

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

December 5, 2004  
for CSDirectory.com

Compiled by Lt Gen C. Norman Wood, USAF (Ret), Burke, VA, 703-898-8818, woodcn@aol.com

**SUBJECT: God the Only Cause and Creator**

**RESPONSIVE READING:** Cornelius' Vision; Peter Summoned to Caesarea; Peter Meets Cornelius  
(Acts 10: 1-5, 21, 34, 35)

**Cornelius**

[kor neel'yus]

TIME LINE: @41 CE in Caesarea

Cornelius was a Roman centurion whose history is narrated in Acts. He was a "devout man," and like the centurion of Capernaum, believed in the God of Israel. He was stationed in Caesarea which probably brought him into contact with Jews who communicated to him their expectations regarding the Messiah; and thus he was prepared to welcome the message Peter brought him. He became the first recorded convert of the Gentile world to Christianity. He and his family were baptized and admitted into the Christian church.

**Ashwell, Elsie, "Alms and Prayer," Christian Science Sentinel (13 November 1937), p. 204.**

--In the tenth chapter of the Acts of the Apostles the brief story of Cornelius is told.

- He was a centurion of the band known as the Italian band and was stationed at Caesarea.  
---He "gave much alms to the people, and prayed to God always."

• The simple narrative is worthy of contemplation in order that one may catch a fuller glimpse of his life of generous purpose and constant prayer, and of the significance of his baptism, as a step toward the admitting of Gentiles into the early Christian church.

--Contemporary history also sheds some light on the character of Cornelius.

- He was, it is said, a proselyte of the Jewish church, known as "God-fearing," and as a "proselyte of the gate," as distinguished from those converts who accepted the entire ceremonial of admission.

**Nunn, Herschel P., "Receptivity and the 'vision infinite'," Christian Science Journal (March 1941), p. 656.**

--What the Christian Scientist desires above all else is that he may be receptive to Truth.

- As he advances in his study of Christian Science, he realizes that he will gain understanding in the same way that he gains health and supply, by knowing that he already has it as his divine right, for he is the reflection of the infiniteness of Mind.

--With spiritual receptivity comes the recognition of the Christ-consciousness—the divine nature that belongs to man as his inheritance.

--What must the so-called human consciousness do to become receptive to Truth?

- Just one thing—cease to assert itself as an entity, so that it may cognize divine consciousness to be what it in reality is, the one and only real consciousness.

**Simon Peter**

[Pe'ter] (Gr. "rock")

## TIME LINE: - 65 CE

Jonah [Jonas/John] (father)

**Simon Peter** [Cephas/Petros] = Unknown (Gospels refer to  
mother-in-law)

Andrew

The original name of this disciple was Simon. According to the Gospels, Jesus gave him the name Peter, the Greek translation of an Aramaic word “Cepha(s)” meaning “stone, rock.” Simon Peter was the most prominent of Jesus’ twelve apostles. The Bible gives a more complete picture of Peter than any other disciple, except Paul. He is often considered to be a big, blundering fisherman and is attractive for his constant mistakes and forgiveness, his boisterous and impetuous enthusiasm, and for his good intentions and self-confidence that so soon seemed to disappear. He became one of Jesus’ closest friends and was the first to recognize Jesus as the Messiah.

He was a native of Bethsaida (**modern Golan Heights of Syria**), and his family probably lived at Capernaum [**on Lake Galilee**]. They were fishermen; Peter was even referred to as a master fisherman. Living in the district of Galilee [**modern northern Israel**] surrounded by Gentiles, Peter may have spoken colloquial Greek, but his native language would be Aramaic and his Galilean accent was quite obvious in Jerusalem at the trial of Jesus. Both Peter and his brother Andrew were followers of John the Baptist before knowing Jesus. Peter was married, because the Gospels mention that Jesus healed his mother-in-law. Peter’s house at Capernaum became the headquarters of Jesus’ lakeside ministry, and Peter’s boat was always at his disposal.

Peter is the first named in every list of the twelve Apostles, and was apparently the strongest individual in the group. With James and John, Peter formed an inner circle of three, who alone were allowed to accompany Jesus into the house for the raising of Jairus’ daughter, to witness the transfiguration, and to share the agony in the Garden of Gethsemane. All three Synoptics credit Peter with a speaking role at Jesus’ transfiguration (Mark 8:29; Matt 16:16; Luke 5:10). He was always a man of action, but from his calling by Jesus to his denial of Jesus he was a man of impulse and aggressive energy, of childlike simplicity and daring, alternating with a weak and cowardly instability. It was not surprising that he was the first ready to walk to Jesus on the water. He is particularly remembered for his three-fold denial of Jesus, his repentance, and his three-fold commission by Jesus to “feed my sheep.” He was the first to witness Jesus’ resurrection—to see the risen Lord—and to recognize him as the Messiah.

In John 21 we have the account of a full re-instatement into the place of an apostle. From this time he became what his name signified, a rock—and his boldness in the face of persecution formed a sharp contrast with his previous timidity.

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. Part of the rhetorical structure of the Acts of the Apostles is the portrayal of both Peter and Paul as imitators of Jesus. The first 11 chapters of Acts are built around the activity of the Apostle Peter. He was the first of the apostles to perform a miracle in the name of Jesus—healing the cripple at the Beautiful Gate of the Temple. He conducted the defense of John and himself before the Sanhedrin, and pronounced the condemnation of Ananias and Sapphira.

