

**BIBLE CHARACTERS MENTIONED IN THE CHRISTIAN SCIENCE LESSON-SERMON\***

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**SUBJECT: Soul and Body**

**GOLDEN TEXT:** *Renewal of Jerusalem as the Garden of the Lord* (Isa 58: 11 the)

“In Isaianic manner, Trito-Isaiah makes the autumn festival the framework for his oracles....58:11-12 echoes Isaiah 35 and 41:17-20. Jerusalem will again become the garden of the Lord, its temple the source of water....” (Eerdmans Commentary)

**Brandner, Hazel Harper, “Broken Drought,”** POEM, Christian Science Journal (November 1966), p. 587.

When thought becomes a desert, scorched and dry,  
When no clear streams of love for thirsty sand,  
No singing lark will spiral to the sky  
And no embroidering blossoms trim the land.  
Where selfishness has sapped once-fruitful loam  
And spread its cactus to the canyon's brink,  
No little dove will light to build its home  
And no shy doe will come for food and drink.

But when the barren thought has turned to God,  
Who promised water when a drought prevails,  
The desert waste will change to verdant sod  
And draw glad seekers to its flowered trails.  
When Christliness has conquered selfish foes,  
Then will the desert blossom as the rose.

**McKenzie, Rev. William P.** ("First Member;" Pleasant View Household; Trustee, CSPA; Lecturer; Editor, President, and Director, "**The Hidden Spring**," Christian Science Sentinel (27 March 1908), p. 583.

--Now no analogy is perfect, nor is any parallel exact, but an illustration may give us a gleam of light which helps

to make the thing itself understood; then the parable is no longer needed.

• There comes a time in the life of the progressive Christian Scientist when he understands how his former methods of doing good were really the carrying out of his own plans for others, and the imposition of the government of human will upon them.

---He further understands that the good derived from a higher source than the human may come to a man and flow from him to others.

• But he finds it like parting with all he possesses to give up his former efforts for others, his interference with their lives, and instead give just the care and cultivation to his own life which will make it fruitful in the right way.

---Eventually he discerns the source of his life's enrichment to be that unfailing truth which is like springs of water in a thirsty land.

• Then for the first time his life becomes fertile, and by virtue of developed character he becomes a real benefactor to the race.

### SECTION I: Preparation for the Giving of the Law; and the First Two Commandments (Ex 19:20; 20:1-5 to :)

“Decalogue’ is the better translation of the phrase ‘the ten words,’ which Deuteronomy (e.g., Deut 4:13) and the literature related to it customarily use, then the conventional ‘Ten Commandments’.” (Eerdman’s Commentary)

#### Moses

[M\_’zez] (Egyp. “extraction, a son”/Heb. “drawn from the water”)

“**MOSES.** *A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel, — the union of justice and affection, — there is something spiritually lacking, since justice demands penalties under the law.*” (S&H 592: 11)

TIME LINE: 1526-1406 BC (some say @1300 BC)

Kings of Egypt:	Thutmose	1529-1517	
	Thutmose II	1517-1504	
	Thutmose III	1504-1453	
	Queen Hatshepsut	1504-1483	
	Amenhotep II	1453-1426	
	First Passover		@1446
	Exodus/Wilderness Wanderings		@1446
	Ten Commandments		
	Thutmose IV	1426-1416	
	Amenhotep III	1416-1377	

Abraham

Isaac

Jacob

(10 other sons/Dinah)

Asher

Levi

Gershon

Libni

Shimi

Kohath

Amran (father)=**Jochebed** (mother)  
     Miriam (sister)  
     Aaron (brother) =Elisheba (tribe of Judah)  
         Nadab  
         Abihu  
         Eleazar=(daughter of Phinehas Putiel)  
             Ithamar  
     **Moses** = Zipporah (wife/Jethro's  
                     daughter)  
                     Gershorn (son)  
                     Jonathan  
                     Eliezer (son)  
     = Tharbis (Ethiopian wife)  
     Izhar  
     Hebron  
     Uzziel  
 Merari  
     Mahali  
     Mushi  
     **Jochebed** (Amran's aunt and wife)

Moses was the first and preeminent Hebrew leader, who led the people in their exodus out of Egypt to the threshold of the promised land; and he was a lawgiver and the archetypical prophet. He is the most majestic figure in the Old Testament. His role was so central that the Pentateuch was called the Five Books of Moses, and the code of religious laws, the Law of Moses. For all his greatness, Moses never loses his humaneness, displaying anger, frustration, and lack of self-confidence in addition to his leadership abilities, humility, and perseverance.

