

Bible Characters for Your Weekly Bible Study

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For week of January 26 – February 1, 2009

Eddy, Mrs. Mary Baker G. (Discoverer and Founder), "**Love**," Christian Science Journal, Vol.3 (May 1885), p. 25.

--What a word.

- I am in awe before it!

--I shall never admit that love is something to be laid on a shelf, and taken down upon rare occasions with sugar-tongs and laid on a rose leaf.

- I make great demands upon it, call for active witnesses of it, and noble sacrifices and grand achievements from it; and unless these appear I cast aside the word as a counterfeit having not the ring of the true coin.

--Patient, hopeful, true, uncompromising, love comes gently as the morning dew or summer rain, to meet the need of poor humanity, drop the supply and depart.

- It cannot waste a moment, it has work on hand, is never idle, always prompt, and you may know it is God's evangel, not by the rustle of wings but the odor of divinity.

SECTION III: The Adulterous Woman (John 8: 1, 3-7, 9-11)

TIME LINE: The Year of Opposition and Development (Jesus' 3rd year of ministry), mid-October 29 AD in the treasury of the Temple located in the court of women, the most public part of the Temple, on Mt. Moriah, in the city of Jerusalem. Written c. 80-90 AD.

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

"This famous story was not originally a part of the Gospel of John." (HarperCollins Bible Commentary) "The dialogue partners turn out to be the Pharisees (v.13) rather than the 'Jews,' but the subject of the dispute is a continuation of the earlier question about testimony." (Ibid) "If Jesus rejected the Law of Moses (Lev.20:10; Deut.22:22) [v.6], [his] credibility would be gone. If [he] held to Mosaic law, [his] reputation for compassion and forgiveness would have been questioned." (MacArthur Bible Commentary)

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

"For the first time in the story Jesus and the woman now address one another [vv.10,11]." (Eerdmans Commentary)

“a woman taken in adultery”

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

“The woman was only betrothed, not married, otherwise her punishment would not have been stoning, but strangulation, for so the rabbis interpreted Lv 20:10 Dt 22:22. But inasmuch as among the Jews betrothal was almost equivalent to marriage (see on Mt 1:18), the sin of a betrothed woman was regarded as a species of adultery.” (Dummelow)

“For most of the story she is but a prop, an object used in the story. This only changes when Jesus speaks to her directly. These teachers challenge Jesus, 'What do you say about her,' that is, this obvious sinner?” (Women in the NT) “Ascertaining that no one has condemned her, Jesus sends her on her way, asking only that she not sin again (8:11).” (Women in Scripture)

Watson, M. Rosamond, "Neither do I condemn thee," POEM, Christian Science Sentinel, Vol.28 (17 July 1926), p. 907.

They brought her to the Master—hurried her,
Confused, and all unready with her plea,
Into the presence of the gracious one.
Fearful, she hid herself before the light
Which shone about his face. He stood apart
Within the temple courts; and as the crowd
Drew near, he stooped and wrote upon the ground,
Nor looked on her. With subtle questioning
The Pharisees bespoke him of the law:
Such should be stoned! Master, what sayest thou?
Absorbed, he wrote as though he heard them not.
Again they urged him; and perforce he rose,
And looking through them, spoke his thought aloud:
He without sin amongst you, let him first
Cast a stone at her....

Watt, James, "Don't Accuse and Condemn—Forgive!," Christian Science Journal, Vol.91 (May 1973), p. 263.

--Our great Way-shower, Christ Jesus, detected and refused to harbor the accuser.

• For example, on one occasion the scribes and Pharisees brought to him a woman taken in adultery (see John 8:3-11). They said the law demanded that she be stoned, and what did *he* say?

---Jesus didn't answer but stooped down and wrote in the dust. They continued to question, so he stood up and said to them, "He that is without sin among you, let him first cast a stone at her." With this they all departed, and Jesus was left alone with the woman.

---He said to her, "Woman, where are those thine accusers? hath no man condemned thee?" And when she told him that no one had, he said "Neither do I condemn thee: go, and sin no more." Jesus did not accuse either the woman or the men. He rebuked the errors that claimed to be attached to them.