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 Jaffa, 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.

After remaining for some time at Caesarea, he returned to Jerusalem, where he defended his conduct with reference to the Gentiles. Next we hear of his being cast into prison by Herod Agrippa; but in the night an angel of the Lord opened the prison gates, and he went forth and found refuge in the house of Mary.

Although there is no evidence directly linked to the event, it is highly probable that Peter was martyred in Rome @ 65 A.D., when Nero made the Christians the scapegoats for the burning of Rome, which he had himself initiated. According to early Christian tradition, Peter, as an old man, suffered martyrdom by crucifixion head downwards.

Many believe that Mark wrote his Gospel under the teaching of Peter, or that he embodied in that Gospel the substance of our apostle's oral instruction. Authentic history adds but little to our knowledge of Peter's life beyond what we glean from the New Testament. The only written documents which Peter has left are the First Epistle—about which no doubt has ever been entertained in the Church—and the Second, which has been the subject of earnest controversy.

**Degler, Lois Sauer**, “**After the ascension**,” FOR KIDS, Christian Science Sentinel (24 March 2003), p. 18. **[Quiz]**

*Raising the dead*

*Telling everyone about Jesus*

--a man named Cornelius, who wasn't a Jew, sent for Peter to come and talk to him.

- When Peter met Cornelius, the vision started to make sense.

---Even though Cornelius wasn't a Jew, Peter really wanted to share Christ Jesus' message with him.

- The vision had helped Peter see that he shouldn't be prejudiced anymore.

--From then on Peter talked to all people about Jesus' healings and promises.

- God has shown him He has no favorites.

---God loves everyone (see Acts, chapter 10).

*Escaping from prison*

**Markwood, Linda Reyes**, “**Man is not ‘common or unclean’**,” Christian Science Journal (July 1984), p. 387.

--“*What God hath cleansed, that call not thou common.*” (Acts 10: 15)

- This message came to the Apostle Peter as he prayed.

---It puzzled and disturbed him, for it challenged the conventional attitudes toward Gentiles that he had entertained throughout his life.

• However, his deep desire to obey God step by step to the liberating realization that, in his own words, “*God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.*” (Acts 10: 34 God, 35)

--How wonderful for Peter to discover that those he had considered “common or unclean” by virtue of the religio-cultural differences, were in fact his brothers, heirs to the same promise that God had bestowed upon him!

--With his new conviction of the essential worth of every individual in God's sight, Peter preached the gospel of Christ to the Gentile Cornelius and his household and friends.

• He recounted what he had seen of Christ Jesus' supreme demonstration of perfect sonship with God, Spirit, and of the actual powerlessness of the material events of life and death to destroy the Master.

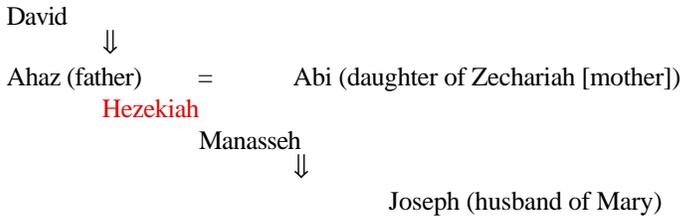
**SECTION III: Hezekiah's Illness Is Cured by Isaiah (II Kings 20: 1-5)**

### **Hezekiah**

[Hez'uh-ki'uh] (“strengtheneth, [Yahweh] strengthens”)

Hezekiah is the name of three or four men in the Old Testament. The most prominent is the 12<sup>TH</sup> king of Judah.

TIME LINE: 744-684 BCE (reign 719-691 BCE)  
 Israel falls to the Assyrians 722 BCE  
 Prophets: Manasseh, Hosea, Micah  
 Kings of Assyrian Empire: Shalmaneser V  
 Sargon II  
 Sennacherib



Hezekiah began his reign as king of Judah when he was 25, and reigned for 29 years. Some think he was the author of the book of Kings; and to have been loyal to the Lord, God of Israel. He gave attention to ritual matters in his kingdom: he closed down all rural cult sites throughout Judah, thereby centralizing sacrifice at the altar of the Temple in Jerusalem. He also banned many fetishes that had become common practice: the use of sacred pillars and trees and the reverencing of the "bronze serpent" associated with Moses and the miraculous healing of the people attacked by scorpions in the desert.

Hezekiah's reign, which some term "the finest," occurred during the age of major Assyrian military and commercial activity in Phoenicia and the Philistine coast. Judah prospered under his leadership. He openly broke with Assyria in 705 BCE.

When Hezekiah was thirty-nine years old, he became very ill. The sickness, related in II Kings 20, seems to have occurred during the crisis of the Assyrian invasion. While Hezekiah was grateful to God for healing him, he quickly became proud and forgot God's kindness to him.

Hezekiah was a consecrated man of God who led his people back to God with great earnestness. Though he is highly praised in the book of Kings (which he may have written), a later generation criticized him for his Babylonian entanglement.

**de France, Thomas** (Staff Writer), "[Profiles of the kings: Hezekiah](#)," BIBLE FORUM, [Christian Science Journal](#) (November 2003), p. 46.

