

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

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**For week of August 16 - 22, 2010**

**SUBJECT: MIND**

**Cook, George Shaw** (CSB, Lecturer, 1st Reader, Associate Editor, Editor, Normal Class Teacher, and President), "**Mind and Thought**," EDITORIAL, Christian Science Sentinel, Vol. 39 (19 June 1937), p. 830.

--It has been said that at one time people believed the stomach to be the seat of intelligence.

- The ancient Hebrews are said to have believed that certain human emotions were resident in the kidneys and liver.

--Recently a press dispatch quoted a Harvard professor as saying, "I don't know where thought is."

- And one who is looking to the material body as the seat of intelligence might well have reached that conclusion, and probably would be compelled to do so, sooner or later.

--...our Leader says [*Science and Health*, p.88]: "*How are veritable ideas to be distinguished from illusions? By learning the origin of each. Ideas are emanations from the divine Mind. Thoughts, proceeding from the brain or from matter, are offshoots of mortal mind; they are mortal material beliefs. Ideas are spiritual, harmonious, and eternal.*"

--So-called brain-thinking involves the belief in the existence of many minds.

--An individual who is fully conscious of the fact that there is but one Mind, and that this Mind "*which was also in Christ Jesus*" is the only Mind of man, cannot be hypnotized or otherwise mentally manipulated.

**SECTION II: Adam and Eve created** (Gen 2: 1, 6-9, 21, 22)

TIME LINE AND AUTHOR: Ascribed to Moses, written after the Exodus (@1445 BC), but before Moses' death (@1405 BC). The events occurred almost three centuries before (@4000 BC).

"These words [*the heavens and the earth were finished*, v. 1] affirm that God had completed His work." (MacArthur Bible Commentary)

"The imagery here suggests a Mesopotamian background, where agriculture depends on human irrigation, as does the creation of man from clay and the geography of Eden." (Eerdmans Commentary)  
"To end the unproductiveness of the earth, God molds a man from clay of the plain and 'breathed into his nostrils the breath of life.'" (Interpreter's One-volume Commentary)

"In 2:7 the author chose to depict the creation of the first (male) human in terms of formation from the soil (perhaps rather, clay)." (Oxford Bible Commentary) "Many of the words [such as *formed* v.7] used in this account of the creation of man picture a master craftsman at work shaping a work of art to which he gives life (I Cor. 15:45)." (MacArthur Bible Commentary)

"Eden (2:8—the word means 'delight') as the garden of God occurs again in Ezek 28:13; 31:9; Joel 2:3, and Eden by itself in a few passages in Ezekiel and in Isaiah (5:3), always as a place of ideal

fertility and beauty." (Oxford Commentary) "The Babylonians called the lush green land from which water flowed *edenu*; today, the term *oasis* describes such a place." (MacArthur Commentary)

"There was nothing harmful in the tree [*tree of life*, v.9] itself or in the fruit of the tree. This was a real tree, with special properties to sustain life eternal." (MacArthur Bible Commentary)

"The garden provided for man's enjoyment is also the arena of his responsible obedience. The garden here [vv.15-25] suggests the problem of human freedom as the proper relationship between obligation and unrestrained and unrestricted enjoyment and conceives man's destiny soberly in terms of his pleasure in creation, his work in the garden, and his obedience to God." (Interpreter's One-volume Commentary)

"Having created man's physical world and established the limits of his destiny, God decrees an end to man's solitude and thus provides opportunity for the widest range of human fulfillment." (Ibid) "The most intimate human relationship is established, with all its potential for good and ill." (Peake's Commentary)

"Ribs [v.21] is better translated 'sides,' including surrounding flesh ('flesh of my flesh,' (v.23))." (MacArthur Bible Commentary)

"The exclamation for her [*a woman*, v.22] shall be *Wo-man*, for 'from man' was she taken." (Abingdon Bible Commentary)

"The creation of woman from the man's rib is a detail that no doubt derives from an older [preliterate] tradition." (Oxford Commentary) "The J creation account reaches its climax in the creation of woman as a helping counterpart to the man; the creation of woman from man does not imply subordination, any more than the creation of man from the earth implies subordination." (HarperCollins Bible Commentary)

### Adam

[Ād'ām] ("ruddy," "earth," or "one made or produced")

**ADAM.** *Error; a falsity; the belief in 'original sin,' sickness, and death; evil; the opposite of good, — of God and His creation; a curse; a belief in intelligent matter, finiteness, and mortality; "dust to dust;" red sandstone; nothingness; the first god of mythology; not God's man, who represents the one God and is His own image and likeness; the opposite of Spirit and His creations; that which is not the image and likeness of good, but a material belief, opposed to the one Mind, or Spirit; a so-called finite mind, producing other minds, thus making 'gods many and lords many' (I Corinthians viii. 5); a product of nothing as the mimicry of something; an unreality as opposed to the great reality of spiritual existence and creation; a so-called man, whose origin, substance, and mind are found to be the antipode of God, or Spirit; an inverted image of Spirit; the image and likeness of what God has not created, namely, matter, sin, sickness, and death; the opposer of Truth, termed error; Life's counterfeit, which ultimates in death; the opposite of Love, called hate; the usurper of Spirit's creation, called self-creative matter; immortality's opposite, mortality; that of which wisdom saith, 'Thou shalt surely die.'*

*The name Adam represents the false supposition that Life is not eternal, but has beginning and end; that the infinite enters the finite, that intelligence passes into non-intelligence, and that Soul dwells in material sense; that immortal Mind results in matter, and matter in mortal mind; that the one God and creator entered what He created, and then disappeared in the atheism of matter."* (S&H 579: 15-27 next page)

