SUBJECT: God

GOLDEN TEXT: God’s Response to Moses’ Excuse That He Is Not a Theologian (Ex 3: 14,15)

“The famous declaration [I AM THAT I AM] signifies that God is known in his dynamic confrontation of man and in man’s active response to God.”
(Interpreter’s One-volume Commentary)

Moses
(See 6.25.06 notes)


--Truly sublime in its significance and simplicity is the designation, “I AM THAT I AM,” which Moses was instructed to state to the children of Israel as the name of the one infinite God.
  • Every phase of human limitation or bondage is traceable to the notion that the I, or I AM, of existence is finite.
    ---This limited estimate of being, with its attendant slavery, is swept away by the understanding and proof, such as Moses revealed, that the I AM is infinite Spirit.
  • Certainly all true selfhood is included in infinity, and being included therein it must reflect infinity in order to be like God.


--the ten books of the Bible beginning with Exodus and continuing through I Kings, chapter twelve, are primarily the record of the work of Moses and the establishment of the law of God in national experience.
--Moses, whose story begins in Exodus (the book of the going-out),…made vital contributions to the unfolding concept of Deity as the supreme lawmaker, the source of spiritual law.
--In her chapter entitled “Footsteps of Truth” in the Christian Science textbook, “Science and Health with Key to the Scriptures,” Mary Baker Eddy summarized the testimony of Spirit in part as (p.253): “I give life, without beginning and
without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because I AM THAT I AM.

- It was Moses in his spiritual communion with God on Mount Horeb who first realized the significance of that phrase, “I AM THAT I AM,” who understood Deity as all Life, all substance (Exodus 3).

**SECTION I: The Call of Moses, and His Divine Authentication (Ex 3: 1-14)**

“Moses worked as a shepherd while living with his father-in-law, a life and occupation quite different from the privilege and prestige associated with his life in Pharaoh’s court.” (MacArthur Commentary)

“The names Horeb and Sinai seem to be synonymous, though it has been suggested that Horeb is the name given to the entire mountain range, while Sinai denotes the particular mountain where the Law was given.” (Dummelov Commentary)

**Jethro**

[Jeth’roh] (‘his excellence” or “gain”)

TIME LINE: 13th century BC

Reuel (father?)

**Jethro**

Zipporah = Moses
(two sons)

While the Israelites were encamped at Sinai, and soon after their victory over Amalek, Jethro came to meet Moses bringing with him Zipporah and her two sons. “Jethro [became] Moses’ father-in-law. He was a priest, and leader of a Midianite tribe known as Kenites, who lived in the Sinai desert.” (Who’s Who in the Old Testament)

“When Moses fled from Egypt after killing Pharoah’s overseer, he lived with Jethro for forty years, married his daughter Zipporah, and tended his sheep.” (Ibid)

Years later, when Moses was again in the Sinai desert, leading the Children of Israel, his father-in-law came to visit him at the Rephidim camp….Jethro advised Moses to appoint judges to whom he would teach the laws and delegate some of the work, leaving only the difficult cases for himself.” (Ibid)
Pharaoh
(Egyp. “the great house”)

TIME LINE: 1529-1517 BC Thutmose
1517-1504 Thutmose II
1504-1453 Thutmose III
1504-1483 Queen Hatshepshut
1453-1426 Amenhotep II
@1446 First Passover
@1446 Exodus/Wilderness Wanderings
Ten Commandments
1426-1416 Thutmose IV
1416-1377 Amenhotep III
@1279-1212 Ramesses II
@1212-1202 Merenptah
Apopi
Thothmes
Amenophis III
945- 925 Shishak I
@900 Osorkon I
690- 664 Tirhakah
609- 593 Neco
588- 566 Hophra

“By 2500 B.C., under the Egyptian Old Kingdom one of the designations of the royal palace was “the Great House.” (Interpreter’s Dictionary) Pharaoh is the Hebrew word for the title held by the king of Egypt down to the time when the country was conquered by the Greeks. This word was used in the Bible either by itself or attached to the king’s name.

