

BIBLE CHARACTERS MENTIONED IN THE CHRISTIAN SCIENCE BIBLE LESSON

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for CSDirecory.com

SUBJECT: **Truth**

GOLDEN TEXT: Praise to God (Isa 25: 1)

Isaiah/Esaias

[I sa'uh] ("Jehovah is salvation")

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: Ashurban 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 II Kings and II Chronicles.

Isaiah prophesied in Judah 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, 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.

Bates, Edward P. (CSD, CSPS Trustee, Director, and TMC President), "**Prophetic Scripture**," Christian Science Journal (December 1893), p. 388

--The Scriptures teach largely through prophecy.

- First, as to what man believes himself to be: Second, as to what he really is.

--Divine Love, through the teaching of prophecy, is constantly drawing man to his primal source.

• Isaiah constantly proclaims the necessity of overcoming the evidence of the senses, and affirms that the Christ cannot enter our consciousness until this is consummated.

---This is repeated in various parts of his

writings

--prophecy must continue until man finds himself in his right relationship to God.

• Prophecy teaches that the fundamental step in this turning to Truth, is the overcoming of the five personal senses and their supposed laws.

Orton, Thora Margaret, "Praises to God," POEM, Christian Science Sentinel (11 January 1988), p. 25.

If we knew more of You than just the fringe—
Accepted the full marvel of Your love—
We'd shake ourselves awake and quite expunge
The apathy that dims what we should prove;

If we would sharpen up our blunt belief
To *faith* in what the psalms have always shown,
We'd find one book of them was not enough,
For each of us would add one of his own.

SECTION II: A Childhood Story of Jesus (Luke 2: 25-52)

Simeon

[Sim'ih un] ("hearing or God hears")

Simeon is the name of five men in the Bible. This week focuses on an aged saint who visited the temple when Jesus was being presented before the Lord, and uttered lofty words of thanksgiving and of prophecy (**Error! Bookmark not defined.**).

Leishman, Thomas L., "The Birth and Early Childhood of Jesus," THE CONTINUITY OF THE BIBLE, Christian Science Journal (October 1971), p. 535.

--Virtually all of the information about the life and work of Jesus the Messiah must be drawn from the four Gospels.

--Some of the events that follow the birth of Jesus are recorded only in Luke and others only in Matthew.

--When Joseph and Mary brought the child Jesus to the Temple at Jerusalem, they were greeted by Simeon, an aged man of exemplary piety, who looked earnestly for what the King James Version terms "the consolation of Israel"—the fulfillment of the great Messianic prophecies of the Old Testament.

• Luke tells of Simeon's spiritual intuition regarding the child, for "*the Holy Ghost was upon him*" (2: 25-28), guiding him as it had guided Gideon, Samuel, and other Old Testament seers.

--The aged prophetess, Anna, daughter of Phanuel, "*departed not from the temple, but served God with fastings and prayers night and day*" (verse 37), recognized the fulfillment of her hopes as well.

Twitchell, Pierrepont E., "Simeon," POEM, Christian Science Sentinel (27 May 1950), p. 898.

The Holy Spirit told me I would see
The dear Messiah ere I go away.
Today this blessed boon has come to me!
I heard the call; I climbed the temple hill.

I knew at last had come the glorious day.
 I waited till I saw the three come near.
 Within his mother's arms the babe lay still;
 Within her eyes I saw she also knew.
 I took the child. The mother had no fear,
 Not even when I told her of the pain,
 And of the glorious things he is to do.
 We listened while the gracious Spirit told
 Of what the waiting world through him would gain,
 Of how the little child to manhood grown
 Would show us that the arms of God enfold,
 Would teach us that the healing Christ shall be
 Enlightening the world eternally,
 And that the Father loves us as His own.

Anna ("grace")

Phanuel

Anna = husband

Anna was an aged widow, the daughter of Phanuel. She was a "prophetess," like Miriam, Deborah, and Huldah. After seven years of married life her husband died, and during her long widowhood she daily attended the temple services. When she was eighty-four years old, she entered the temple at the moment when the aged Simeon uttered his memorable words of praise and thanks to God that he had fulfilled his ancient promise in sending his Son into the world (**Error! Bookmark not defined.**).

Leishman, Thomas L., "[Elisabeth and Anna the Prophetess](#)," Christian Science Journal (November 1943), p. 663.

--It is natural that we should think of Elisabeth and Anna the prophetess together, for they shared that deep spiritual insight which enabled them unquestioningly to accept the coming of Jesus.

- The one joyously foretold his birth; the other readily accepted him while he was yet an infant as the eagerly awaited Messiah.

--While little is told us concerning Anna the prophetess, enough is recorded to give us a clear glimpse of her character.

- "*The daughter of Phanuel, of the tribe of Aser*," her brief marriage of but seven years had been followed by eighty-four years of widowhood.

---During this time she devoted herself to prophecy, while she made the temple her home, still serving God "*with fastings and prayers night and day*," when she must have been well over a hundred years of age.

Willis, John B., [No subject], EDITORIAL, Christian Science Journal (December 1906), p. 570.

