

## **Bible Characters for Your Weekly Bible Study**

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**For week of January 31 – February 6, 2011**

### **SUBJECT: SPIRIT**

**Bauman, Mrs. Helen Wood** (CSB, Associate Editor, Editor, and Normal Class Teacher), “**Indivisible Spirit**,” EDITORIAL, Sentinel, Vol. 51 (8 January 1949), p. 63.

--Christ Jesus taught the oneness and universality of Spirit, God.

--Mrs. Eddy writes in “Science and Health with Key to the Scriptures” (p. 335): “*Spirit is the only substance, the invisible and indivisible infinite God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial.*”

- This truth of the indivisibility of true substance refutes materialistic ideologies, which are subtly based upon the belief that matter is substance and that it can be equally divided among men. Christian Science shows matter to be as variable as the temporal, mortal mind which perceives it, for it is that mind’s belief.

--The demonstrations of Christian Science evidence the universal activity of Spirit—unstinted because undivided, and equally reflected by all.

- They prove Christ, God’s harmonious ideal, as ever acting to unfold the basis of individual and universal peace—Spirit’s indivisible presence.

**RESPONSIVE READING:** Luke speaks of the promise of the Holy Spirit and the Ascension (Acts 1: 1, 2, 7, 8 [to :], 9 [to :])

RELATED SCRIPTURE: Matt 28:1; Luke 24: 26, 27, 44-48

TIME LINE AND AUTHOR: The Apostles’ period of organization, 30 AD. Written by Luke c. 62 AD.

"This second volume of Luke's work opens with a renewal of the first volume's dedication to Theophilus,...and a glance at its subject-matter which leads directly into the narrative which continues it." (Peake's Commentary)

"An early hint at the element of divine guidance in the story is found when the Holy Spirit is identified as the means by which Jesus chose the apostles (v.2)." (Eerdmans Commentary) *Taken up* (v.2) refers to "Christ's ascension to the Father (cf. Luke 24:51). Luke uses this term three other times (vv.9,11,22) to describe the end of the Lord's earthly ministry (cf. John 6:62; 13:1; 3; 16:28; 17:13; 20:17)." (MacArthur Bible Commentary)

"*To[whom]...*' [v.3]: this sentence marks the transition from Luke's first volume to his second." (Peake's Commentary)

“The Greek expression [*being assembled together with them*, v.4] can mean either ‘staying with’ (so NRSV) or ‘eating with’ (literally, ‘sharing the salt’).” (People’s NT Commentary)

*Wilt thou at this time restore again the kingdom to Israel?*, v. 6. "Despite their forty days of instruction, they still misunderstand both the nature of the kingdom and its chronology." (People's NT Commentary)

"Here [v.9] Luke portrays a spiritual reality in objective terms [*he was taken up*]." (Ibid)

### **Theophilus**

[Thee of'uh luhs] (Greek "loved by God")

"Scholars have long argued about the identity of the enigmatic Theophilus, to whom Luke dedicates his Gospel and the book of Acts." (All the People of the Bible) Theophilus was "a Christian, probably a Roman, to whom Luke dedicated both his Gospel (Luke 1:3) and the Acts of the Apostles (1:1). Nothing beyond this is known of him. From the fact that Luke applies to him the title 'most excellent', the same title Paul uses in addressing Felix (Acts 23:26; 24:3) and Festus (26:25), it has been concluded that Theophilus was a Roman officer." (Easton Bible Dictionary)

"Luke wants to provide for Theophilus a reliable account of what Jesus did and taught and of how this was continued in the early Church (cf. Acts 1:1)." (Anchor Bible Dictionary) "This honorific form of address ['most excellent'] suggests that Theophilus is highly respected in society, possibly a man of considerable financial means who helped fund the publication of Luke's writings." (Eerdmans Dictionary)

"According to tradition, both Luke and Theophilus were natives of Antioch in Syria. Much speculation surrounds Theophilus, but little is known for certain about him." (Who Was Who in the Bible)

"One conjecture holds that Theophilus was unsaved and that Luke wrote the letter to persuade his belief in Christ." (Holman Bible Dictionary) "All that can be conjectured with any degree of safety concerning him comes to this, that he was a Gentile of rank and consideration, who came under the influence of St. Luke or under that of St. Paul at Rome, and was converted to the Christian faith." (Peloubet's Dictionary)

### **Holy Ghost**

"**HOLY GHOST.** Divine Science; the development of eternal Life, Truth, and Love." (S&H 588)

#### **(Abbreviated)**

"The word 'ghost' is of Anglo-Saxon origin and means 'spirit' or 'soul.' Ghost, spirit, or soul—whatever it be called—represents something intangible which can be regarded as the essence of life, apart from the material body." (Asimov's Guide to the Bible) HOLY GHOST [is the] KJV designation for the Holy Spirit." (Holman Dictionary)....

