

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

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for CSDirectory.com**

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**SUBJECT: Ancient and Modern Necromancy, *alias* Mesmerism and Hypnotism,
Denounced**

SECTION II: Samson's Capture Through the Treachery of Delilah (Judges 16: 2-21)

Samson

[Sám'son] ("of the sun")

TIME LINE: 12th Century BCE

Manoah = wife
Samson = Philistine woman

"Samson the son of Manoah, born at Zorah. The narrative of his life is given in Judges 13-16. He was a "Nazarite unto God" from his birth, the first Nazarite mentioned in Scripture (Judges **Error! Bookmark not defined.**; Compare **Error! Bookmark not defined.**).

The first recorded event of his life was his marriage with a Philistine woman of Timnath (Judges **Error! Bookmark not defined.**). Such a marriage was not forbidden by the law of Moses, as the Philistines did not form one of the seven doomed Canaanite nations (**Error! Bookmark not defined.**; **Error! Bookmark not defined.**). It was, however, an ill-assorted and unblessed marriage. His wife was soon taken from him and given 'to his companion' (**Error! Bookmark not defined.**). For this Samson took revenge by burning the 'standing corn of the Philistines' (**Error! Bookmark not defined.**), who, in their turn, in revenge 'burnt her and her father with fire.' Her death he terribly avenged (**Error! Bookmark not defined.**).

During the twenty years following this he judged Israel; but we have no record of his life. Probably these twenty years may have been simultaneous with the last twenty years of Eli's life. **After this we have an account of his exploits at Gaza (Error! Bookmark not defined.), and of his infatuation for Delilah, and her treachery (Error! Bookmark not defined.), and then of his melancholy death (Error! Bookmark not defined.). He perished in the last terrible destruction he brought upon his enemies. 'So the dead which he slew at his death were more [in social and political importance=the elite of the people] than they which he slew in his life.' 'Straining all his nerves, he bowed: As with the force of winds and waters pent, When mountains tremble, those two massy pillars With horrible convulsion to and fro He tugged, he shook, till down they came, and drew The whole roof after them, with burst of thunder Upon the heads of all who sat beneath, Lords, ladies, captains, counsellors, or priests, Their choice nobility and flower'.**" (Easton Bible Dictionary)

Delilah

[De li'lulh]("languishing")

"Delilah was a Philistine woman who dwelt in the valley of Sorek [**w of Jerusalem**] (**Error! Bookmark not defined.**). She was bribed by the 'lords of the Philistines' to obtain from Samson the secret of his strength and the means of overcoming it (**Error! Bookmark not defined.**). She tried on

three occasions to obtain from him this secret in vain. On the fourth occasion she wrung it from him. She made him sleep upon her knees, and then called the man who was waiting to help her; who 'cut off the seven locks of his head,' and so his 'strength went from him.'" (Easton Bible Dictionary)

Philistines

[Fi lis'tinz]

TIME LINE: 12th century BCE

Noah

Ham

Cush

Mizraim

Ludim

Anamim

Lehabim

Naphtuhim

Pathrusim

Casluhim

Philistim

Caphtorim

Phut

Canaan

"A people mentioned in Gen 10:14, and tabulated with descendants of Mizraim; this connection with Egypt is political rather than racial." (Westminster Bible Dictionary)

The Philistines were a warlike people who, with the other Sea Peoples, migrated from the Aegean basin to the southern coast of Palestine in the early twelfth century BCE and became one of Israel's principal rivals. The modern term "Palestine" is derived from the Greek and Latin names given to the descendants of the Philistines.

As the Philistines consolidated their claim to Palestine's southern coast, roughly in the area between Gaza and modern Tel Aviv, they organized themselves into a league of city-states: Gaza, Ashdod, Ashkelon, Gath, and Ekron.

Shortly after the call of Samuel, Israelite-Philistine tension erupted into all-out war. Israel was defeated at Ebenezer, the Ark was captured, and Shiloh was destroyed.

Eddy, Mary Baker G., "Science versus Mesmerism," BY THE EDITOR, Christian Science Journal (December 1883), p. 4.

--The basis of Christian Science is, one Mind to govern man and that one God, and "thou shalt have no other gods," no other minds.

--The basis of mesmerism is minds many and one mind controlling another with full liberty and ability to do evil as well as good.