SECTION IV: The Anointing of Jesus by "a woman...which was a sinner" in Simon the Pharisee's House (Luke 7: 1, 36-43, 47-49)

TIME LINE: The Year of Popularity and Fundamental Principles (Jesus' 2nd year of ministry) in Galilee, midsummer 28 AD

"All four gospels tell of Jesus' anointing by a woman (Matt 26:6-13; Mark 14:3-9; John 12:1-8) though all three others [than Luke] link the anointing to Jesus' passion and record a complaint about the waste of money. Whereas Matthew and Mark have an anointing of Jesus' head, Luke, like John, tells of the anointing of his feet." (Oxford Commentary)

This story is peculiar to Luke. "Luke's account involves an unnamed woman (there is no reason to assume it was Mary Magdalene, 8:2) and occurred in Galilee in the house of Simon, a Pharisee." (HarperCollins Commentary) Luke has a fondness for banquet scenes and employs one as the setting for Jesus' forgiveness of a gross sinner. This is "a typical example of the outcast who accepts Jesus ...contrasted with a Pharisee." (Peake's Commentary)

The woman "would have no difficulty in entering the house, as banquets in the East are generally public functions....A flask with...perfumed oils was worn by women round the neck." (Dummelow) "Jesus was reclining at a low table, as was the custom." (MacArthur Commentary)

This story "is inserted here to illustrate the saying from Q about Jesus as a friend of publicans and sinners." (Abingdon Bible Commentary). We are still in that epoch of transition when the rapture between Jesus and the Pharisees, although already far advanced, was not yet complete. "At this point in Luke's narrative we know how a Pharisee will react to Jesus, but surprisingly he invites Jesus to share a meal." (Eerdmans Commentary) It has been supposed that this invitation was given with a hostile intention. But this Pharisee's own reflection, v.39, shows his moral state. He was hesitating between the holy impression which Jesus made upon him, and the antipathy which his caste felt against him. The woman was not Mary of Bethany, who anointed Jesus six days before his last Passover, but the woman at the time of the incident was no longer a "sinner;" she had been converted by Jesus, but the Pharisee did not know this.

"a woman...which was a sinner"

"The woman is identified as a sinner, and her gesture, which consists of washing Jesus' feet with her tears, wiping them with her hair, anointing them with ointment, and kissing them, is both highly erotic and abject; it appears to indicate penitence (7:37-38)." (Women in Scripture)

"This woman is described not only as a sinner but as someone who is known to be a sinner. Many presume that this is a euphemism for saying that she is a prostitute. But there is nothing in Luke's story to suggest this." (Women in the New Testament)

Simon the Pharisee

[Si'mon] (Gr. "flat-nosed") Used in the New Testament for the Hebrew "Simeon."

There are at least ten "Simon"s mentioned in the Bible. Little is known of the one in this week's lesson.

“A Pharisee who invited Jesus to dinner in his home, where a penitent woman anointed Jesus’ feet with her tears, and Jesus in a parable taught the relationship between appreciation and forgiveness (Luke 7: 36-50).” (Eerdmans Dictionary)

“He may have been identical with Simon “the leper,” whose story is recorded by Mark and Matthew, but the story of Simon the Pharisee as recorded by Luke has many distinct features and probably refers to another person and occasion.” (Who’s Who in the New Testament)

He is briefly mentioned as “the Pharisee whose house was the scene of Jesus’ anointing by a ‘sinful’ woman.” (HarperCollins Dictionary)

Easton’s Bible Dictionary says, “A Pharisee in whose house ‘a woman of the city which was a sinner’ anointed our Lord’s feet with ointment.”

“Who Was Who in the Bible,” says “A Pharisee in whose house Jesus ate.”

The Holmon Bible Dictionary says, “A Pharisee who hosted Jesus at a dinner. Simon learned valuable lessons about love, courtesy, and forgiveness after a sinful woman anointed Jesus at this event.”

The Interpreter’s Dictionary says, “The Pharisee in whose house Jesus was anointed by a sinful woman (Luke 7:36-50). The location of the house is not indicated, though it seems to have been in Galilee and possibly in Capernaum.”