The unparalleled king of Judah

--When Hezekiah inherited the throne as Judah's 12<sup>th</sup> king, he decided right away not to follow in the footsteps of his father, Ahaz.

--The three books where Hezekiah's story appears in the Hebrew Scriptures—II Kings, II Chronicles, and Isaiah—tell the story of Hezekiah's push for religious and political freedom.

- His first order of business as king was to restore the worship of a single God, the one whom his people called Yahweh.

- His second goal was to claim Judah's independence from vassal servitude under the rule of Assyria.

---In the words of II Kings, "he rebelled against the king of Assyria, and served him not." (II Kings 18: 7)

**Strode-Jackson, Myrtle, “I have seen thy fears’,” Christian Science Journal (December 1921), p. 427.**

--In the twentieth chapter of II Kings we read of an occasion when King Hezekiah felt “sick unto death,” and in his extremity the prophet Isaiah, the son of Amoz, comes to him.

• When we remember what a very great and holy man Isaiah was, that he was profoundly concerned with the history of Israel and Judah, and that he exerted the greatest spiritual influence of his time in leading the nation back to the worship of God, we may conclude that Hezekiah had renounced the medical help of the period and was calling upon Isaiah’s knowledge of Truth and Life to help him.

---Isaiah represented the very highest source of spiritual strength on which he thought he could rely.

• And what did this friend and guide say to him?

---“Set thine house in order; for thou shalt die, and not live.”

• These words must have sounded most desperately hard to Hezekiah.

---Small wonder that he “turned his face to the wall,” that he turned away from the human person, and clung, in his extremity, to God alone.

**Isaiah**

[I zay’yuhz] (“the salvation of Jehovah”)

The name Isaiah is used in the Old Testament; Esaias 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, the son of Amoz, 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 although he was apparently a man of humble rank. 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.

**B., J.F., “Prophecies Of Science And Health In the Scriptures,”** Christian Science Journal (November 1890), p. 1.

--The prophet Isaiah...pictures mortal, sensual thought in culmination of belief.

--It has been observed that Isaiah speaks of events, in the senses, far off in the future, as taking place in infinite Now and, at the same time, as past, in the evident sense that they will never have been.

- So...the phrase "I am adding," refers to events that are passing in our present time; but to Principle already, when Isaiah spoke, the "wisdom of its wise ones hath perished," because it never exists; then the prophet returns to the present tense, and affirms in that, again, its non-existence — "the understanding of its intelligent ones hideth itself," — i. e., cannot be found, for it is not.

--To Isaiah, triumph of the Christ-idea is present in vision, but realization of Principle as all is a "sealed book."

- It waits the manifestation in universal human consciousness, as material, of its Redeemer, the Holy One of Israel.

**Sandberg, Karl S., Jr.** (CSB, Norwell, MA), “**Who are Isaiah, Jeremiah, and Ezekiel?**,” INTRODUCTION TO THE BIBLE: For Kids, Christian Science Sentinel (23 November 1998), p. 19.

**[Crossword Clues]**

--When Isaiah saw the people of his country sinning and worshiping idols—figures carved out of stone or wood—instead of worshipping God, he knew in his heart how much this would hurt his people.

- And because Isaiah loved God so much, he spoke out.

---It took a lot of courage for him to tell the people that God wanted them to stop doing evil things (see Isaiah, chapters 1 and 2).

--As Isaiah remained faithful to God, and followed God’s direction to best of his ability, he was able to look into the future and see a world that would be completely at peace—where everyone would truly love each other, and there would be no more evil.

- He also foresaw and promised the coming of the Messiah.

**SECTION IV: Women Share in Jesus’ Ministry; Jesus Sends Out the Twelve; Paul’s Journey from Troas to Philippi** (Luke 8: 1-3; 9: 1, 2, 6; Acts 16: 9-15)

### **Mary Magdalene**

[Mair’ee Mag de lee’n] (from Magdala)

TIME LINE: The Year of Opposition and Development (Jesus’ 3<sup>rd</sup> year of ministry) @29 CE

Different explanations have been given of this name; but the most natural is that she came from the town of Magdala, an important agricultural, fishing, and trade center of ancient Galilee [**modern northern Israel**]. She is mentioned first in every listing of Jesus’ female disciples. She, therefore, seems to have been the leader of a group of women who “followed” and “served” Jesus constantly from the outset of his ministry in Galilee to his death and beyond.

**She appears before us for the first time in Luke, among the women who minister unto Jesus.** Matthew and Mark acknowledge them only immediately after Jesus' death, but **Luke mentions their presence with the Twelve in Jesus' ministry in Galilee (8: 1-3).** All appear to have occupied a position of comparative wealth. The Scriptures do not describe her illness, but of Mary it is said specifically that "seven devils went out of her," and the number indicates a *possession* of more than ordinary malignity. Mary Magdalene has been associated with the "woman in the city who was a sinner" (Luke 7: 37) who washed Jesus' feet, but there is no scriptural basis for this.

She was present during the closing hours of the agony on the cross. She remained by the cross till all was over, and waited till the body was taken down and placed in the garden sepulcher of Joseph of Arimathea. The next morning, in the earliest dawn, she came to the sepulcher and found it empty.

To her first of all Jesus appeared after his resurrection.