--The basis of Christian Science is, "thou shalt not steal, thou shalt not kill, thou shalt not commit adultery" — because thou canst not; the law of God is written on thy heart that makes it as impossible as to commit suicide.

--The basis of mesmerism is, Thou shalt steal thou shalt kill thou shalt commit adultery because thou canst, and the law of God has not ruled out the temptation to do this.

--The basis of Christian Science is, "As ye would that others should do unto you do ye even so;" never try to influence other people's thoughts only as you would help their bodies.

Knott, Mrs. Annie Macmillan (CSD, Lecturer, Assistant Editor, Associate Editor, Trustee, Bible Lesson Committee, and Director), "**Amendment to By-Law**," EDITORIAL, Christian Science Journal (May 1908), p. 123.

--The student of spiritual Science will find a wonderful lesson in the story of Samson.

- Here was one who was far in advance of many of his coreligionists, — those who claimed to worship the one God, — for his response to his spiritual intuitions not only gave him superhuman strength, but enabled him "at times" to commune with the Mind that was guiding the destinies of his nation towards the divine ideal.

---It is, however, evident that Samson believed the sensuous and material attractions to be real and a part of the divine plan, hence his downfall in the prime of his manhood with the wreck of the heathen temple which symbolized "the belief and dream of material living" (S&H, p. 14).

- The child of high spiritual aspiration and faith, and the hope of his nation, he accomplished little or nothing for his people because he divided his allegiance between the material and the spiritual.

Leishman, Thomas L., "**Samson: Nazarite and Judge**," THE CONTINUITY OF THE BIBLE, Christian Science Journal (October 1966), p. 536.

--The story of Samson, whether based entirely on fact or resulting in part from the embellishment of hero worship, still retains many elements of permanent interest and value.

--Eventually, Delilah [a]...Philistine with whom Samson had become involved, betrayed to her people what he considered the secret of his strength—the typically long hair of the Nazarite.

- When it was shorn, his strength departed.

---The Philistines bound and blindfolded him in the temple of their alleged deity, Dagon.

--At length awakened to the necessity of prayer, Samson successfully besought God to return his strength.

- Crumbling the central pillars of the pagan shrine, he destroyed not only himself, but also more than three thousand of Israel's enemies.

Robertson, Annie Louise, "**Where Shall True Strength Be Found?**" Christian Science Journal (November 1899), p. 565.

--The whole world is seeking for strength of some kind, either mental or physical, and it is really pitiful to see its futile attempts to lay up strength by adding more matter to one perhaps already overlaid with materiality.

- Generally this attempt is a dismal failure, and even if it seems to succeed for a time, it only deceives itself, and finally loses what power it had seemed to gain.

---What a contrast to the recipes given in the

Bible!

- These are sure and never-failing.

---So simple that a child easily comprehends them, yet too simple, alas, to be apprehended by the worldly minded.

--These unerring, divine directions are an endless source of happiness and strength as well as instruction, far more valuable than the so-called wisdom of this world

"Samson: a different kind of superhero," BIBLE FORUM: Profile," Christian Science Journal (January 2004), p. 50.

--his birth was predicted by an angel who warned his parents not to cut his hair.

- He told them that uncut hair was a sign that he was a Nazarite, someone specially dedicated to God.
- Samson had a divine purpose, which was to free Israel from its enemies, the ruthless Philistines.
- Samson also became the last of Israel's great judges.
- Throughout his life Samson used his superhuman strength to protect Israel from the Philistines.
- impulsive thinking led him to ruin.
- Samson fell in love with a Philistine woman named Delilah.
- His final decision to sacrifice himself in order to fulfill God's purpose showed that despite his stormy life, he still knew what was most important.

SECTION III: Samson's Last Exploit and Death (Judges 16: 23-30)

Dagon

"Dagon was the highly venerated national deity of the Philistines. Each city of the Philistine pentapolis had its temple for the worship of this god. The temple statuary portraying Dagon was characterized by an upper human torso, with the lower torso of a fish. The major cultic rite in Dagon's worship was human sacrifice.

When the Philistines captured and overcame Samson, the five Philistine cities planned a great celebration. Dagon had delivered their enemy into their hands (Error! Bookmark not defined.)! The Philistines called for a sacrifice to their god. Presumably they intended to offer Samson as a human holocaust/offering. Dagon was, however, defeated by Yahweh.