**(Abbreviated)**

“Whether or not one accepts the Bible literally, the person and symbolism of Adam are basic in Jewish, Christian, and Muslim theology and tradition.” (All the People of the Bible)

"Adam (possibly meaning 'ruddy' or 'earth') is the common noun in Hebrew for 'human (-kind)'; only in Genesis 1-5 (when used without the article) and I Chronicles 1:1 is it the proper name for the first man. This usage highlights the unity of humankind, leaving no special apartness for Israel or Abraham." (Oxford Guide to People & Places) Adam is “a proper noun rarely appearing outside of Genesis 1-5. In Gen. 1:1—2:4a, God creates man and woman in his image, separating them from the animals, to rule the earth.” "The creation of man was the work of the sixth day." (Smith's Bible Dictionary)

“In the second chapter of Genesis there is a different account of the Creation, more vivid and detailed.” (Who’s Who in the Bible) Adam was the name of the first mortal man, and of mankind collectively; he was placed in the Garden of Eden [Iraq]. "In Gen 2:4b—4:26, Yahweh forms Adam...from the 'earth'...sets him over the Garden, and allows him to name the animals." (HarperCollins Dictionary) Adam was placed in a garden, which the Lord God had planted “*eastward in Eden,*” for the purpose of dressing it and keeping it. “Yahweh forms Eve from the rib of the sleeping man. They live together unconscious of their nakedness until the woman is tempted by the serpent into eating from the tree.” (Interpreter’s Dictionary)....

**Robinson, Russell D.** (CS), “**Chapter one or chapter two?**,” POEM, Christian Science Journal, Vol. 116 (September 1998), p. 25.

In Genesis chapter one we read:  
“*And God saw every thing that he had made,  
and, behold, it was very good.*”

What do you do with chapter two?  
Let it go—the mortal record is not so,  
not good, not real, nor true.  
Repent. Change your thought,  
Return to chapter one  
where God spake and it was done,  
and see—*behold*—reality.

Know that right where evil seems to be  
is God’s “*very good,*” His perfect whole,  
attributes of reigning Soul.  
And the opposite Adam-named mistaken view,  
distorted claim of what is true,  
mere twisted tale of serpent chatter,  
melting mist of matter clatter—  
disappears in light of chapter one understood:  
“*And God saw every thing that he had made...*”....

**Krieger, Jack A., "Breaking Up the Adam-dream,"** *Christian Science Sentinel*, Vol. 64 (27 October 1962), p. 1859.

*"The parent of all human discord was the Adam-dream, the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter."*

- This statement of Mrs. Eddy's is found in *Science and Health* (pp. 306, 307).

--To avoid all human discord, it is incumbent upon every Christian Scientist to devote his time and energy to breaking up the Adam-dream rather than enhancing it.

- Why?

---Because the Adam-dream claims to be able to take one out of the realm of Spirit, God, and to confine one within a mortal sense of self-hood entirely separate from God.

- And in such a deluded state of thought, human discords appear real and conclusive.

---Thus the only way to stop their Adamic deceptiveness is to get busy and break up the Adam-dream in which they inhere.

### *Adam's disobedience, and removal from the garden* (Gen 3: 1-6, 23)

"Central elements in the Yahwist's presentation of the human tragedy are the related ideas of the forbidden knowledge and the loss of immortality." (Peake's Commentary) "This chapter describes how 'by one man sin entered into the world and death by sin' (Rom 5:12)." (Dummelow Commentary)

"The serpent, a manifestation of Satan, appears for the first time before the Fall of man." (MacArthur Bible Commentary) "With an innocent question [v.1] the serpent awakens the woman's dormant desire for the forbidden tree and arouses her inchoate feelings of rebellion at being denied its fruit." (Interpreter's One-volume Commentary)

"Instead of turning away, the woman engages in dialog with the serpent [v.2], thereby revealing that she did not really realize that the serpent was her enemy." (King James Bible Commentary)

"This [*neither shall ye touch it*, v.3] appears to be an addition to the original prohibition as recorded (cf. Gen.2:17)." (MacArthur Bible Commentary)

"This verse [6] records the tragic story of the fall of mankind." (Ibid)

"The story closes with the ultimate penalty: expulsion from the garden means loss of the chance of eternal life and the enjoyment of perfect life in the immediate presence of God." (Eerdmans Commentary)

### **"the serpent"**

*"SERPENT (ophis, in Greek; nacash, in Hebrew). Subtlety; a lie; the opposite of Truth, named error;*

*the first statement of mythology and idolatry; the belief in more than one God; animal magnetism;*

*the first lie of limitation; finity; the first claim that there is an opposite of Spirit, or good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death*

*are the realities of life. The first audible claim that God was not omnipotent and that there was another power, named evil, which was as real and eternal as God, good." (S&H 594: 1)*

“Serpents are mentioned often in the Bible, and a number of names are used for them.” (Interpreter’s Dictionary) A serpent is a reptile, and in the Bible another name for snake; a symbol for evil and Satan....

“In the Gen. 3 story of the fall of humanity, a crafty serpent (cf. Matt 10:16) talks Eve into eating the fruit of the tree of the knowledge of good and evil, which she then hands to Adam.” (Eerdmans Dictionary) "This story is now generally interpreted as a symbolic rather than literal representation of the fall of man. The serpent serves in the story as the representative of that which opposes God and good. There was probably some basis in current legendary or mythical ideas for such symbolism." (Funk and Wagnalls Dictionary) "The typical form of the serpent and its mode of progression were in all probability the same before the Fall as after it; but subsequent to the Fall its form and progression were to be regarded with hatred and disgust by all mankind, and thus the animal was cursed above all 'cattle,' and a mark of condemnation was forever stamped upon it." (Smith's Dictionary)....