### **Joanna**

[Joe an'uh] ("the Lord has been gracious")

**Joanna** = Chuza

The wife of Chuza, the steward of Herod Antipas, tetrarch of Galilee. Along with Mary Magdalene, Susanna, and others, she provided for the material needs of Jesus and his disciples from her own funds. Joanna was one of the women who witnessed the empty tomb and announced Jesus' resurrection to the unbelieving apostles.

### **Susanna**

[Sue'zan nah] ("a lily")

Susanna, with other pious women, ministered to Jesus. She provided food for Jesus and his disciples during his early ministry in Galilee. No further details of her life are known.

**"Compensation,"** Christian Science Sentinel (30 March 1899), p. X.

--In the Christian Science Sentinel of February 16th, the claim that Jesus received no compensation for healing the sick was successfully answered by the statement that "he evidently was provided for."

- As showing one of the ways in which he was provided for, I quote from Luke 8 : 1-3 "And the twelve were with him, and certain women which had been healed...Mary called Magdalene...and Joanna...and Susanna and many others which ministered unto him of their substance."

--It may be urged that these ministered unto him voluntarily; but that does not alter the fact that they had been healed and afterward gave him of their substance.

- That they gave him the things he needed, instead of the money with which to buy them, was but a different means to the same end, and is accounted for by the different age in which he lived.

--The country, people, customs and wants should all be taken into consideration as they would be in discussing any other question.

**Leishman, Thomas L., "Mary Magdalene and Her Companions,"** Christian Science Journal (January 1944), p. 42.

--The name "Magdalene" which she bears, partly no doubt to distinguish her from Mary the mother of Jesus, Mary of Bethany, and others, indicates the fact that she came from the town of Magdala, which lay on the western shore of the Sea of Galilee, and within a few miles of Capernaum, where Jesus dwelt after leaving Nazareth, and where so many of his wonderful works were performed.

--That Mary Magdalene was a wealthy woman, who gladly contributed of her means, is clearly suggested in Luke, where we read that she, together with Joanna and Susanna, was among those who “ministered unto him of their substance.

- With regard to Susanna we possess no further information, but Joanna at least was evidently a woman of considerable standing in the community, in that her husband, Chuza, was “steward,” or as Dr. Moffatt prefers to translate it, “chancellor,” to King Herod, who ruled over both the province of Galilee and that of Perea to the east of the Jordan.

**Scott, Edith Fullerton**, “**Glad Tidings**,” POEM, Christian Science Sentinel (4 August 1951), p. 1337

Hark, the chimes of victory!  
Fear defeated! We are free!  
Joyous thought that now we can  
Serve with love both God and man.  
Then for us the great reward:  
Peace of mind, and health restored.

**Stopfel, Virginia** (Bible scholar), “**Women then and now**,” STARTING POINT, Christian Science Journal (March 2001), p. 5.

--Over the last two centuries, many women have challenged the Bible as a patriarchal document written by and for men.

--some of the gender-related issues about the Bible arose from interpretations laid on it over time, rather than from the text itself.

- the nature of the creator presented in the Bible is feminine as well as masculine.

--We note the courage Biblical women—the same courage that allows women today to stand for moral and ethical solutions, to insist on justice, and to witness a solution to conflicts.

- Whatever the situation, God is shown to be present for both genders, revealing His presence in ways that anyone can recognize, understand, and act upon.

“**women of the Bible, The; From Christ Jesus’ time through the first century**,” INTRODUCTION TO THE BIBLE, Christian Science Sentinel (17 November 1997), p. 24.

--The women who knew Jesus and in some cases helped start the early Christian Church are included in some of the most exciting stories in the Bible.

--remember that we don’t hear from these women in their own voices.

--Women in that day and age did have influence, but it was primarily within their families.

- They played important roles as wives, mothers, daughters, and brides.

--Outside of their family roles, women helped with raising livestock and by growing and gathering food.

--Jesus had women disciples, and he mentioned women in his parables.

- He also showed compassion and respect for women by healing them.

---And usually they, in turn, ministered to and cared for him.

### “**twelve disciples**”

“Since the time they were chosen to be apostles (Luke 6:12-16), the Twelve have listened to and observed Jesus. Now they are in fact apostles (“those sent out”), commissioned to exorcise demons, to heal, and to preach. Like that of Jesus, their ministry will testify to the inbreaking of the kingdom and an attack on the forces of evil.” (HarperCollins Bible Commentary)

**Gross, Willis F.** (CSB, Assistant Editor, President, and Lecturer), “**The Disciples of Christ—Who Are They?**,” Christian Science Journal (December 1890), p. 375.

--When mention is made of the disciples of Christ, thought goes back to the twelve, and the seventy.  
• In these are supposed to be found certain characteristics that do not belong to the men and women of to-day.

---They are looked upon as divinely favored persons, enjoying privileges that the Christian of to-day cannot enjoy, and possessing power that is not needed in this age.

---Their words and works are generally considered to have been the result of a supernatural power, interposed at that time, as evidence from on high of the truthfulness of Jesus' teachings.

--They are views that limit man's possibilities and retard the cause of Christianity. Christian Science corrects these errors, and shows that what made a disciple of Christ two thousand years ago, makes him one to-day; enjoying the same privileges and possessing the same power.