Josephus says, “This Simon was of the city of Jerusalem, and of the very noble family of the sect of the Pharisees, which are supposed to excel others in the accurate knowledge of the laws of their country.”

Campbell, Margaret Troili, “[In Simon’s House](#),” POEM, Christian Science Sentinel, Vol.50 (10 January 1948), p. 53.

When she, “the sinner,” went to Simon’s house,
She found him. Oh, what longing led her there?
She came, prepared with gifts, to seek the Saviour,
And she, the lowly, knelt before his feet,
Not being asked to sit with honored guests.
She bathed his feet with tears. Who else had tears
To wash away the hardness of his heart,
And hidden griefs and sinfulness, as she;
To kneel, to pray, humiliate herself,
Be judged by Simon’s guests and called a sinner?
But Jesus then rebukes the scornful guests,
Commends contrition and a love made pure.

That tender, lowly deed now urges us
To go to Simon’s house—to cleanse our hearts
And ask Christ’s dear forgiveness for us all.
So may we all be washed and sanctified.

Nay, Mrs. Mary Lee Gough (CSB), "**The Compassionate Touch**," Christian Science Sentinel, Vol.61 (5 September 1959), p. 1545.

--At the opening of the chapter "Christian Science Practice" in "Science and Health with Key to the Scriptures," Mrs. Eddy stresses through some six pages the compassionate quality which those who wish to heal as Jesus did must cultivate.

- To emphasize her point, she takes a short Gospel narrative of stark simplicity, the actors being Jesus, Simon the Pharisee, and a woman "which was a sinner" (Luke 7:37).

---From this narrative, Mrs. Eddy teaches the lesson of the love which is the reflection of omnipotent divine Love.

--None can read these pages without seeing in a degree the utter unreality of evil and its powerlessness to hold men in bondage or to destroy life and happiness; without seeing in some measure the real man as God created him and gaining a spiritual view which helps to lift the weight of evil from mankind.

Olson, Mrs. Kay Ramsdell (CSB and Contributing Editor, Raleigh, NC) "**Forgiven as we forgive**," Christian Science Sentinel, Vol.82 (2 June 1960), p. 916.

--To understand the difference between forgiveness as mankind generally perceives it and as Christ Jesus practiced it is important.

- To the human mind forgiveness means:

- (1) Believing there is a sinful person,
- (2) Deciding to excuse him,
- (3) Trying to feel peaceful about it.

--Forgiveness, as Jesus preached it and lived it, is based on the understanding that man is spiritual, the expression of Spirit, God.

- There being no element of sin in God, there is no element of sin in His expression, man.

---Jesus recognized God's man as the only man.

---Whatever appeared to contradict the spiritual sense of man had no reality for him.

--Christ Jesus taught his followers to pray, "Forgive us our debts, as we forgive our debtors." [Matt 6:12]

Seeley, Paul Stark (CSB, Lecturer, and Associate Editor), "**For she loved much**," EDITORIAL, Christian Science Sentinel, Vol.50 (8 May 1948), p. 811.

--The master perceived Simon's thoughts and silenced his criticism with a parable.

--Simon had shown no signs of humility and a heartfelt desire to be freed from his materiality.

- This woman had unceasingly given evidence of her love for the true, or spiritual, idea of Life and man which the Master exemplified.

---Jesus then told Simon something that the entire human family surely needs to assimilate. Said he, "Her sins, which are many, are forgiven" (Luke 7:47). Why? "For she loved much."

- And finally came his explanation of all unsolved human problems: "But to whom little is forgiven, the same loveth little."

--In the exact proportion that we love God with all our heart and love the man of His making, beholding this manhood in our brother and in ourselves, can we gain forgiveness, or destruction, of what mortal mind claims are our mistaken sinful beliefs.

SECTION V: The Paralytic Healed (Mark 2: 1, 3-12)

PARALLEL GOSPELS: Matt 9: 2-8; Luke 5: 18-26

TIME LINE: The Year of Popularity and Fundamental Principles (Jesus' 2nd year of ministry), 28 AD at Capernaum.