#### FAMILY AND EARLY LIFE

Moses was born in Egypt to Hebrew slave parents in exile during dangerous times, and we come to know him first as an infant when the king of Egypt decreed that all infant males should be killed. Moses was hidden among a river's edge when Pharaoh's daughter came to bathe, saw the basket with the baby, and had pity on this baby boy. Miriam, Moses' sister, was nearby and suggested a Hebrew nurse to suckle the child. When Pharaoh's daughter agreed, Jochebed, Moses' mother, was surreptitiously selected to be that nurse. The boy then grew up at the royal court but, through his mother, remained aware of his Hebrew origin.

#### YOUTH AND YOUNG MANHOOD

Slew an Egyptian. Later, he had to flee Egypt when he killed an Egyptian who was flogging an Israelite slave.

He Flees to Midian [**present day Saudi Arabia, just east of the Gulf of Aquba**]. He joined a nomadic shepherd, Jethro, and subsequently, married his daughter, Zipporah.

## AT THE BURNING BUSH: Called to Leadership

Moving deep into the desert in search of pasture for his father-in-law's flocks, Moses came to the mountain of Horeb (or Sinai). He turned aside to examine a strange sight: a bush that was burning without being consumed. God's voice came out of the bush demanding him to halt and remove his shoes as he was on holy ground. Moses was told that he had been chosen to lead his brethren out of their oppression, and bring them to the Promised Land. Slowly his reaction changed from curiosity to awe as he realized that he was in God's presence.

## MAKES FOUR EXCUSES

Moses was reluctant to accept the task of bringing the Israelites out of Egypt and gave a series of excuses for which God provided retorts.

### Personal Unfitness.

Moses shrank from this task, saying, "*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)

### Fears Unbelief of the People.

To reassure him the name of the Lord ("Jehovah") was revealed to Moses and he was given certain magic signs to impress Pharaoh and the Israelites: turning his staff into a snake, making a hand white with leprosy, and turning water into blood.

### Lack of Eloquence.

Still reluctant, Moses pointed out that "*I am slow of speech, and of a slow tongue.*" (Ex 4: 10)

### Request Some Other Leader Be Sent.

The Lord became impatient with him, and replied that his brother Aaron could be his spokesman.

## THE RETURN TO EGYPT

As an adult, Moses was sent to lead the people out of Egypt, and there is no question that he was a successful leader. He took a mixed multitude and under his guidance they were shaped into a national entity. Moses led the people from encampment to encampment and directed them when conflicts with other nations arose. Like most leaders, he was subjected to complaints and grumbling and even rebellions, and he was called upon to provide solutions to problems and psychological encouragement. Moses served as the link between the Israelites and God; he interceded with God on behalf of the people.

## THE TEN PLAGUES SENT

The Passover. Each year Jews commemorate the Exodus in the seven-day spring festival of Passover, as enjoined in Exodus 10. They eat "matzot" (flat cakes of unleavened bread) to recall the haste with which their ancestors departed. At the "Seder" or ceremonial

meal, bitter herbs are the symbol of the bondage in Egypt, and a roasted shank-bone represents the paschal lamb eaten that fateful night.

## THE EXODUS

He later returned to Egypt to demand that Pharaoh “let my people go.” His parting of the Red Sea to bring the people out, his wandering in the wilderness, the handing down of the Ten Commandments, and his continued march to the Promised Land consumed the remainder of his life.

