

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

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**For week of March 1 - 7, 2010**

**Kathleen, “God’s Man,”** POEM, Christian Science Sentinel, Vol.2 (28 December 1899), p. 274.

HE must be clad in Light,  
The armor of his King.  
No robes of darkness cling,  
Hamp’ring with mournful guise  
The offspring of the skies;  
His seamless robe is white.

He must be pure in heart  
To see his Father's face,  
And meekly seek his place.  
Inheriting the earth  
He is of heavenly birth,  
From mortal sense apart.

His is the "willing mind."  
Kneeling at Wisdom's feet,  
Rising the Truth to greet,  
The olive branch of Peace  
Bearing without surcease,  
The son of God we find....

**SECTION III: “Enoch walked with God after he begat Methuselah”** (Gen 5: 21-24)

RELATED SCRIPTURE: II Kings 2: 10,11; Heb 11:5; Jude vv.14,15

TIME LINE AND AUTHOR: Ascribed to Moses, written after the Exodus (@1445 BC), but before Moses’ death (@1405 BC). The events occurred earlier @3300 BC.

“The ‘tombstone lane’ that makes up chapter 5 is briefly interrupted with the life of Enoch.” (King James Bible Commentary) “The special notations on Enoch (vv.22-23) are brief, highly isolated, and so not very useful.” (Interpretation Commentary)

“The ages of these antediluvians is problematic....Various suggestions have been offered to explain them, from gematria (assigning numerical values to words) to astronomy (e.g., Enoch’s age 365=days in a year)....At present all that can be said is that they reflect the author’s belief that these people were real yet lived a long time ago.” (Eerdmans Commentary) "The consequences, if any, to be drawn from these facts are not intimated in the text." (Interpreter's One-volume Commentary)

"It is noteworthy that the life of Enoch is the shortest mentioned in this [chapter]." (Dummelow Commentary) "The life of Enoch provides the only break in the chapter from the incessant comment,

'and he died.'" (MacArthur Bible Commentary) Enoch's "bodily translation into heaven was a sign (during the long prediluvian sway of the curse) that, ultimately, reconciliation with God includes victory over death." (King James Bible Commentary)

Babylonian tradition also reports that Enmeduranki, the seventh hero prior to the flood, was taken by God, i.e. translated (2 Kings 2.11).

### **Enoch**

[Ē'nek] ("dedication")

"The original language of the Slavonic Enoch was undoubtedly Greek. This is clear from the explanation of the name Adam given in it, which depends altogether upon the Greek spelling of the name." (Funk & Wagnalls Bible Dictionary)

Enoch was the first son of Jared (Gen 5:18), father of Methuselah (Gen 5:21,22), "and a 7<sup>th</sup>-generation descendent of Adam (Jude 14)." (Eerdmans Dictionary) He was a descendent of Seth. His father was 162 years old when he was born. After the birth of Methuselah, Enoch "walked with God three hundred years," when he was translated without tasting death. His whole life on earth was 365 [years]. He is spoken of in the catalogue of Old Testament worthies in the Epistle to the Hebrews. When he was translated, only Adam, so far as recorded, had as yet died a natural death, and Noah was not yet born. Mention is made of Enoch's prophesying only in Jude.

"Traces of the legend are found in Hebrews 11.5, where Enoch has become a hero of faith. The brief reference in Genesis is further elaborated in Jewish Midrashic tradition; his wife's name was Edni, and he spent hidden years with the angels before he was taken up to heaven." (Oxford Guide to People & Places)

"A whole circle of apocalyptic literature was ascribed to him in the post-exilic days, which is embodied in the so-called book of Enoch." (Dummelow Commentary) "The acceptance of the book was based on the belief that Enoch, because of his righteousness, was bodily assumed into heaven, and the book was well known to the Jews and early Christians." (All the People in the Bible)

### **Methuselah**

[Mi thoo' suh luh] ('man of the javelin')

"One of the long-lived ancestors before the Flood. In the Sethite genealogy in Genesis 5.21-27, which lists one male for each of the ten generations from Adam to Noah, Methuselah is listed eighth, the son of Enoch and the grandfather of Noah. Methuselah is the longest lived (969 years), but all ten live to remarkably high ages, as do the pre-Flood ancestors of Mesopotamian tradition.

