blessing us always.

- How comforting to read in the book of Ezekiel in the Bible: “*As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day...I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God*” (34:12,14,15)

--I love the image of sheep having been fed and lying down in peace, wholly satisfied.

- They are cared for by the shepherd.

---They don't regret their past, worry about the present, or fear the future.

**SECTIONS II-IV:** Cast of Characters

**Elisha**

[Ē lī'sha] (“my God is salvation”)

**(Abbreviated)**

Elisha was an early Hebrew prophet who succeeded the prophet Elijah when Elijah's time on earth was finished. "His name appears for the first time in a divine command given to Elijah, according to which Elijah had to anoint Elisha as his successor (I Kings 19:16-17)." (Interpreter's Dictionary) Elisha ministered for about 50 years in the northern kingdom of Israel, serving God during the reigns of Jehoram, Jehu, Jehoahaz, and Joash. Elisha's work consisted of presenting the Word of God through prophecy, advising kings, anointing kings, helping the needy, and performing several miracles....

He multiplies the widow's oil so that she can pay her debts: "During a famine he increased oil, saving a poor widow from distress (II K 4:1-7)." (Funk & Wagnalls Bible Dictionary) "A destitute widow was unable to pay her husband's debts, and the creditor claimed her two sons as his bondsmen." (Who's Who in the Old Testament) This act caused the poor woman's "cruise of oil to be able to replenish all the oil containers in the village, thus giving her enough income to pay her debts and support her two children (2 Kings 4)." (All the People in the Bible)

He feeds the Shunammite widow and raises her son from the dead: "Elisha, probably on his way between Carmel and the Jordan valley, calls accidentally at Shunem." (Smith's Dictionary) Here, he befriends a wealthy family. The Shunammite woman displayed hospitality toward the prophet by regularly feeding him and building a room onto her home where he could lodge. Elisha repaid the childless couple by promising them a son. Later, when tragedy struck the child, Elisha, raised him from the dead....

**Dunstan, Eileen, “Elisha and the Shunammite,”** Christian Science Sentinel, Vol.60 (21 June 1958), p. 1065.

--The Bible story of the Shunammite woman, with all its spiritual and dramatic quality, stands out as one of the most unforgettable and beautiful of all Old Testament narratives. Here was a woman of tremendous moral courage. She also had the qualities of kindness and thoughtfulness, but her deep unfaltering faith and unflinching courage permeated and dominated her character.

--We find in the fourth chapter of II Kings an account of this woman's great need and how it was met through Elisha the prophet.

--One can see, as the story unfolds, that during...short visits she must have learned much of God from Elisha.

--[Elisha] understood the presence and power of God. He understood also that man as a child of God is immortal and never dies.

--How grateful we should be that God's healing power is available to us through the pages of Science and Health. Christian Science restores to us a spiritual sense of life and gives us a clearer understanding of God. It brings to this age what the prophets demonstrated in part in their time.

**Gehazi**

[Geh hah'zih] (Heb. "servant"/"valley of vision")

**(Abbreviated)**

Gehazi is a "servant or younger associate of the prophet Elisha." (HarperCollins Dictionary) "The Bible portrays him as a man of questionable character. On one occasion he tried to force a grieving away from the prophet (2 Kings 4:27)." (Holman Dictionary)

"In the story of the wealthy Shunammite woman (2 Kgs 4:8-37), Gehazi is portrayed as Elisha's faithful messenger and perhaps overzealous protector (v.27)." (Anchor Bible Dictionary) He is first mentioned when Elisha asked how he could reward the Shunammite woman who had welcomed him into her home. "Gehazi reveals that the woman has no son and that her husband is old." (Eerdmans Dictionary) "[He] suggested to Elisha the gift of a son to the childless woman and her husband as a reward for her extended hospitality to them." (Interpreter's Dictionary) A son was eventually born to the couple, but after a few years he died. The Shunammite woman sought Elisha's help. In an attempt to show Gehazi that faith healed, and not magic, Elisha sent him to lay the prophet's staff on the dead child's head "to pledge his personal involvement". (Eerdmans Dictionary) When Elisha himself went to the child, the child revived....