"When we enter upon the NT we find the doctrine of the Spirit marvelously enriched, the main idea involved being still that of power." (Funk & Wagnalls Bible Dictionary) "The N.T. treats of Messianic times and the dispensation of the Spirit, and consequently the Spirit is mentioned much oftener in the N.T. than in the O.T. The doctrine of the Spirit advances beyond the teaching of the O.T. chiefly in becoming more definite in respect to his personality. Though the word 'spirit' is neuter in Greek and fem. in Hebrew, yet the spirit is referred to in English by the masc. form of the pronoun (John 14:26; 16:13). The Spirit further speaks in the 1<sup>st</sup> person, using the pronouns *I* and *me* (Acts

10:19-20; 13:2)." (Westminster Dictionary) "In the NT the word *spirit* (*pneuma*) is to be understood as the spirit of God approximately 275 times; in as many as 92 of these occurrences, the expression is 'holy spirit' (*pneuma hagion*)." (Dictionary of NT Background)

"When John the Baptist burst on the scene proclaiming the advent of the kingdom of God, the spirit-inspired prophetic voice returned after a 400-year absence. Zechariah and Elizabeth, John's parents, were informed that their son will 'be filled with the Holy Ghost, even from his mother's womb' (Luke 1:15)....

"Judging by the mere number of our Lord's references to the Holy Spirit, we should be quite unprepared for the extraordinary phenomena disclosed in the remainder of the NT as to His presence and power."

(1) In the Book of Acts, we find events which remind us of the O.T....

(2) Among the more striking results were the strange gift of tongues, the working of miracles, [and] prophecy. (Funk & Wagnalls Dictionary)

**Brierly, J.E., "Baptism, Holy Ghost and 'Miracle,'" Journal, Vol. 8 (September 1890), p. 237.**

--What is the definition of Holy Ghost? SCIENCE AND HEALTH defines it as "*Divine Science; the developments of Eternal Life, Truth, and Love.*"

--John never baptized in the name of the Holy Ghost, for he says: "*I, indeed, with water am immersing you; but coming is he who is mightier than I,..he will immerse you in Holy Spirit and fire.*"

--It is related (Acts i.) of Jesus just before ascension that, "*he charged them not to absent themselves from Jerusalem, for that they should be immersed in Holy Spirit after not many of these days.*"

• This agrees with his words in the xiv. of John's Gospel: "*But the advocate, the Holy Spirit, which the Father will send in my name, he will teach you all things, and put you in mind of all things that I told you.*"

--It is made evident by the above that the baptism of the Holy Ghost is the understanding of the divine Science taught and demonstrated by Jesus; also, that neither John nor Jesus himself had baptized in the name of the Holy Ghost.

• It is probable that Jesus did not baptize with water. Dr. Smith in his Bible Dictionary says: "Whether our Lord ever baptized has been doubted.

**Kratzer, Rev. Glenn A., "Hindrances of Healing," Journal, Vol. 27 (July 1909), p. 218.**

--USUALLY it is not difficult for a patient to see that unbelief, lack of understanding, sin, doubt, discouragement, fear, and lack of application tend to retard or prevent healing in Christian Science.

--Many people, when they are taking treatment, make the mistake of saying to themselves or others: "Now I will take treatment so many days, or so many weeks, and then, if I am not healed, I will stop."

• This is another attempt of the carnal mind (self) to set limits and make conditions for Truth, while Truth demands that the carnal mind shall completely humble itself.

---Said Jesus: "*It is not for you to know the times or the seasons, which the Father hath put in his own power.*"

---And again he said: "*In such an hour as ye think not the Son of man cometh.*"

• If we did not set ourselves up to dictate times and seasons to Spirit, but in humility were to let Spirit have its own way, our mental attitude would be such that we would be healed in days, instead of the weeks consumed under the conditions which we have prescribed. The true mental attitude is this: "*Not my will, but thine, be done.*"

Edwards, Lillian P., "[Spiritual Ascension](#)," *Journal*, Vol. 48 (April 1930), p. 21.

--The infinite possibilities of thought that is conscious only of the presence of God, divine Mind, are proclaimed in Christ Jesus' words, "*And I, if I be lifted up from the earth, will draw all men unto me.*"

--The uplifted spiritual consciousness is unfailingly clad with divine power.

• Every thought of love, every deed of kindness, every realization of the real man's oneness with the Father, every vision of spiritual selfhood, helps human thought to gain a clearer sense of true existence. Of this blessed appearing of the truth Mrs. Eddy says on page 509 of the Christian Science textbook, "Science and Health with Key to the Scriptures," *"The periods of spiritual ascension are the days and seasons of Mind's creation, in which beauty, sublimity, purity, and holiness — yea, the divine nature — appear in man and the universe never to disappear."*

--Holy periods of spiritual ascension always leave far behind material fears and beliefs, false laws of personal sense.

