

BIBLE CHARACTERS MENTIONED IN THE CHRISTIAN SCIENCE BIBLE LESSON*

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For CSDirectory.com

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SUBJECT: God the Only Cause and Creator

GOLDEN TEXT: The Lord Creates the Heaven and Earth (Isa 45:18)

“What had been often inculcated before is here again repeated, for the encouragement of his people to continue faithful to him, and to hope that he would be so to them: *I am the Lord, and there is none else*. That the Lord we serve and trust in is God alone appears by the two great lights, that of nature and that of revelation.” (Matthew Henry Commentary)

Elwell, Mildred, “**God the Only Source or Creator**,” Christian Science Sentinel (26 August 1950), p. 1474.

--The only creator is God.

- Mankind quite generally believes in a power outside and above itself, but the concepts of God or of that power differ widely.

 - God revealed Himself to Moses as “I AM THAT I AM.”

 - Christ Jesus prayed (Matt 6:9), “Our Father which art in heaven,” and Christian Science, through Mary Baker Eddy, gives us the spiritual interpretation of that line as, “*Our Father-Mother God, all-harmonious*” (Science and Health with Key to the Scriptures, p. 16).

- God is infinite Being, the Father and Mother of the universe.

 - Christian Science, which is the promised Comforter, reveals God as Spirit, Mind, Soul, Principle, Life, Truth, Love.

--That God is wholly good and causes only that which is good is a fundamental truth of Christian Science.

Haworth-Booth, Ben, “**There Is None Else**,” Christian Science Journal (April 1902), p. 14.

HE who has gazed upon the starry sky
Nights without number, and has learned to trace
The path of planets, and the majesty
And mystery of numbers numberless,
Knows his own nothingness — as dust so small —
And learns at length that "He is all in all."

He works His will in all the heavenly host,
 And none can stay His hand, nor question bring,
 Nor say, "What doest Thou?" The furthestmost
 Of heaven's white wonders known to angel's wing,
 Flash but His glory, and adoring fall
 Before His feet, for "He is all in all."

Beside Him is none else: and who shall stand
 In His pure sight, who charged His saints with folly,
 His stars with tainted purity? His hand
 Sustains thee at this hour: His Spirit holy,
 Like the white sunshine, is earth's coronal
 Inscribed with Love, for "He is all in all."....

RESPONSIVE READING: There Shall Be New Joys (Isa 65: 18-23)

"All the church's friends, and all that belong to her, shall rejoice (v. 18): You shall *be glad and rejoice for ever in that which I create*. The new things which God creates in and by his gospel are and shall be matter of everlasting joy to all believers." (Matthew Henry Commentary)

"The church shall be the matter of their joy, so pleasant, so prosperous, shall her condition be: *I create Jerusalem a rejoicing and her people a joy*. The church shall not only rejoice but be rejoiced in. Those that have sorrowed with the church shall rejoice with her." (Ibid)

Carlson, Marion Eleanor, "**Behold, I create Jerusalem a rejoicing,**" Christian Science Sentinel (25 September 1943), p. 644.

--In Isaiah there is the divine command, "Be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."

- Christian Scientists can obey this command understandingly because in the degree that they strive to gain more of spiritual vision, to see only as God sees, and to know only what He knows, they find increased harmony in their present experience.

--Sometimes the clearest vision is gained after testing times, and because this is true in individual experience we can know that all mankind will turn at last to God for salvation, will come to behold the universe that God has

created—not a place of battlefields, where men are destroying one another, of cities laid waste, and homeless wanderers—but the world of the prophet Isaiah’s vision, “a peaceful habitation,” a place of “sure dwellings” and “quiet resting places.”

Wells, Viola I., “They shall not build, and another inhabit,” POEM, Christian Science Sentinel (17 October 1931), p. 129.

“They shall not build,” and lose the promise
Of an habitation strong;
Nor shall they plant, and lose the harvests
That to faithful hands belong;
But they shall build, and then inhabit;
Great shall be their peace, and long;
And they shall plant, and gather richly;
They shall harvest with a song.

Do you believe, all ye that labor?
Have you not the promise read:
Oh, trust in Him who feeds His creatures;
So you, likewise, shall be fed?
Before you call you have His answer.
Who can stay it? God hath said!
And His elect shall live forever,
They shall eat of living bread.

SECTION V: The Feast of the Jews, and the Unique Relationship of Jesus to His Father (John 5: 1,19,20)

TIME LINE: The Year of Popularity (Jesus’ 2nd year of ministry)

“John repeatedly tied his narrative to various Jewish feasts (2:13, Passover; 6:4, Passover; 7:2, Tabernacles; 10:22 Hanukkah or Feast of Dedication; and 11:5, Passover), but this reference is the only instance when he did not identify the particular feast occurring at the time.”
(MacArthur Commentary)

However, Dummelow calls it “the Feast of Purim, which occurs in March (Adar 14,15), about a month before the Passover.”

