BIBLE CHARACTERS MENTIONED IN THE CHRISTIAN SCIENCE
LESSON-SERMON*
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for CSdirectory.com

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SUBJECT: Mortals and Immortals

RESPONSIVE READING: Conversation with Nicodemus (John 3: 1-8)

Nicodemus

[Nick oh dee’ mus] ("conqueror of the people")

TIME LINE: The Year of Inauguration (1st year of Jesus' ministry)
Written @80-90 CE

Abraham

↓
↓

Nicodemus

Nicodemus was a Pharisee and a member of the Sanhedrin who probably became a disciple of Jesus. He is first noticed as visiting Jesus by night for the purpose of learning more of his doctrines, which Jesus then unfolded to him, giving prominence to the necessity of being “born again.”

Nicodemus was a wealthy, educated, and powerful man—well respected by his people and a descendant of the patriarch Abraham. He was described by Jesus as “the teacher of Israel,” implying he was well trained in Old Testament law and tradition. Jesus told Nicodemus that physical generation was not enough, nor could his descent from the line of Abraham enable him to be saved. Only as a person has a spiritual generation—a birth from above—will he be able to see the kingdom of God.

The next time Nicodemus appears in the Gospel of John, he shows a cautious, guarded sympathy with Jesus. When the Sanhedrin began to denounce Jesus as a false prophet, Nicodemus counseled the court to let him speak before judging him.

Christian tradition has it that Nicodemus was baptized by Peter and John, suffered persecution from hostile Jews, lost his membership in the Sanhedrin, and was forced to leave Jerusalem because of his Christian faith.


Here I am: helpless, defeated, hopeless.
In my night of doubt and despair,
I look, down through the centuries,
to Nicodemus of old, who in his night went to Jesus.

How I love that lonely, wisdom-seeking Pharisee;
his brought my questions to the Master.
(I too an now old and scarred.)
So I listen carefully
as Jesus instructs Nicodemus and me
in the delicate art of regeneration.

Now even, but especially now in my maturity,
I must be born again—of Spirit.
I am not overpowered….

Roegge, Beulah M. (CSB, Lecturer, Associate Editor, CSPS Trustee, Publisher’s Agent, Clerk, and Contributing Editor; Chicago, IL), “Why be born again?” Christian Science Sentinel (23 November 1998), p. 7.

---The expectation of newness, the erasure of tedium and old mistakes, the opportunity to start anew, may well be considered a natural yearning of the human heart.

- When this yearning is met mainly through an emotional experience, it has little effect.
- ---But when this yearning is fulfilled through a deeper understanding of God and of one’s relation to this saving Love, it is life-changing.

---To be born of the Spirit is to separate the concept of oneself from mere human birth.

- It is to recognize that material conditions do not present the real essence of an individual.
- ---It is to accept that the spiritual reality of everyone exists forever in God and is the unfolding expression of Life without beginning and end.


Isaac
[I’ºac] (Heb. “he laughed”)

TIME LINE: @2066-1886 B.C.

Abram (Abraham) (father) = Sarai (Sarah) (1st wife)
Isaac (2nd son of Abram) = Rebekah (cousin/wife)
Esau
Jacob
≠ Hagar (Sarah’s handmaiden)

Isaac is the only son of Abraham and Sarah, but the second son born to Abraham. The principle stories about Isaac are found in Genesis 21-28. According to the account in Genesis, Abraham laughed in his heart, and Sarah was also bitterly amused because she was ninety and long past child-bearing age. When he was probably two years old a great feast was held in connection with his being weaned; he was circumcised when eight years old.

He was the longest lived of the three patriarchs. His life was not as significant as that of his father, Abraham, or his son, Jacob. The first memorable event in his life is that connected with the command of God given to Abraham to offer him up as a sacrifice on a mountain in the land of Moriah.

Of Isaac’s maturity we learn little. At age 40 he married his cousin Rebekah. After the death and burial of his father he took up his residence at Beer-lahai-roi, where his two twin sons, Esau and Jacob, were born at his age of 60, the former of whom seems to have been his favorite son. Drive by famine to Gerar, he acquired great wealth by his flocks, but was repeatedly dispossessed by the Philistines of the wells which he sunk at convenient stations. At Gerar he practiced deception as to his relation to Rebecca, imitating the conduct of his father in Egypt and in Gerar. The Philistine king rebuked him for his prevarication.
Esau, was a skilled hunter, and Jacob, Rebekah’s favorite, was a hunter. Rebekah tricked Isaac into blessing Jacob instead of Esau for his inheritance.