"During a famine, Elisha sends the Shunammite woman away [to Philistai]. On returning she seeks the restoration of her property from the king [of Israel]. At Gehazi's intervention this request is granted (2 Kgs. 8:4-6)." (Ibid)....

**“a certain woman of the wives of the sons of the prophets”** (Section II)

“Evidently this bereaved woman was the widow of one of Elisha’s pupils who, left with two sons, faced the anguish of seeing her sons taken as slaves in payment of the debts facing her.” (All the Women of the Bible) "She had no claim to the compassion of the prophet, except that he had known her husband, who 'did fear the Lord.'" (All of the Women of the Bible)

“Several stories, such as this one about the ninth-century [BC] prophet Elisha, parallel narratives about his mentor, Elijah. II Kings 4:1-8 tells of Elisha’s ministry to the needs of a widow, a member of a socially marginalized group in ancient Israel. In some ways this account parallels I Kings 17:8-24, in which Elijah responds to the needs of a destitute widow in Zarephath by increasing her supply of meal and oil, and later reviving her dead son. In the Elisha story, the widow is in debt but not impoverished, and her children are in danger of servitude, not death.” (Women in Scripture)

“The delighted widow went and told Elisha of the wonderful amount of oil which her own meager supply had produced, and he told her to sell the abundance of oil she had and pay her creditor, and with her children *live on the rest* of the money secured for the oil.” (All the Women of the Bible)

**Baker, Kenny L., “No Widowhood in Divine Love,”** Christian Science Sentinel, Vol.78 (31 July 1976), p. 1313.

--A wife who becomes a widow may be faced with an identity problem....

- Where before she may have enjoyed a sense of fulfillment as a wife and homemaker, suddenly, to human sense, she may be alone with no one left who seems to need her.

---To fill the void and find and establish new goals and relationships may seem difficult indeed.

- Yet divine Love’s assurance is, “*It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.*” (Isa 65:24)

--In the Old Testament there is the account of a widow’s need and Love’s response.

- A widow was faced with lack.

--The prophet knew that God is good and good does not cease.

- He awakened the widow to see and use the good she already had.

**a great woman**" (Sections III and IV)

There are two "Shunammite" women mentioned in the Old Testament. Both were female natives or inhabitants of Shunem. The one in this week's lesson is the one who befriended Elisha, and whose son was revived by him. Her story is told in II Kings, chapter 4. "All that we know of this lady of social distinction is narrated in the chapter before us." (All the Women of the Bible)

MacArthur says that the reference to "a great woman" means that she "was great in wealth and in social prominence."

"In all likelihood she recalled the story of how Elisha had raised from the dead the son of the widow of Zarephath. The Shunammite believed her lifeless son could in like manner be the center of a miracle. So firmly did she trust in the healing power of God, and in Elisha's ability to bring it forth, that not once did she say, 'My son is dead.'" (All of the Women of the Bible)

Later, "her move [fearing a famine] is but briefly told in the first two verses of II Kings 8. In the next verse we learn that the Shunammite returned to her home seven years later, only to find that her house and land had been confiscated." (Ibid) After appealing to the king, the king ordered "Restore all that was hers, and all the fruits of the field since the day that she left the land, even now" (II Kings 8:6).

**Student, A, "The Shunammite Woman"** Christian Science Journal, Vol.10 (December 1892), p. 407

--CHRISTIAN SCIENTISTS, to whom Truth has revealed the quickest and best way to relieve human suffering, are often unjustly accused of being cold, heartless, and indifferent to the claims of suffering.

• This charge would never have been made, had humanity learned that talking continually of sin, sickness, and sorrow, is no way to lessen them, but only adds to their seeming intensity and duration.