### AT MOUNT SINAI [**almost at the southern tip of the Sinai Peninsula**]

**The Divine Appearance on the Mount:** “There is a strict hierarchy of personnel: Moses at the apex of the Mountain, with Aaron in attendance (the status of the priesthood as a whole is recognized in 19:22...), while the people have to be rigorously excluded at the base of the mountain. The elders interposing as representatives of the people (19:7...) may belong to the same scenario.” (Eerdman’s Commentary)

**The Decalogue Given:** “When the Israelites arrived at Mount Sinai, Moses went up onto the mountain for 40 days (Ex 24:18). The Lord appeared in a terrific storm—“thunderings and lightnings, and a thick cloud” (Ex 19:18). **Out of this momentous encounter came the covenant between the Lord and Israel, including the Ten Commandments** (Ex 20:1-17).” (Who Was Who in the Bible)

**The Divine Presence Restored:** Moses intercedes, and receives in reply the gracious assurance that God will go with them. Without that assurance he would desire to go no farther but to remain at Sinai, where they already had the evidence of his presence and power. Better the Sinai wilderness with God, than the land flowing with milk and honey without him.

### SINAI TO KADESH-BARNEA [**southwestern border of Israel**]

**Ambition of Aaron and Miriam.** “Aaron and Miriam started speaking against Moses, of whom they had become jealous. The Lord was angry at this attack, and Miriam was stricken with leprosy. Moses prayed that she be forgiven, and she recovered after seven days of isolation in the desert outside the camp. Oddly enough Aaron was not punished—perhaps because of his priestly role.” (Who’s Who in the Old Testament)

### AT KADESH-BARNEA

The Israelites resumed their journey northward, and came to rest at Kadesh-barnea, a green and well-watered oasis some fifty miles south of Beersheba. They were now nearing the southern rim of Canaan, but it was for them unknown country.

**Spies Report.** Moses decided to send into it a scouting party of twelve picked men, one from each tribe to “see what the land is, and whether the people who dwell in it are strong or weak, whether they are few or many” (Num 13: 18)—also, whether the inhabitants lived in fortified towns or in tents and whether the soil was fertile.

## FORTY YEARS WANDERING IN THE WILDERNESS

Rebellion of the People. The leadership of Moses and Aaron was challenged by a revolt—all the more serious because it started with their own tribe of Levi, which was dedicated to priestly duties.

Aaron's Atonement. Moses felt the need of some act to bolster the status of Aaron and the priests. He collected and placed in the Tabernacle a staff from each of the tribes, with the Levites represented by Aaron's own rod. When they were taken out and shown to the people next morning, it was seen that Aaron's staff had spouted with blossom and borne almonds.

## AT KADESH THE SECOND TIME

### Death of Miriam

The People Murmur Because of Thirst: The Children of Israel now settled down for some decades to the life of nomad shepherds and cattle-herders roaming the wilderness of Zin, with their base at the oasis.

### Moses' Sin

## LAST DAYS

Moses' Farewell Address and Blessings: In three farewell addresses, recorded in the Book of Deuteronomy, Moses recalled for the Israelites the story of their wandering; expanded their religious and legal code; and instructed them about their coming settlement in Canaan.

Ascends Mount Nebo [**west of Ammon, Jordan**]: Ironically, although Moses must certainly be judged successful in his mission, he himself was not permitted to partake of this success; he was not granted the privilege of entering the promised land but was given a distant view of the Promised Land from Mount Nebo, to the top of Pisgah, which is opposite Jericho [**eastern West Bank**] across the Jordan. At his death, he was a hundred and twenty years old.

## THE LAW OF MOSES

The Mosaic code goes far beyond religious observance in the narrow sense. It deals with political, social, and family affairs in a progressive spirit well in advance of its period.

**Woolworth, Ida L., "The Keeping of the First Commandment,"** Sentinel (19 March 1904), p. 451.

--all of Christian Science is expressed in just two sentences.

- One of these sentences is familiar to all Christendom, and it is known as the First Commandment: "Thou shalt have no other gods before me."

- The other sentence is found in our text-book by Mary Baker G. Eddy. It is this: "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

--We have always had a deep sense of pity for our brothers and sisters in far-away countries who have made themselves gods of wood and stone, and then worshiped them; we have

given much in money, and many brave and noble men and women have sacrificed a great deal to go to them and tell them of a better way.