**“the woman”/Eve**

“**EVE.** A beginning; mortality; that which does not last forever; a finite belief concerning life, substance, and intelligence in matter; error; the belief that the human race originated materially instead of spiritually, — that man started first from dust, second from a rib, and third from an egg.” (S&H 585: 23)

**(Abbreviated)**

Eve was "the name given to the first woman by the first man. The Bible interprets this name to mean 'the mother of all living,' both because Eve is, through her sons, the female ancestor of the entire human race and because the name sounds similar to the Hebrew word for 'living being.' The wordplay is probably etymologically incorrect, and later rabbinical tradition proposed a connection with the Aramaic word for 'serpent.' The actual linguistic derivation of the name remains uncertain." (Oxford Guide to People & Places) She was created to be a help meet for him. Scholars speculate whether mythological images such as Earth Mother or Mother Goddess lie behind the figure. “The subordination of Eve to her husband (Gen 3:16) clearly stands as one of the curses of a broken creation.” (Anchor Bible Dictionary)

"Because God felt it was not good for Adam to be alone, woman was then created from one of his ribs; she was later named Eve (Hebrew *chavvah* resembles the word for living) because she is the mother of all living beings." (Complete Bible Handbook) Their relationship is set forth in an allegory in which they were placed in the Garden of Eden [Iraq], and to test their obedience, they were forbidden to touch or taste the fruit of one particular tree. “Before her creation, Satan, who like Eve had been created a holy being, led a rebellion against the Creator and was cast from his high estate. Now he begins his rebellion on earth and [being] with one who is fascinated by his approach.” (All the Women of the Bible) “The woman is approached in Gen. 3:1 by the snake and, as she says, is ‘tricked’ into eating the forbidden fruit.” (Eerdmans Dictionary) The serpent led Eve to question the goodness of God and then to eat the forbidden fruit. She afterward persuaded Adam to eat, who thus shared her guilt. The result was the fall of mortal man and the origin of the mortal sin. “The story of mankind’s struggle in the world now began.” (Mysteries of the Bible)....

**Ross, Elizabeth A.,** “**The True Creation,**” Christian Science Journal, Vol. 40 (June 1922), p. 107.

--ONE of the most difficult problems for the beginner in Christian Science is to understand the clear-cut distinction which its teachings bring out between a so-called material creation and the spiritual universe, including man.

- The two records of creation—one, of God's perfect, spiritual creation, in the first chapter of Genesis and the first three verses of the second chapter, and the other, the record of a false or material creation, in the remainder of the second chapter of Genesis—have been there in the Book of books down through the ages, but have been misunderstood by mortals during all those years.

---Hence God, or the divine Mind, has been charged, practically without question or demur, with creating twice: once, creating man good, in the likeness of Himself; and again, creating him weak, imperfect, prone to sin "as the sparks fly upward," finally to fall, condemned to earn his bread by the sweat of his brow, doomed to die and return to the dust whence he was taken.

**Matteson, Lance,** “**Take Your Stand,**” BIBLE FORUM, Christian Science Journal, Vol. 125 (July 2007), p. 10.

--Jesus' simple injunction “*Let your communication be, Yea, yea; Nay, nay*” (Matthew 5:37) offers a profound guide for thinking and living.

--There's a deep Biblical basis and rationale for viewing Jesus' command in this way.

- In the third chapter of Genesis, after God warned Adam and Eve not to eat the fruit from the tree of the knowledge of good and evil, the voice of temptation—the talking serpent—subtly challenged God's authority, saying to Eve, “*Hath God said, Ye shall not eat of every tree of the garden?*” (Genesis 3:1).

---Eve began to dwell on the serpent's reasoning, ruminating on what looked appealing to her, and then finally partook of the fruit of the forbidden tree.

- Though attractive to her eye, this tree was far from being nurturing and satisfying. Rather, it supplied fraudulent “*knowledge of good and evil*” (Gen.2:17).

**Tutt, Dr. John M., MD** (CSB, Lecturer, and Normal Class Teacher), “**Wiser than Serpents,**” Christian Science Journal, Vol. 42 (March 1925), p. 643.

--It may be said that much of the trouble in the world comes from failure to handle animal magnetism.

--The word “*serpent*” appears early in the Scriptures; and throughout both the Bible and Science and Health it is employed as the most adequate type of evil.

- From the statement regarding it in Genesis, it has stood for what Paul defined as the “*deceivableness of unrighteousness.*”

---“*Now the serpent was more subtil than any beast of the field which the Lord God had made,*” we are told, and the Scriptural narrative presents the qualities of the serpent as subtlety, duplicity, venom, adroitness, cunning, charm, fear, hate, anger, the counterfeit of wisdom.

--The serpent is represented as engendering fear.

- It claims to terrorize, fascinate, and kill. It is supposed to produce and transmit poison. Its entire activity claims to be destructive; and this characteristic remands it to the realm of the unreal....

**del Castillo, Patricia,** “**You are not Eve's descendant,**” Sentinel, Vol. 102 (13 March 2000), p. 19.

---...the world's general belief that women are descendants of Eve, who was condemned by the Lord God to suffer, would condemn all women to suffer.

- Many women are subjected to ill treatment, abuse, and harassment, and believe that they deserve to be punished for Eve's sin.

--The second chapter of the book of Genesis states that God caused Adam to fall asleep and that while he was sleeping, God took one of Adam's ribs and made Eve from this rib.