---In line with this thought, can be learned a most practical lesson by would-be Christians, from the devoted, calm and self-possessed Shunammite mother, who acted upon the firm resolve to speak of her almost overwhelming grief, to the only one, — Elisha, — who was able to help her.

--The Shunammite woman's calm, unflinching trust, and self-possession expresses such a high degree of harmony, in thought and action, during seasons of intense trial, as to commend itself to the emulation of all true Christians. Even Christian Scientists, who recognize the Principle which impelled or guided the Shunammite are called upon to heed the lesson, and falter not, but "*Go forward; slack not thy riding for me except I (the Truth), bid thee.*"

**SECTION II: Multiplying the Widow's Oil** (II Kings 4: 1-7)

AUTHOR AND TIME LINE: "It seems that the author was most likely an unnamed prophet of the Lord who lived in exile with Israel in Babylon. Kings was written between 561-538 B.C." (MacArthur Bible Commentary) The event occurred @850 BC.

"2 Kings 4 gives us a view of the way of life of the groups of prophets such as the one gathered around Elisha." (Eerdmans Commentary)

"The sons of the prophets were not celibates. They had wives, children, and social obligations. With her husband dead, the lady had no means to pay her debts." (King James Commentary)

"According to the Mosaic Law, creditors could enslave debtors and their children to work off a debt when they could not pay (Ex 21:2-4; Deut 15:12-18). The period of servitude could last until the next year of Jubilee (Lev.25:39,40)" (MacArthur's Commentary)

**“Old Testament prophets,”** WORKING WITH THE WORD COLUMN, Christian Science Journal, Vol.110 (August 1992), p. 42.

--Originally called “seers” (I Sam 9:9), the prophets proclaimed the divine viewpoint, putting human experience into perspective on the basis of God’s purpose and activity.

- In a sense the Scriptures taken as a whole are largely the prophetic interpretation of history as it unfolded for the Biblical peoples.

---While more accurately “forth-tellers” of divine revelation than foretellers of human history, the prophets—proclaiming divine truth as they did—often served both ends.

--We are most familiar with a handful of towering figures such as Elijah and Elisha, and the so-called “literary prophets” whose writings constitute a major part of the OT.

--Prophets often lived together in communities; Elisha may have been the leader of such a brotherhood (See II Kings 2:3; 4:1; 6:1).

--Seer and proclaimer of a vision beyond ordinary human sight, the prophet stands out as a direct link in the unfolding revelation of God to man.

**Gordon, Gladys, “And the oil stayed,”** Christian Science Journal, Vol.54 (October 1936), p. 384.

--In the fourth chapter of II Kings is related an incident the meaning of which is revealed by spiritual understanding gained through the study of Christian Science.

- This is the story of the widow who, when faced with the creditor’s threat to take into bondage her two sons, appealed for aid to the prophet Elisha.

--A student of Christian Science, who was preparing to take an important forward step, was faced with the necessity of seeing sufficiency as ever present, in order to complete her demonstration.

- Divinely guided to this Bible story, she studied it in the light of Christian Science and found therein the needed spiritual inspiration and direction.

**SECTION III: Elisha Helps a Childless Shunammite Woman to Bear a Son** (II Kings 4: 8-10, 17-21, 25, 26, 32, 33, 35, 36)

AUTHOR AND TIME LINE: "It seems that the author was most likely an unnamed prophet of the Lord who lived in exile with Israel in Babylon. Kings was written between 561-538 B.C." (MacArthur Bible Commentary) The event occurred @850 BC.

**Odegaard, Mrs. Rebecca MacKenzie** (CSB and Contributing Editor, Boston, MA), **“The divine Parent has a plan you can trust,”** HOME & FAMILY, Christian Science Journal, Vol.122 (February 2004), p. 45.

--It looked like a perfect time to start a family.

- We’d been married four years and my husband was finishing graduate school. I was delighted when I realized a baby was on the way. A few months into the pregnancy, however, I had a miscarriage.

