

BIBLE CHARACTERS MENTIONED IN THE CHRISTIAN SCIENCE BIBLE LESSON

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SUBJECT: God the Preserver of Man

SECTION II: Reigns of the Evil King Ahaziah; Queen Athaliah; and the Good, Weak King Joash of Judah (II Chron 22: 2-12; 23: 1-21)

NOTE: The Jews had only one word, usually rendered "father," to represent also such a relationship as that of "grandfather" or "great-grandfather." It may be, as even conservative scholars think, that many genealogical links have been omitted, and only the more marked ones enumerated, as for instance a descendent of even the third or fourth generation is called a son.

King **Jehoram**/Joram_
Jehoram [Juh hor' uhm] ("the Lord is exalted')

Jehoram is the name of three men in the Old Testament. The focus this week is on the fifth king of Judah, also called Joram.

TIME LINE: @849-842 BCE

Jehoshaphat (4th king of Judah)

King Jehoram	=	Queen Athaliah	<u>Captains</u>
King Ahaziah	=	Zibiah of Beersheba	Ishmael
(Other sons)			Azariah
King Joash			Maaseiath
Jehoshabeath	=	Jehoiada	Elishaphat
		Zechariah (not the prophet)	

Six brothers

According to the account in II Chronicles he murdered his six brothers upon succession to the throne. There was a close alliance between Judah and Israel during his reign and the subsequent reign of Athaliah. Edom rebelled during Jehoram's reign, thus gaining its independence from Judah. According to the Chronicler, the Philistines also attacked Judah, and Libnah was taken. The Chronicler also reports that Jehoram suffered an incurable disease, predicted by Elijah, and was not buried in the tombs of the kings.

King **Ahaziah**/Jehoahaz
[A ha zi' ah] ("Jehovah hath grasped")

TIME LINE: 853-852 BCE

Ahab	=	Jezebel	
Athaliah	=	Joram/Jehoram	
Ahaziah /Jehoahaz	=	Zibah of Beersheba	
		Sons	
		Joash	
	=	(another wife)	
Jehoshabeath	=	Jehoiada	

Ahaziah was the son of Joram, or Jehoram, and sixth king of Judah; he was also called Jehoahaz. Guided by his idolatrous mother Athaliah, his reign was disastrous. He joined his uncle Jehoram, king of Israel, in an expedition against Hazael, king of Damascus; but was wounded at the pass of Gur when attempting to escape, and had strength only to reach Megiddo, where he died. He reigned only one year.

Queen **Athaliah** [Ãth a li'ah] ("whom God afflicts")

TIME LINE: @855 BCE

Ahab = Jezebel
Athaliah = Joram/Jehoram
 Ahaziah/Jehoahaz = Zibiah of Beersheba
 (Other sons)
 Joash

Athaliah was the daughter of Ahab and Jezebel, and the wife of Jehoram, king of Judah, who "walked in the ways of the house of Ahab," called "daughter" of Omri [actually, granddaughter of Omri]. On the death of her husband and of her son Ahaziah, she resolved to seat herself on the vacant throne. She slew all Ahaziah's children except Joash, the youngest. After a reign of six years she was put to death in an insurrection; stirred up among the people in connection with Josiah's being crowned as king.

King **Joash**/Jehoash [Jo'ash] ("the Lord supports")

Joash is the name of eight men in the Old Testament. This week's lesson focuses on the eighth king of Judah.

TIME LINE: @835-796 BCE

King Ahab = Jezebel
 Athaliah = King Joram
 King Ahaziah = Zibiah of Beersheba
 (Other sons)
 King **Joash**

Joash was seven years old when he became king, and he reigned 40 years in Jerusalem. Jehoiada, the priest, arranged for his coronation as king.

Early in his reign, Joash repaired the Temple and restored true religion to Judah, destroying Baal worship. But the king who began so well faltered upon the loss of his advisor, Jehoiada. After Jehoiada died, Joash allowed idolatry to grow. He even went so far as to have Zechariah, the son of Jehoiada stoned to death for rebuking him. God's judgment came quickly in the form of a Syrian invasion, which resulted in the wounding of Joash. He was then killed by his own servants.

High Priest **Jehoiada**
 [Jè hoi'a dâ] ("Jehovah knows")

TIME LINE: 842-836 BCE

Jehoiada = Jehoshabeath (daughter of King Jehoram)
 Zechariah (not the prophet)

Jehoiada was the high priest at the time of Athaliah's usurpation of the throne of Judah. He married Jehosheba, or Jehoshabeath, the daughter of king Jehoram, and took an active part along with his wife in the preservation and training of Joash when Athaliah slew all the royal family of Judah.