--These holier desires lead us onward to periods of spiritual ascension, whereby we lay aside the errors of materiality for the actuality of divine sonship.

**SECTION II: The reforms of King Asa of Judah** (II Chron 15: 1, 2 [to 3<sup>rd</sup> ];, 8, 9 [to :], 12, 15)

RELATED SCRIPTURE: Deut 20:1; I Kings 15: 11-15; I Chron 28:9; II Chron 14: 1-5; Isa 55: 6, 7; Jer 29: 12-14; James 4: 8

TIME LINE AND AUTHOR: "Jewish tradition strongly favors Ezra the priest...as 'the chronicler'. These records were most likely recorded c. 450-430 B.C." (MacArthur Bible Commentary) The event took place during the reign of Asa, 905-874 BC.

"The Hebrew text attributes the prophecy, said in 15:1 to be given by Azariah, to Oded in v.8." (Eerdmans Commentary)

The *Spirit of God* [v.1] is "an act of the Holy Spirit, common in the OT, enabling servants of God to speak or act uniquely for Him." (MacArthur Bible Commentary)

"The spiritual truth here is basic [*the Lord is with you, while ye be with him*, v.2], namely, that God is present and powerful in defense of His obedient people." (Ibid)

Vv. 11-15: "The assembled worshipers entered into a renewed promise to obey (cf. Ex 24:1ff.) and to rigorously enforce the laws which made idolatry punishable by death (cf. Deut 17:2-5)." (Ibid)

**Azariah** the prophet

[Äz a rī'ah] ("Whom Jehovah helps")

The son of Oded, a remarkable prophet in the days of Asa (2 Chr. 15:1). He is "mentioned only here, [and] met Asa as he returned from the victory and spoke to him before his army." (MacArthur Bible Commentary) "He encouraged King Asa to persevere in national religious reformation." (Westminster Dictionary)

King **Asa** of Judah

[Ay'suh] ('helper')

Asa was the "third king of Judah (c.917-876 BC), son of Maacah and brother of Abijah." (Funk & Wagnalls Dictionary) "Asa ruled Judah for a comparatively long period...In the beginning, his grandmother Maacha (a daughter of Absalom) probably acted as regent." (HarperCollins Bible Dictionary)

“His reforming energy was great and by bringing sacred articles from other shrines to Jerusalem (I Ki 15:15) he enhanced the Temple's preeminence.” (Funk & Wagnalls Dictionary) “Asa is remembered as one of Judah's great kings.” (All the People in the Bible)

**Oded**  
[Oh'did]

Oded was “the father of Azariah, a prophet in Asa's time (Chron 15:1).” (All the People in the Bible)

**House, Annie Lorena, "Acquaint now thyself with him, and be at peace,"** POEM, Journal, Vol. 74 (September 1956), p. 464.

In learning God aright men are made free.  
Truth, like a symphony, bestirs mankind  
To seek divine acquaintanceship and find  
Love's workmanship at one with harmony;  
In Spirit's holy handiwork to see  
Perfection imaged; to behold in Mind  
Man's Godlike grace and sovereignty defined  
By Mind's dominion and its majesty.

While truthful views reveal the Principle  
Of spiritual being as complete, divine  
Interrelation of a perfect whole  
Held in accord by law invincible,  
Life's focal radiances forever shine,  
Prismatically beautiful by Soul.

**Green, Charles, “The El Dorado of Christianity,”** Sentinel, Vol. 61 (10 October 1959), p. 1776.

--It is safe to say that we all have our El Dorados, goals that we seek from the first moments when in childhood fancy we build castles in the air.

- Men ceaselessly pursue material power, wealth, and fame only to find that the attainment of such objectives does not bring lasting happiness or true peace of mind.

--Mary Baker Eddy was a seeker and finder of the true El Dorado.

--The road to spiritual discovery in Christian Science has no restrictive signs, no frustrating limitations.

- Its signposts clearly point to “*the El Dorado of Christianity*”—satisfied hope, substantiated faith, and enlightened understanding.

--Mrs. Eddy writes in “*The First Church of Christ, Scientist, and Miscellany*” (p. 149): “*More than regal is the majesty of the meekness of the Christ-principle; and its might is the ever-flowing tides of truth that sweep the universe, create and govern it; and its radiant stores of knowledge are the mysteries of exhaustless being. Seek ye these till you make their treasures yours.*”

**Kilpatrick, William Duncan** (CSB, Lecturer, and CoP), SELECTED ARTICLES, Sentinel, Vol. 17 (6 February 1915), p. 448. [in *Owosso (Mich.) Press-American*]

--The teachings of the Bible...are the teachings of Christian Science, for it is founded unreservedly and unalterably on the Bible, and there is no divergence of thought or intent between the two.

--Christian Science teaches...that "*the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth;*" and in following this command they are bringing forth the fruits of the Spirit.

- Christian Scientists do not hold that "they are possessed by spirits," and there is no interpretation that can be put upon any passage of the text-book to warrant the assertion.

