

Bible Characters for Your Weekly Bible Study

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For week of February 25 – March 2, 2008

GOLDEN TEXT: "The grace of our Lord Jesus Christ be with you all." (Rom 16: 24 [to 1st .])

TIME LINE AND AUTHOR: Written by Paul at Corinth to the church at Rome toward the close of his third missionary journey (most likely in 64 AD).

"This verse is not found in the earliest Greek manuscripts of Romans which is understandable in view of the longer, more explicit benediction that follows." (MacArthur Bible Commentary)

Jesus Christ

[Gē'zus] ("the Lord is salvation")

CHRONOLOGY OUTLINE

(Passages in this week's Bible Lesson are highlighted in red)

THE PROPHETIC CHRIST

The Lord Will Send a Prophet (Deut 18:15-19)

Prophecy of the Head Stone (Ps 118:22)

Virgin Birth Prophesied (Isa 7: 14)

Prophecy of the Prince of Peace (Isa 9: 6)

Prophecy of the Living Stone (Isa 28:16)

The Coming of Christ (Isa 42:1-9)

THE CHRIST OF OBSCURITY

Preliminary Events

An Angel Appears to Joseph (Matt 1: 18-25)

Birth Foretold by an Angel

The Annunciation to Mary (Luke 1: 26-38)

In Infancy

Birth of Jesus (Luke 2: 1-7)

Visit of the Shepherds (Luke 2: 8-17)

Presentation in the Temple (Luke 2: 22-24)

Words of Simeon and Anna (Luke 2: 25-38)

The Visit of the Wise Men (Matt 2: 1-12)

The Flight into Egypt (Matt 2: 13-15)

The Return to Nazareth (Matt 2: 19-23)

His Youth (Luke 2: 40)

His Visit to the Temple When Twelve (Luke 2:41-50)

Silent Years, No Events Recorded (Luke 2:51,52)

THE MINISTERING CHRIST

The Year of Inauguration

The Ministry of John the Baptist (Luke 3:1-18)

Baptism of Jesus (Matt 3:13-17)

The Testimony of John the Baptist (John 1: 19-23)

Five Disciples Enrolled (John 1: 35-49)

Water made wine; his first miracle (John 2: 1-11)

Early Judean Ministry (John 3: 22)

The Water of Life (John 4:4-26)

The Revival in Samaria (John 4: 28-42)

Early Galilean Ministry (Mark 1: 14, 15/Luke 4; 14-15)

His discourse at Nazareth (Luke 4: 16-27)

The Year of Popularity

Four disciples called (Matt 4: 18-20)

The Draught of Fishes (Luke 5:4-9)

Later Galilean Ministry (Matt 4: 23-25/Mark 1: 38-39)

The leper healed (Matt 8: 2-4)

The Paralytic Healed (Mark 2: 2-12)

Matthew called (Luke 5: 27, 28)

The Second Passover (John 5: 1)

The Man at the Pool Healed (John 5:2-9)

The Discourse on His Divinity (John 5: 17-47)

Healing the withered hand (Matt 12:9-13)

The Pharisees oppose him (Mark 3: 6)

Many healed near Galilee (Matt 12: 15)

The Twelve Ordained (Matt 10:1-4/Mark 3:13-19/Luke 6:12-16)

Sermon on the Mount (Matt 5-7; Luke 6: 20-49)

John the Baptist's delegation (Matt 11: 2-6)

John the Baptist Commended (Matt 11: 7-19)

The discourteous Pharisees and the anointing (Luke 7: 36-48)

Parable of the two debtors (Luke 7: 41-43)

The tour in Galilee (Luke 8: 1-3)

The dumb demoniac healed (Matt 12: 22)

Growing opposition (Matt 12: 24,25)

Encouraging words to the disciples (Luke 12: 22-32)

Parable of the Wise Steward (John 12:42-48)

Parable of the Wheat and Tares (Matt 13: 24-30, 36-43)

Parable of the Mustard Seed (Matt 13: 31, 32)

Parable of the Leaven (Matt 13: 33)

Parable of the Draw-net (Matt 13:47-51)

The Year of Opposition

The charge to his disciples (Matt 10: 5-42/Luke 9: 1-6)

A vacation interrupted (Matt 14:14/Mark 6: 30-34)

The five thousand fed (John 6: 5-14)

The daughter of the Syrophenician woman healed (Mark 7:25-30)

Peter's confession of Christ (Mark 8: 27-29/Luke 9: 18-21)

Healing of the Demoniac Son (Mark 9: 14-29)

The lesson in humility (Matt 18: 1-3)