**Orr, Hilma, “Preach the gospel...,” Christian Science Journal (February 2001), p. 60.**

True evangelism is motivated by love.

-- “Go ye into all the world, and preach the gospel to every creature.” (Mark 16: 15)

--The spiritual sense of evangelizing is motivated by love of others.

- It’s the outpouring of gratitude for the great blessing we’ve been given by God.

--The wonderful facts that God is **Love** and that we are all the children of God, always at one with Him, bring joy and peace.

- Two things naturally occur:

first, we want to learn more of this wonderful relationship with our Father-Mother God through prayer and study—and the living of what we are learning.

second...we realize it’s natural and inevitable to express this truth and love of God to everyone we encounter.

**Paul**

TIME LINE: 30-68 CE (this event: 2<sup>nd</sup> Missionary Journey @52 CE)

Benjamin  
↓

Father (a Pharisee)=Mother (unknown)

**Saul (Paul)**

**(Sister)**

(Nephew)

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

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

- Near Damascus
- Saw a Great Light
- Saul Was Blinded
- Christ’s Rebuke
- Saul’s Reply
- Was Led to Damascus

Fasted and Prayed

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

Ananias Sent to HimWas Baptized

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

*After Conversion.*

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

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

**The Vision at Troas [W coast, Turkey],**

The text and meaning of Acts 16 are both in dispute. According to the "North Galatian" view, Paul, Luke, and Silas now passed through the Phrygian and Galatic country *after* and *because* he was hindered by the Holy Spirit from going west into Asia to Ephesus. This would be the occasion on which he first visited Galatia, and the Galatia now visited would be part of Asia Minor ethnographically as well as politically entitled to the name. They instead turned north and northwest, reaching the seaport of Troas. **Here Paul was told in a vision to cross the north Aegean Sea and preach the gospel in Macedonia.**

**At Philippi, Lydia and jailor converted**

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

**Athens. Sermon on Mars Hill**

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

**Corinth Vision.--Church founded**

He soon took his departure and went to Corinth [SW of Athens], where he became acquainted with Aquila and Priscilla, and where Timothy joined him. The two epistles to the Thessalonians—and these alone—belong to the present missionary journey.

**Ephesus.--a Brief Visit**

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

**The Return to Antioch**

He returned to Antioch [inland, Turkey]. Much of his history is found in his letters to those communities.

*Third Missionary Journey (53-58 CE)*

On the third missionary journey, several brethren were associated with him in this expedition, the bearers, no doubt, of the collections made in all the churches for the poor at Jerusalem.

**Visits Galatia and Phrygia**

His companions were sent on by sea, and probably the money with them, to Troas, where they were to await Paul. He went round by way of Philippi, where Luke joined him, to Troas where the incident of Eutychus occurred, and thence to Assos [slightly SW of Troas; today Troy]. He completed his third journey by going to Miletus [SW coast of Turkey]; through Rhodes [island, S of Turkey] and Patars [S coast of Turkey], to Tyre [N coast of Israel]; and finally through Cæsarea [coastal city of Israel] to Jerusalem.

*In Jerusalem (@60 BCE)*

Seized by the Romans

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

*Voyage to Rome (@62 BCE)*

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

The Storm

The Vision

The Shipwreck

On the island of Melita

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

**Dunham, Harry J., "Dreams and Visions,"** Christian Science Sentinel (9 December 1922), p. 267.

How poor the dreams of mortal sense  
     Compared to visions from on high,  
 Which God's unfailing love presents  
     To gladden faith's uplifted eye!

The vesture of this mortal clay,  
     Where brood false hopes and blighting fears,  
 Beneath Truth's calm, benignant ray,  
     At last dissolves and disappears.

Then Soul, rejoicing, claims its own,  
     Apart from mortal joy or care;  
 And God is seen as good alone,  
     And good is All, and everywhere.

Thus, freed from bonds of sinful sense  
     We view creation's perfect plan,  
 The wonders of Omnipotence,  
     His greatest work—immortal man!

**Stopfel, Virginia** (Bible researcher), “**Paul, advocate for women,**” BIBLE PERSPECTIVES, Christian Science Journal (November 2000), p. 21.

- Insight into this great apostle’s thought-world breaks through myths about him.
- The most perplexing challenge was aligning Paul’s views on how women should behave in churches and society with his theology.
- The radical change from adversary to advocate for Christ governs Paul’s thought-world
  - The horizons of that thought-world determine how Paul works with his churches.
- In Paul’s world, example is everything.
  - Teaching is done by example.
- Paul considers himself a teacher, and one way of mentoring the communities he has established is through maxims.
  - Maxims, a common rhetorical form in Paul’s time, are pithy truths applied to life situations.
- Like Paul each of us has a thought-world, a view of reality, of the truth in Christ.