--Speaking of the serpent and how it tempted Eve, *Science and Health* shows clearly that this account has no authority.

• “*We have nothing in the animal kingdom which represents the species described, — a talking serpent, — and should rejoice that evil, by whatever figure presented, contradicts itself and has neither origin nor support in Truth and good,*” it explains (p.529).

--Believing in a reality and power opposed to God, Love, sets the stage for doubts and fears about our health, our safety, or our happiness.

### **SECTIONS III: CAST OF CHARACTERS**

King David = Bathsheba

King Solomon

King Rehoboam = **Maacah**

King Abijah (alternately = Maacah)

King **Asa** of Judah (5<sup>th</sup> king of Davidic dynasty)

King **Jehoshaphat**

**Maacah**

[May'uh kuh]

The identification of “Maacah” is not clear.

In one instance she is referred to as “the best-loved wife of King Rehoboam (reigned 928-911 [BC]; the first king of the southern kingdom of Judah) and mother of King Abijam/Abijah (reigned 911-908 [BC].” (Women in Scripture)

Alternately, “Either Abijah and Asa are brothers, not father and son, or Maacah was Asa’s grandmother, not his mother.” (Ibid)

King **Asa** of Judah

[Ay'suh] ('helper")

“Asa was the fifth king in David’s dynasty, and the third king of Judah after the division of Solomon’s empire.” (All the People in the Bible)

“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)

King **Jehoshaphat** of Judah

[Jè hōsh'a făt] (“Jehovah hath judged”)

#### **(Abbreviated)**

Jehoshaphat was the son and successor of Asa, king of Judah. He succeeded to the throne 875 BC, when he was 35 years old as the fourth king of Judah, and reigned 25 years. “He was contemporary with Ahab, Ahaziah, and Jehoram.” (Peloubet’s Dictionary) “His reign is given only brief attention in Kings, but he is one of the Chronicler’s favorite monarchs. Jehoshaphat reverses the policy of his predecessors by entering into military, maritime, and marital alliances with kings of Israel.” (Oxford Guide to People & Places)....

Jehoshaphat died, after a reign of twenty-five years, being sixty years of age, and was succeeded by his son Jehoram. He had this testimony, that "he sought the Lord with all his heart." The kingdom of Judah was never more prosperous than under his reign.

**King Asa removes idols, and disposes Maacha for her pagan practices** (I Kings 15: 11-14 *Asa* [to :])  
TIME LINE AND AUTHOR: "Kings was written between 561-528 BC....most likely by an unnamed prophet...who lived in exile with Israel in Babylon." (MacArthur Bible Commentary) The time of the event was during King Asa's rule 913-873 BC.

"Asa did four good things:

- (1) he removed the 'sacred' prostitutes (v.12);
- (2) he rid the land of all the idols made by his predecessors (v.12);
- (3) he removed the corrupt queen mother and burned the idol she had made; and
- (4) he placed 'holy things,' items that he and his father had dedicated to the Lord, back in the temple (v.15)." (MacArthur Bible Commentary)

**"One Alliance,"** SIGNS OF THE TIMES, Christian Science Sentinel, Vol. 23 (22 January 1921), p. 414. (from *The Christian Science Monitor*, Boston, U.S.A., Dec. 3,1920)

--It is so easy to yield entrance to the personal equation, to agree with other people and see an issue from the popular viewpoint instead of undeviatingly seeking the viewpoint of Principle.

• This conscious looking at questions with God, that is from the standpoint of Principle, requires great humility and abnegation of the human self, for to the extent that human will or desire clouds the vision, to that degree is the perception of the Christ-idea in its purity dimmed.

--It is when found fighting against God that one loses.

• Asa discovered this many years ago when the Spirit of God, speaking through his messenger, said to Asa: "*The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.*"

---The only way of insuring success to one's endeavors is alertly to discern and follow God's will, for the law of God, which is the law of the unfoldment of right, is inevitable and governs the universe and man.

**Mason, Vivienne S., "No idols—only heroes here!,"** POEM, Christian Science Sentinel, Vol. 102 (28 August 2000), p. 10.

Lo, the idol!  
Look at the form,  
Golden exterior,  
But hollow within.

Lo, the hero!  
God's own image.  
Glowing exterior,  
And pure radiance within.

We make our idols,  
Create their form.  
But—

We cannot fill them.  
They are empty born.

God makes our heroes,  
He creates their glow....

**King Asa develops a foot disease, and dies** (II Chron 16: 12,13)

RELATED SCRIPTURE: I Kings 15: 15-24

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 at the end of the reign of Asa, c. 874 BC.

“During Asa’s last six years, he uncharacteristically exhibited the ungodly behavior of:  
(1) anger at truth (v.10);  
(2) oppression of God’s prophet and people (v.10); and  
(3) seeking man, not God (v.12).” (MacArthur Bible Commentary)

“The closing summary of Asa’s reign largely follows 1 Kgs 15:23-24, but it elaborates both on his disease and the details of his burial.” (Eerdmans Commentary)

**Works, Lewis R., “The Logic of Christian Science,”** Christian Science Journal, Vol. 25 (February 1908), p. 673.

--God is omnipotent.

• Webster defines omnipotent: "Able in every respect and for every work; unlimited in ability; all-powerful; almighty." In the light of [this definition], which [is] nowhere questioned until we leave the realm of words and enter that of works, is it not a matter beyond belief, to the one who will calmly and coolly resort to the reason with which man is endowed, that men should turn from God, Spirit, should think of any other refuge in time of illness or seek any material means of relief from pain or trouble? In addition to the plain and unequivocal meaning of the word omnipotent there is ample Biblical authority for relying upon omnipotence to the exclusion of all else.