"The name Methuselah is very like Methushael, listed as Lamech's father and Enoch's great grandson in the similar genealogy in Genesis 4." (Oxford Guide to People & Places) "The stories of Methushael and Methuselah are very likely a case of one legend diverging into two over the course of the centuries." (All the People in the Bible)

**Rowell, Alfred H.**, "**Enoch**," POEM, Christian Science Journal, Vol.6 (June 1888), p. 123.

THERE is no grander record of a life  
Than those brief lines of Holy Writ which tell

So simply, yet so sweetly, Enoch's walk  
With Him whose name is Love, who led His child  
In peaceful paths, and pointed out to him  
The beauties in the road to righteousness;  
Who led him, too, amid temptation's snares  
And tried him with affliction's rod ; but found  
At last, his thought so true, so white and pure,  
He took him to His breast, and he was not.  
Was not! He did not die ; for Death's harsh hand  
Could not prevail where Sin, its sire, had failed!  
Was not! No more his mortal voice was heard  
Imploring men to walk with him the way  
Where Wisdom leads; but still his glowing words  
Burned in their ears, as if he yet were near;  
And when we read the story of that man,  
Whose virtues are not told, because no vice  
Was found, how thrillingly he speaks to us  
Of God's highway,—of God, who leads him yet.

**Paine, Gustavus S.,** "**Methuselah and Longevity**," EDITORIAL, Christian Science Sentinel, Vol.23 (9 July 1921), p. 837.

--Of Methuselah, the son of Enoch and the grandfather of Noah, the Bible has very little to say. The fact which has made him famous is stated in the twenty-seventh verse of the fifth chapter of Genesis where we are informed that "*all the days of Methuselah were nine hundred sixty and nine years;*" but as to what he did during these years we know nothing. His name has stood out amid the host of Scriptural names simply because to him is ascribed the greatest number of years recorded in all the genealogical data of the Bible. In other words, he has represented throughout subsequent history what has been considered a more or less improbable ideal of longevity. This ideal humanity has often [been] thought of with superficial amusement but with inward seriousness. Immortality is, indeed, the fundamental ideal of living; but humanity has too often regarded it merely as a desirable accompaniment of materiality rather than as inherent in Spirit alone.

--In one sense, the experience of Enoch, that he "*walked with God,*" has been of more immortal inspiration to the world than all the years of Methuselah, for true walking with God, divine Principle, is actually spiritual living.

**Robertson, David** (CSB, Stanfordville, NY), "**The Promise of Continuous Renewal**," IN THE CHRISTIAN SCIENCE BIBLE LESSON: Life, Christian Science Sentinel, Vol.111 (12 January 2009), p. 21.

--Who doesn't yearn for new and greater vitality in life?

--The Old Testament character Enoch...must have lived in God's new day.

- He did not lie down and die in order to see God, but rather "*walked with God*" into Life's continuing promise of new life-experience (see Gen. 5:21-24).

---Enoch's example reminds me that we do not die our way into heaven; rather, we live our way there.

- More and more life is divine Life's promise to each of us.

---As Mary Baker Eddy put it: "*We all must learn that Life is God. Ask yourself: Am I living the life that approaches the supreme good? Am I demonstrating the healing power of Truth and Love? If so, then the way will grow brighter 'unto the perfect day'*" (*Science and Health*, p.496).

- I found this passage such a compelling description of how Enoch made his “walk” into a more perfect day.

**Hoag, Mrs. Ella W.** (CSD; Mrs. Eddy's Student; Household; Lecturer; Associate Editor; President; and Normal Class Teacher), “**A Closer Walk With God**,” EDITORIAL, Christian Science Sentinel, Vol.28 (7 August 1926), p. 970.

--Much is said in the Scriptures about walking with God.

- We are told
  - to walk in His paths;
  - to walk before Him and be perfect;
  - to walk humbly with Him;
  - to walk in light, in love, in Spirit, in wisdom.
- All these admonitions present the thought of a constant activity, a continual spiritual progressiveness—and always in the presence of God.
  - This activity of a progressive walk with God demands great purification of motive.
- The Christian Scientist recognizes from the beginning that his purpose must be both pure and unselfed for right progress to be made.