The king of Egypt was considered a god by his subjects. Theoretically, all of the land of Egypt and its products belonged to the pharaoh, and his word was the law of the land.

Six pharaohs are mentioned by name in the Old Testament; four others are identified. In all likelihood, one of the unnamed ones mentioned in the days of Moses was the “Pharaoh of the Exodus” often identified by biblical scholars as Ramesses II (1279-1212 BC) or, somewhat less likely, his son and successor Merenptah (1212-1202 BC). Ramesses II may also have been the “new king over Egypt, who did not know Joseph,” who started to use the Israelites as forced labor for building the store-cities of Pithom [E of Nile delta] and Rameses.
The Pharaoh of Joseph's days was probably Apopi, or Apopis, the last of the Hyksos kings. To the old native Egyptians, who were an African race, shepherds were "an abomination," but to the Hyksos kings these Asiatic shepherds who now appeared with Jacob at their head were congenial, and being akin to their own race, had a warm welcome. Some argue that Joseph came to Egypt in the reign of Thothmes III, long after the expulsion of the Hyksos, and that his influence is to be seen in the rise and progress of the religious revolution in the direction of monotheism which characterized the middle of the Eighteenth Dynasty. The wife of Amenophis III., of that dynasty, was a Semite. Is this singular fact to be explained from the presence of some of Joseph's kindred at the Egyptian court? Pharaoh said to Joseph, "Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell."


--Who doesn't love to be inspired!
--Real inspiration finds its source in God, the one intelligence—divine Mind.

• It's not sometimes abundant and sometimes scanty, but ever limitless.
--Moses [was] inspired by God, and that condition of upliftment opened his eyes to new purpose, fresh direction, and a clear sense of the spiritual demands that he both could and would meet.
--Of course, this didn't mean that Moses didn't have to overcome challenges such as self-doubt in order to *act* from the basis of inspiration and *live* what he was learning.
--While one may at times mistakenly think it is one's environment, a person, or some material thing that produces uplift or motivates human endeavor, material means are incapable of producing spiritual ends.


--From earliest times great metaphysical breakthroughs have often come about by asking questions containing the pronoun "who."

• At Mount Horeb, for example, Moses looked deep within himself and asked: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Ex 3:11)
---And centuries later, Jesus asked his disciples the penetrating query "But whom say ye that I am?" (Matt 16:15)
--The answers to these two questions illumine the Alpha and Omega of existence.

• Moses must have glimpsed the source of all identity—his own
included—in God’s promise “Certainly I will be with thee.” (Ex 3:12)

---This infinite divine Ego—the I AM THAT I AM which was to be with Moses—had in fact always been with Moses.

• The God of Abraham, Isaac, and Jacob, of Joseph and Moses, was the source of all being, the Father and Mother of all real consciousness and individuality.


--the “still small voice” taught Moses several thousand years before: “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.”

• He saw that it was his “business,” then and there,—right where he was,—to realize the presence of the Christ; and to know that where error, with all its etceteras, seemed to be, there was God, divine Love, holding control over all.
--If we will stop outlining the way we think things should work out, give up our human desires and plannings, and be willing to be where God wills us to be, then we shall experience the healing through Christian Science of inharmonious [situations].

• This does not mean that we should cease from taking any necessary steps which may be presented to us.

---Not at all!

Selover, John J., Sr. (CSB and Associate Editor), “’Certainly I will be with thee’,” EDITORIAL, Christian Science Sentinel (4 February 1961), p. 193.

--Moses, as he tended the flock of Jethro, his father-in-law, came to a desert place near Mount Horeb.

• There he heard the call of God, which appointed him to deliver the Israelites from Egypt.

• Moses marveled at the call and voiced a feeling of his inadequacy from so great an assignment.

---But his spiritually inspired thought was conscious of the deific assurance (Ex 3:12), “Certainly I will be with thee.”

• And so it was throughout the ensuing years of his career.

--What was the “I” that was to be with Moses?

• And what is this “I” which is really with us all today?

---Christian Science declares that it is the infinite, omnipotent, omnipresent Mind—or the “I AM” as God defined Himself to Moses.