---Abraham is asked, "*Is any thing too hard for the Lord?*"

---We are told that "*in his disease he [Asa] sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign.*"

---The psalmist says, "*God is our refuge and strength, a very present help in trouble.*"

---And James, "*The prayer of faith shall save the sick, and the Lord shall raise him up.*"

• A search of the Bible discloses hundreds of passages of similar import, to say nothing of the many specific injunctions of the Master.

**Rendall, John L. (CSB), SELECTED ARTICLES,** Christian Science Sentinel, Vol. 12 (25 June 1910), p. 849. (in *Gate City*, Keokuk, Ia.)

--Our critic quotes from the Apochryphal Bible in support of his contention that God created and intended the use of medicines.

• This is not the accepted canon of Scripture, but following his lead I also will quote from the wisdom of Solomon: "*For it was neither herb nor mollifying plaster that restored them; but thy word, O Lord, which healeth all things.*"

- The experience of King Asa as recorded in 2 Chronicles is also quite significant: "*And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers.*"

--That Christian Science heals is so thoroughly established that it is no longer an open question.

- It has never been denied that there have been some apparent failures to heal, due to imperfect knowledge of Christian Science, but the vast preponderance is on the side of accomplished results.

(II Chron 17: 1, 3, 4, 6, 12 [to ;]) **The good deeds of King Jehoshaphat**

RELATED SCRIPTURE: I Kings 15: 24; 22: 1-50; II Chron 18: 1

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 Jehoshaphat, 874-850 BC.

"What a good man [Jehoshaphat] was. It is an excellent character that is here given him. *He walked in the ways of his father David.* In the characters of the kings, David's ways are often made the standard....But the distinction is nowhere so strongly marked as here between his first ways and last ways; for the last were not so good as the first." (Matthew Henry Commentary)

"These verses [12,13] indicate the massive wealth that developed under divine blessing (cf. 18:1), as well as formidable military power (vv. 14-19)." (MacArthur Bible Commentary)

### **Baalim**

[Bay'uh lim] ("lord, possessor")

#### **(Abbreviated)**

Baal is "a common Semitic word meaning 'owner, lord, husband.'" (Oxford Guide to People & Places) "Originally the word was not a proper noun, but later came to be so used, as is seen in the O.T." (Westminster Dictionary) As a proper noun "it refers to the god Baal." (HarperCollins Dictionary) It was "the Canaanite storm- and fertility-god. (Eerdmans Dictionary)

It is the name appropriated to the principal male god of the Phoenicians. "As long as the Israelites lived among a large Canaanite population, Baal, the principal god of the native peoples, loomed large in Israel's religious life." (Mysteries of the Bible) It is found in several places in the plural BAALIM (Judges 2:11; 10:10; I Kings 18:18; Jer 2:23; Hos 2:17)....

The sun-god, under the general title of Baal, or "lord," was the chief object of worship of the Canaanites. Each locality had its special Baal, and the various local Baals were summed up under the name of Baalim, or "lords"....

**"Baal worship,"** WORKING WITH THE WORD, Christian Science Journal, Vol. 110 (May 1992), p. 45.

--*Baal* means "lord" or "owner" and refers primarily to the Canaanite fertility god.

--Baal was a dying and rising god, representing the conflict in nature as seasons and harvests come and go. Worshipers believed they could control the actions of Baal by humanly mimicking him—by sacrifices, sexual ceremonies, and imitative magic. In his *Understanding the Old Testament*, Bernhard W. Anderson illustrates the distinction between Baal worship and worship of God (Yahweh): "While Baal religion taught worshipers to *control* the gods, Israel's faith stressed *servng* God in gratitude for his benevolence and in response to the task which he lays upon his people."

--When the children of Israel were led by God into Canaan, they naturally did not enter a vacuum. They went from a nomadic existence where they'd learned to worship one God, Yahweh, into a settled, agricultural land where people obeyed many gods.

**Gilmore, Dr. Albert F.** (CSB, Editor, President, CSPA Trustee, Lecturer, and Treasurer), "**Healing Today**," EDITORIAL, *Christian Science Sentinel*, Vol. 25 (21 October 1922), p. 150.

--The recent adoption by the House of Bishops of the Protestant Episcopal Church of a plan to establish healing by prayer, as a part of its ministry, is a most significant recognition of its obligations to fulfill both these commands of Jesus.

--Christian Scientists, however, will not be confused or misled as to the direction this effort has taken.

• Permission is granted in the order for clergy and lay members of that denomination, who believe that they possess powers of healing, to prepare themselves by "care and prayer and theological and medical study for their proper and safe exercise."

--But the stipulation is made that those who are to practice healing shall do so only "after due consideration of their Bishop and in sympathetic conference with qualified Christian physicians." Here, manifestly, is a divided allegiance, a situation, it seems, wholly contrary to the teachings of Christ Jesus, and accordingly of Christian Science; for upon no phase of her teaching did Mrs. Eddy place greater emphasis than the necessity of full reliance upon God, as the healer of all the ills of mankind. Under the marginal heading, "*Half-way success*," in "*Science and Health with Key to the Scriptures*" (p. 167), Mrs. Eddy says: "*The scientific government of the body must be attained through the divine Mind. It is impossible to gain control over the body in any other way;*" and she adds, "*Only through radical reliance on Truth can scientific healing power be realized.*"

**SECTION IV: Jesus heals the "woman with the issue of blood"** (Mark 5: 21 [to :], 25-29)

PARALLEL GOSPELS: Matt 9: 20-22; Luke 8: 43-48

TIME LINE: Near the end of the Year of Popularity (Jesus' 2<sup>nd</sup> year of ministry), Capernaum, 28 AD.

