



My sheep hear my voice,  
and I know them  
and they follow me.

—John 10:27



Christian Science Sentinel  
**Bible Lens**

Christ Jesus

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# Christ Jesus

## from the Responsive Reading

### John 10:16

*Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

The first instance of *fold* here—“this fold” (Greek, *aulē*)—refers to a fenced area used to gather and protect sheep. The second—“one fold” (Greek, *poimnē*)—means flock. Only a limited number of sheep can be contained in a sheepfold, but a flock can include sheep from a number of folds. In the same way, the Master’s teachings aren’t restricted to one group; they are available to everyone who follows and obeys the “good shepherd” (verse 11, Golden Text).

## from Section 1

### 2 | Isaiah 11:5

*Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*

Girdles were practical articles of clothing worn over a coat or cloak by both men and women. Made of cloth or leather, they had pocket slits or folds to carry knives, food, or coins—and they could be used to tuck up longer clothing for freer movement. A commentary explains, “The girdle is the symbol of resolute and vigorous action.” Another writes that truth “gives firm consistency to the whole character”—as a belt secures a garment.

Virtues are compared to clothing elsewhere in Scripture. Job says, for example,

“I put on righteousness, and it clothed me: my judgment was as a robe and a diadem” (Job 29:14). And the writer of Ephesians charges, “Stand therefore, having your loins girt about with truth” (6:14).

## from Section 2

### 5 | Mark 1:22

*They were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.*

Like Pharisees, scribes were highly educated religious leaders—sometimes members of the Sanhedrin, the Jewish governing body. In Mark 12:38–40 they are depicted as expecting recognition in public places and preferential seating at gatherings and worship.

In their role as teachers, scribes generally repeated the varying arguments, opinions, and interpretations of previous scholars. By contrast, Jesus’ unique relation to God enabled him to speak with a single authoritative voice about God’s law.

## from Section 3

### 7 | Luke 15:2–4

*The Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?*

# An exploration of Bible citations from the *Christian Science Quarterly*® Bible Lessons

“...a lesson on which the prosperity of Christian Science largely depends.” —Mary Baker Eddy

To Pharisees and scribes, any contact with sinners was a grave offense—and anyone who didn’t keep the law was not only shunned, but condemned. Yet Jesus welcomed sinners, promising their redemption and rejoicing in their salvation. One Bible authority portrays the Master’s generosity toward the sinful as the “yearning of redemptive love.”

## 8 | Matthew 13:10

*The disciples came, and said unto him, Why speakest thou unto them in parables?*

Parables were used as teaching tools long before Jesus’ time. The Old Testament prophet Nathan, for instance, rebuked David’s treatment of Bathsheba and her husband Uriah with the parable of the ewe lamb (see II Samuel 12:1–9).

During Christ Jesus’ ministry, parables met the need to communicate truths about the nature of God and His creation to audiences that included a mix of believers, doubters, and critics of his message. Listeners who longed to know Jesus’ spiritual intent would likely have been willing to wrestle with ideas beneath the surface of the parables, ideas that challenged convention and creed.

Through parables, a commentator writes, one comes to understand the world as “the scene of a divine drama, in which the eternal issues are laid bare.”

## from Section 5

## 12 | Matthew 23:1–3

*Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees*

*sit in Moses’ seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.*

References to Moses abound in the New Testament. He is the touchstone for honoring the law, and is cited when reminders or interpretations of the law are needed (see examples in Matthew 8:4; Mark 1:44; Luke 24:44; John 5:45, 46).

Mention of those who “sit in Moses’ seat” signifies religious leaders who observe the law and monitor others’ fulfillment of it. Jesus makes clear that the Mosaic law is to be honored not only in word but in deed.

## from Section 6

## 13 | I Peter 2:25

*For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.*

*Episkopos*, the Greek word translated here as *bishop*, is rendered *overseer* or *guardian*—its original meaning—in many translations. In Acts 20:28, *episkopos* describes church leaders; First Peter uses it to convey the caring role of Christ in the lives of the faithful.