• The I AM that is present with us is the I AM that asserts perfection and goodness to be universal.
SECTION III: The Fulfillment of Nebuchadnezzar’s Dream, and His Return to Sanity Praising God (Dan 4: 28-37)

“Nebuchadnezzar was known for his building projects, such as a mound (four hundred feet high) terraced with flowing water and hanging gardens for his wife (one of the seven wonders of the ancient world) as a place for cool refreshment [See v.30]. For such human pride, divine judgment fell (vv.31-33).” (MacArthur Commentary)

**Nebuchadnezzar**

[Neb you kad nez’ur] (“O god Nabu, protect my son” or “Nebo, defend the boundary”)

TIME LINE: 646-562 BC (ruled 605-562 BC)

Nabopolassar

**Nebuchadnezzar** = daughter of Cyaxares

Nitocris (daughter) = Nergal-sharezer

Nabonidus

Belshazzar

Evil-merodach

Nebuchadnezzar was the son and successor of Nabopolassar, who delivered Babylon from its dependence on Assyria [Syria] and laid Nineveh in ruins. He was the greatest and most powerful of all the Babylonian kings. He married the daughter of Cyaxares, and thus the Median and Babylonian dynasties were united.

In 586 BC Jerusalem fell to the army of Nebuchadnezzar. Under cover of darkness, Zedekiah and many of his men fled through a break in the city wall. But they were overtaken by the Chaldeans in the plains of Jericho and brought captive to Riblah, a city in the land of Hamath where Nebuchadnezzar was camped.

“Nebuchadnezzar made an arrogant boast about all that he achieved (Dan 4:30).” (Who Was Who in the Bible)

After the incident of the "burning fiery furnace" into which the three Hebrew boys were cast, Nebuchadnezzar was afflicted with some peculiar mental aberration as a punishment for his pride and vanity, probably the form of madness known as lycanthropy (i.e, “the change of a man into a wolf”). “The tale of his madness may be a pejorative account of a period in the reign of his successor Nabonidus” (Oxford Guide to People & Places). However, a
remarkable confirmation of the Scripture narrative is afforded by the recent discovery of a bronze door-step, which bears an inscription to the effect that it was presented by Nebuchadnezzar to the great temple at Borsippa as a votive offering on account of his recovery from a terrible illness.

He died in 562 BC, after a reign of forty-three years.


--The Tower of Babel (babble) is nothing but a tower of human theories, doctrines, beliefs.

- Error’s assertions in the City of Babylon (babble on, or the effort to pervert the true intent of words and deeds) hold all that is real (Israel) in bondage; but the stone of Truth in the King’s dream — the Stone cut out without hands — will overturn this human babble on (Babylon); for in Revelation we read, “Babylon is fallen."

---The mother of all the abominations of Earth is the low, withering, venomous atmosphere of sin and wickedness, which makes every good and pure thought and deed seem evil, in order to hide the atmosphere’s own vileness.

--The world ignores the peril hidden in Animal Magnetism. As the fatal Upas tree affects all within its baleful shadow, so the spreading branches of this growth sway mortal thought.

SECTION IV: The Ark of Covenant Brought Up to Jerusalem (II Sam 6: 2-18)


TIME LINE: @1000 BC

After the capture of Jerusalem, David’s first concern was that the symbol of God’s presence should be at the center of Israel’s capital city and that Jerusalem should become the spiritual center of worship, as well as the political and military capital, for the newly united kingdom of Israel.