Dagon haunted the reigns of both Saul and David. The Israelites relied on their theological understanding that Yahweh was mightier than Dagon—but, unfortunately, with an inexcusable naivete. When they brought the ark of the covenant from Shiloh and took it into battle against the Philistines, it did not result in their victory. However, the presence of the ark in Philistine hands led to the challenge to their god, Dagon, and the return of the ark to the Israelites.

Throughout the narratives relating the encounters between the people of Israel and the Philistines, there persists an underlying theological dilemma. Which deity is greater—and therefore the one to worship and serve: the Lord God or Dagon?" (Baker Evangelical Dictionary)

"lad that held him by the hand"

"After the performance, Samson was chained to the pillars just under the edge of the roof, being led by a young boy." (King James Bible Commentary)

"Feigning weakness, Samson asks the lad who leads him to allow him to support himself leaning against the pillars of the great house that is filled to the rafters and beyond with Philistines." (Oxford Bible Commentary)

Assayer, The, (Philadelphia, PA), "**The Politics of Religion: Modern Idolatry vs. Christian Science**," Christian Science Sentinel (25 May 1899), p. 7.

--In every so-called civilized country, in all ages, the politics of the nation has been drawn, to a greater or less extent, from the religion of the people.

- In the degree that a religion has reflected divine Truth, in that proportion has its moral force dominated the judiciary and civil government of the people.

--Man-made theories and opinions about God which lack the force to demonstrate their truth and practical application to the every-day needs of men and nations, constitute the dogmas on which are founded the idolatry of religious and political creeds, with their accompanying superstitions and slavery.

--In every age of the world the rulers of all man-made governments have both directly and indirectly enslaved the race of Adam.

- Prior to the dawn of Christianity this was done by kingly sanction and in the name of many gods.

Donaldson, Florence E. B., “The Ark of God and Dagon,” Christian Science Sentinel (19 March 1910), p. 565.

--Some time ago, as I was working in Science, the episode of the falling of the idol Dagon, when the ark of God was placed by it, came suddenly to my thought.

- The brief narrative, as given in the fifth chapter of I Samuel, was illumined in the light of Christian Science, and was at once seen to be full of helpful meaning.

---In the metaphysical interpretation of "ark," we learn that it signifies in part: "The understanding of Spirit, destroying belief in matter" ([S&H] p. 581).

- The incident of the fall of Dagon seems to show that, however secure a position material belief may claim to fill, when the power of Spirit, Truth, is brought to bear upon it, error totters to its fall.

---"Dagon was fallen upon his face to the earth before the ark of the Lord."

- Error is abashed before Truth, and so we are told that the idol fell face downward.

Kinman, Anne R., “Christian Science Excludes Mythology,” Christian Science Journal (November 1953), p. 595.

--Mythology identified concepts and qualities as man-made gods which were supposed to embody or control human experience; ad men were thought to be influenced by these gods, which they had created in their own thought and then feared or revered.

--The stability with which we hold to the fact of the allness of Spirit, expressed by man, determines our ability to maintain dominion over the mythological suggestions of mortal mind.

- As we realize that good is not dependent upon matter, seen by matter, or interfered with by matter, fear of lacking anything is overcome, and we gain the calm assurance that joy, harmony, and all other realities of being are spiritual and eternal, for Spirit is All-in-all.

Todd, John Milford, “‘Evil is not power’,” Christian Science Sentinel (3 September 1960), p. 1250.

--Good in all its hoped for expressions has been sought by men throughout human history.

--Both the Old and New Testaments are rich with accounts of experiences of God-inspired individuals who faithfully served God and thereby proved the power of good and the powerlessness of evil.

--Humanity now faces the giant, animal magnetism, or evil, at its destructive worst in its boasted ability to wipe out individuality through mass thought control.

--Proving the all-power of good is an individual adventure.

--The Scientist stands firmly on his Leader’s statement ([S&H], p. 192): “Evil is not power. It is a mockery of strength, which ere long betrays its weakness and falls, never to rise.”

--To the degree that we are obedient to the requirements of divine law, we will bring God’s law of adjustment into operation in our daily affairs and prove that the so-called giant of fear, spawned by the insidious belief that evil is power, can be vanquished by the understanding of the all-power and all-presence of good.

SECTION IV: The Preaching That Claimed Messiahship (Luke 4: 14-32)

Esaiias/Isaiah
[I zay'yuhz]

The name Isaiah is used in the Old Testament; Esaiias in the New Testament.