He died at Mamre [1.5 w of Hebron, Israel], "being old and full of days,” one hundred and eighty years old, and was buried in the cave of Machpelah.

Rebekah
[Ruh bek’ uh] (“a noose”)

Bethuel
Rebekah ⇔ Isaac
Esau ⇔ Judith
⇔ Bashemath
⇔ Mahalath
Jacob

Laban

Rebekah is the daughter of Bethuel, the wife of Isaac, the mother of Esau and Jacob, and the sister of Laban.

The circumstances under which Abraham's "steward" found her at the "city of Nahor," in Padan-aram, are narrated in Genesis 24. She can hardly be regarded as an amiable woman. When we first see her she is ready to leave her father's house for ever at an hour's notice; and her future life showed not only a full share of her brother Laban's duplicity, but the grave fault of partiality in her relations to her children, and a strong will, which soon controlled the gentler nature of her husband. The time and circumstances of her death are not recorded, but it is said that she was buried in the cave of Machpelah.

Esau
[Ç'saw] (“hairy”)

Abram (Abraham) ⇔ Sarai (Sarah)
Isaac ⇔ Rebekah
Esau ⇔ Judith
⇔ Bashemath
⇔ Mahalath (cousin)
Jacob ⇔ Hagar
Ishmael
Mahalath

Isaac and Rebekah's first-born twin son. His ruddy and hairy appearance, as well as his preference for hunting and the outdoor life, distinguished him from his brother, Jacob. The name of Edom, "red", was also given to him from his conduct in connection with the red lentil "pottage" for which he sold his birthright.

The circumstances connected with his birth foreshadowed the enmity which afterwards subsisted between the twin brothers and the nations they founded. In process of time Jacob, following his natural bent, became a shepherd; while Esau, a "son of the desert," devoted himself to the perilous and toilsome life of a huntsman. On a certain occasion, on returning from the chase, urged by the cravings of hunger, Esau sold his birthright to his brother, Jacob, who thereby obtained the covenant blessing. He afterwards tried to regain what he had so recklessly parted with, but was defeated in his attempts through the stealth of his brother.
At the age of forty years, to the great grief of his parents, he married two Canaanitish maidens, Judith, the daughter of Beeri, and Bashemath, the daughter of Elon. When Jacob was sent away to Padan-aram, Esau tried to conciliate his parents by marrying his cousin Mahalath, the daughter of Ishmael. This led him to cast in his lot with the Ishmaelite tribes; and driving the Horites out of Mount Seir, he settled in that region. After some thirty years' sojourn in Padan-aram Jacob returned to Canaan, and was reconciled to Esau, who went forth to meet him. Twenty years after this, Isaac their father died, when the two brothers met, probably for the last time, beside his grave. Esau now permanently left Canaan, and established himself as a powerful and wealthy chief in the land of Edom.

**Jacob/Israel**
(Heb. “supplanted”)

"**JACOB.** A corporeal mortal embracing duplicity, repentance, sensualism. Inspiration; the revelation of Science, in which
the so-called material senses yield to the spiritual sense of Life and Love.” (Science and Health with Key to the Scriptures by Mary Baker Eddy 589: 4)

**TIME LINE: @2005-1958 BCE**

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<thead>
<tr>
<th>Isaac =</th>
<th>Rebekah</th>
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<td>Esau</td>
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<td><strong>Jacob</strong> (Israel)</td>
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<td>Bilhah (Rachel’s maid)</td>
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<td>Joseph</td>
<td>Dan</td>
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<td>Benjamin</td>
<td>Naphtali</td>
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Jacob was the second twin son of Isaac and Rebekah. He is the father of Dinah and of twelve sons whose names are those of tribes. **He bought the birthright from his brother, Esau, and afterward acquired the blessing intended for Esau, by deceit.**

Jacob, in his 78th year, was sent from the family home to seek a wife among his kindred. As he passed through Bethel [Israel], God appeared to him at night and he dreamt he saw a ladder rising from earth up to heaven with angels going up and down a ladder. The Lord stood at the top and reaffirmed the promise to Abraham.