The plans he adopted in placing Joash on the throne of his ancestors are described in II Kings, and II Chronicles. He was among the foremost of the benefactors of the kingdom, and at his death was buried in the city of David among the kings of Judah. He is said to have been one hundred and thirty years old.

Jehoshabeath/Jehosh'eba
[Jë hó shāb'e āth] ("Jehovah's oath')

TIME LINE: 882 BCE

Jehoshaphat

King Jehoram	=	Queen Athaliah
King Ahaziah	=	Zibiah of Beersheba
		(Other sons)
King Joash		
Jehoshabeath	=	Jehoiada
Six brothers		

Jehoshabeath was the daughter of Joram king of Israel, and wife of Jehoiada the high priest. As she is called, "the daughter of *Joram*, sister of Ahaziah," it has been conjectured that she was the daughter, not of Athaliah, but of Joram by another wife. She is the only recorded instance of the marriage of a princess of the royal house with a high priest.

Captain **Ishmael**
[Ish'ma el] ("may God hear")

There are six "Ishmaels" mentioned in the Old Testament. The one in this week's lesson is a lesser known one.

Jehohanan

Ishmael

Ishmael was a man of Judah, son of Jehohanan; he was one of the captains of hundreds who assisted Jehoiada in restoring Joash to the throne.

Captain **Azariah**
[Āz a ri'ah] ("Whom Jehovah helps")

Jehu (Obed?)

Azariah

A common name in Hebrew, and especially in the families of the priests of the line of Eleazar, whose name has precisely the same meaning as Azariah. It is nearly identical, and is often confounded with Ezra as well as with Zerariah and Seraiah. Twenty-four different Azariahs are mentioned in the Old Testament.

This was probably the son of Jehu of the family of the Jerahmeelites, and descended from Jarha the Egyptian slave of Sheshan. He was probably one of the captains of hundreds in the time of Athaliah mentioned in II Chronicles 23.

Captain **Maaseiah**
[Mâ a sç'yah] ("work of Jehovah")

The name of twenty men in the Old Testament.

Adaiah

Maaseiah

Maaseiah is one of the "captains of hundreds" associated with Jehoiada in restoring king Joash to the throne.

Captain **Elishaphat**
[E lish'a fat] ("God is judge")

Zichri

Elishaphat

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Elishaphat figures in the Levitical conspiracy against Athaliah, to make Joash king. He was one of the "captains of hundreds" employed in the enterprise by Jehoiada the priest.

Hill, William Hamilton (CSB and Director; Dallas, TX), "**Covenant**," POEM, Christian Science Sentinel (7 February 1983), p. 223.

Love know what the future holds—
Present blessing, long foretold.

Price, Jeanne Roe, "**Victory Over Evil Is Inevitable**," Christian Science Journal (June 1957), p. 289.

--"Truth is always the victor," Mary Baker Eddy writes on page 380 of "Science and Health with Key to the Scriptures."

- To one who may be frightened or discouraged with what has seemed to be a long and unrelenting siege of suffering, these words bring immeasurable comfort.

---God is Truth, and "Truth is always the victor."

- Victory over evil, therefore, is inevitable.

---Victory over pain, poverty, limitation—evil of every kind—is inevitable.

---This we can accept as an indisputable fact.

--But when, we may ask ourselves, when may we expect the inevitable victory over evil?

- Again words from Science and Health come to our aid

(p. 39): "'Now,' cried the apostle, 'is the accepted time; behold, now is the day of salvation,' — meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life."

---Now, of course!

Primrose, William Kenneth, "**Gaining Victory Over Evil**," Christian Science Journal (August 1961), p. 419.

--The attitude of Christian Scientists towards evil is frequently misunderstood by those unacquainted with the teachings of Christian Science.

- This attitude is, however, in harmony with that of Christ Jesus.

---He discriminated between good and evil.

- The Bible states that he "*loved righteousness, and hated iniquity*" (Heb 1: 9).

---Knowing himself as at one with the Father, infinite good, he did not allow any sense of the reality of evil to enter his consciousness, with the result that he was able to prove that evil was powerless to control or affect him.

--Students of Christian Science, modeling their way of life on that of Christ Jesus, abhor evil in every form.

Seymer, Mrs. Violet Ker (CSB, Lecturer, and Associate Editor), "**Guarding Our Crown,**" Christian Science Sentinel (1 February 1930), p. 430.

--In Revelation we find the admonition, "*Hold that fast which thou hast, that no man take thy crown.*"

- The sovereignty of God, good, is the supreme fact of creation which the Christian Scientist sets himself to prove by humbly, zealously claiming his divine right to show forth the nothingness of every suggestion of error that may present itself to his thought.