---Christian Science teaches that God is Spirit, and that there is but one God, hence but one Spirit.

- It teaches that there are not spirits many, but that the universe, including man, is a reflection of God, as stated in the Scriptures, and there is nothing outside the radius of infinite Spirit or Mind that can influence, govern, or annul God's dominion.

**SECTION III: Isaiah's fourth message from God—turn way from the occult** (Isa 8: 19 *when* [to 1<sup>st</sup> ?])

RELATED SCRIPTURE: I Sam 28: 8-25; I John 4: 1

TIME LINE AND AUTHOR: Written by the prophet Isaiah in the pre-Exilic period, 700-681 BC.

**"them that have familiar spirits, and unto wizards that peep"**

"People of Isaiah's day were using spiritualists to communicate with the dead as King Saul did through the medium at [En-Dor] (I Sam. 28:8-19). The law strictly forbade such consultations (Lev. 19:26; Deut. 18:10,11) [v.19]." (MacArthur Bible Commentary)

"8:19 condemns the use of mediums." (Eerdmans Commentary)

"Familiar spirits refers to female witches and wizards (soothsayers) that peep and...mutter (better, chirp and whisper). In these times of great distress the people were actually consorting to witchcraft instead of turning to God." (King James Bible Commentary)

**Clarke, Gordon R.**, "**The Occult: Light? Or Darkness?**," LIFE IN THE ACADEMIC COMMUNITY, Sentinel, Vol. 75 (17 November 1973), p. 1988.

--The occult does not explain the unknown because it does not really deal with spiritual things.

- Its various hypnotic practices and captivating phenomena only entice the unwary one into deeper belief in the material. And out of *belief* alone comes all the sin, sickness, misery, calamity, that parades as a normal part of human experience.

--The occult suggest that power resides in human will and there are advantages to be gained through learning to utilize human willpower. It suggests that there is a mysterious, inexplicable psychic energy that foresees and foretells. But what it foresees and foretells is always bound up in material suppositions and prophecies.

--The light of spiritual understanding, not belief in a dark and hidden material system, is what brings this true manhood into view.

**Moore, Mrs. Elise L.** (CSB, Lecturer, and Contributing Editor; Nashville, TN), "**The appeal of spiritualism**," Journal, Vol. 119 (October 2001), p. 20.

--Interest in spiritualism isn't surprising...since the hope, comfort, and reassurance of "healing" messages from the departed ring a responsive chord with the religious and non-religious alike.

--(Mrs. Eddy) included an entire chapter on the subject—"Christian Science versus Spiritualism"—in which she explains how some people are able to read another's thoughts after that person has passed on.

--Spiritualism would accept death and then explain a person's reappearance, whereas Christian Science helped me understand in some degree that Life is undying and therefore that man has never departed.  
--Eternal life, direct communication with God, and our inseparability from others in God are profoundly uplifting and comforting concepts.

**SECTION V: Daniel interprets Nebuchadnezzar's dream** (Dan 2: 1-3, 10 [to :], 19-23, 36 *and*, 37, 39, 40 [to 1<sup>st</sup> :], 44, 47)

TIME LINE AND AUTHOR: Written by Daniel between 536 to 530 BC. The events described in the Book of Daniel begin in 605 BC when Babylon conquered Jerusalem.

"Promotion of the four Hebrews [Daniel, Shadrach, Meshach, and Abednego] after three years (1:5,18) agrees with the year of promotion after the dream of the 'second year' [v.1]....In the time of revelation, God spoke through the interpretation of dreams that He induced (cf. v.29)." (MacArthur Bible Commentary)

Nebuchadnezzar summoned "his various servants, summarized as 'Chaldeans' (since the end of v.2 is better rendered, not 'and the Chaldeans' [NRSV], but 'that is the Chaldeans')." (Eerdmans Commentary)

"The characterization of Nebuchadnezzar in Daniel's interpretation of the dream is strikingly positive. Not only does Daniel identify him with the head of gold in the dream but also describes him as a monarch to whom the God of heaven has given unprecedented power (2:37-38)." (Theological Bible Commentary)

"God's kingdom ruled by Messiah is the final rule, never to be replaced. It has a millennial phase and an eternal future [*stand for ever*, v.44], but it is the same King who rules both." (MacArthur Bible Commentary)

#### King **Nebuchadnezzar** of Babylonia

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

#### **(Abbreviated)**

Nebuchadnezzar was "the powerful king of the Babylonian Empire who captured Jerusalem three times." (Baker Encyclopedia) He was the son and successor of Nabopolassar, who delivered Babylon from its dependence on Assyria and laid Nineveh in ruins. "Before his reign began, he developed a considerable reputation as a field commander." (Anchor Bible Dictionary) He was "the most powerful and longest reigning king of the neo-Babylonian (625-539 B.C.) period. (HarperCollins Bible Dictionary) He married the daughter of Cyaxares, and thus the Median and Babylonian dynasties were united...."