--It would be well if in the sweet Christmas time we might hear no tones that clash with the song of peace on earth, but they who have read on beyond the Bethlehem story will remember that when the little child was nestled in the arms of the aged Simeon, he blessed him and said unto Mary his mother, "*Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.*"

- Blended with the echoes of that first Christmas chorus was this prophetic forenote of the turmoil and strife which has obtained in human history and human hearts during all the succeeding centuries.

---Christ Jesus came, indeed, to bring peace, but not the peace of contentment or compromise with unideality.

- His is the peace of spiritual sovereignty and of that alone, and until this is attained, his way, though "*a blessed and brightening path*," is a way of struggle and of warfare.

SECTION V: Specific Exhortations of Paul (Phil 4: 1-8)

Euodias

[You oh'dih us] ("good journey")

Euodias was a female member of the church at Philippi. She was one who with Paul in the spreading of the gospel. He exhorts her to be of one mind with Syntyche (Phil 4:2). From this it seems they had been at variance with each other.

Corbett, Henry R., Ph.M., "Whatsoever things are true," Christian Science Journal (April 1916), p. 15.

--On the seal of a western university may be read in the Latin form the familiar words of St. Paul, "*Whatsoever things are true.*"

- Certainly no text more apt could be found for the motto of an institution thus dedicated, under Christian auspices, to the pursuit and spread of truth in all its departments.

--In the Bible text these words do not stand alone, nor do they constitute a complete statement, but they bear a peculiar relation to that well-known passage: "*Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*"

- Here the apostle lays down the rule for guiding the thought of Christian disciples.

---He indicates the things upon which the Mind that was in Christ Jesus naturally dwells; and the Christian whose constant aim is to let that Mind be in him, must faithfully apply the same test as he guards the portals of his thought.

Linebarger, Iva B., "Being 'of one mind'," Christian Science Journal (January 1932), p. 569.

--In his various letters to the churches the Apostle Paul had much to say about his brethren being "*of one mind.*"

--Interpreted from the human standpoint, to "*be of one mind*" simply means that many having differing views have so concurred on a given subject that they have come to an agreement of opinion.

- From the viewpoint of the understanding that Christian Science gives of the one infinite Mind, God, who is reflected by man, we find that in reality all men are "*of one mind,*" for in the expression of the one Mind there can be neither minds many nor conflicting erroneous conclusions.

--we know too well that mortals have claimed and accepted another sense of mind than the one divine Mind; and this so-called mind is the very antipode of the one infinite Mind.

Syntyche

[Sin'tih keh] ("fortunate")

Syntyche was an affable, female member of the church at Philippi, whom Paul beseeches to be of one mind with Euodias (Phil 4: 2)

Gilmore, Albert F. (CSB, Editor, and TMC President), "**'Of good report,'**" EDITORIAL, Christian Science Sentinel (7 April 1923), p. 630.

--The category of worthy subjects about which Paul enjoined the Christian of Philippi to think, namely the things which "*are true,...honest,...just,...pure,...lovely,*" he appears to have summarized in the final term "*of good report.*"

- May not the things which are "*of good report*" be understood to include all those previously named, since nothing less than the demonstration of truth, honesty, justice, loveliness, and purity could by any means be entitled to designation as "*of good report?*"

--Then, if the meaning of this term be accepted as of good reputation or repute,--that which is deemed worthy,--the way is clear for an adequate understanding of Paul's familiar words.
--The Apostle to the Gentiles has here set forth a criterion which Christians may well find profitable of study, and worthy of emulation.

Sinclair, Duncan (CSB and Associate Editor), "**Be of one mind**," EDITORIAL, Christian Science Sentinel (27 September 1924), p. 70.

--The Christian Church had not been long in existence when discussion broke out among its members.

- Doctrinal points began to be disputed, and the old weaknesses of the carnal mind asserted themselves in jealousy, malice, envy, impurity, and such like traits.

--The evidence of these unregenerate qualities greatly disturbed the apostles; and so we find Paul making strong appeals to those...who had espoused the Christian faith and who called themselves Christians.

- "*Be of one mind*"!

---That was the secret of the comfort and peace which it was the right of every one to possess who followed Christ Jesus in his understanding of the God of love.

--The history of the Christian Church since its early days likewise bears witness to many a schism, to man an internal dissention, to many a lapse of many of its members from the Mind of Christ, which surely, should be expected to pervade the thoughts of all.

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This profiles of Bible Characters came from the New Living Translation Commentary. These men and women of God helps me a lot in life's journey. Here are the fa...[^] Here are the facts about them and lessons from their life. May you be blessed with their lives too. God bless you!! antitypes. bible. characters. christ. christian. example. guide. lessons. life. profile. The non-canonical books referenced in the Bible includes pseudepigrapha, writings from Hellenistic and other non-Biblical cultures, and lost works of known or unknown status. By the "Bible" is meant those books recognised by most Christians and Jews as being part of Old Testament (or Tanakh) as well as those recognised by Christians alone as being part of the Biblical apocrypha or of the Deuterocanon.