TIME LINE: 760-673 BCE

Kings of Israel: Jeroboam II, Zechariah, Shallum, Menahem,
Pekah, Pekahiah, Hoshea (Israel falls to Assyrians 722 BCE)
Kings of Judah: Uzziah, Jotham, Ahaz, Hezekiah, Manasseh
Kings of Assyria: Ashurdan II, Ashur-Nirari V, Tiglath-Pileser
III, Shalmaneser V, Sargon II, Sennacherib, Esarhaddon
Other Prophets: Hosea, Micah
Traditional date for the founding of Rome 753 BCE

Amoz (father)

Isaiah = "prophetess"
Shearjashub
Mahershalal-hashbaz
= possibly a second wife
Immanuel?

It appears that the eighth-century prophet Isaiah was from Jerusalem (in contrast to Amos and Jeremiah, who grew up on the periphery), which was the center of his activity. He seems to have belonged to the upper ranks of society. He was married to a woman he called the prophetess and they had at least two sons: Shearjashub and Mahershalal-hashbaz. There may also have been a third son, Immanuel, either by the prophetess or possibly a second wife. Isaiah is mentioned outside the book attributed to him in parallel passages in II Kings and II Chronicles.

Isaiah prophesied in Judah [**present day south-southeastern Israel**] during the reigns of kings Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh in the second half of the eighth century. He had access to the king and was his counselor.

His first call to the prophetic office is not recorded. A second call came to him "*in the year that King Uzziah died.*" He exercised his ministry in a spirit of uncompromising firmness and boldness in regard to all that bore on the interests of religion. He conceals nothing and keeps nothing back from fear of man. He was also noted for his spirituality and for his deep-toned reverence toward "the holy One of Israel."

The Book of Isaiah falls into two major books:

Chapters 1-39 First Isaiah
Chapters 40-66 Second Isaiah (Deutero-Isaiah)

Alternately, some scholars refer to chapters 40-55 as Second Isaiah (the Babylonian chapters), and chapters 56-66 as Third Isaiah.

Due to his frequent references to wisdom forms and vocabulary there is a tendency to regard him as a member of the wisdom school, or as a wisdom teacher, but this is unclear.

Bibby, Robert, "**The spirit of the Lord is upon me**," Christian Science Sentinel (24 December 1949), p. 2269.

--"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

• Jesus' reading of this passage from the book of Isaiah after he had "returned in the power of the Spirit" to his native Nazareth is of particular interest to the Readers in Churches of Christ, Scientist.

---A deep and thorough study of these words will reveal much of value for proper preparation of those appointed to read God's Word.

--How best can the Readers in Churches of Christ, Scientist, have "the Spirit of the Lord" upon them?

- Is it not by humility, the humility which recognizes and acknowledges that divine Principle is supporting the work?

---It is aptly said that the task before one is never as great as the power sustaining one.

Pickens, Israel, "He hath anointed me," Christian Science Journal (March 1966), p. 126.

--One thing that stood uppermost in Jesus' thought was the conviction that he was sent of God—that he was divinely appointed—and thus had the authority of God Himself for proclaiming the divinity of his mission.

--What a tensely dramatic moment was that when, after returning to Galilee from the wilderness where he had rejected the temptations of the devil, he entered the synagogue at Nazareth!

- In silent awe those present heard the blessed Master

read from the book of the prophet Esaias these words (Luke 4: 18,19): "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

---He knew himself to be the one sent of God to do these things which the prophet enumerated.

--The Christian Scientist is seeking to follow in the footsteps of the Master.

SECTION V: Demoniac Healed in the Synagogue; Healing of Simon's Wife's Mother (Luke 4: 33-39)

"man, which had a spirit of an unclean devil" (Luke 4: 33-36)

TIME LINE: The Year of Popularity (2nd year of Jesus' ministry)

Demons, in the Old Testament, were usually believed to be gods. In the New Testament, they were called "an evil or unclean spirit" believed to be the cause of the illness, insanity, or disaster.

This story is told both in Mark and Luke. In Mark it is called "a demoniac healed in the synagogue at Capernaum (**modern Tabgha, Israel,**" and in Luke it is called "demoniac healed in the synagogue." Mark omits the contrast between Jesus' teaching and that of the scribes. Luke here seems to be following Mark who begins his story of Jesus' ministry with a quick survey of what has been called "a typical day."