Parable of the unmerciful servant (Matt 18: 23-35)

The seventy sent forth (Luke 10: 1-16)

Teaching at the Feast of Tabernacles (John 7: 10-53)

The Adulterous Women (John 8: 1-11)

The Discourse on Fatherhood (John 8: 15-58)

The Last Months

Woman healed of her infirmity (Luke 13: 10-13)

Discourse on the second coming (Luke 17:20-37)

The rich young ruler (Matt 19: 16-30)

Healing Two Blind Men (Mark 10:46-52)

THE SUFFERING SAVIOUR (Passion Week)

Thursday

Jesus' parting words (John 14: 1-31)

Parable of the True Vine (John 15:1-11)

The promise of the Holy Spirit (John 16: 7-15)

Good Friday

Jesus before Pilate (Mark 15: 1-5/John 18: 28-38)

Jesus mocked (John 19: 1-3)

Jesus led away to be crucified (John 19: 16-17)

The Crucifixion (Mark 15: 25-28/John 19: 18-24)

Jesus commends his mother to John (John 19: 25-27)

Darkness prevails, Jesus expires (Mark 15: 33-37)

The veil of the Temple rent (Mark 15: 38)

The watch at the sepulcher (Matt 27: 62-66)

THE RISEN SAVIOUR

The coming of the women to the sepulcher to anoint the body (Luke 24: 1, 2)

Jesus Appears to Mary Magdalene (Mark 16: 9)

Mary Magdalene Tells Peter (Mark 16: 10)

His Appearance to the Disciples at Emmaus (Luke 24: 13-35)

His Appearance to the Eleven, Thomas Present (Mark 16: 14-18/John 20:26-29)

His appearance in Galilee (Matt 28: 16-20)

His Appearance at the Time of His Ascension (Mark 16:19,20/Luke 24: 50-53)

THE GLORIFIED SAVIOUR

Work of

Crowning the victors (I Pet 5:4)

Second Coming of

Eternal Glory of

Exalted to be King of Kings (Rev 19: 16)

(Abbreviated)

Jesus was the name of five men in the Bible. Most important was Jesus, the son of Mary, also known as Jesus Christ. "The conquests of Alexander the Great (332-323 BC) had the effect of exposing almost the entire Mediterranean basin to some degree to Greek culture and, more importantly, to the Greek language. Thus, most educated people in the area read Greek, whatever their family tongue, and were at least partially familiar with Greek thought and customs." (HarperCollins Dictionary) Although Jews shared in this general atmosphere, Aramaic was Jesus' normal language. "Jesus' own proper name is a Greek version of the Hebrew "Joshua," salvation is from Yahweh." (Holmon Dictionary)

Jesus' success in healing the sick and raising the dead brought him in conflict with the scribes and teachers of the law. He was barred from preaching in the synagogues, and took his ministry to the hillside and illustrated his main themes by parables. These were simple stories from daily life that would drive home some special point and make it stick in the hearer's understanding. "His use of metaphor and parable is so extensive—more than one-third of his

words are in parabolic form—that it is evidently impossible to separate the form from the content of these words.” (HarperCollins Dictionary) An inescapable conclusion is that Jesus was influenced by the prophecies of Isaiah 40-66, where the coming of the reign of God is a central theme.

During the last phase of his life, he went to Jerusalem with the twelve disciples to continue to preach the message of the kingdom of God. During the week before Passover Jesus taught each day in the temple area, debating with other teachers of differing beliefs. He was invited to state his opinion on a number of issues, including the question of paying taxes to the Roman emperor. This was a test question with the Zealots. His answer angered those who followed the Zealot line, and they feared repercussion from Rome. Because Jesus continued to have the enthusiasm of the people, they decided to arrest him to foreclose on the possibility of an uprising among the people. He was betrayed by the disciple Judas; was arrested, tried, and convicted by the Roman governor, Pilate. Death by crucifixion was the penalty for sedition by one who was not a Roman citizen.

With the death and burial of Jesus, the narrative of his earthly career came to an end. But with his resurrection on the third day and his appearances to his disciples after his resurrection, his influence on humanity as the Christ began a new era that would far eclipse his short span of human history.

Jones, Elizabeth Earl, "The grace of the Lord Jesus Christ," Christian Science Journal (February 1919), p. 556.

--Sweetness and warmth keep perpetually aglow the lamp of inspiration.

--In the first chapter of John's gospel we read: "The law was given by Moses, but grace and truth came by Jesus Christ."

--The sun shines and the refreshing raindrops fall equally and impartially upon all nations and peoples.

- In the Father's love there is room and welcome for all.