**Enoch, a hero of faith** (Heb 11: 5)

RELATED SCRIPTURE: Gen 5: 21-24

AUTHOR AND TIME LINE: Although generally ascribed to Paul, the author of Hebrews is unknown, and was written 67-69 AD

"The eleventh chapter is a moving account of faithful OT saints and given such titles as, 'The Saints' Hall of Fame,' 'The Honor Roll of Old Testament Saints,' and 'Heroes of Faith.' They all attest to the value of living by faith. They compose 'the cloud of witnesses' (12:1) who gave powerful testimony to the Hebrews that they should come to faith in God's truth in Christ." (MacArthur Bible Commentary)

“The second example of faith, Enoch (11:5,6), rests also only on inference from the OT narrative (Gen 5:24).” (Eerdmans Commentary)

### **Enoch**

(See Section III, above)

**Ryan, Dorothy Skelton**, “**As Enoch Walked**,” POEM, Christian Science Sentinel, Vol.34 (12 March 1932), p. 557.

Dear heavenly Father, I would walk with Thee  
In deeper consciousness of Love divine;  
Know Thee as ever present Life and Truth;  
And pass from sense to Soul, my hand in Thine.

Dear heavenly Father, I would walk with Thee  
As Enoch walked, and no doubt walketh still!  
Out of the unreal, to reality—  
So would I walk, according to Thy will.

Dear heavenly Father, I have walked with Thee

A little way; and oh, the road is fair!  
Hedged in with Love—the way of holiness—  
And all Thy children dear are walking there.

**Hoag, Mrs. Ella W.** (CSD; Mrs. Eddy's Student; Household; Lecturer; Associate Editor; President; and Normal Class Teacher), “**He pleased God,**” EDITORIAL, Christian Science Journal, Vol.37 (February 1920), p. 582.

--In the epistle to the Hebrews it is said of Enoch, “*Before his translation he had this testimony, that he pleased God.*”

- This pleasing of God is a question of vast importance and one which cannot be considered too often or too earnestly.

---On its proper understanding rest right conclusions as to man’s relationship not only to God, but to his fellow man.

--For the most part the human race has apparently thought little about it.

- To be sure, there is perhaps nothing which humanity values more highly than it does approval.

--There is no righteous act so small that it cannot be performed with the understanding that it is the expression of God’s government and thus must merit His approval.

**SECTION IV: Elijah and Elisha make a final journey together just before Elijah is taken up into heaven** (II Kings 2: 1, 7-12 [to :])

RELATED SCRIPTURE: Deut 21:17; I Kings 19:16-21

AUTHOR AND TIME LINE: "It seems that the author was most likely an unnamed prophet of the Lord who lived in exile with Israel in Babylon. Kings was written between 561-538 B.C." (MacArthur Bible Commentary) Time line of the event @ 850 BC.

“Although Elijah figures in this story, it really belongs to the Elisha cycle.” (Eerdmans Commentary) “This chapter is part of a collection of traditions concerning Elisha which is continued in [chapters] 4-6, 8:1-15, 13:14-21.” (Peake’s Commentary)

"This [v.1, *by a whirlwind*. Lit. 'in the whirlwind.'] was a reference to the specific storm with lightning and thunder in which Elijah was taken to heaven (v.11)." (MacArthur Bible Commentary)

“In Israel, the first-born son inherited a double share of his father’s possessions and with it the right of succession (Deut 21:17). ‘A double portion of your spirit’ [v.9] was not merely Elisha’s request to succeed Elijah in his prophetic ministry, since the Lord had already revealed this succession in I Kings 19:16-21....Elisha was asking to succeed Elijah in the prophetic office, as God had promised with spiritual power beyond his own capabilities.” (Ibid)

### **Elijah**

[Ē lɪˈjuːh] (“Yah[weh] is my God”)

“**ELIAS.** *Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality. ‘Elias truly shall first come and restore all things.’ (Matthew xvii. 11.)*” [S&H 585: 9-14]

**(Abbreviated)**

Elias is another name for Elijah. He was a Hebrew prophet and reformer in the northern kingdom of Israel [**Northern Israel/Western Jordan**] during ‘the divided monarchy during the reigns of Ahab, Ahaziah, and Jehoram (873-843 [BC]).’ (All the People of the Bible) Of all the prophets, priests, and sages in the Old Testament, none has kept so vivid a hold on the popular mind as Elijah the Prophet. Elijah, the Tishbite, was an inhabitant of Gilead, the Israelite province east of the Jordan river. He is described as appearing mysteriously from an unknown background, fought as a soldier of the Lord against heathen gods, championed the downtrodden, performed his miracles, and vanished in a blazing chariot....