"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, that strange form of madness was sent upon him which the Greeks called Lycanthropy, wherein the sufferer imagines himself a beast, and, quitting the haunts of men, insists on leading the life of a beast. (Dan 4:33)" (Smith Dictionary)

"Little is known of the last thirty years of Nebuchadnezzar's rule. The tale of his madness may be a pejorative account of a period in the reign of his successor Nabonidus. Nebuchadnezzar's character may be reflected in his inscriptions which do not emphasize his military exploits yet reflect his exercise

of law, order, and justice as well as stressing moral qualities and religious devotion.” (Oxford Guide to People & Places)....

**“magicians...astrologers...sorcerers...Chaldeans**

Magicians: A magician is "a man who pretends to have preternatural powers, which he has obtained by the study of an occult science or the practice of a black art in connivance with evil spirits, and which he calls magic.

"Magic is based on the assumption that one can receive desired results through the recitation of proper formulas or by the performance of certain prescribed actions." (Oxford Guide to Ideas & Issues)  
"In the Hebrew Bible, magic can be associated with disbelief in the power and purpose of Yahweh." (Oxford Guide to Ideas & Issues)

Astrologers: "Mesopotamian and Egyptian stargazers practiced what moderns would call both astronomy and astrology, and their skill was sophisticated enough to allow accurate predictions of eclipses and construction of calendars. The Neo-Assyrian monarchs (743-612 [AD]) in particular were eager patrons of astrologers throughout their empire, and much of their extensive correspondence survives." (Eerdmans Dictionary of the Bible)

Astrology is the "belief that the celestial bodies, especially the moon, sun, planets, and stars (in Greek collectively called 'stars'), influence the sublunar world." (Ibid)

Sorcerers: “from the Latin *sortarius*, one who casts lots, or one who tells the lot of others.” (Easton Bible Dictionary)

“In Daniel 2:2 it is the rendering of the Hebrew *mekhashphim*, i.e., mutterers, men who professed to have power with evil spirits.” (Ibid)

“Magic gathered negative associations and came to be viewed by many as deviant; the pejorative force of the term *goēs* (‘sorcerer, wizard, charlatan’) reflects this sentiment.” (Dictionary of NT Background)

Chaldeans: "In the Neo-Babylonian Empire the Chaldeans were the dominant race, and possessed all the offices of influence....So exclusively did they fill ecclesiastical positions at the capital that at Babylon their name became synonymous with priests of Belmarduk. These priests were esteemed as possessors of wisdom and equated with magicians, enchanters, sorcerers, and diviners." (Westminster Dictionary)

**Daniel**

[Dan'yuhl] (Heb. “God is my judge/Judge of God”)

**(Abbreviated)**

Daniel is the hero of the Book of Daniel, represented as a Jew in the Babylonian exile who is skilled in the interpretation of dreams and is miraculously preserved in the lions' den. He was descended from one of the noble families of Judah, and was probably born in Jerusalem about 623 BC, during the reign of Josiah. "Although some stories about Daniel might date to earlier centuries, the book of Daniel was completed in the 2<sup>nd</sup> century BC." (Eerdmans Dictionary)

He was a pious and wise Jewish youth, one of four Jewish boys selected and deported by King Nebuchadnezzar to be put through a three-year course of instruction for service as scribes (or counselors) at the court. The other three boys were Hananiah, Mishael, and Azariah. They were given the Babylonian names of Belteshazzar, Shadrach, Meshach, and Abednego. From his youth Daniel was determined to live by God's law in a distant land (see Dan 1).

"At the close of his three years of discipline and training in the royal schools, Daniel was characterized by his proficiency in the 'wisdom' of his day, and was brought out into public life." (Baker Encyclopedia)

"In addition to his wisdom, he was skilled in dream interpretation." (Holman Dictionary) This "earned him a high place in the court of Nebuchadnezzar." (Mysteries of the Bible) In the early part of the Book of Daniel, we are told of "the King's dream concerning an image interpreted by Daniel." (Interpreter's Dictionary)....

**Sindell, Rev. Martin,** "**Nebuchadnezzar**," Journal, Vol. 28 (April 1910), p. 9.

--Nebuchadnezzar had a dream, a vivid, strange dream.

- This meant much to the Babylonian monarch, for the heathen laid great stress on dreams.

---Homer, in a well-known passage in his "Iliad," says that a dream is from Jupiter, and tells us that the mind of Jove was communicated to Agamemnon in a vision.

• Little wonder, then, that Babylon's mighty potentate gathered unto him the wise men of his kingdom, that he might learn the meaning of his dream.

---But "*flesh and blood*" wisdom was insufficient; therefore, as on a former occasion, the prophet Daniel was called, and made known to the king the interpretation of his dream.