---He reproves and does not accept it.

- Hence the parallel admonition from our Leader, Mrs. Eddy (Pulpit and Press, p. 3), "*Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love.*"

---To know this is to prove it.

--The effort of the so-called carnal mind is to throw dust in our eyes in order to blind us to the sovereign power of God, which one and all may learn to reflect.

SECTION III: Jeremiah rescued by Ebed-melech, and the capture of Jerusalem (Jer 38: 7-13; 39: 1-14)

Jeremiah

[Jer e mi' ah] ("raised up" or "appointed by Jehovah")

There are six Jeremiahs mentioned in the Old Testament. The most significant is the prophet.

TIME LINE: @628-588 BCE

Hilkiah (priest of Anathoth)

Jeremiah

Jeremiah is one of the "greater prophets" of the Old Testament, and the son of Hilkiah, a priest of Anathoth. He was called to the prophetic office when still young, in the thirteenth year of Josiah. He left his native place, and went to reside in Jerusalem, where he greatly assisted Josiah in his work of reformation. The death of this pious king was bewailed by the prophet as a national calamity.

During the three years of the reign of Jehoahaz we find no reference to Jeremiah, but in the beginning of the reign of Jehoiakim the enmity of the people against him broke out in bitter persecution, and he was placed apparently under restraint. In the fourth year of Jehoiakim he was commanded to write the predictions given to him, and to read them to the people on the fast-day. This was done by Baruch his servant in his stead, and produced much public excitement. The roll was read to the king. In his recklessness he seized the roll, and cut it to pieces, and cast it into the fire, and ordered both Baruch and Jeremiah to be apprehended. Jeremiah procured another roll, and wrote in it the words of the roll the king had destroyed, and "many like words" besides.

He remained in Jerusalem, uttering from time to time his words of warning, but without effect. He was there when Nebuchadnezzar besieged the city. The rumor of the approach of the Egyptians to aid the Jews in this crisis induced the Chaldeans to withdraw and return to their own land. This, however, was only for a time. The prophet, in answer to his prayer, received a message from God announcing that the Chaldeans would come again and take the city, and burn it with fire. The princes, in

their anger at such a message by Jeremiah, cast him into prison. He was still in confinement when the city was taken in 588 BCE. The Chaldeans released him, and showed him great kindness, allowing him to choose the place of his residence. He accordingly went to Mizpah with Gedaliah, who had been made governor of Judea. Johanan succeeded Gedaliah, and refusing to listen to Jeremiah's counsels, went down into Egypt, taking Jeremiah and Baruch with him. There, probably, the prophet spent the remainder of his life, in vain seeking still to turn the people to the Lord, from whom they had so long revolted. He lived till the reign of Evil-Merodach, son of Nebuchadnezzar, and must have been about ninety years of age at his death. We have no authentic record of his death. He may have died at Tahpanhes, or, according to a tradition, may have gone to Babylon with the army of Nebuchadnezzar; but of this there is nothing certain.

Heard, Joseph G., "Escape from Babylon," Christian Science Sentinel (7 August 1971), p. 1365.

--Everyone at some time feels pressure from antagonistic forces.

- Adversity may come from causes that are bodily, psychological, environmental, financial, social, hereditary, interpersonal.

---Is there an escape?

--Everyone takes steps to escape from problems.

- We'll endure the burdens and crosses of human life with as much forbearance and good cheer as possible.

---But isn't there a more scientific, effective way out of trouble?

--From Jeremiah we gain some insight.

- God's deliverance of Israel from captivity was at hand.

---"*Flee out of the midst of Babylon, and deliver every man his soul,*" the prophet told the Israelites.

--Today God, good, still delivers from bondage.

Leishman, Thomas L., "Jeremiah: Inspired Prophet and Poet," THE CONTINUITY OF THE BIBLE, Christian Science Journal (January 1970), p. 33.

--Jeremiah, one of the last of the seers before the Babylonian exile of the Jews, was outstanding among the seventh-century prophets for his obedience, strength, and courage, though at the same time he was greatly misunderstood.

- He was a man of deep sincerity, but some of the causes he espoused were unpopular with many of his countrymen, even considered contrary to national interest and policy.

--In spite of Jeremiah's loyalty to his God and to His people, he was accused of defecting to the Babylonians and thrown into prison (see Jer 37: 11-15).

- He was still there when the city fell in 586 B.C. (see 38: 28).

---The colorful account of his rescue from the cistern into which he was thrown at one point in his imprisonment indicates that he had at least some loyal friends (see 38: 1-13).