Elisha became his protégé, and refused to be parted from him in later years. “The last accounts of the prophet are those connected with his ascension (II Kings 2:1-11).” (Funk & Wagnalls Dictionary) "A chariot and horses of fire appeared to {Elijah} when he had gone with his attendant Elisha to the e. of the Jordan, and parting them asunder, took Elijah up in a whirlwind to heaven (II Kings 2:1-12)." (Holman Bible Dictionary) Elisha picked up his fallen mantle and continued his work on earth....

**Elisha**

[Ē lī'sha] (“my God is salvation”)

**(Abbreviated)**

Elisha was an early Hebrew prophet who succeeded the prophet Elijah when Elijah’s time on earth was finished. "His name appears for the first time in a divine command given to Elijah, according to which Elijah had to anoint Elisha as his successor (I Kings 19:16-17)." (Interpreter's Dictionary) Elisha ministered for about 50 years in the northern kingdom of Israel, serving God during the reigns of Jehoram, Jehu, Jehoahaz, and Joash. Elisha’s work consisted of presenting the Word of God through prophecy, advising kings, anointing kings, helping the needy, and performing several miracles....

Elisha finished the work of Elijah, destroying the system of Baal worship, completed the tasks assigned to Elijah of anointing Hazael and Jehu, and saw the final ruin of the house of Ahab and Jezebel. “Elisha then died and was buried.” (All the People of the Bible) “Powerful enough to perform miracles and appoint kings, yet sensitive enough to weep over the fate of Israel (2 Kings 8:11,12), Elisha, disciple and successor to Elijah, proved to be both prophet and statesman.” (Holman Bible Dictionary)

**Post, William Leander, "Elijah and Elisha," Christian Science Sentinel, Vol.13 (19 August 1911), p. 1004.**

--In the Bible record of the closing scenes in the earthly life of Elijah the greatest of the prophets, is a narrative of marked interest and suggestiveness, and especially to loyal Christian Scientists today.

- Elijah’s work extended over the idolatrous reigns of several aggressive kings, and his activities and prophecies were directed almost wholly toward delivering the children of Israel from the worship of false gods and the disastrous results contingent upon their disobedience.

--Among his faithful followers, none of whom sufficiently apprehended the message he brought or the works he did to approximate his standard, was a poor plowboy, Elisha by name, who after many struggles with self in parting with friends and familiar pursuits, had ardently applied himself to understand and demonstrate the truths he daily heard and saw practiced by his beloved teacher.

**Brandner, Hazel Harper**, “**The Mantle**,” POEM, Christian Science Journal, Vol.88 (November 1970), p. 572.

Elijah and Elisha, on their way  
To cross the Jordan at the Lord’s command,  
Passed through successive towns but did not stay  
Their feet. Then fifty watchers took their stand  
As these two reached the river. There they saw  
Elijah with his mantle smite its flow  
And, thus defying gravitation’s law,  
Divide the waters with his signal blow.  
Then, having passed the stream, Elijah said,  
“Before I go what shall I do for thee?”  
Elisha answered, bowing down his head,  
“That twice thy spirit may be given me—  
That mantle treasured since the world began.”  
Elijah said, “It truly may be so  
If thou canst see me—not as a mortal man,  
But as God’s image, bright with Spirit’s glow.”  
Elisha saw the glorious burst of flame  
That served as fiery chariot to lift  
A sense of man from matter’s outlined frame  
And caught the mantle falling sure and swift....

**Schupp, Harriet Barry**, “**Too filled with Love for grief**,” Christian Science Journal, Vol.116 (November 1998), p. 29.