---Only the evil beliefs about men and nations cannot enter the divine Mind, while its heavenly gates are open day and night and the Christ is ever calling to us these words of welcome: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

--"The grace of the Lord Jesus Christ" is that irresistible human expression of divine Love which, through its steady shining and buoyant sweetness, heals even the desire to oppose it.

- Our beloved Leader says (Poems, p.7):--

Thou to whose power our hope we give,
Free us from human strife.
Fed by Thy love divine we live,
For Love alone is Life;
And life most sweet, as heart to heart
Speaks kindly when we meet and part.

Bronson, Eunice M., "Lord, Give Me Grace," POEM, Christian Science Journal (April 1940), p. 39.

Lord, give me grace
To face each newborn day with high intent;
Encased within the armor of Thy love
To meet each seeming foe with quiet strength,
And prove Thy truth is law.
Grant me serenity of heart
And peace that cannot be disturbed,
Then with compassion may I see each fault

That mortal man presents, unreal,
And know Thy image is untouched, secure.
And if in agony of soul I stand
In sad Gethsemane,
Lord, give me strength
To drink unto its dregs the bitter cup,
If, drinking, I may lose some fault
Of sin or pride,
And live to serve Thee better—sanctified.

SECTION I: The Covenant; and, John Contrasts Jesus and Moses (Deut 5:1 Moses; John 1: 17,18)

TIME LINE AND AUTHOR (Deut): "From Moses' hand just before his death in 1405 BC."

(MacArthur Bible Commentary)

TIME LINE (John): The Year of Inauguration (Jesus' 1st year of ministry)

“Here [Deut 5:1] Moses summons the assembly. He called all Israel; not only the elders, but, it is likely, as many of the people as could come within hearing....The greatest of them were not above God’s command, nor the meanest of them below his cognizance; but they were all concerned to hear what they were all bound to do.” (Matthew Henry’s Commentary) "The verb *hear* carried the sense of 'obey.'" (MacArthur Bible Commentary)

"The Law, given by Moses, was not a display of God's grace but God's demand for holiness."
[John 1:17] (Ibid)

Moses

[Mō'zez] (Egyp. “extraction, a son”/Heb. “drawn from the water”)

“MOSES. A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel, — the union of justice and affection, — there is something spiritually lacking, since justice demands penalties under the law.” (S&H 592: 11)

(Abbreviated)

Moses was the first and preeminent Hebrew leader, who led the people in their exodus out of Egypt to the threshold of the Promised Land; and he was a lawgiver and the archetypical prophet. He is the most majestic figure in the Old Testament. His role was so central that the Pentateuch was called the Five Books of Moses, and the code of religious laws, the Law of Moses. For all his greatness, Moses never loses his humanness, displaying anger, frustration, and lack of self-confidence in addition to his leadership abilities, humility, and perseverance.

THE LAW OF MOSES

"The law is a central feature of the Pentateuch and so the lawgiver assumes importance...Moses brought the law engraved on tablets and proclaimed the laws and ordinances that constitute a significant part of Exodus, Leviticus, Numbers, and Deuteronomy." (Peloubet's Dictionary) The Mosaic code goes far beyond religious observance in the narrow sense. It deals with political, social, and family affairs in a progressive spirit well in advance of its period.

Melugin, Carl Emery, "The Law and the Gospel of Discipleship," Christian Science Journal (September 1934), p. 290.

--"The law was given by Moses, but grace and truth came by Jesus Christ," declared John.

- United in having the same source of inspiration, both the Decalogue and the gospel of our Master are revelations of divine law.

---But the healing ministry of Christ Jesus marked a distinct advance in the understanding of God as infinite Spirit, Love, and of the power of God's law to save from sin, disease, and death.

--For centuries, knowledge of the healing power of God's law seemed lost, until a lone woman, Mary Baker Eddy, armed with faith in God, searched the Bible, sought and found the truth, and later wrote in her textbook, "Science and Health with Key to the Scriptures" (p.107), "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science."

- This discovery has illumined the Ten Commandments, verified the unity of the Decalogue with the gospel of Christ Jesus, restored to religion Truth's healing power, and revealed the Science of God's government, in which Love is the Lawgiver.

Gilmore, Albert F. (CSB, Editor; President; CSPA Trustee; and Lecturer), "**His only begotten Son,**" EDITORIAL, Christian Science Journal (December 1928), p. 495.

--In his first epistle, John finds conclusive proof of the love which God has, "toward us" in the fact that He "sent his only begotten Son into the world, that we might live through him;" and defines the purpose of the Savior's coming in these significant words, "to be the propitiation for our sins."