King **Zedekiah**/Mattaniah
[Zed e ki'ah] ("justice of Jehovah")

TIME LINE: @597-588 BCE

King Amaziah

King Azariah/Uzziah

King Jotham

King Ahaz

King Hezekiah

King Manasseh

King Amon
 King Josiah = Hamutal
 King Jehoahaz
 King Jehoiakim/Eliakim
 King Jehoiachin
 King **Zedekiah**/Mattaniah
 Jehoahaz

Zedekiah was the last king of Judah. He was the third son of Josiah, and his mother's name was Hamutal, the daughter of Jeremiah of Libnah, and hence he was the brother of Jehoahaz. His original name was Mattaniah; but when Nebuchadnezzar placed him on the throne as the successor to Jehoiachin he changed his name to Zedekiah. The prophet Jeremiah was his counselor, yet "*he did evil in the sight of the Lord.*" He was not so much bad at heart as weak in will.

He ascended the throne at the age of twenty-one years. The kingdom was at that time tributary to Nebuchadnezzar; but, despite the strong remonstrances of Jeremiah and others, as well as the example of Jehoiachin, he threw off the yoke of Babylon, and entered into an alliance with Hophra, king of Egypt. This brought up Nebuchadnezzar, "*with all his host,*" against Jerusalem. During this siege, which lasted about eighteen months, "*every worst woe befell the devoted city, which drank the cup of God's fury to the dregs.*" The city was plundered and laid in ruins. Zedekiah and his followers, attempting to escape, were made captive and taken to Riblah. There, after seeing his own children put to death, his own eyes were put out, and, being loaded with chains, he was carried captive to Babylon, where he remained a prisoner, how long is unknown, to the day of his death.

Ebed-melech [E'bed me'lek] ("a king's servant")

TIME LINE: @589 BCE

Ebed-melech was an Ethiopian eunuch in the service of King Zedekiah, through whose interference Jeremiah was released from prison. The name may have been an official title.

King **Nebuchadnezzar**
 [Neb you kad nez'ur] (O god Nabu, protect my son)

TIME LINE: 646-562 BCE (ruled 605-562 BCE)

Nabopolassar
Nebuchadnezzar = daughter of Cyaxares
 Daughter = Nergal-sharezer

Nebuchadnezzar was the son and successor of Nabopolassar, who delivered Babylon from its dependence on Assyria and laid Nineveh in ruins. He was the greatest and most powerful of all the Babylonian kings. He married the daughter of Cyaxares, and thus the Median and Babylonian dynasties were united.

In 586 BCE Jerusalem fell to the army of Nebuchadnezzar. Under cover of darkness, Zedekiah and many of his men fled through a break in the city wall. But they were overtaken by the Chaldeans in the plains of Jericho and brought captive to Riblah, a city in the land of Hamath where Nebuchadnezzar was camped.

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, probably the form of madness known as lycanthropy (i.e., "the change of a man into a wolf"). A remarkable

confirmation of the Scripture narrative is afforded by the recent discovery of a bronze door-step, which bears an inscription to the effect that it was presented by Nebuchadnezzar to the great temple at Borsippa as a votive offering on account of his recovery from a terrible illness.

He survived his recovery for some years, and died 562 BCE, after a reign of forty-three years.

General Nebuzar-aden

[Neb u shās'ban] ("Nebo hath given offspring")

TIME LION: @586 BCE

Nebuzaraden was a general under Nebuchadnezer, King of Babylon, who razed the first Holy Temple. It was destroyed because the Jewish people had consistently violated three major prohibitions: idol worship, murder, and forbidden sexual relations.

Chief Chamberlain Nebushasban

[Neb u shās'ban] ("adorer of Nebo" or "Nebo saves me")

Nebushasban was the "Rabsaris," or chief chamberlain, of the court of Babylon. He was one of those whom the king sent to release Jeremiah from prison in Jerusalem.

Rab-saris [Rāb'sa ris]

The title of the chief chamberlain, one of the three officers whom Sennacherib sent from Lachish with a threatening message to Jerusalem.

Chief Physician Nergal-sharezer/Neriglissor

[Nir'gal shā re zer] ("protect the king!")

TIME LINE: @559-556 bce

Nergal-sharezer = (daughter of Nebruchnezzar)

Nergal-sharezer was another of the "princes," who bore the title of "Rabmag." He was one of those who were sent to release Jeremiah from prison by "the captain of the guard." He was a Babylonian of high rank. From profane history and the inscriptions, we are led to conclude that he was the Neriglissar who murdered Evil-merodach, the son of Nebuchadnezzar, and succeeded him on the throne of Babylon. He was married to a daughter of Nebuchadnezzar. The ruins of a palace, the only one on the right bank of the Euphrates, bear inscriptions denoting that it was built by this king.