--I began to glimpse a wider view of parenting than I had previously considered. I saw that to “mother” is to nurture, educate, lead, feed, even cuddle.

- To “father” is to support, guide, guard, protect, encourage, and carry.

--...the only thing that could keep me from parenting was a limited concept of what parenting is, or a willful outline of how it has to be expressed.

--The Bible story of Elisha and the Shunammite woman illustrates this point. [II Kings 4: 8-17]

--When my husband and I did have children, I attributed the ease and joy of it to the fruitful time I’d spent considering God’s spiritual creation.

**Jackson, Mrs. Myrtle B. Strode, “It Is Well with the Child,”** POEM, Christian Science Sentinel, Vol.18 (11 December 1915), p. 287.

I KNOW not where my loved one may be lying,  
In field or forest, or by town or sea,  
Whether on earth or in the gray clouds flying—  
I only know he cannot come to me.  
But looking upward through the night of weeping  
I hear a voice call like a silver bell:  
"Love's stars are out, and God His watch is keeping,—  
All's well! All's well!"

I know not what the future may be sending,  
What little store of wisdom, wealth, or rest;  
So long to wait, the strife so never-ending,  
Wrong so enflamed, and right so sorely pressed.  
But looking onward through the night of sorrow,  
Still rings the music like a silver bell:  
"Love's stars are out; God governs the tomorrow,—  
All's well! All's well!"

**SECTION IV: Restoring the Shunammite Woman's Property** (II Kings 8: 1-6)

AUTHOR AND TIME LINE: "It seems that the author was most likely an unnamed prophet of the Lord who lived in exile with Israel in Babylon. Kings was written between 561-538 B.C." (MacArthur Bible Commentary) The event occurred @850 BC.

“This story presupposes that of the wealthy Shunammite woman (4:8-37) and provides a sequel to it.” (Eerdmans Commentary)

The 7-year famine described here had been predicted by Elisha, and the woman and her son are spared starvation by escaping to another place for the duration. The focus on her is the restoring of her land by the king as if nothing had been taken from her previously. Her full story is told in II Kings, chapters 4-8.

“The king's judgment [*Restore all...and the fruits of the field*, v.6] was to return to the woman everything she owned, including the land's earnings during her absence.” (MacArthur Bible Commentary)

**Cook, George Shaw** (CSB, Lecturer, and Associate Editor), “**He Keeps Them Alive in Famine,**” EDITORIAL, Christian Science Sentinel, Vol.39 (23 January 1937), p. 410.

--The condition of drought, and consequent dearth...may be due to what are termed natural causes, lack of moisture, and so forth.

--Famine may seem to follow drought, but considered from a more metaphysical viewpoint, it is quite possible that the reverse may be true.

--Faith in the power of God, Spirit, and understanding of spiritual law are able, today, to destroy the belief that affliction and deprivation are natural and necessary; and it is possible for individuals who possess that understanding, even during times of general belief in drought and famine, to be sustained and provided for as was the prophet of old.

- Even in the midst of such difficult material conditions, and apparently insurmountable obstacles, it is possible to prove, in spite of so-called meteorological laws and traditional beliefs concerning agricultural methods, that there can be an abundant crop.

**Swales, Jodie, “If you’ve been wronged,”** A CHRISTIAN SCIENCE PERSPECTIVE, Christian Science Monitor (27 January 2010).

--Healing injustice through gaining a better understanding of God is not new.

- The Bible gives many examples of people who turned to divine Love and saw justice restored in their lives. Take, for example, a Shunammite woman, who, with her child, had to leave her home and her land because of a severe drought. Seven years later, when the drought broke, she returned to find that her property had been taken over. She was left with nothing.

--When she went to the king to seek the return of her property, he happened to be speaking to [Gehazi] who could vouch for her integrity and her claim to the land.

- No mere coincidence, this can be seen as an example of divine law in operation, bringing everything into order. The king, as the Bible says, “*appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now*” (II Kings 8:6). Justice was restored, abundantly and appropriately.