“This chapter of II Samuel reports, one immediately after the other (vv.1-11 and 12-19), the two stages by which David brought the ark up to Jerusalem from the foothills to the west.” (Eerdmans Commentary)

David
[Da“vid] ("beloved")
Jesse (father/Ruth's grandson)  Abner (uncle)
Zeruiah (half-sister)
   Abishai
   Joab
   Asahel
Joab
   Asahel
Abigail (sister)
   Amasa
Eliab
   Abihail
Abinadab
Shammah
Nethaneel
Raddai
Ozem
Amasa
Abigail
David (youngest of brothers)
   =  Michal (Saul’s 2nd daughter)
   =  Ahinoam (the Jezreelitess)
       Amnon (eldest son)
   =  Abigail (widow of Nabel)
       Chileab
   =  Maachah (daughter of King of Geshur)
       Absalom (killed Amnon)
       Tamar
       Tamar (violated by Amnon)
   =  Haggith
       Adonijah (4th son/eldest at end of David’s reign))
   =  Eglah
   =  Bathsheba (Uriah’s wife)
       (infant boy died)
       Shimea/Shammua
       Shobab
       Nathan (NOT THE ONE IN BL)
       Solomon (youngest son)
   =  Other wives and concubines

David exhibited many roles during his lifetime: warrior, fugitive hero, King of Judah, King of Israel, musician, and ancestor of Jesus. He was the second king of Israel, who enlarged the kingdom, moved the capital to
Jerusalem, and strengthened the armed forces. In later times, David was looked on as the ideal ruler who would return, or it was believed that a descendant of his would arise, to restore the kingdom of Israel. His life may be divided into three portions:
His youth before his introduction to the court of Saul;
His relations with Saul;
His reign.

David’s story emerges primarily in the books of Samuel, concluding in I Kings chapters 1 and 2.

As a Youth

His youth was spent in Bethlehem and he was the keeper of his father’s sheep. He played the harp, and music figured prominently in his life. Many of the psalms in the book of Psalms are attributed to him. “When Saul failed to meet God’s standards for kingship (I Sam 15:23,35; 16:11), God sent Samuel to anoint a replacement from among the sons of Jesse, who lived in Bethlehem (I Sam 16:1).” (Holmon Dictionary) Subsequently, he was anointed as a future king of Israel by the prophet Samuel.

Relations with Saul

Some time after David’s anointing King Saul began to experience acute attacks of depression. Saul’s servants had heard of David, and brought the young David to play his harp and to sing songs before Saul. It was during this period with Saul that David learned of governmental affairs which would better prepare him for his future roll.

“It was some years after this that David suddenly appears before his brothers in the camp of the army and hears the defiant challenge of the Philistine giant Goliath.” (Peboulet’s Dictionary) Saul called the shepherd boy to battle with Goliath whom he killed with a single stone from his sling. Although Saul should have been grateful for this feat, he became jealous of the prophecy of David being the future king and remained hostile to him forcing David to flee with Saul in pursuit. He at first found a home at the court of Achish, among the Philistines; but his stay was short. His presence revived the national enmity of the Philistines against their former conqueror, and he only escaped by feigning madness. His first retreat was the cave of Adullam. In this vicinity he was joined by his whole family and by a motley crowd of debtors and discontented men, which formed the nucleus of his army.

After Saul, and his son Jonathan, were killed in battle, the tribe of Judah
elected David king and placed him on the throne in Hebron for 7 _ years.

**King David**

Subsequently, he was elected king of all Israel and began work to establish a united kingdom (Judah and Israel). The success and glory of David's reign from its beginning to its end reflect David's dependence upon his living God for guidance in everything he considered doing. He established Jerusalem as the capital of his new kingdom and moved to re-establish the worship of God. “During his reign, David increased the status of ‘the city of David' by bringing to it the ancient Ark.” (HarperCollins Dictionary) “He brought the Ark, with ceremony, sacrifices, and rejoicing, from Kiriath-jearim [8 mi NW of Jerusalem] (Josh 15:9; II Chron 1:4), and placed it within a tabernacle that he had pitched for it in the city of David (II Chron 6; I Chron 13, 15:1-3).” (Westminster Dictionary) He also started the construction of a temple to worship God. Solomon, David's son and successor finished the temple.

Although David was a righteous king, he was subject to sin. “David's affair with Bathsheba (II Sam 11:1-12:25), one of the best known incidents in his life, occurred during the last phase of the Ammonite campaign.” (Interpreter's Commentary) On one occasion when his army went to battle, David stayed home. While Uriah, the Hitite, Bath-sheba's husband, was away in battle, David committed adultery with her. Then in an effort to cover his sin, he finally had Uriah killed in battle. David was confronted by the prophet Nathan, who courageously exposed his wrongdoing. Faced with his sin, David repented and asked for God's forgiveness (See Psalms 51).