Jews

“Jew” is the name derived from the patriarch Judah, at first given to one belonging to the tribe of Judah or to the southern kingdom of Judah ([II Kings 16:6](#); [25:25](#); [Jeremiah 32:12](#); [38:19](#); [40:11](#); [41:3](#)), in contradistinction from those belonging to the kingdom of the ten tribes, who were called Israelites. The history of the Jewish nation is interwoven with the history of Palestine and with the narratives of the lives of their rulers and chief men.

“As a consequence of the exile of many members of the upper classes of Judah by the Babylonians in 597 and 587/586 [BC], many Jews were forcibly settled in Mesopotamia.” (Oxford Guide to People & Places) During the Captivity, and after the Restoration, the name *Jew* was extended to all the Hebrew nation without distinction ([Esther 3:6,10](#); [Daniel 3:8,12](#); [Ezra 4:12](#); [5:1,5](#)).

Originally this people were called Hebrews ([Genesis 39:14](#); [40:15](#); [Exodus 2:7](#); [3:18](#); [5:3](#); [1 Samuel 4:6,9](#), etc.), but after the Exile this name fell into disuse. But Paul was styled a Hebrew (II [Corinthians 11:22](#); Phil [3:5](#)).

“In the NT,...(‘Jew’) is used in contrast to ‘Gentiles’ (John 2:6; Acts 14:1), to ‘Samaritans’ (John 4:9), and to ‘proselytes’ (Acts 2:10; cf. John 4:22).” (Interpreters Dictionary)

There are three names used in the New Testament to designate this people,

- Jews, as regards their nationality, to distinguish them from Gentiles.
- Hebrews, with regard to their language and education, to distinguish them from Hellenists, i.e., Jews who spoke the Greek language.
- Israelites, as respects their sacred privileges as the chosen people of God. "To other races we owe the splendid inheritance of modern civilization and secular culture; but the religious education of mankind has been the gift of the Jew alone."

Gittelson, Israel, “[Christian Science and the Jew](#),” Christian Science Sentinel (21 August 1915), p. 1006.

--It is recorded in the Scriptures that the Master enjoined his disciples to

go “unto the lost sheep of the house of Israel.”

- He also said, “Feed my sheep.”

---It is told of him that he preached in the synagogue and in the temple at Jerusalem, but although “he came unto his own,...his own received him not.”

- it should be particularly gratifying to all Christian people that another statement of the Master is being fulfilled, “And there shall be one fold, and one shepherd.”

--it is very reasonable that many Jews should accept Christian Science.

- It takes at least a vital spark of religion to be susceptible to this truth, and the Jews has it.

---No matter how clothes it may be with ritualism, dogmatism, and superstition, that spark of religion is there, inbred in the innermost part of his nature since the days of Abraham, and when the breath of Christian Science is directed to it, it is soon fanned to that fervent heat of understanding which melts away all superstition and prejudice and welds the old faith and the new understanding in everlasting union.

Peterson, Esther M. Scheck, “[The Son can do nothing of himself,](#)”
POEM, [Christian Science Journal](#) (March 1966), p. 129.

Genuine humility—
gentle grace—
we find

in an awareness of our need
for Christlike meekness to concede

that all true ability
has its source
in Mind.

This vital quality—innate
In the lowly Master—made him great.

[Healing of the Nobleman's Son](#) (John 4: 46-53)

“nobleman, whose son was sick”

TIME LINE: The Year of Inauguration (Jesus' 1st year of ministry)

This miracle cannot be the same as that recorded in Matthew 8 or Luke 7, the differences are too great.

“We have here a king’s officer...a father and son...a Jew...a fever...weak faith which is blamed...Jesus is asked to come...he does not go...the healing words are spoken at Cana [**south of Haifa, Israel**].”
(Dummelow Commentary)

“The return to the wine-miracle site of Cana (4:46) brings out a literary tie with the opening of this section of the Gospel (2:1) and is designed to bring it to a close.” (Eerdmans Commentary)

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

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

WAGERS, RALPH E. (CSB, Lecturer, Associate Editor, President, and Normal Class Teacher), "**And the man believed**," EDITORIAL, Christian Science Sentinel (1 December 1962), p. 2091.

--A nobleman besought Christ Jesus to come and heal his son, who was at the point of death.

- Jesus said to him (John 4:50), “Go thy way; thy son liveth.”

---The Scriptural account continues, “And the man believed the word that Jesus had spoken unto him, and he went his way.”

- As he returned home, his servants met him saying, “Thy son liveth.”

---The father asked when the son had begun to improve, and they told him, “Yesterday at the seventh hour.”

- The father then knew “that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole

house.”

--The beliefs we entertain have a definite effect upon our lives.