"one sick of the palsy"

This story is told in Matthew, Mark, and Luke. In Matthew and Mark it is called "The Sick of the Palsy;" in Luke it is called "The Paralytic." "This conflict episode is the first of five conflict episodes (2:1-2; 13-17, 18-22, 23-28; 3:1-6)." (MacArthur Commentary)

"Jesus had been traveling throughout Galilee, preaching and teaching, and people keep coming to him to be healed and cured." (On Your Mark) His "entry into Capernaum was unknown by the public," but when "someone discovered his presence, the news spread like wildfire." (King James Commentary) "As Jesus arrives at Capernaum, some people carry to him a man who was unable to walk, presumably near the shore in the hope that Jesus will heal him ([Matt] 9:2-8)." (Eerdmans Commentary)

"Brought to Jesus on a bed, the man's paralysis was severe." (MacArthur Commentary) "Because of the crowd the paralyzed man, lying on his pallet, is lowered through the roof ([Mark] v.4)." (Eerdmans Commentary)

"The peculiarity of this miracle is that it was worked to prove a doctrine, and that in the face of opposition. There were present certain scribes and Pharisees, some of whom had doubtless come from Jerusalem expressly to oppose Jesus. Jesus at once threw them a challenge by saying to the man, 'Son, thy sins be forgiven thee.' The scribes understood this to mean that He claimed to forgive sins as only God can do. Instead of repudiating this suggestion, as a mere man would have done, Jesus accepted it, and proceeded to prove His claim by a miracle." (Dummelow Commentary) "In response to the scribes' and Pharisees' questioning, Jesus claims that 'the Son of Man has authority on earth to forgive sins' ([Luke]5:24)." (Eerdmans Commentary) "It is certainly easier to claim the power to pronounce absolution from sin [*whether is easier*] than to demonstrate the power to heal." (MacArthur Bible Commentary)

"[Luke] alone mentions the glorifying of God by the paralytic [v.25], and the fear of the bystanders." (Peake's Commentary) "The audience was stunned again when Jesus healed the man of his paralysis [Matt 9:8]; and *they marveled*, (lit., they were afraid)." (King James Bible Commentary)

"scribes"

(Abbreviated)

"More than in any other source the scribes are seen as a unified group in the NT, but this view may not be historically accurate." (Anchor Bible Dictionary) It is evident that in New Testament times the scribes belonged to the sect of the Pharisees, who supplemented the ancient written law by their traditions (Matt 23), thereby obscuring it and rendering it of none effect. The titles "scribes" and "lawyers" (q.v.) are in the Gospels interchangeable (Matt 22:35; Mark 12:28; Luke 20:39, etc.). They were in the time of Jesus the public teachers of the people, and frequently came into collision with him. They afterwards showed themselves greatly hostile to the apostles (Acts 4:5; 6:12).

Le Pelley, Maxine, "[Borne of four](#)," POEM, Christian Science Journal, Vol.116 (June 1998), p. 35.

Afterward, we hear not more
of the sturdy four
who carried the palsied in his bed
to the very roof
to find complete, scientific proof
of healing.
Who will today explore
and find their spiritual four
(faith, hope, love, purity perhaps?)
needed to take consciousness heaven-high
and let Christ, Truth, uncover, break up the lie
of sinning sense?
In spite of matter's pain or press,
spiritual sense knows Christ's power and man's free access.
Take courage, dear roof climbers, in this blessing revealed:
God has a way for *you* to be lifted and healed....

le Sueur, Glanville, "[Arise Immediately](#)," Christian Science Sentinel, Vol.59 (5 October 1957), p. 1731.

The sick man, in self-pity,
might have said,
"Tomorrow is another day."

Easier to put off, easier to say
than do at once,
as if the half-wish to stand
accompanied the fact!

Instead,
tomorrow reaps what now has planted,
and the dawn that beams
upon the present understanding
is far beyond the reach of solar time.

The light-conferring instant needs
no sensuous sun,
and willingness no other proof
than duty done.

Huebsch, Deborah Appleton (CSB; San Juan Capistrano, CA) "[Listening and healing](#)," Christian Science Journal, Vol.113 (December 1995), p. 19.