#### **"woman which had an issue of blood"**

"On the way to the house of Jairus a woman suffering from a hemorrhage touches Jesus' clothing hoping to be healed. Elsewhere in the Gospels people touch Jesus' clothing hoping for healing (Matt 14:36; Mark 6:56; Luke 6:19)." (Eerdman's Commentary). Within the story of Jairus, "however, Luke, as Matthew and Mark, inserts the episode of the healing of the women with a [hemorrhage]. Lev 15: 25-30 tells how such a tribulation was not merely a physical misfortune, but that it virtually excluded her from her place within the people of God." (Oxford Commentary) "Judaism, as well as the other ancient Near East cultures, considered a menstruant woman taboo....The relationship of cleanness or purity to holiness has to do with the mysteriousness of God." (Women in the NT)

The healing of the woman with the issue (hemorrhage) is an example of the way in which Jesus accepted imperfect faith in order to render it perfect. Luke abbreviates Mark's account. For one thing he fails to say that the woman had "spent all that she had" on "many physicians" and that she "was no better but rather grew worse." (Eerdman's Commentary) "He also "omits the hemorrhaging woman's interior dialogue ('If I touch even his garments....') in Mark and adds Jesus 'perceiving in himself that power had gone out of him,' heightening the narrative emphasis on Jesus' prophetic knowledge." (Eerdman's Commentary)

The woman was superstitious. She thought that a kind of magical virtue resided in Jesus' body, ready to flow out to heal without any act of will on his part, or any act of faith on hers. All that she had to do was to touch, and in doing so she was careful to touch that portion of his garment which to a Jew was holiest--the tassel, which every Jew was required to wear on the four corners of his cloak to remind

him of Jehovah's commands—a reminder of Israel's obligation to the law. But since there was real faith mingled with her superstition, Jesus allowed her to be healed, only calling her back afterwards to make her faith perfect.

"Not only is she unclean, but her clothing, everything she touched, the furniture she sits on and, of course, anyone who accidentally touches her becomes unclean." (On Your Mark) By saying "Who touched me?" and insisting on a full confession, he made it clear to the woman and to others that he had healed her by his own deliberate act, and was fully aware of all the circumstances of the case.

"The importance of direct communication with God is accentuated [vv.32-34], because experiencing God's power is not as vital as knowing Him." (King James Bible Commentary)

"The phrase [*thy faith hath made thee whole*, Mark v.34] also means 'has saved you'; the healing story has the overtones of Christian conversion, of being delivered from the world of sickness and death unto the eschatological community of salvation. Mark's readers (and modern ones) can see the experience of the woman as a prefiguration of their own experience, in which coming to Christian faith was the event that mediated new, eternal life." (People's NT Commentary) However, the Oxford Bible Commentary posits that "the miracle does not generate faith; rather, faith must be present for the miracle to occur."

**Sloan, Christina**, "**Women are not cursed**," Christian Science Sentinel, Vol. 100 (5 October 1998), p. 13.

--...the Bible refers to God as having the names and/or nature of divine Spirit, Love, Mother and Father.

- And...the first mention of God's children is not a reference to Adam and Eve, but to man as made in God's likeness, including both the male and female (see Gen 1:26,27).

---Although later chapters of Genesis speak of Adam and Eve being *cursed* by Jehovah, I could see that man's true identity has already been established as the *blessed* image of God.

- Then, in the last chapter of the Bible, John's perception of the new heaven and new earth reveals the spiritual fact: "*And there shall be no more curse*" (Rev. 22:3).

---In essence, then, the Bible begins and ends with God's blessing, not with a curse.

**Price, Mrs. Naomi** (CSB, Lecturer, President, and Associate Editor), "**Dominion over Blood Conditions**," EDITORIAL, Christian Science Sentinel, Vol.73 (15 May 1971), p. 859.

--To some people blood is an awesome sight. Believing it to be a vital fluid essential to life, they associate the loss of blood with the loss of life. But Mrs. Eddy writes, "*The pallid invalid, whom you declare to be wasting away with consumption of the blood, should be told that blood never gave life and can never take it away, — that Life is Spirit, and that there is more life and immortality in one good motive and act, than in all the blood which ever flowed through mortal veins and simulated a corporeal sense of life.*" (S&H 376)

--Christian Science maintains that man is not a material being but is wholly spiritual. It denies that man in his real being is dependent for health on the circulation of the blood.

--The Bible relates the healing of a woman who had suffered from hemorrhages for twelve years. She touched the hem of Jesus' clothes "*and immediately her issue of blood stanch'd.*" (Luke 8:44)

- His summary of the event was, "*Daughter, be of good comfort: thy faith hath made thee whole,*" thus showing that even disease that has defied the skill of physicians will yield to the power of the Christ, or Truth, that he revealed, when it is received into human consciousness and accepted with faith.