--The Bible says that when Elijah was to be taken up in a whirlwind, Elisha asked that a double portion of his spirit fall upon him.

• Elijah replied: “*If thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.*” [II Kings 2:10]

---Couldn’t this have meaning for us as well?

• If, for instance, we see—if we spiritually discern—the real nature of loved ones who have passed on to other experiences, we are doubly blessed by our association with them.

---If we cling to the mortal personality, we do not have the blessing—only the feeling of loss.

--Elisha had to have understood something of what lay behind Elijah’s life in order to appreciate it enough to want to emulate it.

**Hyzer, Mabel Reed**, “**From Gilgal to Jordan**,” Christian Science Sentinel, Vol.63 (28 January 1961), p. 133.

--Elisha's firm attitude in his journey with Elijah from Gilgal to Jordan, as recorded in the second chapter of II Kings, alerts the student of Christian Science to the need for persistently going forward spiritually without delay.

--Elijah knew that Elisha would succeed him as a great prophet in Israel. Perhaps it was to test Elisha that Elijah urged him three different times—first at Gilgal, then at Bethel, and finally at Jericho—to tarry. Each time Elisha answered, "As the Lord liveth, and as thy soul liveth, I will not leave thee."

--Because Elisha would not tarry but persisted in going all the way to Jordan with Elijah, he saw Elijah's translation and received his mantle.

- Through faithful perseverance he won his rich reward and from that time did many wonderful works in Israel.

--There are points of similarity between the experience of Elisha and the daily progress of Christian Scientists in demonstrating the teachings of Christ Jesus and of his faithful follower, Mary Baker Eddy, who discovered and founded Christian Science.

### **SECTION V: The Transfiguration** (Matt 17: 1-9)

RELATED SCRIPTURE: Matt 10:2; 26:37; Mark 5:37; 13:3

PARALLEL GOSPELS: Mark 9: 2-10; Luke 9: 28-36

TIME LINE: The Year of Opposition and Development (Jesus' 3<sup>rd</sup> year of ministry), 29 AD, on Mt. Hermon [some scholars suggest Mt. Tabor, although it is not as high]. Written c. 50-60 AD.

The dramatic elements help us understand the Transfiguration, especially as it reveals the glory of Christ. It occurred in a dramatic setting (a high mountain) at a dramatic occasion (when Jesus was praying [Luke 9:29]) during a dramatic hour (at night). Darkness heightened the drama of Jesus' shining face and dazzling clothing.

"The precise reference to the amount of time elapsed [*six days*, v.1] is unusual for Matthew. It seems he is carefully connecting Jesus' promise in 16:28 with the event that immediately follows." (MacArthur Bible Commentary)

"Matthew specifically adds this feature [*his face did shine*, v.2], another explicit allusion to Moses (see Moses in Exod.34:29-35; Rev.1:16; 2 Cor.3:18)." (People's NT Commentary)

"Peter wished to prolong the stay of the heavenly visitants, and offered to build them temporary houses [v.4 *three tabernacles*] on the mountain for their accommodation." (Dummelow Commentary)

"It is debated whether the command [*hear ye him*, v.5] refers to the passion announcement or to Jesus' ethical teaching. It would probably not [have] occurred to Matthew to make such a distinction. Jesus' teaching concerns God's will for him and for his followers." (Interpretation series: Matthew)

### **"Peter, James, and John"**

Peter, James, and John are credited with an especially close relationship to Jesus, and were regarded by the evangelists as the most important of the 12 apostles. These three were alone with him on more than one important event. They were "often called the 'inner circle.'" (King James Bible Commentary)

According to both Mark and Luke, only Peter, James, and John and the parents witnessed the raising of Jairus' daughter. Then, in the presence of these five whose faith he could trust, Jesus commanded the child to get up.

"Peter, James, and John, who accompany Jesus [at the Transfiguration] ([Matt] 17:1), match Moses' three companions, Aaron, Nadab, and Abihu (Exod 24:1,9)." (Eerdmans Dictionary)

"It may be of symbolic significance to Matthew that the three apostles—Peter, James, and John—reappear together with Jesus only in Gethsemane, where their master wrestles with his fate. Those who witness his heavenly glory must also witness his earthly agony." (Interpretation series: Matthew) Jesus said, "my soul is exceedingly sorrowful, even unto death" (Matt 26:38). Jesus then

asked them to stay with him, to keep awake, and to “watch” with him, that he might have their support in his challenge.