Capernaum lay on the north shore of the Sea of Galilee and was the center of much of Jesus' activity. The foundation of an ancient synagogue has been excavated, perhaps on the site of the one visited by Jesus.

A striking point in this miracle is the testimony of the demon to Christ's Messiahship, which, however, he refused to accept. The demon seeks to gain power over Jesus or at least to neutralize Jesus' advantage by the ancient practice of pronouncing an opponent's name. If the possession was real, the demon's confession of Christ as "*the Holy One of God*" was probably extorted by fear. If the possession was not real, but imagined by the insane man, the confession was probably due to the man's instinctive sense that a person with supernatural powers was present, ready to heal him. The battle lines are drawn, the man convulses, and the demon is exorcised. All the witnesses are amazed at the power of Jesus' word, and the news spreads rapidly.

Butler, Diana Davis, "Modern-day devil destruction," Christian Science Sentinel (17 January 2000), p. 11.

--“DEVIL. Evil; a lie; error; neither corporeality nor mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism or hypnotism; the lust of the flesh, which saith: ‘I am life and intelligence in matter’.” (S&H 584: 17-21)

--The concept of devil, or evil, is a lie because it is diametrically opposite to God, who is *infinite* good.

- Because, in truth, good fills all space, evil has no true substance.
- It has no independent existence of its own, no reality.
- It can only exist as illusion, if we accept it as legitimate and real and powerful and act upon it.

--In several Biblical accounts of Jesus’ casting out devils (or evil) the devils beg to be allowed to speak.

- Jesus does not allow it.

--Anyone can demonstrate the healing power of the Christ as Jesus taught.

- The next time you’re faced with a “devil” that you want to be rid of, remember to silence it so that you can listen to the truth from God.

Keegan, Morton Brainard, “**What a Word!**,” Christian Science Journal (March 1959), p. 126.

--So powerful were the words of Christ Jesus in their effect upon the sick, the sinning, and even upon the dying that people said in amazement (Luke 4:36), “What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.”

--Jesus spoke as he was moved by the Word of God.

- To him the Word of God expressed the will of God, and all his works show that he completely understood the divine will.

---He used very few words in accomplishing his healings.

- His perfect knowledge of the creative effort of God’s will did the work.

--An anthropomorphic view of Deity accounts only partly for the fact that the Bible often represents God as speaking.

--Mind is the source of all workable, right concepts.

- Truth inspires and uplifts.

Simon’s wife’s mother

All we know of Simon’s wife’s mother is recorded in the Gospels.

Luke: “And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.”

Matthew: “And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.”

Mark: “But Simon's wife's mother lay sick of a fever, and anon they tell him of her.”

“The healing of Peter’s mother-in-law follows and leads into a general ministry of healing and casting out of demons.” (Oxford Bible Commentary)

According to Luke, Matthew, and Mark this miracle took place on the Sabbath, after the synagogue service at which Jesus preached and healed a demoniac. After Simon’s mother was healed of the fever, she immediately waited on them testifying to the fact that the fever did not leave her in a weakened state.

Bergenheim, Richard (CSB, Editor-in-Chief, Director, and Contributing Editor; New York, NY), “**Shortening the journey to health**,” Christian Science Sentinel (22 September 2003), p. 12.

--when the disciple Peter’s mother-in-law was suffering from a fever, Jesus didn’t stand by her bedside wondering if there was a way to make her more comfortable.

- The book of Luke says that he “rebuked the fever” (4:39).

• In Mark and Matthew, he takes her by the hand and lifts her up—and she gets up fully restored to health and strength.

--Jesus' rebuke suggested that the fever was unwarranted, unjust—even illegal, in that it was contrary to divine law.

• And, having understood that this attack on the health of Peter's mother-in-law had no base in God's creation, Jesus reached out to her and lifted her up, and she recovered.

--To me, this suggests that Jesus woke the woman up to the fact that she was under the permanent rule of divine law, a law that enforces health.

Chadwick, Clarence W., “Jesus Rebuked the Fever,” Christian Science Sentinel (14 December 1907), p. 283.

--In Luke's gospel we read, "And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her."

• Jesus' mental attitude in the sick-room contrasts, strikingly with that of the matter physician.

---Jesus' thought-model was one of perfect

health, strength, and perfection; while that of the modern doctor is too often one of disease, weakness, and imperfection.

• In the healing of Peter's wife's mother, as recorded in three of the four Gospels, all agree upon this one point, that the fever was very soon dispelled after Jesus entered the sick-room.