• But we in Christian lands have seen, in our clay and age, the making of many idols; we have seen strong men and women bowing down to other gods, though not realizing that they were serving idols.

---In the light of Christian Science, we know that the idols which mankind worship are but mental concepts,-the belief in power apart from the one God.

**Knott, Mrs. Annie McMillan** (CSD, Lecturer, Assistant Editor, Associate Editor, Trustee, Bible Lesson Committee, and Director), "**The Second Commandment**," EDITORIAL, Christian Science Sentinel (10 July 1909), p. 890.

--In studying the Ten Commandments, as set forth in the twentieth chapter of Exodus, we are given at the start the reason why we should acknowledge the divine authority which demands our obedience, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

• The second commandment is clearly an amplification of the first, and it inevitably directs thought away from any tendency to material worship, and lifts it toward the apprehension of spiritual realities.

---No thinker would deny that idolatry has a degrading tendency, wherever practised, or that spirituality has an elevating influence upon any people whose worship is characterized by it.

• In other words, we see that obedience to God's law is for our good always, and that this obedience is never restrictive, but leads to the largest liberty.

#### **SECTION IV: The Ark of the Covenant Brought to Jerusalem** (II Sam 6: 5,14,15)

TIME LINE: @1000 BC

"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." (Eerdman's Commentary)

#### **David**

[D\_ 'vid] ("beloved")

TIME LINE: 1020-971 BC

Jesse (father/Ruth's grandson)  
Zeruiah (half-sister)  
Abishai  
Joab  
Asahel  
Abigail (sister)  
Amasa

Abner (uncle)

Eliab	
Abihail	
Abinadab	
Shammah	
Nethaneel	
Raddai	
Ozem	
Elihu	
<b>David</b> (youngest of brothers)	⇔ Michal (Saul's 2 <sup>nd</sup> 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 (4 <sup>th</sup> son/eldest at end of David's reign))
	⇔ Eglah
	⇔ Bathsheba (Uriah's wife)
	(infant boy died)
	Shimea
	(other brother?)
	<b>Solomon</b> (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.

After the Philistine's invaded, 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 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. On one occasion when his army went to battle, David stayed home. This led to his great sin with Bath-sheba. 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).

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.

**de France, Thomas** (Staff Editor), "**King David**," BIBLE FORUM, Christian Science Journal (August 2004), p. 47.

He found God through his triumphs and his defeats.

--King David is one of the Bible's clearest examples of a character whose life experiences ranged from blessed and fortunate at times, to pitiful and sad at other times.

--He was a shepherd boy from Bethlehem....

--David made his way to Saul's court as a young musician.

• He first made a name for himself with his single-handed battle with a menacing Philistine, the giant known as Goliath.

--David trusted God in his success over what seemed like the impossible.

--he spent a portion of his life running and hiding from a jealous Saul.

--At other times, the only enemy David had to confront was himself, and his personal faults sometimes would have made him a bad example to emulate.

**Reed, Mary Higgins**, "**Don't forget your trumpet**," Christian Science Sentinel (29 August 1994), p. 16.

--Some time ago I began to observe what types of things Biblical characters carried when they went out on God-appointed missions.

• To me the trumpets could stand for gratitude and a firm expectancy that right will win out in the events of the day.

--Appreciation to God for blessings is a good way to pray while going about a busy day.

• love, expressed with grace and joy, is a trumpet of gratitude, possibly even trumpeted aloud.

--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.