“The closing period of David's life, with the exception of one great calamity, may be considered as a gradual preparation for the reign of his successor.” (Peloubet's Dictionary) During all David's calamities and in spite of David's failures, God gave David the unspeakable comfort of loyal friends. David's greatness is seen in many ways, especially in the extremes of devotion given to him by men of noble character. This mark of true leadership is also an evidence of God's special grace. Such men were:

- David's own household
- Ittai the Gittite
- Zadok and Abiathar, the priests who returned to Jerusalem
- The messengers who were the sons of Zadok and Abiathar
- Hushai the Arkite, in Jerusalem
- Barzillai the Gileadite, in Mahanaim in Transjordan

It was Solomon, David's son and successor, who finally erected the first
temple in Jerusalem.

David died after serving for more than 40 years as King. Jesus’ genealogy was traced back to the ancestry of David by both Matthew and Luke.

**Abinadab** (the Levite)

[uh BIN a dab] (“the Father is generous”)

Abinadab is the name of four Old Testament men. This one is a Levite of Kirjath-jearim, in whose house the ark of the covenant was deposited after having been brought back from the land of the Philistines (I Sam 7:1). It remained there twenty years, till it was at length removed by David (I Sam 7:1, 2; I Chron 13:7).


--The fourth and fifth chapters of the first book of Samuel presents an interesting record of Israel’s loss of the ark of the covenant and its return.

  • Studied from the standpoint of human experience, this record illustrates graphically the disastrous results which attend the failure to hold fast to the understanding of the ever-presence of God.

--The children of Israel, attacking their old enemies, the Philistines, and seeing the tide of battle turning strongly against them, sent hurriedly to Shiloh and brought up the ark, in the hope that its presence with the armies of Israel would aid them to overthrow their enemy.

  • To the Israelites, the ark was the sacred symbol of the presence of Jehovah.


--With the passing of Saul and Jonathan in battle, the kingship devolved upon David as Samuel had foretold.

  _ As a result of prayer he proceeded to Hebron, where he was anointed “king over the house of Judah” by the Judeans themselves, reigning there for “seven years and six months.” (II Sam 2: 4, 11)

--It was apparently about this time that Jerusalem became the capital of the Hebrew nation.

  • Taking its central fortress of Zion by storm, David renamed the town “the city of David” in honor of this event and established his court there (see I Chron 11:4-7).

  • Since Jerusalem lay almost on the boundary between the tribal territory of Judah and that of Benjamin, the selection of this city for David’s capital was a
wise one, calculated to satisfy both the members of David's own tribe of Judah, and those who, like Saul, were Benjamites.


--Sometime ago I began to observe what types of things Biblical characters carried when they went out on God-appointed missions.
   • trumpets could stand for gratitude and a firm expectancy that right will win out in the events of the day.
--I have found it important to choose gratitude to accompany me.
   • Appreciation to God for blessings is a good way to pray while going about a busy day.
--A trumpet can also stand for a triumphant proclamation of what is true of man as God's likeness—a dynamic declarer of spiritual fact, even when material evidence does not point toward a favorable situation or outcome.
--So when you’re getting ready to go out, grab your trumpet.

SECTION VI: The Leper Cleansed (Mark 1: 39-42)

“a leper”

PARALLEL GOSPELS: Matt 8: 2-4; Luke 5: 12,13

“Leprosy has always been, and is still, one of the most intractable diseases. Under the Mosaic law lepers were regarded as unclean and excluded entirely from human society….The healing of a Samaritan, and the stress laid upon his greater gratitude, is in keeping with the character of this Gentile Gospel….The caravans of Galilee took either the Samaritan route or the Peræan. Jesus follows neither, but travels along the boundary between Samaria and Galilee. He directed his steps from W. to E. towards the Jordan, which he must cross to enter Peræa.” (Dummelow)