• The prophet, now somewhat advanced in years, does not have an altogether pleasant task. To tell a great monarch his sins and their consequences requires more bravery than to confront a hostile army, but the true prophets of God have not been found to lack when this necessity has been laid upon them.

**"Living God's Word,"** Monitor (26 September 1994), p. 17.

--"*And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.*"

- Nebuchadnezzar brought in astrologers and magicians to interpret his dreams.

---But when he could not remember what the dream was they told him that no one on earth could "*shew the king's matter.*"

- To them the unrest was unexplainable.

---However Daniel came and asked Nebuchadnezzar to give him an opportunity to make the dream clear.

--Daniel turned to God in prayer to understand what he needed to know.

• Because true rest is found in understandings God, Spirit, and God is All, there is nothing to sustain unrest.

---The Bible tells us the result of Daniel's prayer: "*Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his.*"

- And Daniel told the king both what his dream had been and what it meant.

**Hedler, Eunice W.,** "**Challenge to Astrology**," POEM, Sentinel, Vol. 53 (13 January 1951), p. 75.

I am a child of the King who rules the stars

In ordered paths throughout the realm of Mind,  
Nor loses this control to give them sway  
Over His prime creation, Godlike man.

I am a child of the King, not born to walk  
Bound by the beams of any narrow star  
That pricked the sky when this earth dream began.  
No wizard's sign predicts, no horoscope  
Measures my health or hinders my success....

I am His son, His likeness, His idea...

Uncharted is God's heaven; no zodiac  
Usurps the power of Mind to outline good  
Or limits man, whose scope is infinite,  
Subject alone to Love's unerring rod....

**Norman, Bonnie O.,** "**The Secret,**" POEM, Sentinel, Vol. 39 (12 December 1936), p. 289.

Life holds a song to fill the heart,  
    Where sorrow dwelt before.  
Love is the key that turns the lock—  
    O heart, swing wide your door!

**Steele, Rufus,** "**The Sleeping and the Waking Dream,**" Sentinel, Vol. 28 (20 March 1926), p. 563.

--There is a certain statement repeated by Mary Baker Eddy in her writings which, although constituting but a part of her revelation to this age, must have made, within two generations, an incalculable difference to mankind.

- It is her iteration, with the power of Truth behind the words, that mundane living is literally a dream. "Mortal existence is a dream; mortal existence has no real entity," she says on page 250 of "Science and Health with Key to the Scriptures." Throughout this explicative work, and throughout the pages of her lesser writings, the statement occurs so frequently and in a form varying so little, that the careful reader sees it as foundational and incapable of being disregarded if he is to grasp her revelation and apply its transforming power.

--Many times Mrs. Eddy amplifies the pronouncement.

**Peeke, Oscar Graham,** "**Dare to be a Daniel,**" Sentinel, Vol. 36 (25 November 1953), p. 247.

--"It is worth while to 'dare to be a Daniel.'"

--To learn early the great desirability of a fine sense of spiritual values, and to realize the utter worthlessness of wrong thinking, is to have the finest equipment for the attainment of success.

--There can be no doubt that Daniel at an early age was so imbued.

- Soon after he was taken to Babylon the young captive showed a high degree of moral strength.  
    --The Scriptural record of his life, although somewhat fragmentary, emphasizes his ability to meet and master temptation, and to nullify the effects of malice and hate through spiritual fortitude coupled with moral courage.

--The lives of the ancient patriarchs, of prophets and of apostles, and especially the words and works of Christ Jesus, may be studied with profit.

**SECTION VI: John the Baptist sends messengers to Jesus** (Luke 7: 19, 21, 22 [to ;])

RELATED SCRIPTURE: Isa 35: 5, 6; 61: 1; Matt 3: 11; Mark 1:7; Luke 3: 16

PARALLEL GOSPEL: Matt 11: 2-6

TIME LINE: The Year of Popularity and Fundamental Principles (Jesus' 2<sup>nd</sup> year of ministry), 28 AD traveling in Galilee from Nain toward Capernaum.

"John was not the sort of man who vacillated [Luke 7: 19 *Art thou he that should come?*]." (MacArthur Bible Commentary) "John the Baptizer's inquiry concerning Jesus' identity (Matt 11:2-3) raises the question of the Messiah and uses the word 'Messiah/Christ' as an explicit title for the first time since the story of the Magi (2:4)." (Eerdmans Commentary)

"Luke has added these verses [20-21] to the traditional story [in Matthew], in order to have the messengers from John become actual eye witnesses of the deeds of the Messiah." (People's NT Commentary)

Jesus pointed John to the book of Isaiah, which had first led John to believe in him (John the Baptist quoted Isaiah more than any other book of the Old Testament). "Verses 22,23 are quoted from Isaiah 35:5,6; 61:1." (MacArthur Bible Commentary)

Jesus' spontaneous praise and thanksgiving to God lead him into constant awareness of their eternal intimate relationship that is expressed in Matt 11:27.