After 21 years he returned to the land of his father with two wives, Leah and Rachel; two concubines; and eleven sons and one daughter. Later, a son, Benjamin, was born to Rachel, making a total of twelve sons who became the namesakes for the twelve tribes of Israel.

**Jacob wrestled along the way with the deceptive and less-than-good life he had lived. At the ford of the Jabbok [river in Jordan], “Jacob was left alone,” and at Peniel, he “saw the face of God,” and was transformed by receiving the name, Israel.**
Deborah and Rachel died before he reached Hebron [southern West Bank]; Joseph, the favorite son of Jacob, was sold into Egypt eleven years before the death of Isaac.

After being reunited with his brother Esau, he went to Egypt when he was 130 years old to live for 17 years in the care of his son, Joseph.

At the end of his life, Jacob—now an aged man—gathered his 12 sons about his bed to tell them what should befall them “in the last days.”

Words of warning were addressed to Dan, called “a serpent” and “a viper,” a life that would be marked by violence.

He died in his 147th year, and was carried back to the land of Canaan [coastal area of Israel] and was buried in the family burial ground in the cave of the field of Machpelah. Jacob not only embodies and represents the nation, Israel, but also typifies the settler-farmer, the trickster, the reverent worshiper of God, the man of gallantry, the successful émigré and herder, the penitent brother, and the benevolent father.

Long after this, when the descendants of Jacob came out of Egypt, the Edomites remembered the old quarrel between the brothers, and with fierce hatred they warred against Israel.

Laban

Abraham
Nahor
Bethuel
Laban

Leah
Rachel

Rebekah ↔ Isaac
Esau
Jacob ↔ Leah
↔ Rachel

Laban was the son of Bethuel, who was the son of Nahor, Abraham's brother. He lived in the city of Nahor in Padan Aram where Abraham sent his servant to find a wife for Isaac. His sister Rebekah became Isaac's wife. Jacob, one of the sons of this marriage, fled to the house of Laban, whose daughters Leah and Rachel he eventually married.


--Jealousy is not the grave of the affections.
  • The affections, when sense becomes spiritualized, are all spiritual, and are embraced in Principle and cannot be covered up or hidden by the sod of material belief.
--It is thus we discover man's birthright to be in
  • Divine Principle and his entire relationship in Divine Good. Spiritual consciousness was the "Birthright" sold for the mess of pottage, and like tired, weary Esau we return kneeling and pleading with the Father, "Bless me, even me also, O my Father."
--Through SCIENCE AND HEALTH Principle has been revealed and the rule laid down, and we are taught how to use the sword of Truth, to make deep incisions in error, and hew down the walls of materiality.

“What is thy birthright, man,  
Child of the perfect One;  
What is thy Father’s plan  
For His beloved son?” (Hymn 382)

--Have you considered yourself as one having no birthright, no inheritance?  
--Man’s spiritual birthright, given to us by divine Love, God, includes many things.  
  • Permanent wholeness of form and substance, seen in everlasting health and life.  
--important to recognize Spirit, God, as our only origin.  
--Studying the law of God leads to the understanding of spiritual existence—to knowing God as the only  
  creator of both man and the universe.  
--Material sense…is a false witness.  
--Through spiritual sense, the ever-present creation of Spirit dawns in thought  
  • Whatever the material circumstances seem to be, good or bad, they have nothing to do with our  
    spiritual birthright!


--Jacob is sometimes accused of having dealt treacherously with Laban, although not always severely  
censured on account of it, but let us hear Jacob's own testimony when he parted with Laban: "This twenty  
years have I been with thee;" and then he enumerates a succession of brave achievements which he has  
accomplished in the service of Laban; then he charges him, "And thou hast changed my wages ten times."  
  • Continuing, he says to him, "Except the God" of my father, the God of Abraham, and the fear of  
    Isaac, had been with me, surely thou hadst sent me away now, empty.”  
---Laban had six years before acknowledged the  
value of Jacob's services, and entreated him to remain with him, saying, "For I have learned by experience  
that the Lord hath blessed me for thy sake,” and they then entered into the agreement which finally resulted  
in transferring to Jacob the legitimate accumulations of his twenty years of faithful service.