### Resources quoted in this issue

**Cit. 2:** Perowne, John J. S., Alexander F. Kirkpatrick, Frederic H. Chase, Reginald St. John Parry, and Alexander Nairne, eds. *The Cambridge Bible for Schools and Colleges*. 58 vols. Cambridge: Cambridge University Press, 1882–1922. Also available at [biblehub.com/commentaries](http://biblehub.com/commentaries); Jamieson, Robert, Andrew Robert Fausset, and David Brown. *A Commentary, Critical and Explanatory, on the Old and New Testaments*. 2 vols. Hartford, CT: S. S. Scranton, 1871. Also available at [biblestudytools.com/commentaries](http://biblestudytools.com/commentaries).

**Cit. 7:** Perowne, John J. S., Alexander F. Kirkpatrick, Frederic H. Chase, Reginald St. John Parry, and Alexander Nairne, eds. *The Cambridge Bible for Schools and Colleges*. 58 vols. Cambridge: Cambridge University Press, 1882–1922. Also available at [biblehub.com/commentaries](http://biblehub.com/commentaries).

**Cit. 8:** Dodd, C. H. *The Parables of the Kingdom*. London: Fount Publ., 1988.



# About lost sheep

By Gloria Elaine Marlatt

From the November 22, 1982, issue of the *Christian Science Sentinel*

A few years ago, the Thanksgiving Bible Lesson in the *Christian Science Quarterly* contained Jesus' parable of the one lost sheep. The parable relates the story of the man who leaves the ninety and nine sheep to go after the one lost sheep. When he finds the lost one, he places it on his shoulder "rejoicing" and carries it home (see Luke 15:3-7).

The parable rankled me. I knew a "lost sheep"—one who had strayed. There was no desire on my part to go after it, place it on my shoulders (certainly not with rejoicing!), and bring it home. I realized I needed to pray in order to comprehend Christ Jesus' meaning.

On that beautiful Thanksgiving morning, as the words of the Master were read in church, the light of spiritual inspiration suddenly dawned on me. The question flashed across my mind, "Who is the lost sheep?" Immediately the answer came, "Why, I am." With tears of humility, meekness, and rejoicing, I saw a deeper meaning in this wonderful parable. It was *my* thinking that was lost—had gone astray and deviated from the basic truth of God and man, His perfect creation. Although my thinking had been temporarily "lost" or misdirected, the Shepherd—ever-present divine Love—had touched, lifted, and carried me back to the fold of righteousness: God-derived thinking and acting.

As a result of that glorious revelation on Thanksgiving morning, my concept of that "lost sheep" completely changed. I stopped condemning and began loving God's man. Not only did my attitude and actions change, but the one I had so severely criticized did an about-face. There was an ex-

change of understanding, thoughtfulness, kindness, and most important of all, love.

The "lamb" we need to protect is primarily our own thinking. We need to shepherd our own thoughts, instead of judging, condemning, or criticizing others.

Jesus, speaking as the good shepherd, or Christ, says of his sheep, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:28-30). Jesus showed to mankind the Christ-idea. This ideal is man in God's image and likeness.

God's idea is never lost. If the human picture presents another view, that does not make the human view correct. The unredeemed human view is ever the illusion. Instead of becoming overwhelmed by the illusion of error that testifies to "lost sheep," we can steadfastly maintain in thought the eternal integrity of the relationship of God and man, Principle and idea.

Mary Baker Eddy assures us, "The sweet, sacred sense and permanence of man's unity with his Maker, in Science, illumines our present existence with the ever-presence and power of God, good" (*Miscellaneous Writings 1883-1896*, p. 196).

As we guard our thinking and gently lift the wandering, wayward thought, we rise to the perception of God's kingdom of harmony, wherein all His ideas dwell pure and intact.

To read the entire article, which has been shortened to fit this page, go to [jsh.christianscience.com/about-lost-sheep](http://jsh.christianscience.com/about-lost-sheep).