### **John the Baptist**

#### **(Abbreviated)**

"We have only fragmentary and imperfect accounts of John the Baptist in the Gospels." (Baker Encyclopedia) John the Baptist was the cousin and "forerunner of Jesus; a moral reformer, and preacher of Messianic hope." (Who Was Who in the Bible) He is "an important figure in each of the four New Testament Gospels." (HarperCollins Dictionary) "At the beginning of Mark's story of Jesus, John appears prominently as a preacher and baptizer to whom many people—including Jesus of Nazareth—responded." (Anchor Bible Dictionary) "Luke adds that both John and Jesus were announced, set apart, and named by the angel Gabriel even before their birth." (Who Was Who in the Bible) John is identified with the beginning of Jesus' ministry. "Reference to John is the first point of convergence among the canonical Gospels, all of which gave a somewhat similar account of his person, preaching, and activity, though varying in detail." (HarperCollins Dictionary)....

"Although the Gospels make John's ministry clearly preparatory and subsidiary to that of Jesus, historically there can be little doubt that at first they were parallel and separate ministries with much in common in their social and moral teachings." (All the People in the Bible) "John promised that he would be followed in time by one 'mightier' than he, whose sandals he was 'not worthy to stoop down and untie'." (Anchor Bible Dictionary) It has been assumed that these words were early Christian polemic designed to show the superiority of Jesus over John." (Interpreter's Dictionary) "Despite the claims of a few scholars, however, there is no indication that they were rivals, although there seems to have been some rivalry between their disciples after John's death. Each sought to teach repentance and the coming of the kingdom of God." (All the People in the Bible) John was a forerunner of Jesus, not only in his ministry and message, but also in his death. In early Christianity, the return of Elijah was applied to John the Baptist: "Elias verily cometh first, and restoreth all things" (Mark 9:12). "John saw his mission as a fulfillment of Malachi's prophecy, 'Behold, I will send my messenger, and he shall prepare the way before me' (Mal 3:1)." (Ibid)....

**Martin, Oma Olna, "I Am He,"** POEM, Sentinel, Vol. 54 (19 January 1952), p. 94.

"Art thou he that should come?" they asked.  
"I am God's prophecy now filled.  
By me the hungering hearts are fed;  
By me the stormy waves are stilled."

"Art thou the Christ?" they asked of him.  
"My works declare that I am he.  
Healing the halt, the sick, the blind,  
I set the earthbound captive free."

"Tell us, art thou the Saviour then?"  
"I am the Saviour, counselor, friend  
Of all who, drinking the cup I give,  
Love and follow me to the end."

**Hagarty, Laura Dunbar, "The Gospel and the Poor,"** Sentinel, Vol. 29 (5 February 1927), p. 445.

--[An] incident, so typical of orderly procedure in the reception of Truth, throws light on the message Jesus sent to John the Baptist in answer to the latter's desire to know whether or not Jesus was the Messiah. The message ran: "*Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.*" In each case Jesus gave the specific help the individual needed, and enumerated the results with corresponding definiteness. "*To the poor the gospel is preached!*" Did the Master, he who instantly gave sight, hearing, locomotion, life itself, when needed, also consider that a specific need of the poor was to hear the gospel? Evidently he did. Did Jesus indicate that a right understanding of God would heal two causes of poverty, namely, ignorance and indolence? The narrative under consideration implies that he did.

--Over and over again the Bible presents the inadequacy of matter and the wealth of spiritual resources.

### **SECTION VIII: The source of John's revelation** (Rev 1: 1)

**TIME LINE AND AUTHOR:** Written 93-96 AD, probably by John at Patmos, to the first-century Christians in Asia [**Turkey**] who were in a crisis of identity.

"The title 'The Revelation to John' was added by the church in the process of the formation of the New Testament." (People's NT Commentary)

With respect to *The Revelation* (v.1), "The Greek word from which the English word *apocalypse* comes literally means 'to uncover, or to reveal.'" (MacArthur Commentary)

### **John** the Disciple

**(Abbreviated)**

**John, an abbreviated form of the Semitic Johanan, was a common name in the century before Jesus....**

**The two sources of knowledge concerning him are the New Testament and traditions. The authorship of the fourth gospel has traditionally been assigned to John the**

disciple, who was with Jesus at the transfiguration and during the struggle of Jesus in the Garden of Gethsemane. “John is never mentioned by name in the Fourth Gospel.” (Anchor Bible Dictionary)

“The author of the fourth Gospel was the younger of the two sons of Zebedee.” (Baker Encyclopedia) John and his father and brother were fishermen, and lived in Capernaum, possibly Bethsaida [*Golan Heights of Syria*], on the shore of the Sea of Galilee. Although it is not certain that Salome and Mary were sisters, if it were so it would make James and John cousins of Jesus. Luke describes John and James as partners with Peter and Andrew. John, James, and Peter formed the inner circle of the disciples of Jesus. This special position seems to have caused some envy among Jesus’ other followers....