Rab-mag [Rāb'māg] ("the deeply wise prince")

Rab-mag is an Assyrian term meaning "chief physician" or "chief of the magi," who had an office of great power and dignity attached to the king. In Jeremiah it was borne by a Babylonian official, apparently Nergal-sharezer.

Gedaliah [Ged á li'ah] ("Jehovah is great")

Shaphan (secretary of King Josiah)

Ahikam (Jeremiah's protector)

Gedaliah

Gedaliah is the son of Ahikam, and grandson of Shaphan, secretary of king Josiah. After the destruction of Jerusalem Nebuchadnezzar left him with a Chaldean guard to govern the country as tributary to him. Ishmael, however, at the head of a party of the royal family, "Jewish irreconcilables", rose against him, and slew him and "all the Jews that were with him at Mizpah about three months after the destruction of Jerusalem. He and his band also plundered the town of Mizpah, and carried off many captives. He was, however, overtaken by Johanan and routed. He fled with such of his followers as escaped to the Ammonites.

Bååth, Frida, "**Mental Emancipation**," Christian Science Journal (Vol. 44, 1926), p. 232.

--The greatest elucidator of practical Christianity in this age, Mary Baker Eddy, has revealed religion as a demonstrable Science.

- Through her writings, especially through the textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy has become, after Christ Jesus, the greatest religious emancipator in the world's history.

---In the textbook of Christian Science, just referred to, she has given the complete, scientific, and practical exposition of the way to gain mental emancipation from slavery of all kinds of false masters.

- Under the marginal heading "Mental emancipation," on pages 224 and 225 of Science and Health Mrs. Eddy writes concerning it: "*Truth brings the elements of liberty. On its banner is the Soul-inspired motto, 'Slavery is abolished.' The power of God brings deliverance to the captive. No power can withstand divine Love. What is this supposed power, which opposes itself to God? Whence cometh it? What is it that binds man with iron shackles to sin, sickness, and death? Whatever enslaves man is opposed to the divine government. Truth makes man free.*"

Castroman, Emilio (CS, Elsay, IL), "**Laws for escaping from prison**," HEALING THROUGH PRAYER, Christian Science Sentinel (11 March 2002), p. 9.

--Not all people who feel imprisoned are behind bars.

- What about those who feel empty, ignored, and have little or no interest in their future?

---Or those who feel they have no choice but to be sick or poor or abused?

- These struggling individuals feel gripped by difficult circumstances.

---But they can respond to—and be transformed by—the spiritual message of freedom that says, "You can come out of prison—any prison!"

--the more we view life from a material perspective, the severer our mental imprisonment becomes.

- Spiritual thinking brings us out of this bondage and into freedom.

--(acknowledge) that innocence, grace, purity, and holiness make up their own—and everybody else's—true being.

Rogers, Mrs. Margaret (CSB and Associate Editor), "**Do no harm**," EDITORIAL, Christian Science Sentinel (21 February 2000), p. 28.

--God is our refuge, our safe dwelling, where no disaster happens.

- To live in God is to live in eternal Mind.

- In God's kingdom, identities aren't fragile matter, but *ideas*, harmless and unharmable.

- Reality is a spiritual state of being, where death and sorrow are unknown.

--rise to the spiritual realm in our prayer life, and from that standpoint of peace...express compassion and help right the wrongs of the human scene.

--We can bear witness to the truth by knowing with all our heart that nothing that God creates can be hurt—or do harm.

--God's spiritual creation—and that includes all of us—can neither do harm nor be harmed.

- Bearing witness to this truth brings more evidence of it to light.

Stephens, Dorothy H., "**While Yet in Prison**," Christian Science Sentinel (27 May 1944), p. 849.

--In Jeremiah we read, “*The word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison.*”

- Do not many of us seem to be shut up in prison, some of us, quite literally, as prisoners of war, others in prisons of sickness, of fear, of sin, of lack of opportunity, deprived of friends and education?

---Yet into everyone of these prisons the word of the Lord can penetrate, bringing liberty to the captive, for “*where the spirit of the Lord is, there is liberty.*”

--How is that we should seem to be thus imprisoned, and how can we gain release?

- Surely it is not the will of our loving Father that His children should be crippled with disease, hampered by lack of any good thing, friendless, or depressed!

---No!

- It is His will that we shall rejoice in the possession, by reflection, of all that He has made—radiant health, unerring wisdom, unfailing joy.