**The Theme of Solomon's Wisdom Resumed** (I Kings 4: 1,29,32,33)

TIME LINE: @950 BC

“The theme of Solomon’s wisdom is resumed here. He was wiser than the sages of Israel and of the surrounding countries, and he had an international reputation.” (Eerdman’s Commentary)

### Solomon

[sol’\_m\_n] (the peaceful)

TIME LINE: 961-922 BC

David ⇔ Michal (Saul’s 2<sup>nd</sup> daughter)  
 ⇔ Ahinoam (the Jezreelitess)  
     Amnon (eldest son)  
 ⇔ Abigail (widow of Nabel)  
     Chileab  
 ⇔ Maachah (daughter of King Geshur)  
     Absalom (killed Amnon)  
     Tamar (violated by Amnon)  
 ⇔ Haggith  
     Adonijah  
 ⇔ Eglah  
 ⇔ Bathsheba (Uriah’s wife)  
     (Brother, died in infancy)  
     Shammua  
     Shobab  
     Nathan  
     **Solomon** (youngest son) ⇔ (Daughter of  
   Pharaoh, king of Egypt)  
   ⇔ (700 princesses)  
 ⇔ Other wives and concubines  
 ≠ Makeda (Queen of Sheba)  
     Menelik I (Emporer of Ethiopia)

Solomon was a child of David’s mature age and enjoyed all the privileges of being “born to the purple.” His name, Solomon, means The Peaceful, one whose reign was foretold to be a reign of peace and quietness. He was brought up in luxury and wealth and knew nothing of the hardships which developed much of the character of his father. He received a good education and was placed under the care and training of Nathan, an eminent Hebrew prophet.

Intrigue for the Succession. Solomon did not ascend to his father’s throne without opposition. David honored a promise to Bathsheba and chose Solomon to succeed him because the other sons born in his warrior days were not fit for the throne. Until David’s death, it might be said of Solomon, as of many an adolescent, that he lived by his father David’s God.

During Solomon's reign the kingdom of Israel took its place among the great monarchies of the East. Large treasures, accumulated through many years, were at his disposal.

**“The survey of the influence exercised by Solomon on surrounding nations would be incomplete if we were to pass over that which was more directly personal—the fame of his glory and his wisdom.”** (Peloubet's Dictionary)

The prosperity is portrayed in the fulsome description given in I Kings 4: 20-28 and 10: 14-29, in the marriage with Pharaoh's daughter (and there was a considerable harem), in the international role indicated by his dealings with Hiram of Tyre and the visit of the Queen of Sheba, as well as the extensive international trade (a fleet at Eziongeber; “Tarshish” ships; trading in horses and chariots).

The Dedication of the Temple (I Kings 8: 22-53/II Chron 6: 12-42) The dedication feast coincided with the Feast Of Tabernacles.

Solomon formed alliances with other countries that improved the economic success of the kingdom. The most significant were with Egypt and Tyre. However, Solomon is best known for taking action on a dream of repentance when he chose wisdom as the gift of God in preference to wealth or long-life.

He was the author of much of the Book of Proverbs and perhaps also the author of the Song of Solomon and Ecclesiastes

**Fuller, Herbert S., “Wisdom and Understanding,”** Christian Science Sentinel (17 May 1900), p. 604.

--I suppose there is not a Christian Scientist in the world who is true to the teachings of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and who is loyal to her who discovered and founded this great Truth cure, who does not daily, yes, hourly, pray for wisdom and understanding.

--Nobody so realizes the absolute need of possessing these great qualities as does the Christian Scientist, for he knows that they are the virtues necessary to illumine his pathway, and that it is by their practice that the sick are healed and the sinful reformed, and that above all other things they are to be desired.

--Knowledge and Wisdom far from being one, Have oftentimes no connection.

--Knowledge is proud that he has learned so much, Wisdom is humble that he knows no more.

**Parham, Lily M., “The deaf shall hear’,”** Christian Science Sentinel (16 July 1932), p. 906.

--Spiritual hearing is a mental, spiritual faculty, independent of matter.

• Our Leader, Mrs. Eddy, says on page 213 of “Science and Health with Key to the Scriptures”: “The ear does not really hear. Divine Science reveals sound as communicated through the senses of Soul — through spiritual understanding.”

--In I Kings there is an account of King Solomon, who was given “an understanding heart” and “was wiser than all men.”

- The record indicates that Solomon asked God for wisdom and understanding, and that God heard and answered his prayer, and gave to him wisdom and many other blessings.

---In the light of divine metaphysics, God is seen to give equally and abundantly to all His children.

- The giving is always perfect; it is in its own meager accepting that humanity feels a sense of lack.