Knott, Annie Macmillan (CSB, Assistant Editor, Associate Editor, Trustee, Bible Lesson Committee,  

--Such is the story of Jacob's experience at Peniel, when he wrestled with the angel and communed with  
God "face to face."  
  • Jacob had left his father's house many years before, because of the fierce anger of his brother  
Esau, but the time came when he was bidden to leave the idolatrous surroundings of Padan-aram and return  
to the land of his kindred.  
---We read that lie was pursued by Laban, his  
father-in-law and business partner, and that a treaty of peace was made between them after their differences  
had been settled.  
• Then we are told that, as Jacob went on his way, "the angels of God met him," and helped to prepare him  
for another peaceful victory.


--In Isaac, a child of promise, the long-awaited heir of his great father, Abraham, one might expect to find a  
character of outstanding import in the steady development of the Hebrew people toward a higher concept of  
Deity; but, actually, relatively little is recorded concerning him.  
  • He seems to have languished, as have many men, in the shadow of an intensely forceful and  
distinguished parent, while Isaac’s own son, Jacob, in due course won the name of Israel, one later proudly  
borne by the chosen people.  
--May it not be said that Isaac’s primary mission lay in providing the essential link between his father and  
his son?
• A further relatively quiet role was that of maintaining Abraham’s work, rather than pursuing the apparently more heroic paths of adventure, discovery, and leadership.

---However, the comparative obscurity of Isaac’s activities must not blind us to the contribution which he made to the growth of Hebrew thought.


--Arriving at the city of Nahor, we find [Eliezer] offering a prayer for guidance in his choice [of a bride for Isaac], and scarcely had he uttered it when we obtain our first introduction to Rebekah, who was “very fair to look upon”

--Like her mother-in-law, Rebekah was at first childless, but in response to her husband’s prayers she bore him twin sons.

• As they grew up some of the less desirable traits in Rebekah’s resolute character came to the front.

---Her inordinate love for Jacob led her to conspire with him to outwit his aged father, that Jacob might attain the blessing which belonged to his brother Esau.

• It is only fair to note, however, that Rebekah’s intuition as to Jacob’s importance was eventually justified, for he won the significant name of Israel and gave it to the chosen people.


--Esau bartered his birthright for a mess of pottage.

• For a temporary gratification of sense he sacrificed what?

---His rights as the son of his father.

--How true a picture (in sense) is this of the position of the misguided and sense controlled mortal, not only of the time of Esau but of all time; for through the pleasures and beliefs of personal sense is the spiritual sonship of man lost sight of, and in this way only; for as the unreality of these claims are revealed by Christian Science, we see the birthright restored.

--How petty and pitiful to us appears the equivalent that was received by the unwise Esau; no less so than that which sense is ever offering to supplant Spirit.


--Perhaps it was determination born of a mental refusal to be held victim any longer of the duplicity toward Esau and the fear of Esau’s retaliation that led Jacob to exclaim to the spiritual idea which was liberating him (Gen 32:26), “I will not let thee go, except thou bless me.”

• In the disturbed wakefulness of that night, the patriarch may have realized that he could dally no more with the usurpers of peace and security.

---Many years of spiritual progress while in exile made Jacob ready at last to meet his brother and to master and cast out all long-cherished, fear-producing thoughts.

• Evil beliefs no longer controlled his thought and action.

---Angel thoughts of unselfed love and tenderness apparently filled his consciousness.


I had a brother that I held most dear.
My greatest joy was just to have him near.
But error came between us, with its lie
About true brotherhood. And by and by
The veil it wove concealed the loved one’s face,
And so I wandered for a troubled space
Alone and desolate. At last one day
I too found Bethel, and began to pray.
The confidence that God is in this place
Worked wonders, now, as then. My brother’s face
In Love’s own likeness once again appeared
Unchanged in beauty, as my vision cleared.