SECTION IV: Elisha multiplies the widow’s oil (II Kings 4: 1-7)

Elisha [E li’ sha] (“God is salvation”)

TIME LINE: 850-800 BCE

Kings of Israel:	Ahab	874-853 BCE
	Ahaziah	853-852 BCE
	Jehoram (Joram)	852-841 BCE
	Jeru	841-814 BCE
	Jehoahaz	814-798 BCE

Kings of Judah:	Jehoshaphat	873-848 BCE
	Jehoram	853-841 BCE
	Ahaziah	841 BCE
	Athaliah (Queen)	841-835 BCE
	Joash (Jehoash)	835-796 BCE

Other Prophets:	<u>Israel</u> :	Elijah	Micaiah
	<u>Judah</u> :	Obadiah	Joel

Shaphat (father) = (mother)

Elisha

Elisha was an early Hebrew prophet who succeeded the prophet Elijah when Elijah’s time on earth was finished. 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 was the son of Shaphat of Abel Meholah, a town on the western side of the Jordan River. Elijah found Elisha plowing with a team of oxen. As Elijah walked past Elisha, he threw his mantle over the younger man’s shoulders.

Elisha “arose and followed Elijah, and became his servant, but Elisha is not mentioned again until shortly before Elijah ascended to heaven in a chariot of fire. Before taking his leave, Elijah fulfilled the final request of Elisha by providing him with a double portion of his prophetic spirit, making him his spiritual firstborn. Upon receiving Elijah’s mantle, Elisha demonstrated this gift by parting the waters of the Jordan River, allowing him to cross on dry land.

One of Elisha's "community service" miracles was his purification of an unhealthy spring near Jericho. After learning that the spring was bad, Elisha threw a bowl of salt into it, making it pure. **He also multiplies a widow's oil so that she can pay her debts.**

Elisha became a friend of a wealthy family in Shunem. The Shunammite woman displayed hospitality toward the prophet by regularly feeding him and building a room onto her home where he could lodge. Elisha repaid the childless couple by promising them a son. Later, when tragedy struck the child, Elisha, raised him from the dead.

He gave timely warning, repeatedly saving Israel from defeat by the Arameans [Syrians]. When the Arameans came to Dothan to capture Elisha, he prayed and his servant was shown the armies of God protecting the city. The Arameans were stricken with blindness, and Elisha led them to Samaria and persuaded the king of Israel to feed and release them.

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.

You may notice a striking resemblance between Elisha's works and Christ Jesus' works; in his works there is a significant foreshadowing of things to come in Jesus' ministry.

Frost, Harriette S., "Vessels Filled," Christian Science Sentinel (8 February 1930), p. 445.

--The Old Testament records many instances of healing, of the fruit of the same spiritual thinking which is to-day scientifically demonstrated in Christian Science.

- If we look below the surface to the true significance of these healings, we shall find practical help in the solving of present-day problems.

--Such help is to be found in the experience of the widow who applied to Elisha, "the man of God," to aid her in her seemingly dire need.

- Does not the widow's action typify the individual appeal to Christian Science in the solving of the problem of supply?

---This woman of the East, bereft of husband, her two sons about to become bondmen through the insistent belief of lack, was called upon to prove through spiritual thinking that she need not; because of false belief, submit to a wholly unreal condition.

House, Annie Lorena, "What hast thou in the house?," POEM, Christian Science Journal (April 1961), p. 204.

Supply is oneness with the fountainhead.
Streams stagnant only for the want of flow.
The widow's oil appeared inadequate
To meet her need until obedience
Revealed man's God-derived ability
By active use of what she had at hand.

This active receptivity comprised
The secret of the widow's oil. When poured
With confidence and right expectancy
It filled the empty vessels, one by one,
Till not a vessel yet remained unfilled
Of all she owned or borrowed. Ample source
Provided for the oils' abundancy
In orderly equivalence with need....

SECTION VI: Paul's salutation to the Corinthians, his boast; and Timothy as a witness of Paul (II Cor 1: 1; 11: 25-28; II Tim 4: 17,18)

Paul ("small, little")

TIME LINE: 30-68 CE

Benjamin
↓

Father (a Pharisee)=Mother (unknown)

Saul (Paul)

(Sister)

(Nephew)

Paul, whose original name was Saul, was born a Roman citizen, although a Jew, in Tarsus. He was a tentmaker. All the influences about him from the beginning—Jewish, Greek, Roman—contributed, apart from any consciousness or intention on his part to fit him for the work of his life.

His Conversion. As a young man, he sought out and persecuted Christians. The conversion of Saul is regarded as a miraculous event.