## **SECTION V: The Deaf Man With an Impediment In His Speech Cured (Mark 7: 31,32,34-37)**

### **“one that was deaf”**

TIME LINE: 29 AD, probably summer, in Decapolis (Jesus’ 3<sup>rd</sup> year of ministry, the year of development and opposition)

This story is peculiar to Mark, and was selected for inclusion for its unusual character. “The miracle...is in some ways strange and probably for this reason is omitted by Matthew and Luke (the former vaguely alludes to it in 15:29-31).” (Eerdman’s Commentary) There is uncertainty as to whether Mark thinks that the healing of the deaf mute concerns a Gentile or not.

“Usually (Jesus) healed instantaneously, here by stages; usually by a word, here by material means. The reason for the difference of treatment must be sought in the spiritual state of the sufferer. The miracle was done privately that the man in the absence of the multitude, might be able to concentrate his attention. Jesus made use of the language of signs, because the man was deaf. He put his fingers in his ears, indicating that he would pierce through the obstruction. He touched his tongue, indicating that he would remove the impediment in his speech. Having thus produced faith in the man, He worked the miracle.” (Dummelow)

**Bowers, Marion Alice, “Ephphatha!”** POEM, Christian Science Journal (August 1970), p. 409.

Ephphatha! Oh, be opened!  
Dull ears and blinded eyes,  
Just listen and perceive!  
All that is true and wise  
Waits that you may receive  
Into your heart and mind  
The bounty of God’s mercy,  
Compassionate and kind.  
There is no past or future  
But, thick upon the bough,  
Leaves of the tree of Life  
Invite you, here and now.

Open your heart to loving,  
Open your hands to give;  
Ephphatha! Be opened!....

**Pittman, Alfred** (CSB, Editor, and Director), “**How that the blind see,...the deaf hear’**,” EDITORIAL, Christian Science Sentinel (29 August 1942), p. 1522.

--In this period, as in the time of Jesus, the healing of physical disease is abundantly testifying to the presence of the Christ, the true idea of God, among men.

- Sufferers who might have wished despairingly that the personal Jesus could be present for them are finding that that which gave him his marvelous curative power is here today, and fully available.

--Not only are such results occurring today through Christian Science, but its students are enabled to see just how they occur, and thus to master the art of spiritual healing themselves.

- As in any other field of endeavor, one’s results improve in proportion to one’s understanding and results are available for all.

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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.



The Christian Science Quarterly (Bible Lessons) is a publication of the Christian Science Publishing Society that sets out the Bible lessons for all students of Christian Science. Each lesson serves as the Sunday sermon in church and is studied for the week preceding the Sunday on which it is read as the sermon. Called the Lesson-Sermon, each week's Bible lesson is read in daily individual study during the week, and as the Sunday sermon in Christian Science church services around the world. It is I. Introduction Our lesson in this From Creation to the Cross series is Jesus's Sermon on the Mount.<sup>354</sup> We will be looking primarily at Matthew's account of this discourse as given in chapters 5 through 7 of his Gospel. Now I'm sure you are all at least somewhat familiar with the Sermon on the Mount. This is probably the best known part of Jesus's teaching, not only among Christians but among people in general. Sayings from the Sermon on the Mount have become part of our everyday language; sayings such as "do unto others as you would have others do unto you," "judge not," "turn the other cheek," and so on. So, let's just remember that in the Sermon on the Mount we see Jesus speaking in the Old Testament wisdom form and poetic style. II. Context and Theme. Now let's look at the context of our passage. Pseudepigrapha. Historical Sermons. Christian News. The Pulpit. There are literally hundreds of characters in the Old and New Testaments of the Bible. Here is a complete list of important biblical characters along with a brief note regarding their significance. Proposed symbolism of the Hebrew name is in parenthesis. Characters are grouped and categorized by their function in the biblical texts. Many of these characters are also mentioned in the genealogy of Jesus. Old Testament Characters. Adam to David according to the Hebrew Bible. Creation to Flood. Adam (אָדָם or אָדָמָה "to be red") "first man."