Historically, John has been credited with five chapters of the Bible: John, I John, II John, III John, and Revelation. "The book [of Revelation] calls itself an apocalypse or revelation, which Jesus gave, for his servants, through his angel to John, but it begins in letter form, 'John to the seven churches that are in Asia, grace to you and peace' (1:4), and ends like a Pauline letter with the 'grace.' (22:21). The risen Christ appears to John on the island of Patmos, off the coast of the Roman province of Asia, and orders him to write to the seven churches (chaps. 2-3); the messages warn the complacent and the worldly, and encourage the faithful. Summoned up into heaven, John sees God enthroned, holding a sealed scroll no one can open.” (Oxford Guide to People & Places) "It is likely that chap. 21 and some passages in the rest of the Gospel were added to the book by an editor who belonged to the same group as the evangelist, as 21:24 suggests." (Abingdon Bible Handbook) “The Ephesian residence of the apostle John and the apostolic authorship of part of the five Johannine writings are traditions with strength, but are confronted by opposing traditions which cannot be ignored, and no final conclusion on these questions is now attainable.” (Interpreter’s Dictionary)....

Hoagland, Sara R. and Sara H. Hunter, “*John and the book of Revelation*,” INTRODUCTION TO THE BIBLE, *Sentinel*, Vol. 99 (27 October 1997), p. 21. (*Greek Alphabet*)

--Have you ever tried to tell your friends about a wonderful experience you’ve had?

- It can be hard to explain it in a way that lets them feel just how wonderful it was. Sometimes words seem too weak or limited to do the job.

--John’s vision...contains lots of symbols.

- A symbol is something that stands for something else.

--It is the vision of the holy city of Jerusalem, though, that overpowers the other visions and symbols (chaps 21 and 22).

- The description begins: “*I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people....And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*”

--John’s purpose wasn’t just to tell about future happenings on earth, but to show heavenly truths and a new kind of heaven and earth.

- He wanted people to know that God is in full control of the whole universe. And that peace and happiness are certain and available to each one right now.

Alliger, Joan H., “**Revelation**,” POEM, *Sentinel*, Vol. 86 (30 April 1984), p. 746.

The Word of God brings only light,  
But light allows reflection;  
And thus is Love’s infinitude  
Revealed in man’s perfection.

**The Spirit and “the bride” with an invitation to enter the Holy City** (Rev 22: 17)

RELATED SCRIPTURE: Isa 55: 1; Rev 17: 1

TIME LINE AND AUTHOR: Written 93-96 AD, probably by John at Patmos, to the first-century Christians in Asia [**Turkey**] who were in a crisis of identity.

“The Spirit speaks through the Christian prophets. The bride is the church (see on 17:1).”  
(People’s NT Commentary)

"This [*Come!*, v.17] is the Spirit's and church's answer to the promise of His coming."  
(MacArthur Bible Commentary)

### **“the bride”**

"**BRIDE.** Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer." (S&H 582)

“A brief word is all that is necessary on this last glimpse of the church in Holy Writ. *“The Spirit and the bride say, Come,”* or “Come Thou” (Revelation 22: 17).” (All the Women of the Bible)

"The bride of the Lamb appears in the last half of the Book of Revelation and is one of the central symbols in the utopian vision of God's heavenly realm." (Women in Scripture)

"The bride has one speaking part in unison with the Spirit: "The Spirit and the bride say, 'Come'" (Rev 22:17). (Ibid)

**Perrow, Arthur**, “**Come!**,” *Journal*, Vol. 56 (May 1938), p. 91.

--The Scriptures are with us for the purpose of leading mankind away from the burdens of materiality to the freedom of spirituality, away from the things temporal to the eternal verities of Spirit.

- Throughout the Bible there is revealed the unmistakable fact that he who would know the liberating truth about God and His creation, must in meekness learn how to express God-given dominion here and now.

--For centuries the simple word “*Come,*” inviting everyone to the great feast of Soul, has been given comparatively little attention, because the forward way seemed distant and difficult to find.

- But the invitation continues unceasingly, to come, and on the basic condition that “*except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*”

**Hamlin, Lisbeth Day**, “**The water of life,**” *Sentinel*, Vol. 85 (6 June 1983), p. 956.

--“The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” [Rev 22:17]

--Isn’t now the time for all of us to establish the spiritual status of man in our own thoughts, to acknowledge the perfection of all God’s children?

- We can see man as  
always awake and conscious of Truth,  
constantly poised in Principle's universe,  
expressing perfect, indestructible Life,  
satisfied with true substance, Spirit.
- The perfection and beauty of Soul,  
the vision and wisdom of the one Mind, are all man's by reflection.
- Man is completely surrounded by the tender Shepherd, the Father-Mother, Love  
---And realizing this is a prayer that helps all mankind.

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