--Mrs. Eddy says of Christ Jesus' ability to discern human thought, "Jesus could injure no one by his Mind-reading. The effect of his Mind was always to heal and to save, and this is the only genuine Science of reading mortal mind." [S&H p. 94]

--In the case of the paralyzed man, for example, Jesus evidently discerned that the man was suffering as a result of sin.

- The Master assured him, "Son, thy sins be forgiven thee" [Mark 2:5], and he was healed.
 - Jesus knew why the man suffered because of his highly developed spiritual intuition.
 - His pure conscious awareness of every individual's relation to God made him sensitive to impurity of any kind and exposed its unreality.
- Error couldn't hide from the searchlight of Christly thought.

Roegge, Mrs. Beulah M. (CSB; Lecturer; Associate Editor; Herald Editor; Trustee, CSPA; Publisher's Agent; Clerk; and Contributing Editor), "**Lowly scribes, holy words**," POEM, Christian Science Journal, Vol.115 (August 1997), p. 17.

O Holy Bible scribes, when we
are tempted by apostasy
your copied page persuades—God is.

Submissive to His authorship,
you pen dominion over sin
and guide us to discipleship.

Through your venues and avenues
We reach Christ's own authority
To heal the sick, to preach, to teach.

Cyberspace Scripture purveyors,
with World Wide Web and Internet,
still borrow from your ancient texts.

O worthy scribes in every age,
you may not vie with prophet, sage,
but through your work their words survive
and give glorious utterance to our lives.

SECTION VI: Saul's Conversion on the Road to Damascus, and Visit to Ananias (Acts 9: 1-6, 8, 10-13, 15 [to 1st :], 17, 18, 20, 26-28)

TIME LINE AND AUTHOR: The Period of Transition for the Early Church, 37 AD, in and near Damascus.

"The conversion of Saul of Tarsus from persecutor to missionary is so important to the author of Acts that he offers three separate accounts of it (cf. 22:3-21 and 26:2-23 with 9:1-19)." (Abingdon Commentary)

"The term 'conversion' is anachronistic and misleading if we think of it in terms of a change from one religion to another. Christianity was not at this stage a distinct religion in the modern sense but a sect within the Second Temple Judaism, promoting one among a number of contested Jewish identities (Acts 24:14)." (Oxford Bible Commentary)

" Whatever may be the meaning of this term [*Christ...the Son of God*, v.20] in the Synoptic Gospels, in the Pauline theology it undoubtedly means a preëxistent divine being, consubstantial with the Father, and His agent in the Creation and Redemption of the world." (Dummelow Commentary)

“The only other mention of Damascus in Paul’s letters is at II Cor 11:32, where he describes being let down over the walls in a basket as an example of the humiliating position an apostle might find himself in. This must refer to the same episode (it could hardly have happened twice), but the details are different: in Paul’s account, it is not ‘the Jews’ but the ethnarch (local commissioner) of Aretas who watches the gates to prevent his escape.” (Oxford Commentary)

Saul/Paul

(Abbreviated)

After Jesus himself, Paul is the most important figure in the history of Christianity. Although a Jew, in Tarsus [**south central Turkey**], an important city of Cilicia, Paul, whose original name was Saul, was born a Roman citizen. He was a tentmaker. All the influences about him from the beginning—Jewish, Greek, Roman—contributed, apart from any consciousness or intention on his part to fit him for the work of his life.

His Conversion. As a young man, he sought out and persecuted Christians. The conversion of Saul is regarded as a miraculous event.

Near Damascus [Syria]

“At the height of Paul’s campaign of repression, he was confronted on the road to Damascus by the risen Christ.” (Who Was Who in the Bible)

Saw a Great Light

Saul Was Blinded

Christ’s Rebuke

"For Paul, one feature was crucial: he had seen the Lord (1 Cor 9:1); the risen Christ had appeared to him (1 Cor 15:8)." (HarperCollins Bible Dictionary)

Saul’s Reply

Was Led to Damascus

Fasted and Prayed

On one of his journeys on the way to Damascus, he saw a great light, was blinded by it, heard the rebuke of the Christ, and was led to Damascus where he fasted and prayed.

Ananias Sent to Him

Was Baptized

A Christian disciple named Ananias was sent to Saul and baptized him, and from that point on he received his sight, his name was changed to Paul, and he preached Christ in the synagogues.