- If what we believe is true, our experience will be blessed.
- If what we believe is not true, it will affect our experience adversely.

Dean, John M., “[Absent Treatment](#),” Christian Science Journal (January 1915), p. 583.

--Perhaps no phase of Christian Science teaching has been more subject to misapprehension and ridicule than has that of “absent treatment,” and many honest people have labored under the impression that the treatment of those who are absent from the practitioner is a sort of occult proceeding which, in some measure at least, preys upon the credulity of the ignorant of those who in their desperation are grasping at straws.

- Even kindly critics have been known to say they could understand and believe in the Christian healing of a patient in direct contact with the practitioner, but that the idea of effectual absent treatment imposed too great a tax upon their faith.

--The New Testament contains at least two positive accounts of absent treatment by the Master,--the healing of the nobleman’s son, and the healing of the centurion’s servant.

- It is also shown that what he did is not only possible to his followers but is expected of them, in accordance with his remarkable declaration, “He that believeth on me, the works that I do shall he do also.” (John 14: 12)

---Christian Scientists take Jesus at his word in this statement, as in all others, and their faith has been so many times justified by its application under all conditions that they know, beyond the shadow of a doubt, that “the Lord’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.” (Isa 59: 1)

SECTION VI: **God’s Fullness for the Church** (Eph 3: 14-21)

“Paul repeated what he wrote in verse 1 [*For this cause*] as he began his prayer. Because of their new identity in Christ, stated in chapter 2, believers are spiritually alive (v.5), they are unified into God’s household (v.19), and, as the church, they are the dwelling place of God, built on the words and work of the apostles and prophets (vv.20-22).” (MacArthur Commentary)

Carr, Virginia C., “**Rooted and grounded in love,**” Christian Science Sentinel (10 January 1925), p. 366.

--“Rooted and grounded in love”!

- What an abiding sense of establishment and nourishment in divine Principle these words of Paul bring to us!

- “What does it mean to be ‘rooted and grounded in love’?”

- a plant through its roots takes hold of the ground so firmly that it cannot be upset or displaced, and...it is fed and nourished through its roots.

- a root is defined as “a growing point, functioning as an organ of absorption, a food reservoir, or means of...support;” also, as “the part of an organ by which it [the plant] is attached,” “a foundation, basis, ground.”

- most roots are provided with a root cap which protects the root, and “enables it to penetrate the soil without injury to the growing point.”

- In this light...we should pray to be “rooted and grounded in love,” that we may “be filled with the fullness of God.”

Wells, Bernice M., “**The Love of Christ,**” POEM, Christian Science Journal (April 1928), p. 10.

A mighty, mighty love indeed, the love of Christ,
Which heals and saves mankind;
A love so great it only sees and knows
God’s child, reflecting Mind.
Within this love no hate or envy creeps,
No baneful thought of criticism seeps,
But tenderness sublime,
Strong ‘gainst the storms of time—
Christ’s love, forever kind;

A love which never fails, nor change doth know;
A love sincere, divine,
That fills the heart with truth when error strives
To claim thy thought, or mine;
A love that meets the need, and satisfies;
That ever blesses, strengthens, purifies,
And comfortingly speaks
To every heart that seeks.

Such love, dear Christ, is thine!

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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, who discovered Christian Science.

Compiled by Lt Gen C. Norman Wood, USAF (Ret), Burke, VA 22015. 703-898-8818, woodcn@aol.com. SUBJECT: Unreality.
RESPONSIVE READING: The Temptation (Matt 4: 1-11) "God Himself is never the agent of temptation (James 1:13), but here" as
in the Book of Job "God uses even satanic tempting to serve His sovereign purposes." SECTION II: Abraham's Offering of
Isaac (Gen 22: 1-3,5,7-9,11,12) Genesis 22 is a love chapter. Perhaps it is the most beautiful, heart-stirring chapter in all of Genesis.
The intense, deep, all-pervading love of a man for the person of the living God whom he adores is perfectly expressed in this act of
Abraham which is both obedient and costly and becomes the most glorious mountain peak of his noble life. EMBED (for wordpress.com
hosted blogs and archive.org item tags).
Illustrated catalogue of period ornaments cast in composition and wood fibre for woodwork-
furniture. by. Decorators Supply Corp. Publication date. Weekly Bible Study Resources Bible Characters for Your Weekly Bible Study
Compiled by Lt Gen C. Norman Wood, USAF (Ret), Burke, VA 22015 For week of June 19 - 26, 2011 SUBJECT: CHRISTIAN
SCIENCE Heywood, Florence "Flossie" L., "Christian Science," POEM, Journal, Vol. 4 (July 1886), p. 85. (also Hymn 29)
BREAKING through the clouds of darkness, Black with error PrayerfulLiving.com weekly Bible Study resources
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