“While the Old Testament term for leprosy includes other skin diseases…this man have actually had true leprosy (Hanson’s Disease), or else his cure would not have created such a sensation (v.45).” (MacArthur Commentary) “The person healed is sternly warned to 'be quiet.' Because he disobeys, more fame, or notoriety, surrounds Jesus.” (On Your Mark)

“No natural explanation of this miracle is possible…. Considered as a parable this miracle represents the cleansing of the human race by the Redeemer from the leprosy of sin.” (Dummelow)

--In the Gospel of Mark, a pitiful man diseased with the scourge called leprosy meekly implored Christ Jesus to heal him.
  • “If thou wilt, thou canst make me clean,” he said.
--The Master was deeply moved by the man’s request.
  • Maybe he was touched by his humility.
  ---In defiance of the priestly code that prohibited anyone from even touching a leper, Jesus rested his hand on the man as a father might to reassure a child and gently said, “I will; be thou clean.”
  • And the man was immediately healed.
  ---His joy must have been unutterable.
--receptivity to the spiritual truth of God and man is something we can cultivate today.
  • To admit that this is true can lead us to spiritual healing.


--Think back to the Bible, to an account of healing from the ministry of Christ Jesus.
  • He faced what was believed to be a contagious condition - a man afflicted with leprosy - in a startlingly unorthodox but healing way.
  ---According to common practice, everyone, including Jesus, was supposed to
give the man a wide berth.
  • What did Jesus do?
  ---When the man asked Jesus to heal him, the Bible says, "Jesus, moved with
  compassion, put forth his hand, and touched him, and saith unto him, I will; be
  thou clean."
  ---And then the Bible adds, "And as soon as he had spoken,
immediately the
leprosy departed from him, and he was cleansed" (Mark 1:41, 42).
--Moved with compassion.
  • Think of that.
  ---That Christly compassion was powerful, decisively transforming.

Philip’s Request and Jesus’ Answer (John 14: 8-10, 12)

TIME LINE: The Last Day, Thursday, 6 April 30 AD, at Jerusalem
“Lord, shew us the Father, and it sufficeth us.” Philip asked to have a physical sight of God. Perhaps Philip was thinking back to the day when Moses asked God to show him his glory (Ex 33:12-23). Even then, God said to Moses, “Thou canst not see my face.” However, Philip may have thought that since Jesus uniquely knew God as Father so intimately, surely he could give them a physical sight of God.

In verse 12, “Jesus did not mean greater works in power, but in extent.” (MacArthur Commentary)

**Philip** (the Apostle)
[Fill’ip] (“lover of horses”)

There are eight Philips mentioned in the Apocrypha and the New Testament. The one referred to in this week’s lesson is Philip who was one of the twelve disciples of Jesus, “from the town of Bethsaida in Galilee, the home also of Andrew and Peter.” (Harper’s Bible Dictionary) “In the Synoptic gospels Philip is mentioned only in the lists of the apostles (Mark 3:18; Matt 10:3; Luke 6:14; cf. Acts 1:3). (Interpreter’s Dictionary)

**John’s Gospel contains most of the references to Philip.** “According to the Gospel of John, Philip met Jesus beyond the Jordan River during John the Baptist’s ministry.” (Who Was Who in the Bible) When called by Jesus, Philip sought out a skeptical Nathaniel, who also responded to Jesus’ messianic identity. Before Jesus fed the five thousand, he tested Philip by asking him how so many people could possibly be fed. Philip’s pragmatism is perhaps suggested in his response: he observed that it would take a large amount of money to feed so many. Later, it was Philip whom Greeks approached with their request to meet Jesus. How much can be made of Philip’s association with Gentiles in this episode is not clear.

“During Jesus’ final visit to Jerusalem before the crucifixion, some Greeks had come up for the Passover. They approached Philip with the request, ‘Sir, we wish to see Jesus.’ Philip told Andrew and together they went to tell Jesus. Perhaps Philip again invited his enquirers to ‘Come and see.’” (Who’s Who in the New Testament)

**In John 14, it is Philip who said to Jesus, “Lord, shew us the Father, and it sufficeth us.”** Philip appeared with the other apostles in Jerusalem after Jesus’ ascension. Later tradition surrounding his activities is legendary and uncertain. The Gnostic Gospel of Philip is attributed to Philip

O little blade of grass, thy faith sublime
    Bids thee aspire to pierce the stubborn clod;
Frosts cannot chill thy courage, upward still
    Thou poudest boldly through the frozen sod,
Up to the light of God.