After Conversion.

Preached in Damascus

“The Jews lay in wait for Saul, intending to kill him, and watched the gates of the city that he might not escape from them. Knowing this, the disciples took him by night and let him down in a basket from the wall.” (Peloubet’s Dictionary)

Ananias

[Ān a nī’as] (Jehovah has been gracious)

Ananias was a common Jewish name; the same as Hananiah. Three men by the name of Ananias are mentioned in the Bible—all in the New Testament, and all in the Acts of the Apostles

This week’s lesson refers to "a Christian disciple living in Damascus at the time of Paul's conversion (Acts 9:10-18; 22:12-16)." (Who Was Who in the Bible) "Ananias receives a vision to go to

Saul, now blind in Damascus, and lay hands on him that he might receive his sight." (Eerdmans Dictionary) He reluctantly restores Saul's vision. He became Paul's instructor; but when or by what means he himself became a Christian we have no information. He was "a devout man according to the law, having a good report of all the Jews which dwelt" at Damascus.

Barnabas

[Bahr'nuh buhs] ("son of consolation")

"His name stands first on the list of prophets and teachers of the church at Antioch (Acts [13:1](#)). Luke speaks of him as a 'good man' ([11:24](#)). He was born of Jewish parents of the tribe of Levi. He was a native of Cyprus, where he had a possession of land ([4:36,37](#)), which he sold. His personal appearance is supposed to have been dignified and commanding ([14:11,12](#)). When Paul returned to Jerusalem after his conversion, Barnabas took him and introduced him to the apostles ([9:27](#)). They had probably been companions as students in the school of Gamaliel." (Easton Dictionary) "Barnabas was a cousin of John Mark (Col.4:10) and soon became a leader in the church." (HarperCollins Bible Dictionary)

"The prosperity of the church at Antioch led the apostles and brethren at Jerusalem to send Barnabas thither to superintend the movement. He found the work so extensive and weighty that he went to Tarsus in search of Saul to assist him. Saul returned with him to Antioch and labored with him for a whole year ([11:25,26](#)). The two were at the end of this period sent up to Jerusalem with the contributions the church at Antioch had made for the poorer brethren there ([11:28-30](#)). Shortly after they returned, bringing John Mark with them, they were appointed as missionaries to the heathen world, and in this capacity visited Cyprus and some of the principal cities of Asia Minor [**Turkey**] ([13:14](#)). Returning from this first missionary journey to Antioch, they were again sent up to Jerusalem to consult with the church there regarding the relation of Gentiles to the church ([15:2](#); [Gal 2:1](#)). This matter having been settled, they returned again to Antioch, bringing the decree of the council as the rule by which Gentiles were to be admitted into the church." (Easton Dictionary)

"When about to set forth on a second missionary journey, a dispute arose between Saul and Barnabas as to the propriety of taking John Mark with them again. The dispute ended by Saul and Barnabas taking separate routes. Saul took Silas as his companion, and journeyed through Syria and Cilicia; while Barnabas took his nephew John Mark, and visited Cyprus ([15:36-41](#)). Barnabas is not again mentioned by Luke in the Acts." (Ibid)

Fariss, Amy, "On the Road to Damascus," Christian Science Journal, Vol.42 (April 1924), p. 13.

--Like Saul, each mortal at some period of his life travels the road to Damascus.

- Whether or not he sees the light from heaven, and hears the voice, depends upon how he is attuned to spiritual harmony.

--Those traveling with Saul of Tarsus "stood speechless, hearing a voice;" but we have no record that they heeded the vision.

- Saul alone rose transformed from the experience.

---Possibly the others were momentarily amazed; but they blundered on their way again, content to let the incident pass from their thought.

---It may be they were even anxious to stop thinking of it, as something that might force them to face spiritual facts; for it is the way of so-called mortal mind to resist anything out of its common, everyday groove of action.

Allen, Theophilus, "Oil", Christian Science Journal, Vol.39 (December 1921), p. 430.

--Paul's experience on the way to Damascus is always pregnant with deep meaning.

- Arrested on his self-righteous mission, with the question, "Saul, Saul, why persecutest thou me?" his reply conveyed no contention, no quarrel with the astonishing situation.