### **“man of Macedonia”**

“The man of Macedonia [**today Albania and Macedonia**] has sometimes been supposed to be...Luke, or even the guardian angel of Macedonia (Dan 10:12). The man was recognized as Macedonian by his speech, or by his dress. The introduction of Christianity into that continent, where it was destined to win its chief triumphs, is fitly prepared for by the revelation.” (Dummelow)

In the vision at Troas [**western coast of Turkey**] Paul saw the man of Macedonia and prepared a team of evangelists to enter Europe. Paul uses the term “we” for the first time in Acts (verse 10). “If, as is probable, Luke is indicating that he was present, it does not necessarily follow that he joined the party only at Troas. Nor is the structure of the narrative intended to make the reader necessarily infer that the writer in the first person must be either Silas or Timothy.” (Peake’s Commentary on the Bible)

**M., Mrs. I.C.** (Centerville, IA), NOTES FROM THE FIELD, Christian Science Journal (April 1891), p. 34.

- We came to this town a few weeks ago, to cast our lot among strangers.
  - Leaving our home at D—, and the dear little band of Scientists, coming to a place where the sunlight of Truth has never been let in, is like stepping out of noon day brightness into midnight darkness, making us hope some one will hear, like Paul, the cry to “come over into Macedonia and help us;” for the fields are white, and ready for the reapers.
- A sister scientist from home wrote: “You are, no doubt, called to plant the seed of Truth in new soil.”
  - I thought of her words to-day, when a dear little woman, whom I have been trying to help find the door of the sheep fold, said to me, “I would not take one hundred dollars for what you have done for me.”
- Truly the seed brings forth fruit after its kind.

**Lydia**  
[Lid’e uh]

TIME LINE: @50-52 CE

Lydia, from the city of Thyatira [**western Turkey**], was Paul’s first convert in Europe (at Philippi [**Greece**] near Macedonia). Thyatira was noted for its “purple”—its beautiful dyed cloth, and she was apparently a prosperous, traveling merchant who sold luxurious purple-dyed cloth for a living.

“Lydia’s independent status as a trader (v.14) and householder (v.15) is not uncommon for women in the ancient world especially among the traveling merchants and artisans who formed a major component of the population of most Greek cities: such women not infrequently take on the role of patron and benefactor to Jewish and other immigrant communities.” (Oxford Bible Commentary)

As a Gentile, Lydia had been attracted to the Jewish way of life in the synagogue. She had a kind of “associate” or “proselyte” status with the Jews as a “worshipper of God,” and her attachment to Judaism was strong enough that she maintained the ties even when in Philippi, where Judaism appears to have been weak.

Lydia met Paul and, along with her household, was converted to Christianity. She has sufficient means to give extended hospitality to Paul and Silas in her home even though she may have been a widow. The Philippian church perhaps initially met in her home; however, she is not mentioned in Paul’s Philippian correspondence.

**Reid, Ezra W., “The Sabbath,”** Christian Science Journal (July 1898), p. 249.

--the Sabbath...was a most wonderful institution.

- It was a test of allegiance to the Creator, and so holy and sacred was it to be held, that the desecration of it was punishable with death

--The Jews, with their crude, materialistic notions of the Sabbath and spiritual things, took Jesus to task for breaking the Sabbath day...the Master's answer was that doing good was keeping the Sabbath.

--The Sabbath was a type or shadow of something to come.

--The prophets, the apostles, all the Bible, tell of a time when righteousness shall prevail, Love be the rule, peace and joy shall fill all hearts, all tears shall be wiped away, and when sin, sickness, and death shall be destroyed by the understanding of God.

**Schoppe, Rev. W.G., “Christianity and Women,”** Christian Science Journal (September 1908), p. 344.

--The religion of the Master has appealed in a special manner to the life of woman, and in turn has been adorned by her distinctive qualities.

--the Master proclaimed the divine nature of qualities which till then had seemed the opposite of manly, — humility, gentleness, obedience, affection, purity.

- Characteristics that had appeared at opposite poles in the sphere of humanity were blended and harmonized in the life of Christ Jesus.

---He revealed the complete man, the divine idea.

--Thus Christ Jesus has revealed the unity of the manly and womanly elements in a higher ideal, the Christian type.

--In the apostolic story, what charming names are these, — Lydia, "whose heart the Lord opened," the first to receive the gospel on the continent of Europe

## SECTION V: Prescript and Thanksgiving (Philemon 1: 1-6)

### Philemon

[Fie lee'mun]

TIME LINE: Unknown (Paul writes from prison; as early as 50 CE; maybe as late as 57 CE)

**Philemon** = **Apphia?**  
**Archippus** (son?)

“Philemon was an inhabitant of Colosse, and apparently a person of some note among the citizens (**Error! Bookmark not defined.; Error! Bookmark not defined.**). He was brought to a knowledge of the gospel through the instrumentality of Paul (19), and held a prominent place in the Christian community for his piety and beneficence (4-7). He is called in the epistle a "fellow-labourer," and therefore probably held some office in the church at Colosse; at all events, the title denotes that he took part in the work of spreading a knowledge of the gospel.” (Easton Bible Dictionary)

### **Apphia**

[Af ih uh] (“increasing”)

Apphia was a female Christian at Colossæ, supposed by some to have been the wife of Philemon. This is a claim that can be neither proved nor disproved.

### **Archippus**

[Ar kip'pus] (“chief groom”)

Archippus was considered a "fellow-soldier" of Paul's, whom he exhorts to renewed ministerial activity. He was a member of Philemon's family, probably his son. Evidently, he preached in the church at Colossæ.

**Bauman, Mrs. Helen Wood** (CSB, Associate Editor, Editor, and Normal Class Teacher), “**Communications**,” EDITORIAL, Christian Science Sentinel (17 September 1955), p. 1651.