Near Damascus

Saw a Great Light

Saul Was Blinded

Christ's Rebuke

Saul's Reply

Was Led to Damascus

Fasted and Prayed

On one of his journeys on the way to Damascus, he saw a great light, was blinded by it, heard the rebuke of the Christ, and was led to Damascus where he fasted and prayed.

Ananias Sent to Him

Was Baptized

A Christian disciple named Ananias was sent to Saul and baptized him, and from that point on he received his sight, his name was changed to Paul, and he preached Christ in the synagogues.

After Conversion.

During his missionary, Paul made three specific journeys all around the area we know today as the Middle East. Subsequently, he spent time in Jerusalem, and lived the remainder of his years in Rome, mostly in prison.

Second Missionary Journey (50-52 CE). At the beginning of the next journey came the memorable difference of opinion between Paul and Barnabas. Barnabas and Mark went to Cyprus. So, on Paul's second missionary journey, from Antioch [Syria] through what we know today as **southeastern Turkey**, he journeyed to the Roman colony of Philippi [**today's Greek coast on the Aegean Sea**] accompanied by Luke and Silas.

At Philippi, Lydia and jailor converted

It was here that Lydia was baptized, and invited Paul to come into her house. Paul continued to preach in Philippi and was jailed with Silas by the magistrates for teaching customs which were not lawful. Paul and Silas prayed and sang praises unto God, and a great earthquake shook the foundations of the prison, and all the doors were opened and the prisoners' bands loosed. After converting the jailer, they continued their journey to Thessalonica, Berea, and Athens [**all cities in Greece**].

Athens. Sermon on Mars Hill

Some of the brethren went with him as far as Athens. Here the apostle delivered that wonderful discourse reported in Acts 17. He gained but few converts in Athens.

Corinth Vision.--Church founded

He soon took his departure and went to Corinth [SW of Athens], where he became acquainted with Aquila and Priscilla, and where Timothy joined him. He next went to Ephesus [Izmir, Turkey] before returning to Antioch [inland, Turkey]. Much of his history is found in his letters to those communities.

Ephesus.--a Brief Visit

The ship in which he sailed from Corinth touched at Ephesus, and he had time to enter the synagogue and talk with the Jews, but though he promised to return, he could not stay.

Third Missionary Journey (53-58 CE) On the third missionary journey, several brethren were associated with him in this expedition, the bearers, no doubt, of the collections made in all the churches for the poor at Jerusalem. These were sent on by sea, and probably the money with them, to Troas [W coast, Turkey], where they were to await Paul. He went round by way of Philippi, where Luke joined him, to Troas where the incident of Eutychus occurred, and thence to Assos [slightly SW of Troas; today Troy]. He completed his third journey by going to Miletus [SW coast of Turkey]; through Rhodes [island, S of Turkey] and Patars [S coast of Turkey], to Tyre [N coast of Israel]; and finally through Cæsarea [coastal city of Israel] to Jerusalem.

In Jerusalem (@60 BCE)

Seized by the Romans

After appearing before the Sanhedrin at Jerusalem, and before Felix and Festus at Cæsarea, he was compelled to protest against injustice and delay (he had been a prisoner fully two years) by exercising his right as a Roman citizen to appeal to the emperor. To the imprisonment belongs the group of letters to Philemon, to the Colossians [Turkey], to the Ephesians [Turkey], and to the Philippians [Greece].

Voyage to Rome (@62 BCE)

After appearing before the Sanhedrin at Jerusalem, and before Felix and Festus at Cæsarea, he was compelled to protest against injustice and delay (he had been a prisoner fully two years) by exercising his right as a Roman citizen to appeal to the Emperor. The voyage to Rome is told by an eye-witness.

The Storm

The Vision

The Shipwreck

On the island of Melita

Paul was a controversial figure in his lifetime, even within the Christian movement. In accordance with early Christianity, he accepted slavery without criticism, and he assumes the property right of a slave-owner; but he recognizes the slave as a brother in Christ, to whom is due not merely forgiveness but Christian fellowship. He had many opponents who disagreed with his interpretation of the message of Jesus. In the closing years of his life, when imprisonment prevented him from moving about freely, Paul's opponents were able to make headway with their rival interpretations. However, Paul became a venerated figure. His letters, together with the Gospels, became the foundation of the Christian movement.

Bedford, Daisy, "The Fellowship of Saints," Christian Science Sentinel (Vol 26, 1924), p. 826.

--The word "saint" as used by Paul was intended to describe one who was holy "by profession, by covenant, and by conversation."

--That the apostles had this fellowship very clearly in view is apparent when we consider the frequent allusions to it in the epistles, embracing all conditions of what should constitute such relationship—the doing good and receiving good from one another.

- First, we have agreement or concord in doctrine.

--This is necessary for true communion or fellowship.