---Matthew says that Jesus "touched her hand;" Mark

relates that he "took her by the hand, and lifted her up;" while Luke declares that "he stood over her, and rebuked the fever."

• None of them record the application of any material means.

SECTION VI: The Faith of Judges, Kings, Prophets, and Martyrs (Heb 11: 32-34)

Gedeon/Jerubbaal

[Gid'e on] (“he that cuts down;” Heb. “hewer”)

TIME LINE: 12th Century BCE

Tribe of Manasseh



Abiezer

Joash

Sons

Gideon (youngest son)

Abimelech

Jotham

68 other sons

Gideon was the fifth judge listed in the book of that name and the first of the judges whose history is circumstantially narrated. His calling is the commencement of the second period in the history of the judges. After the victory gained by Deborah and Barak over Jabin, Israel once more sank into idolatry, and the Midianites and Amalekites, with other "children of the east," crossed the Jordan each year for seven successive years for the purpose of plundering and desolating the land. Gideon received a direct call from God to undertake the task of delivering the land from these warlike invaders. He was of the family of Abiezer, and of the little township of Ophrah.

First, with ten of his servants, he overthrew the altars of Baal and cut down the asherah which was upon it, and then blew the trumpet of alarm, and the people flocked to his standard on the crest of Mount Gilboa to the number of twenty-two thousand men. These were, however, reduced to only three hundred.

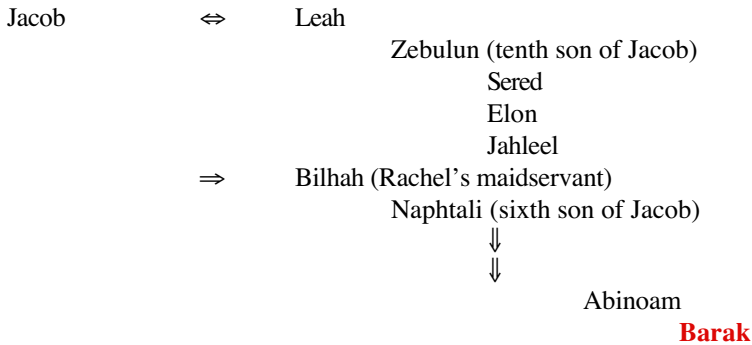
These, strangely armed with torches and pitchers and trumpets, rushed in from three different points on the camp of Midian at midnight, in the valley to the north of Moreh, with the terrible war-cry, "For the Lord and for Gideon,"(RSV). Terror-stricken, the Midianites were put into dire confusion, and in the darkness slew one another, so that only fifteen thousand out of the great army of one hundred and twenty thousand escaped alive. The memory of this great deliverance impressed itself deeply on the mind of the nation. His story illustrates the theme of total dependence on God.

The land had now rest for forty years. Gideon died in a good old age, and was buried in the sepulchre of his fathers. Soon after his death a change came over the people. They again forgot Jehovah, and turned to the worship of Baalim, "neither shewed they kindness to the house of Jerubbaal." Gideon left behind him seventy sons, a feeble, sadly degenerated race, with one exception, that of Abimelech, who seems to have had much of the courage and energy of his father, yet of restless and unscrupulous ambition. He gathered around him a band who slaughtered all Gideon's sons, except Jotham, upon one stone.

Barak

[Bar'ack] (Heb. "lightning")

TIME LINE: 13th-12th century BCE

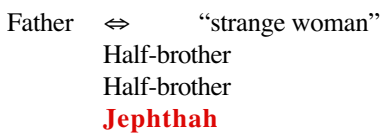


Barak was the son of Abinoam of the city of Kedesh. Barak was summoned by Deborah, a Prophetess, who was also a judge in Israel at that time. Deborah told Barak to raise a militia of 10,000 men to fight Jabin, king of Canaan, who had oppressed Israel for 20 years. She accompanied him into the battle, and gave the signal for the little army to make the attack; in which the host of Jabin was completely routed. The battle was fought in the plain of Jezreel. This deliverance of Israel is commemorated in the 5th chapter of Judges. **Barak's faith is commended in the New Testament by the author of Hebrews. The character of Barak, though pious, does not seem to have been heroic. Like Gideon, and in a sense Samson, he is an illustration of the words in Hebrews, "out of weakness were made strong."**

Jephthæ/Jephthah

[Jef'thuh] ("whom God sets free")