--No more thrilling story can be related than that of communications in their spreading of the good news of God's kingdom.

- Communications in Christ Jesus' time were carried out mainly by word of mouth, and this was the Master's method.

---Mary Baker Eddy says of Jesus (Mis 163): “His words were articulated in the language of a declining race, and committed to the providence of God. In no one thing seemed he less human and more divine than in his unflinching faith in the immortality of Truth. Referring to this, he said, ‘Heaven and earth shall pass away, but my words shall not pass away!’ and they have not: they still live; and are the basis of divine liberty, the medium of Mind, the hope of the race.”

--The activity of divine Mind breaks down limitations.

- Through this activity Mind reveals opportunities for spreading the gospel of Christ, Truth.

---Mind manifests itself through revelation of intelligence, and humanity's application of this intelligence results in improved beliefs, among which are better types of communication.

--Ever since the earliest days of Christianity this improvement has been going on.

**“Healing through acknowledging Christ Jesus' place and mission,”** HEALING SERIES, Christian Science Sentinel (17 June 1972), p. 1078.

--When one is sick, his suffering is as real to him as his belief in the material sense of life.

- When he recognizes the true idea of Life, the material belief is broken, and healing follows.

--God is Life, and Christ is the true idea of God.

- Christ Jesus' virgin birth, his healing works, his own resurrection after being crucified and entombed, and his ascension tell us, as no event in history tells us, of the divine Life which is infinite Spirit.

---Spirit, not matter, governs the universe including man.

- Jesus' teachings, furthermore, tells us that Spirit, God, is divine Love.

---Love is the Father of all.

---We are His children.

**Knott, Mrs. Annie Macmillan** (CSD, Lecturer, Assistant Editor, Associate Editor, Trustee, Bible Lesson Committee, and Director), "**Effectual, fervent prayer**," Christian Science Sentinel (22 April 1905), p. 543.

--Nothing is more clearly taught in the Bible than the great truth that God is both able and willing to supply all our needs, and Christian Science urges the necessity of our acceptance of this truth in order to gain the blessings desired.

- A correlated truth must also be realized; viz., that there is no other power which can hinder us from being blessed; and surely it is a joy to know that another's sins or mistakes cannot keep us from realizing health and harmony.

---The absolute justice of divine Love makes it a glad task to bravely face and overcome our own errors, whether beliefs of sickness or sin, and then to witness their disappearance through our realization and demonstration of Truth's supremacy.

**Willis, John Buckley** (CSB, Bible Lesson Committee, Associate Editor, and President), "**Born of God**," Christian Science Sentinel (23 January 1903), p. 328.

--[Paul]...realized the falsity of his old bases of estimate, and in his beautiful letter to Philemon he reveals a spirit of democracy, in his recognition of human brotherhood, which is the very antithesis of his old attitude, and which has challenged the admiration of all lovers of men.

- He now glories ever and only in the realization that he is God's child, his letters teem with evidences of his exaltation in this thought, and his life ministry might be epitomized as an endeavor to awaken men to the meaning of their divine sonship.

--Christian Science is again focusing the world's attention upon this keystone of spiritual apprehension.

- It teaches that God is not only the source of all being, but that He is never separate from all being.

## **BIBLIOGRAPHY**

Achtemeier, Paul J. (ed.), The HarperCollins Bible Dictionary. Harper: San Francisco, 1996.

Barton, John and John Muddiman (eds.), The Oxford Bible Commentary. Oxford University Press: Oxford, England, 2001.

Bible Time Line. Rose Publishing Inc.: Torrance, CA, 2001.

Bowker, John (ed.), The Complete Bible Handbook. DK Publishing, Inc: London, UK, 1998.

Brownrigg, Ronald, Who's Who in the Bible. The New Testament. Bonanza Books: New York, NY, 1980.

Comay, Joan, Who's Who in the Bible: The Old Testament. Bonanza Books: New York, NY, 1980.

Dummelow, The Rev J.R. (ed.), "A Commentary on the Holy Bible." MacMillan Publishing Co., Inc: New York, NY, 1975.

Eiselen, Frederick C. (ed.), The Abingdon Bible Commentary. Abingdon Press: New York, NY, 1929.

Frank, Harry Thomas (ed.), "Atlas of the Bible Lands." Hammond Inc.: Maplewood, NJ, 1990.

Kee, Howard Clark, et al, The Cambridge Companion to the Bible. Cambridge University Press: Cambridge, UK, 1997.

Metzger, Bruce and Michael D. Coogan (eds.), The Oxford Guide to People & Places of the Bible. Oxford University Press: New York, NY, 2001.

Nelson's Complete Book of Maps & Charts. Thomas Nelson Publishers: Nashville, TN, 1996.

Peloubet, F.N., Peloubet's Bible Dictionary. The John C. Winston Co: Philadelphia, PA, 1947.

Snipes, Joan Koelle, Bible Study for Children. Bible Teaching Press: Shepherdstown, WV, 1999.

Thompson, Frank Charles (ed.), The New Chain-Reference Bible. B.B. Kirkbride Bible Co: Indianapolis, IN, 1964.

Tosto, Peter (ed.), Found Volumes, Version 2002 (software). www.foundvolumes.com: Marietta, GA, 2002.