**SECTION V: Jesus heals the man with the withered hand, exacerbating the Sabbath controversy**

(Luke 6: 6-8 *he*, 10)

TIME LINE: The Year of Popularity and Fundamental Principles (Jesus' 2<sup>nd</sup> year of ministry), April, 28 AD in Capernaum

**“man whose right hand was withered”**

“Controversies continue, two of them concerning the Sabbath. Christian readers often focus on the legalistic demands of Sabbath observance, forgetting its attractions. It is a family day of rest and celebration, not of fasting, insisting that families take time to worship God together despite other cultural and business demands.... The second Sabbath controversy (Luke 6:6-11) pictures Jesus going to the synagogue to teach ([Luke] v.6) and meeting a man with a withered right hand.” (Eerdmans Commentary) "In the light of [these Sabbath] considerations, the two scenes [Matt] 12:1-14 as rewritten by Matthew should be seen as picturing Jesus' participation in this Jewish debate concerning the proper observance of the Sabbath, not a Christian rejection of 'Jewish legalism.'" (People's NT Commentary)

"To observant Jews, the Sabbath was a joy, not a burden." (Ibid) Although nowhere does the Old Testament prohibit *healing on the Sabbath*, “Jewish tradition prohibited the practice of medicine on the Sabbath, except in life-threatening situations.” (MacArthur Commentary)

“The scribes and Pharisees spotted the man with the withered hand ([Luke] v.6) and, with [Jesus] present, they immediately [*watched him, whether he would heal on the sabbath day*, Luke v.7].” (Ibid)

“These two words [*Rise...stand*, Luke v.8] are also words used for Jesus’ resurrection (literally: “arise, stand up”). They may have an ordinary meaning, as here, but may also be understood to have a deeper connotation resonant with the overtones of the new life mediated by Jesus’ resurrection.” (People’s NT Commentary)

When Jesus went into the synagogue, the man with the withered hand was already there, perhaps even planted by the Pharisees. “The scribes and Pharisees watched, wanting to find an accusation against him. Jesus asks a question (of the reader): ‘Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?’ (Luke 6:9).” (Eerdmans Commentary)

"Jesus looks around on them [[Luke] v.10], as he does in the Temple in Mk 11:11, with a scrutiny which sums up and judges." (Peake's Commentary)

“The man with the paralyzed hand [seems] not nearly as paralyzed as those whose hearts are hardened. They seem unable to breathe or to rejoice or to be open to new possibilities.” (On Your Mark)

**“scribes and Pharisees”**

“Along with the chief priests, these two groups are often associated in the Gospels. Some have denied that there is any relationship between them. Others have understood the scribes to be the Pharisees learned in the law or an elite amongst them. The phrase ‘scribes of the Pharisees’ (Mk 2:16; Acts 23:9) indicates the probability that scribes were associated with various sects and associations within first-century Judaism.” (Dictionary of NT Background)

**Tyler, Warwick A.,** “**Righteousness,**” Christian Science Journal, Vol. 35 (November 1917), p. 438.

--We learn from Josephus, the Jewish historian, that the Pharisees were a very strict sect of religionists who bent all their energies to the keeping of the law, even using political means for its observance and preservation when they deemed it expedient.

- This excessive strictness led them to adopt for religious observance additional detailed rules, which were founded upon traditional history and exegeses of the law of Moses, which later became as binding as the original law itself.

--The scribes, as the name indicates, were originally transcribers of the written law, and as such were presumed to have gained a greater familiarity with it than all others.

- They were of the sect of the Pharisees.

**DeLeón, Jerry Hudson,** “**Stretch forth thine hand,**” Christian Science Sentinel, Vol. 57 (21 May 1955), p. 885.

--Jesus was quick to discern and to point out the action that was needed in every case to free a deluded victim of material sense.

--When Jesus healed the man in the synagogue of a withered hand, he did not heal the hand and then direct that it be stretched forth.

- He first ordered the action of stretching forth a seemingly withered hand.

---We are told that the man “*stretched it forth; and it was restored whole, like as the other.*”

--In this bold reversal of the usual procedures, Jesus revealed the absolute power of Mind to control all action, in utter disregard of the belief of material sense as to the state of bones, muscles, and flesh.

- He knew that God does all and is All; that man, His reflection, moves in accord with Him, who is wholly good.

**Tracy, Ruth D.,** “**Is it lawful to heal?,**” Christian Science Sentinel, Vol. 63 (15 April 1961), p. 624.

--When is it in accord with law to heal?

- Christian Science answers that it is always in accordance with God’s law to heal by His power. ---Healing occurs when spiritualized consciousness discerns the all-power of God, who is Love.

- Then it is always lawful and possible to heal by spiritual means.

--In the measure that consciousness is purified, one can truly pray to God, can commune with his divine Principle.

- Material desires are not communicated to God, but intensify rather than dissolve the sense of separation from God.

--In Christian Science it is essential that we claim what is ours, that we demonstrate man’s nature as the reflection of God, good.

**Peter restores the crippled Aeneas at Lydda** (Acts 9: 32-34)

RELATED SCRIPTURE: I Kings 17: 17-24; II Kings 4: 8-37

TIME LINE AND AUTHOR: The period of transition for the early church at Lydda @39 AD. Written by Luke 62 AD.