**SECTION V: Jesus heals the man with the withered hand on the Sabbath in Capernaum** (Matt 12: 9-13)

PARALLEL GOSPELS: Mark 3: 1-6; Luke 6: 6-11

TIME LINE: The year of popularity and fundamental principles (Jesus’ 2<sup>nd</sup> year of ministry), April, 28 AD, in Capernaum.

**“a man which had his hand withered”**

“Controversies continue, two of them concerning the Sabbath. Christian readers often focus on the legalistic demands of Sabbath observance, forgetting its attractions.... The second Sabbath controversy (Luke 6:6-11) pictures Jesus going to the synagogue to teach ([Luke]v.6) and meeting a man with a withered right hand.” (Eerdmans Commentary) "In the light of [these Sabbath] considerations, the two scenes [Matt] 12:1-14 as rewritten by Matthew should be seen as picturing Jesus' participation in this Jewish debate concerning the proper observance of the Sabbath, not a Christian rejection of 'Jewish legalism.'" (People's NT Commentary)

"To observant Jews, the Sabbath was a joy, not a burden." (Ibid) Although nowhere does the Old Testament prohibit *healing on the Sabbath*, “Jewish tradition prohibited the practice of medicine on the Sabbath, except in life-threatening situations. But no actual OT law forbade the giving of medicine, healing, or other acts of mercy on the Sabbath.” (MacArthur Commentary)

“These two words [*Rise...stand*, Luke v.8] are also words used for Jesus’ resurrection (literally: “arise, stand up”). They may have an ordinary meaning, as here, but may also be understood to have a deeper connotation resonant with the overtones of the new life mediated by Jesus’ resurrection.” (People’s NT Commentary)

When Jesus went into the synagogue, the man with the withered hand was already there, perhaps even planted by the Pharisees. “The scribes and Pharisees watched, wanting to find an accusation against him. Jesus asks a question (of the reader): ‘Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?’ (Luke 6:9).” (Eerdmans Commentary)

"Jesus looks around on them [[Luke]v.10], as he does in the Temple in Mk 11:11, with a scrutiny which sums up and judges." (Peake's Commentary)

"The man with the paralyzed hand [seems] not nearly as paralyzed as those whose hearts are hardened. They seem unable to breathe or to rejoice or to be open to new possibilities." (On Your Mark)

**Dunbar, Barbara Blech, "Speaking with authority,"** Christian Science Journal, Vol.107 (April 1989), p. 12.

--[Jesus] knew he was the Son of God and had been sent by God to bring the message of the Christ—the true idea of God—to humanity.

--Think of Jesus, standing in the temple, facing the man with the withered hand, amid the intense hatred and skepticism of the scribes and Pharisees, superbly conscious of his God-given power and authority.

- The awareness of his relationship to God fully equipped him to speak the word of God with this authority, regardless of the surrounding adverse atmosphere.

---He did not contend with his opponents.

- He merely said in strong positive terms, "*Stretch forth thine hand.*" [Matt 12:10-13]

---The man stretched it forth obediently, and it was made whole.

**Bird, John Charles, "Rise Up,"** Christian Science Sentinel, Vol.32 (16 August 1930), p. 985.

--In many of the recorded instances of healing performed by Jesus, something more than mere acquiescence was demanded of those healed.

- A courageous response was called for.

---Jesus said to the man with a withered hand, "*Stretch forth thine hand.*"

--Christian Science, which has restored the lost elements of the religion Jesus taught and practiced, and which, as its name indicates, is the demonstrable truth of Christianity, makes demands similar to those made by Jesus.

--Thus it is seen that, whereas Christian Science can heal those who as yet know nothing of its teachings, one who seeks for himself the fount of healing, through study of the Bible and the Christian Science textbook, is greatly aided in perceiving and experiencing the uplifting presence and power of our Father-Mother God.

## **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.