Trench, R.C., Notes on the Parables of Our Lord. Baker Book House: Grand Rapids, MI, 1948.

Who Was Who in the Bible. Thomas Nelson: Nashville, TN, 1999.

www.bibletexts.com

www.crosswalk.com, Easton's Bible Dictionary.

Zondervan Bible Study Library 5.0., Family Edition (software). Zondervan: Grand Rapids, MI, 2003.

\*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.

-Christian Science is both religion and Science. Christian Science interprets God as the creative divine Principle and man as the divine idea, embodying or expressing all the divine qualities that emanate from and reveal the nature of God. SECTION III: Jesus preaches a sermon in Nazareth, and the healing of Simons wives mother (Luke 4: 14-21 Jesus, 38-40 And Simons) PARALLEL GOSPELS: Matt 8: 14,15; Mark 1: 29-31 TIME LINE: The Year of Popularity and Fundamental Principles (Jesus 2nd year of ministry), Spring of 28 AD, in Capernaum. "From JudeaMark along with Matthew and Luke, passes directly from the temptation to the beginning of the G The Christian Science Quarterly (Bible Lessons) is a publication of the Christian Science Publishing Society that sets out the Bible lessons for all students of Christian Science. Each lesson serves as the Sunday sermon in church and is studied for the week preceding the Sunday on which it is read as the sermon. Called the Lesson-Sermon, each week's Bible lesson is read in daily individual study during the week, and as the Sunday sermon in Christian Science church services around the world. It is See more ideas about Christian science, Science bible lessons, Bible lessons. Mary Baker Eddy, the founder of Christian Science, took to the Bible instinctively as a child and studied it intensively as an adult. Through this study she discovered the healing power of God and experienced it firsthand. This inspired her to delve even deeper into the Scriptures, finding their spiritual meaning, which ultimately led to her writing the book Science and Health with Key to the Scriptures. Together the Bible and Science and Mary Baker Eddy Pop Up Blocker Science Textbook Attributes Of God Folder Labels Science Magazine Beatitudes Heavenly Father Love People. Audio Chats - Chris... Find Bible Characters Sermons and Illustrations. Free Access to Sermons on Bible Characters, Church Sermons, Illustrations on Bible Characters, and Preaching Slides on Bible Characters. I am one of the little known characters in the Bible. I appear and disappear in a matter of a few verses. I had an incredible encounter with one of the giant men of Bible history. This sermon is a lesson on the price of leadership from the perspective of a lesser-known Bible character named Joanna. As you know, our leadership teaching is Bible based. I take examples from the Bible and use those as teaching points. Today's lesson is called, "The Price of Leadership". It's from the example of a woman in Scripture that we've never heard anyone talk about before. Students of Christian Science read a weekly Bible Lesson published in the Christian Science Quarterly and accessible to anyone online or in Christian Science Reading Rooms. There are 26 subjects which repeat twice a year and explore the primary themes of Christian Science, including the nature of God, the healing and redeeming power of the Christ, and our spiritual identity as the children of God. Listening to this Lesson-Sermon with the understanding and inspiration gleaned from the week's study and application of the ideas found in the Lesson contributes to a powerfully healing hour that benefits everyone present and embraces the community. The Bible Lesson is also a key component of instruction for children and young people in Christian Science Sunday Schools.

Directory: biblestudy biblestudy -> Bible characters mentioned in the christian science lesson-sermon december 11, 2005 For  
csdirectory com biblestudy -> A world in need of spiritual touch biblestudy -> God and evil biblestudy -> Website: Studying the Word of  
God Authors: Brian K. McPherson and Scott McPherson. Share with your friends: 1 2 3 4. Main page. only power. arch-enemy. Free  
books, Bible study guides, sermons, and/or audio clips dealing with the topic of Bible Characters. Bible Study Guides. All 27 lessons  
of our popular Bible lesson series available at the click of your mouse. Free Book Library. Access dozens of Amazing Facts topical  
Scripture books from Pastor Doug and others. This sermon is about the story of Daniel in the lion's den. Daniel's dedication to God is  
In the Shadow of His Wings. Christians, then, are people who in the mere fact of becoming Christians died to sin; severed their old  
connection with it, that is, or passed through an experience which put a virtual end to their sinful life. This is what faith in Christ has done  
for everybody who has ever really believed in Him. III. Once more, the Christian life is new by reason of that ceaseless variety and  
never-ending progression, that constant newness which it has in it. He who has set himself to be a Christian has to do with the infinities  
of God. It combines the strongest motives and the most sustaining elements in character, such as confidence, loyalty, affection,  
reverence, authority, and moral attractiveness. Take a single element, not at all the noblest, in this complex relationship which we term  
"faith." The first rich man mentioned in the Bible was Abraham. He lived in the 19th century B. C. Gen. The Jewish people were more  
primitive than others peoples when it came to matters of science, culture, and business. The first coins were made in about 700 B. C. in  
Lydia, which is now the coast of Turkey. Many Bible characters and scenes were put on coins, and it became a custom to associate  
Christianity and coin symbols. So much was this the case that when a new silver florin was made in 1849 with reference to God omitted,  
a cry went up from the people against what they called the godless florin. The value of knowing this history is that it gives the Christian  
another open door to use a common interest, which is money, to witness for Jesus.