SECTION V: The raising of Jairus’ daughter (Luke 8: 40-56)

Jairus
{Jay eye’rus}[Gr. from the Heb. “whom Jehovah enlightens”]

TIME LINE: 2nd year of Jesus’ ministry: The Year of Popularity (Autumn 28 CE in Capernaum)

Jairus was the head of the local Sanhedrin, or court of elders, supervising the synagogue worship and life of the community at Capernaum (northwest corner of Sea of Galilee, in Israel), whose little 12-year-old daughter Jesus restored to life. Like the raising of Lazarus in John 11: 1-44, the death of a loved one brings a petitioner to Jesus and becomes the occasion for presentation of Jesus’ power over death.

Jairus came to Jesus in desperation; his only daughter was dying. He fell before the feet of Jesus and begged him to come back to his house to heal his only daughter who was at the point of death. Because he was a well-known and important person, a crowd gathered and followed them. On the way to Jairus’ house, a woman was instantly healed of an incurable hemorrhage by touching the hem of Jesus’ robe.

As they approached Jairus’ house someone ran out to say that his daughter was dead. When they reached the house everyone was weeping and wailing over the loss. When Jesus said she was merely sleeping, they scornfully laughed at him. So, Jesus turned them all outside except for the family and Peter, James, and John. In the presence of those who he could trust, he commanded the child to get up. At once she got up and walked.

The most important point in the raising of Jairus’ daughter is the reality of death in the minds of Jairus and his family and friends. Jesus recognized their belief, emphatically rejected it, and replaced it with the spiritual truth “…the damsel is not dead, but sleepeth.”


--Should one ever be tempted to suspect that some disease is developing in his system, there is a divinely prescribed method of handling such a temptation.
  • Christ Jesus stated it simply and yet authoritatively when he said to Jairus, who had come imploring Jesus to heal his daughter, “Be not afraid, only believe.” (Mark 5:36)
    ---We read that the Master made similar declarations on a number of occasions with healing results.
--Under the special heading “Mental Treatment Illustrated,” in the chapter “Christian Science Practice” in Science and Health, Mrs. Eddy echoes Christ Jesus’ approach.
  • She says, “Christian scientific practice begins with Christ's keynote of harmony, ‘Be not afraid!’” (410: 29-30)
--However, much more is involved than simply thinking to oneself, “I’m not afraid,” and then expecting entire immunity from disease or danger.
  • Demonstration comes about through the individual’s enlarging spiritual understanding of God’s supremacy and power

Jesus said I was not dead,  
He knew the light of Life shone in my heart.  
The voice of Truth, with awakening touch,  
Spoke with dominion, “Maid, arise.”

That Word of God brought me, not back,  
But forward to the revelation of where I’d always been,  
Always am, always will be—living in God.  
I do not live *again* but never died.

The warmth of resurrection melts the frost of fear.  
Love is the pasture where His lambs skip fearlessly.  
Only the myth of mortality is consumed,  
Never the one, the ever-present Life.

**Peter, James, and John**

Jesus takes a small group of his disciples together with the girl’s parents with him. According to both Mark and Luke, only Peter, James, John, and the parents witnessed the raising of Jairus’ daughter. Then, in the presence of these five whose faith he could trust, Jesus commanded the child to get up; but, then he commands secrecy about what has happened!


--Since ancient times true witnessing has been vital.  
--The frustrations of human life are answered by bearing witness to truth in the way Christ Jesus repeatedly urged us to do.  
--As in Jesus’ time, so today, the evidence of spiritual healing has not always been accepted by the human mind as credible.

  * Skepticism arises from the preconception of material sense, which inclines people not to accept that the harmony they see established has been brought about by spiritual power.  
--As we bring our desires more into accord with God, in our growing understanding of Him, our witnessing comes into agreement with the infinite power of divine Love.

  * The cultivation of our spiritual sense, through daily prayer, study, and practice, enables us more reliably and immediately to think and live as that corroborating witness to the Father.


Dear Father-Mother God  
Humbly do I pray  
For growth and understanding  
To live Your truth each day.

To know Your plan of love  
What You would have me do  
Give me the grace to listen;  
The strength to follow through.

To heal and help and bless  
This is my prayer, my aim;
Ohm let me be a witness
To glorify Thy name.