### **“Moses and Elias”**

As the disciples watched their Master being transfigured before their eyes in dazzling glory, two men, Moses and Elijah (v.3), became also visible. Moses and Elijah "represent the Law and the Prophets, respectively, both of which foretold [Jesus'] death, and that is what Luke says the three of them are discussing (Luke 9:31)." (MacArthur Bible Commentary)

“By portraying Moses, Elijah, and Jesus as talking together in a scene of transcendent glory, Matthew confirms his view that Jesus is in continuity with and the fulfillment of God’s work as represented by the Old Testament.” (People’s NT Commentary)

**Bauman, Mrs. Helen Wood** (CSB, Associate Editor, Editor, and Normal Class Teacher), “**The Transfiguration**,” Christian Science Journal, Vol.84 (April 1966), p. 203.

--Three of the Gospels, Matthew, Mark, and Luke, tell us of the experience of Christ Jesus known as the transfiguration.

- Each record is preceded by the Master’s statement that some of the people standing near him would not experience death until they should see God’s kingdom come.

---Perhaps he was speaking of Peter, James, and John whom after six days he took with him into a high mountain.

- Here he was transfigured and heaven’s glory revealed.

--The divine voice is constantly declaring man’s sonship with God.

- Do we hear that declaration?

- Do we accede to the divine call to obey God’s law?

---If we do, we shall be working out our eternal place in the realm of Science as sons of one Father.

**Martinson, E.M.**, FROM OUR EXCHANGES (in *Standard*), Christian Science Sentinel, Vol.5 (1 October 1910), p. 37

--There are disturbing voices that are guiding voices, and we must learn to follow them.

- On the mount of transfiguration, when the church militant, in the persons of Peter, James, and John, was introduced to the church triumphant, in the persons of Moses and Elijah, "*behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid.*"

---It was a disturbing voice because it showed them that some one besides Moses and Elijah and Jesus was in that mount.

---It was a disturbing voice because it sealed upon their lives the consequences of discipleship, which they had already accepted, in such a solemn and momentous and irreparable fashion.

---It was a disturbing voice because of their conscious sinfulness and unworthiness in the immediate and audible presence of the infinitely holy God.

- But the voice which came to them, comes also to us.

---These disturbing voices torment us with difficult ideals.

- High ideals are not comfortable to live with unless you are forever running after them.

James, Carol, “**Arise—Be Not Afraid**,” POEM, Christian Science Sentinel, Vol.56 (18 September 1954), p. 1648.

Matthew 17: 7

We do not see what lies ahead  
For us or for our loving friends  
When darkness seems to settle down  
And sense would tell us all life ends.

In God’s pure light no dark, no gloom,  
Encircles His beloved son.  
God loves with an immortal love;  
His will is done.

**SECTION VI:** The prominence of the Resurrection, and the proof of the Resurrection by appearances to the disciples (I Cor 15: 1, 3-6, 7)

TIME LINE AND AUTHOR: Written by Paul to the church at Corinth in the first half of 55 AD from Ephesus while on his 3<sup>rd</sup> missionary journey.

“This chapter is the most extensive treatment of resurrection in the Bible. Both the Resurrection of Jesus Christ as recorded in the Gospels and the resurrection of believers as promised in the Gospels are here explained.” (MacArthur’s Commentary)

"Paul sets out what he wants to be understood as the common ground which unites them all: 'the gospel' of Christ crucified and risen." (Eerdmans Commentary)

"Paul begins by pointedly reminding them of the terms on which they entered the faith—terms which they must continue to accept if they are to remain secure (vv.1-2)." (Oxford Bible Commentary)

“As in [I Cor]11:23, these [*died...was buried...was seen*, vv.3-5] are the technical words for transmission of sacred tradition. Paul is about to quote verbatim the creed, i.e., the summary statement of the Christian faith he had been taught at his conversion and which he in turn had taught to the new converts at Corinth at the founding of the church.” (People’s NT Commentary)

**Cephas**/Peter  
[See’fuss]

Cephas is “a Syriac surname given by Christ to Simon (John 1:42), meaning ‘rock.’ The Greeks translated it by Petros, and the Latins by Petrus.” (Easton Dictionary)

“Both words [Peter and Cephas] mean ‘rock,’ the nickname given to Simon.” (People’s NT Commentary)

**James**  
[Jaymz]

James is the English equivalent of the Greek *Jacobus*, and was apparently a common name in the first century. Of the four (or five) James’s mentioned specifically in the New Testament, James, the son of Zebedee is the one mentioned in this week’s lesson.