- Second, the duty of exhortation, by which is understood “*to provoke unto love and good works.*”

--As the knights of old had to win their golden spurs, so must we learn to overcome all that is unlike God in our consciousness, and to strive for the fruits of Spirit, without which true fellowship is impossible.

Leishman, Thomas L., “Paul’s Second Missionary Journey Begins,” THE CONTINUITY OF THE BIBLE: Paul the Missionary Apostle, Christian Science Journal (February 1976), p. 85.

--it came about that in arranging his second mission to the Gentiles Paul chose Silas to go with him.

--Going on to Lystra, Paul found that Timothy, whom he had apparently converted on his first visit, had become known as a staunch Christian, not only in his hometown of Lystra but also in the neighboring city of Iconium.

- Here was the very man to assume the position of attendant that would have been filled by Mark had he not made his unfortunate retreat some years before.

--Timothy agreed and accompanied the apostles on their way.

--The fact that Paul circumcised him before they set out need not imply any lessening of the apostle’s strong views on the subject, for though Timothy’s father was Greek, his mother was a Jewess; and so Paul could make this generous concession to the religious practices of the Jews without violating his pleas that for the Gentiles the rite was not required.

Timothy [Tim’uh the] (‘honored by God’)

Lois (grandmother)

Eunice (Jewess mother) = Greek father

Timothy

Timothy was a young disciple who was Paul's friend and companion in many of his journeys. He is mentioned as joint sender in six of Paul’s epistles. Paul calls Timothy his “*brother and co-worker.*”

His mother, Eunice, and his grandmother, Lois, are mentioned as eminent for their piety. We know nothing of his father but that he was a Greek.

He is first brought into notice at the time of Paul's second missionary journey on his second visit to Lystra, where Timothy probably resided, and where it seems he was converted during Paul's first visit to that place. The apostle having formed a high opinion of his "own son in the faith," arranged that he should become his companion, and took and circumcised him, so that he might conciliate the Jews. He was designated to the office of an evangelist, and went with Paul in his journey through Phrygia, Galatia, and Mysia; also to Troas and Philippi and Berea. Thence he followed Paul to Athens, and was sent by him with Silas on a mission to Thessalonica.

We next find him at Corinth with Paul. He passes now out of sight for a few years, and is again noticed as with the apostle at Ephesus, whence he is sent on a mission into Macedonia. He accompanied Paul afterwards into Asia, where he was with him for some time. When the apostle was a prisoner at Rome, Timothy joined him, where it appears he also suffered imprisonment. From Rome, Paul sent Timothy to Philippi to bring back word of the congregation that had supported the apostle so faithfully over the years.

During the apostle's second imprisonment he wrote to Timothy, asking him to rejoin him as soon as possible, and to bring with him certain things which he had left at Troas, his cloak and parchments. According to tradition, after the apostle's death he settled in Ephesus as his sphere of labor, and there found a martyr's grave.

“A Divine Book,” Christian Science Journal (April 1885), p. 8.

--There were very few testaments written in the apostolic age by the early fathers, most of which remain until to-day.

- One is in Berlin, one in St. Petersburg, one or two copies are found in the libraries of Rome, Paris, and the British Museum.

---Mr. George Memor, of Asia Minor, who was educated at Smyrna, in one of the best Greek schools, and who has seen two or three of these testaments, gives it as his opinion that this book is of much earlier date, the writings of which he is unable to decipher.

- It is believed to be the first written reports of Christ's sermons, and to be a copy of the original letters by St. Paul to the different churches.

---In a letter written to Bishop Titus, St. Paul addresses him as "My Child Titty," and when writing to Timothy he addresses him as "My Child Timothy" always.

- In all his letters to the different churches he uses always the expression "My brethren;" which is not found, so far as I know, in our Bibles of to-day.

---Further comparisons show that translators have succeeded in making some very plain things very difficult and hard to understand.

Mather, Richard A. (CSB, Spokane, WA), "[Apostle Paul's life and journeys—Part 2, The](#)" BIBLE FORUM, [Christian Science Journal](#) (June 2003), p. 46.

The second journey

--Probably Paul and his companions used coastal shipping whenever they could as they traveled.

--Out of concern for Paul's safety, the Christians escorted him to Athens while Silas and the disciple Timothy stayed behind.

--Life was not always easy for the travelers.

- When Paul arrived at Corinth, his next destination, his companions had not yet joined him from Berea.

---He may have been short of funds, or may have wanted to keep a low profile while he was waiting for Silas and Timothy.

--After Silas and Timothy arrived, bringing funds with them, Paul was able to give up manual labor and devote his full time to preaching.

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