SECTION VI: Paul recalls the translation of Enoch (Heb 11: 5)

Enoch
[E’nek] (“dedication”)

Adam
  Cain
  Enosh
Abel
Seth
  Enos
  Cainan
  Mahalaleel
    Jared (father)
        Enoch
  Methuselah (son)

The son of Jared, and father of Methuselah; descendent of Seth. His father was one hundred and sixty-two years old when he was born. After the birth of Methuselah, Enoch "walked with God three hundred years," when he was translated without tasting death. His whole life on earth was three hundred and sixty-five years. He was the "seventh from Adam," as distinguished from the son of Cain, the third from Adam. He is spoken of in the catalogue of Old Testament worthies in the Epistle to the Hebrews. When he was translated, only Adam, so far as recorded, had as yet died a natural death, and Noah was not yet born. Mention is made of Enoch's prophesying only in Jude.

“Traces of the legend are found in Hebrews 11.5, where Enoch has become a hero of faith.”
(Metzger)


--[An] aspect of translation is indicated in the definition of the verb “translate” which reads, “To remove to heaven;--originally implying without death.”
  • In the Old Testament it is recorded that “Enoch walked with God: and he was not; for God took him” (Gen 5:24).
    • Elijah is another for whom there was no death process.
      ---Does this mean that we have to start overcoming death now?
      ---It does indeed.
    • Having embarked on the immense task of translating matter into Spirit, we must carry it through to the end.
      ---According to Christian Science, “death” is “an illusion, the lie of life in matter; the unreal and untrue; the opposite of Life” (Science and Health, p. 584).
--The measure of our vigilance and fidelity in replacing every false concept of matter with its opposing spiritual truth will determine the speed of our progress in reaching our goal


--Enoch never died.
  • With spiritual significance the Bible tells of one
whose days “were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him.” (Gen 5:23,24)

---The possibility of a deathless life hinted here Christian Science reveals as fact.

• Man never really dies.

---Life is Spirit, God.

• In Spirit, man’s eternal Life, there is no death.

--At the time the Enoch story was written it was evidently easier to accept the concept of translation without a death process.

--An essential part of our own overcoming of death is our rejection of the mortal sense of man wherever we see man.

• As long as we are viewing others as material personalities, we will continue to participate in the dream of people who are born in matter and die in it or out of it.

BIBLIOGRAPHY


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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.*
This free bible lesson is the character study guide on the life of Joseph in Old Testament. It offers overview of Life of Joseph, His early years, his life as a. Joseph in the Bible as the Type of Christ: The Old Testament often represents metaphors, symbols or characters which points to Jesus Christ and God’s plan of Salvation, these are called ‘Type of Christ’. (Check out Moses as Type of Christ) Life of Joseph in many ways resembles to the life of Christ. Douay-Rheims Bible And they conversed there in the church a whole year; and they taught a great multitude, so that at Antioch the disciples were first named Christians. English Revised Version and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch. The disciples were called Christians for the first time in the city of Antioch. International Standard Version When he found him, he brought him to Antioch, and for a whole year they were guests of the church and taught many people. It was in Antioch that the disciples were first called Christians. Friends: The Bible and the Christian Science textbook are our only preachers. We shall now read Scriptural texts, and their correlative passages from our denominational textbook; these comprise our sermon. This lesson was prepared by early students of Christian Science to reinforce the class teaching given by Mary Baker Eddy in the Massachusetts Metaphysical College in the 1880s and 1890s. Consistent with the outline used in her teaching, the six sections of the early lessons usually followed a general outline: Section One: The relation of the subject to God. Section Two: The relation of the subject to man or Christ Jesus. Section Three: The presentation of Christian Science through a relative law, as related to the subject. Is there any place in the Bible that specifically mention the Book of Enoch? Especially in the Old Testament? 14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints. Most Christian denominations and traditions may accept the Books of Enoch as non-canonical or non-inspired.[3] It is regarded as canonical by the Ethiopian Orthodox Tewahedo Church and Eritrean Orthodox Tewahedo Church, but not by any other Christian group. Free books, Bible study guides, sermons, and/or audio clips dealing with the topic of Bible Characters. Background Characters in the Old Testament. Video. Caleb stands out as an example of godly living amid a population intent on rebellion and a... Video. This sermon deals with lessons learned from the monarchs of Israel and is called “Learning Learning From The Kings, Pt. 2 (Uzziah): Pride and Position.