TIME LINE: @1100 BCE



Jephthah was the ninth judge of Israel, and a "mighty man of valor" who delivered Israel from the oppression of the Ammonites, and judged Israel six years. "An illegitimate child, Jephthah was cast out of

the family by his half-brothers, to prevent him from sharing in the inheritance.” (Who Was Who in the Bible)

He has been described as "a wild, daring, Gilead mountaineer, a sort of warrior Elijah." After forty-five years of comparative quiet Israel again apostatized, and in "process of time the children of Ammon made war against Israel." In their distress the elders of Gilead went to fetch Jephthah out of the land of Tob, to which he had fled when driven out wrongfully by his brothers from his father's inheritance, and the people made him their head and captain. The "elders of Gilead" in their extremity summoned him to their aid, and he at once undertook the conduct of the war against Ammon.

Twice he sent an embassy to the king of Ammon, but in vain. War was inevitable. The people obeyed his summons, and "the spirit of the Lord came upon him." Before engaging in war he vowed that if successful he would offer as a "burnt-offering" whatever would come out of the door of his house first to meet him on his return. The defeat of the Ammonites was complete. "He smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards [Heb. 'Abel Keramim], with a very great slaughter." The men of Ephraim regarded themselves as insulted in not having been called by Jephthah to go with him to war against Ammon. This led to a war between the men of Gilead and Ephraim, in which many of the Ephraimites perished.

"Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead."

Kelly, Barbara L., "Be a Gideonite," POEM, Christian Science Journal (January 1985), p. 17.

Like a God-chosen soldier of Gideon,
listen and obey.
Stand in your place
and break earth's fetters.
Then lift up the light revealed.

Trumpet the truth
and see the hosts of error flee!

Leishman, Thomas L., "Gideon: Farmer and Judge," THE CONTINUITY OF THE BIBLE, Christian Science Journal (August 1966), p. 428.

--Gideon is one of the outstanding judges mentioned in the book of Judges as delivering the people from danger or oppression.

--the Midianites and other hostile tribes had amassed an army to destroy Israel's forces...rallying to Gideon's standard.

- At this point, Gideon's army numbered thirty-two thousand men; but a message from the Lord assured him that this number must be reduced lest the forthcoming victory be attributed to human, numerical success rather than to divine support.

---Any soldiers showing a trace of fear were to return home at once.

- Twenty-two thousand took advantage of this opportunity reducing the army to ten thousand.

--[eventually] three hundred were alone chosen to represent Israel.

_____, "**Judgeship of Jephthah the Gileadite, The,**" THE CONTINUITY OF THE BIBLE, Christian Science Journal (September 1966), p. 482.

--Following its description of the outstanding work performed by Gideon, the book of Judges records briefly the activities of various minor individuals who delivered Israel from time to time.

- It lays stress upon the important contribution of Jephthah in meeting the needs of his times, in spite of the opposition, unkind criticism, and domestic tragedy which fell to his lot.

--During his early days in Gilead, to the east of the Jordan river, Jephthah had been widely scorned as, "the son of a strange woman," and, somewhat like David at a later period, he became the successful leader of a band of outlaws in the vicinity of Tob, not far from Gilead.

--Jephthah's six-year judgeship demonstrated his desire to do God's bidding as he understood it.

- His effort to resort to arbitration rather than to war revealed a surprisingly enlightened approach; but when war proved to be inevitable, he decisively defeated the enemies of his country.

Mason, Frank E. (CSB and Asst Pastor), "[Samuel's Farewell Address](#)," LESSON No. 6, [Christian Science Journal](#) (11 August 1889), p. 245.

--Deflection from God binds us with the bonds of oppression.

- We become slaves to the evidence of materiality.
- We become enclosed with error.

---The instant we turn from idolatry and serve

God He will deliver us from the bondage of the enemy; "And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel;" four typical deliverers of the Hebrews.

- The vision of the past was recalled from Moses to Samuel.

---They have seen from whence Samuel sprung;

Jerubbaal (let Baal plead) was Gideon, whose name was changed for his boldness in destroying the altar of Baal. (Judg. vi. 31-32.)

---Bedan, probably name of one of the Judges.

---Jephthah the Gileadite, who routed the

Ammonites (Judges xi.)....

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*The weekly Bible Lessons are made up of selections from the King James Version of the Bible and the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, who discovered Christian Science.