---He earnestly inquired, "Who art thou, Lord?" His next question showed more enlightenment: "Lord, what wilt thou have me to do?" Upon being told, he obeyed.

- Plainly, his thought being completely changed from the autocracy of domination and persecution of all who opposed his beliefs, in humility he found himself reasoning together with instead of contending against Principle.

---Rejecting the false belief of his human concept of God, he replaced it with the "mental might" born of Principle, and meekly followed after to apprehend Christ even as he had already been apprehended of Christ Jesus.

Baker, Phyllis R., "Ananias," POEM, Christian Science Journal, Vol.87 (December 1969), p. 625.

Fear gripped him,
Based on rumor and report of Stephen's death.
But he sought his God.
And God's command was firm:

Go, then, and find him;
He is mine;
His work before him,
And his sufferings, too.
Go, heal him.

Ananias went,
And Saul was healed.

So when I see my brother men,
Intransigent, aggressive, full of hate,
Unyielding to my human sense of love,
I'll think of that courageous man and say:
The Christ is there, on the Damascus road.

Scheetz, June Rice, "The New Name—Paul," POEM, Christian Science Sentinel, Vol.65 (21 December 1963), p. 2209.

One human heart
Impregnated
With the light of Truth;
A life corrected,
A mission redirected
In ways of love.

One honest effort
Dedicated
To unselfed purpose;
With those desires

That only Soul inspires
Renamed Saul.

Sawyer, Jenny (Staff Editor), "**Barnabas: An advocate for Paul**," BIBLE FORUM: Profile of a disciple, Christian Science Journal, Vol.121 (June 2003), p. 48.

--A spiritual insight had completely transformed him, and Saul was on fire to share his newfound inspiration with anyone who would listen.

- The problem was that Saul had a bad reputation among the apostles—the very people whose help he needed in order [to] spread the Word.

--it was, perhaps, both a spiritual and cultural kinship that led Barnabas to introduce Saul to the rest of the apostles.

--Barnabas was a Greek Jew, a fellow Hellenist along with Saul.

- Thanks to the good word from Barnabas, Saul—now called Paul—was accepted into the community of the disciples.

--Barnabas caught up with Paul in Tarsus and the two headed to Antioch together.

--Their preaching stirred debate, persecution, expulsion from some cities, and even death threats as they went on their missionary route.

Knott, Mrs. Annie Macmillan (CSD, Lecturer, Assistant Editor, Associate Editor, Trustee, Bible Lesson Committee, and Director), "**Jerusalem**," EDITORIAL, Christian Science Sentinel, Vol.20 (5 June 1918), p. 371.

--Recent events lead one to think much upon Jerusalem past and present....

- Christian Scientist have learned to think with reverence upon that which is sacred to others, especially if it has an uplifting influence.

---Jerusalem has, however, peculiar claims on all professed Christians,-indeed it may be said to be the cradle of their faith,-and did not the master Christian love that city so deeply that he wept over it....

--On page 13 of Miscellany Mrs. Eddy, in referring to a book which had been sent her, says that according to its statements "the church of Jerusalem seems to prefigure The Mother Church of Christ, Scientist, in Boston."

- She goes on to say that members of The Mother Church had just pledged themselves to give a large amount of money wherewith to extend the edifice which outwardly represented their faith, and that they were to build "an ample temple dedicate to God, to Him 'who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction.'"

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*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. The Golden Text this week is from the *Good News Translation* of the Bible.

"The **Good News Bible (GNB)** as it is known, or sometimes in the United States as the **Good News Translation (GNT)**, is an [English language](#) translation of the [Bible](#) by the [American Bible Society](#), first published as the New Testament under the name *Good News for Modern Man* in 1966. It was anglicized into British English by the [British and Foreign Bible Society](#) with the use of metric measurements for the Commonwealth market. It was formerly known as **Today's English Version (TEV)**, but in 2001 was renamed the *Good News Translation* because of misconceptions that it was merely a paraphrase and not a genuine translation. In fact, despite the official terminology, it was and is often referred to as the Good News Bible in America as well as elsewhere." (Wikipedia)

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