…

“Show us the Father.” So one cried of old
    Unto the Master. Thus his answer ran:
“Hast thou not known me, Philip? Surely, then,
    Him hast thou seen who formed immortal man;
    For I reflect His plan.”

“Show us the Father.” Some cry to-day,
    Though He is seen in each ennobling deed;
In acts of kindness, and uplifting word;
    In living service more than lifeless creed;
    Here is He seen indeed.

The slender blade of grass, the tinted flower,
    The graceful tree, the fleecy cloud, the sun,—
All these declare the Father, perfect Mind,
    Who formed and fashioned purely every one,
    And called His work well done.

Hoag, Mrs. Ella W. (CSB, Mrs. Eddy's Student, Household, Lecturer, Associate Editor, President, and Normal Class Teacher), “'The Father...He Doeth the Works,'” Christian Science Journal (February 1928), p. 613.

--The record of Jesus' earth-life portrays his unalterable, inviolate unity with God, and nothing short of his understanding of this spiritual unity could have enabled him to express at all times and under all circumstances the power of the divine nature in the overcoming of every mode and form of evil.

--When Jesus said to his disciples, “The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works,” he revealed the secret of the success of his entire life-work.

• Because men have not understood the full import of Jesus' work as the Way-shower to all mankind, they have failed to see that in these words of his there is the assurance to all men of such a unity with the Father as shall insure Jesus' own promise to them; for did he not declare, “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;
because I go unto my Father?"

ADDENDUM

Psalms 34:3 is used in every section of this Bible Lesson. The verse is never mentioned by itself in any of the Bible commentaries that I have; it is usually included in the grouping of verses 1-3. So, it is what it is: “O magnify the Lord with me, and let us exalt his name together.”

MacArthur’s Commentary calls this, “one of the greatest invitations in the Psalms for all the people to join together in praise.”


—The Psalmist sang, “O magnify the Lord with me, and let us exalt his name together.”
  • Who does not long to accept that joyous invitation?
  • Who does not yearn to be so sure of God, good, that good may be exalted in his thinking and in his whole experience?

—We may greatly rejoice that the way to this much-to-be-desired result is being clearly shown the world to-day through the teachings of Christian Science.
  • Mrs. Eddy says in “Miscellaneous Writings” (p.194), “The lens of Science magnifies the divine power to human sight; and we then see the supremacy of Spirit and the nothingness of matter.”

—God’s power is always infinite.

—As we go on learning about God and loving Him more truly, our sense of His omnipotence is enlarged day by day, until sometime it will occupy thought to the entire exclusion of the beliefs of sin, disease, and death; and we shall then have seen the complete “nothingness of matter.”


How shall I, in my busy day
Of simple, homely things,
Exalt the Father for the joy
Assurance of His guidance brings?

With loving-kindness et me live
And touch each life to bless,
With understanding for the host
And patience in the press.

Oh, let me with a tender word
Of wisdom calm the fear
Of him who journeys all alone
And feels his prospect drear.

And let me smile when days are dark,
And share that inner glow—
Conviction that His presence leads
Where we may rightly go.

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**Time Lines**


**Miscellaneous**


**Bible Through the Ages, The.** The Reader’s Digest Association, Inc.: Pleasantville, NY, 1996.


*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, who discovered Christian Science.*
The Bible is a collection of sacred texts or scriptures. The Bible is generally considered to be a product of divine inspiration and a record of the relationship between God and humans by Christians, Jews, Samaritans, Rastafari and others. The Bible appears in the form of an anthology, a compilation of texts of a variety of forms that are all linked by the belief that they collectively contain the word of God. These texts include theologically-focused historical accounts, hymns, parables, didactic