James was the elder brother of John with whom he was called by Jesus to be one of the Twelve. They were Galilean fishermen, partners with Simon Peter, in the area of Capernaum, and were known as men of anger and pride. Jesus nicknamed James and John the “sons of thunder.” The two are prominent in the various lists of the Apostles. The brothers (or their mother) request special places beside Jesus at the time of the Messianic kingdom.

With Peter, they were present when Jesus raised Jairus’ daughter; they were at the transfiguration, and in the Garden of Gethsemane. They were very clearly close associates of Jesus. James, with John, played an important role in establishing the early Christian Church. We are told in Acts of James’ martyrdom by decapitation at the command of Herod Agrippa I in 44 A.D..

Due to the date of death, most scholars do not believe James (brother of John) was the author of the book of James in the Bible. Clearly, the author of the book was not a former Galilean fisherman, since it is highly unlikely that someone from that background would write such smooth Greek, with such effective use of Greco-Roman rhetorical style and the technical terminology of Hellenistic philosophy.

**Baker, Joseph B.,** “**Resurrection**,” POEM, Christian Science Journal, Vol.35 (April 1917), p. 32.

"O STRANGERS, is not this the burial place  
Of that great Teacher, Jesus [the] Nazarene,  
Whom Pilate joined with Herod to abase  
And crucified at last, two known and noted thieves between?"

"Good will and peace, O men! This was his resting place;  
In this cold tomb lay he that came to save a sinning race!"

"O bright ones, ye are wondrous in our sight,—  
Wondrous and awful. Do not say us nay.  
Who was this Prophet, who this Saviour light?  
Oh, tell us, for we fain would hear, and hearing, fain obey."

"He is the Son of man, the promised Light,  
Bringer of Life to men, reflecting majesty, dominion, might!"....

**Dixon, Frederick** (CSB and Acting Editor), “**The Vision of the Christ**,” (in *The London Budget*), Christian Science Journal, Vol.30 (December 1912), p. 499.

--After [the crucifixion] no man ever again saw Jesus the Christ but those who had themselves some vision of the Christ.

- The Roman soldiers guarding the tomb did not witness the resurrection.
- The scribes and Pharisees went about Jerusalem all unconscious that he had risen, but Paul tells us that he was seen, first "of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

---Even those who did see him did not at first know him, so completely had the human Jesus already given place to the Christ. Mary took him for the gardener until he lifted her perception to the truth.

- The two journeying to Emmaus only recognized him in the breaking of bread, when their spiritual perception was aroused to some vision of the Christ. To the disciples he came and went, just as their spiritual mercury rose and fell, as they found and lost their vision of the Christ.

**Coate, Lloyd B.** (CS), ARTICLES (in *Kenton (Ohio) Democrat*), *Christian Science Sentinel*, Vol.20 (1 September 1917), p. 9.

--Our critic refers to a statement by Mrs. Eddy that "*man is incapable of sin, sickness, and death*" (*Science and Health*, p. 475), while the Bible says, "Christ died for our sins."

- The man referred to by Mrs. Eddy in this sentence is God's image and likeness, and not a sinful mortal.

---For a full explanation of Jesus and the Christ we would refer your readers to pages 332 to 334 of *Science and Health*.

- In speaking of "*the Son's duality*," Mrs. Eddy writes on page 334: "*This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes.*"

--Christian Science teaches that nothing but Christ, Truth, can destroy the awful illusion of sin, sickness, and death, and enable mankind to put off the mortal, or the old man, and put on the immortal,—the spiritual, real sense of existence.

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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, the Discoverer and Founder of Christian Science.