“Luke recounts two miracles of Peter (Acts 9:32-43) which establish Peter in his role as a faithful leader. The miracles are performed on Aeneas, a male, and Tabitha, a female, reflecting Luke’s penchant for paired stories featuring a male and a female.” (Eerdmans Commentary) “The latter story

also echoes Elijah's raising the widow's son (I Kings 17:17-24) and Elisha's raising the Shunammite woman's son (II Kings 4:8-37)." (HarperCollins Bible Commentary)

In verse 32, *Lydda*, is the name of "Lod in the OT. Located about ten miles southeast of Joppa, it was a hub servicing roads from Egypt to Syria and from Joppa to Jerusalem." (MacArthur Commentary)

Aeneas (v.33) "appears nowhere else in the New Testament." (Peoples NT Commentary)

"There are strong echoes here of the healing miracles of Jesus, though Luke is careful to stress that Peter heals in Jesus' name, not his own (v.34)." (Oxford Bible Commentary)

### **Peter**

[Pee'tuhr] (Gr. *Petros*, a "rock")

#### **(Abbreviated)**

Part of the rhetorical structure of the Acts of the Apostles is the portrayal of both Peter and Paul as imitators of Jesus. After Jesus' ascension, at which he "sent out" his apostles into the world, Peter at once assumed the leadership of the apostles. He suggested the choice of a replacement for Judas. The earliest information about the early church comes from the Book of Acts. "During the period of approximately fifteen years which is covered by the first twelve chapters of Acts, Peter was the dominant leader of the church. Undoubtedly the other apostles were faithful, but none of them Acts never mentions as active individual leaders." (Interpreter's Dictionary) "Peter is a miracle worker and, as in the case of Paul, some of these miracles resemble those of Jesus as presented in the gospels (Acts 3:1-10; 5:1-11,15; 9:32-42)." (Anchor Bible Dictionary)....

"The second tour led him as far as Joppa (Acts 9:32), whence he was summoned by a vision and by messengers from Cornelius, a centurion at Caesarea, to be the first to preach the gospel to Gentiles (Acts ch. 10; cf. 11:18,15:6)." (Funk & Wagnalls Dictionary) It was Peter who healed Aeneas, the paralytic at Lydda [**modern Lod**], and he raised to life Dorcas, the woman of many good works in Joppa [**modern Jaffe, close to Tel Aviv**]. He proclaimed salvation to the churches and preached the gospel to the Gentiles. We know little of Peter's work outside Palestine, but he continued the healing ministry of Jesus throughout the Middle East....

### **Aeneas**

[I nee'uhz] ("praised; praiseworthy; laudable")

"During one of his journeys through Judea, the apostle Peter stopped in the village of Lydda on the plain of Sharon, about twenty-five miles northwest of Jerusalem. There he met a paralytic named Aeneas, who had been bedridden for eight years." (All the People of the Bible)

Aeneas was "a paralytic at Lydda, otherwise unknown, who was healed by Peter (Acts 9:33-35)." (Holman Bible Dictionary)

**Jennings, William Holman** (CS), Christian Science Sentinel, Vol. 5 (2 May 1903), p. 554. (In *Nebraska State Journal*)

--There has never been an argument or a law against Christian Science healing that could not have been applied with equal logic against the healing done by Peter and John and Paul.

- What did Peter know about pathology when he turned to the palsied Æneas and said, "*Æneas, Jesus Christ maketh thee whole: arise, and make thy bed.*"

---This one case of healing converted the community, "*And all that dwelt at Lydda and Saron saw him, and turned to the Lord.*"

--Sundays and Wednesdays congregation after congregation meet in the Christian Science churches throughout the world, and every congregation is built upon cases of healing of disease and regeneration from sinful habits.

- Yet those who never come to these services to hear their neighbors tell of reformation and recovery through Christian Science, will nevertheless assume to pass on the merits of Christian Science practice. Conclusions are without value when facts are ignored upon which all scientific induction is based.

**Bonnin, W.J.**, SELECTED ARTICLES, Sentinel, Vol. 11 (14 August 1909), p. 988. (in *Birkdale and Southport* [Eng.] *Review*)

--Christian Science affirms that the...power for salvation is available today.

- How? By the power of Christ, the knowledge of the truth.

---Peter once said to a man who had been paralyzed for eight years, "*Æneas, Jesus Christ maketh thee whole;*" and the man found it was so.

- Now, it could not have been the mere words, any more than the personality of the speaker, that had healed him.

---What could have exercised the power but the thought that Peter held, the knowledge of Truth?

- And what was this but letting that Mind govern him which was also in Christ Jesus?

---What but realizing the absolute truth about man's eternal spiritual existence, man made in the image and likeness of God, His child, subject only to His perfect law of omnipotent love?

**Woodard, Rosanna**, "[Like Peter's Shadow](#)," POEM, Christian Science Sentinel, Vol. 52 (26 August 1950), p. 1482.

Like Peter's shadow passing by,  
So let my shadow fall  
On those who near my wayside lie,  
To bless and heal them all.

So let my life devoted be  
To Christly thoughts and kind,  
That every heart I touch shall see  
His perfect self in Mind.

Like Peter's shadow passing by,  
So let my presence bless  
All those who in my vision lie  
With Love's own tenderness.

**BIBLIOGRAPHY:**

The Bibliography is provided only in the notes of the first Sunday of the month.

\*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.

The Golden Text is the English translation given in *Science and Health with Key to the Scriptures* by Mary Baker Eddy (p. 525) of passage from the Guðbrandsbiblía, Guðbrandur Þorláksson's 1584 translation of the Bible in Icelandic.

“Inside the Cathedral [of Skálholt] on display is The Bible of bishop Guðbrandur, called ‘Guðbrandsbiblía’ in Icelandic, published in 1584. This Bible is the first edition of the Icelandic Bible and one of the few remaining copies still in its original bindings, so this is a great treasure to us.

“Bishop Guðbrandur Þorláksson (1541-1627) in Hólar in Hjaltadalur published this Bible in Icelandic and it was indeed a great achievement and played a big role in conserving the Icelandic language plus allowing the nation to get the knowledge of Christianity in their own language.

“It was donated to The Skálholt Cathedral in year 2000 by Dr. Örn Arnarson to commemorate the thousand years' anniversary of Christianity in Iceland.” ([www.virtualtourist.com](http://www.virtualtourist.com))