- The advent of the Messiah as the Son of God had long been anticipated by the Hebrew race.

---That there would come one who should be Redeemer and Saviour was their firm conviction, and the longing for his appearance finds expression in many passages of the Old Testament. --How unlike the anticipated coming of the kingdom and of "the King in his glory" was the advent of the gentle Jesus!

--The centuries of struggle on the part of the children of Israel to gain a clearer concept of God, combined with their yearning for a Messiah, resulted in a state of exaltation among that spiritually endowed people which enabled them to gain a purified vision of Deity.

SECTION II: The Lame Man Healed (John 5: 1 Jesus,5,8,9,16,17)

TIME LINE: The Year of Popularity and Fundamental Principles (Jesus' 2nd year of ministry) in Jerusalem, March, 28 AD.

"a certain man...which had an infirmity"

"The scene shifts back again to Jerusalem (5:1), and we enter a new period of Jesus' ministry. Although a Jewish festival is mentioned, it is not specified which is in mind, nor that its attendance was the primary purpose of Jesus' return to the city. Instead the reader later discovers that the focus of the whole passage lies on the *Sabbath* rather than on any particular feast." (Eerdmans Commentary)

In v.2 the reference to the *sheep market* is "most likely...to the gate [rather than a *market*] identified in Nehemiah 3:1,32; 12:39. It was a small opening in the north wall of the city, just west of the northeast corner." (MacArthur Bible Commentary)

"This miracle may be regarded as a parable illustrating the deadly effects of sin, and the power of the Saviour to deal with the most hopeless cases. This poor man in his youth had shattered his nervous system by a life of sensual indulgence (v. 14) and had lain for thirty-eight years a

hopeless paralytic (v. 5). This being an extreme case, the usual order of Christ's miracles is reversed. Instead of being wrought as a reward of faith (see v. 13), the miracle is wrought to produce faith. The man was too much broken down in mind and body to believe, until some signal mercy had been vouchsafed to him. The mercy was vouchsafed, and repentance and faith followed (v. 14)." (Dummelow Commentary)

"The man told the Jews [v.15] that Jesus healed him. He did not answer their questions concerning the Sabbath." (King James Bible Commentary)

Jesus "answers [vv.17,18] by establishing His authority to work on the Sabbath. He was co-equal with God the Father. The Jews were angered even more by this statement and *sought the more to kill him.*" (Ibid)

Jews

"Jew" is the name derived from the patriarch Judah, at first given to one belonging to the tribe of Judah or to the southern kingdom of Judah (II Kings 16:6; 25:25; Jeremiah 32:12; 38:19; 40:11; 41:3), in contradistinction from those belonging to the kingdom of the ten tribes, who were called Israelites. The history of the Jewish nation is interwoven with the history of Palestine and with the narratives of the lives of their rulers and chief men.

"As a consequence of the exile of many members of the upper classes of Judah by the Babylonians in 597 and 587/586 [BC], many Jews were forcibly settled in Mesopotamia." (Oxford Guide to People & Places) During the Captivity, and after the Restoration, the name *Jew* was extended to all the Hebrew nation without distinction (Esther 3:6,10; Daniel 3:8,12; Ezra 4:12; 5:1,5).

Originally this people were called Hebrews (Genesis 39:14; 40:15; Exodus 2:7; 3:18; 5:3; 1 Samuel 4:6,9, etc.), but after the Exile this name fell into disuse. But Paul was styled a Hebrew (II Corinthians 11:22; Phil 3:5).

"In the NT,...('Jew') is used in contrast to 'Gentiles' (John 2:6; Acts 14:1), to 'Samaritans' (John 4:9), and to 'proselytes' (Acts 2:10; cf. John 4:22)." (Interpreters Dictionary) "In the New Testament 'Jew' can designate both Jesus and many of his followers, as well as some of his adversaries." (Oxford Guide to People & Places) The Jewish parties in the New Testament are: Pharisees, Sadducees, Zealots, Herodians, and the Essenes. The Synoptic Gospels name "Jesus' enemies as scribes and Pharisees, high priests and Sadducees, the Gospel of John simply uses the general term 'Jews.'" (Holman Bible Dictionary)

"There are three names used in the New Testament to designate this people,

- Jews, as regards their nationality, to distinguish them from Gentiles.
- Hebrews, with regard to their language and education, to distinguish them from Hellenists, i.e., Jews who spoke the Greek language.
- Israelites, as respects their sacred privileges as the chosen people of God. "To other races we owe the splendid inheritance of modern civilization and secular culture; but the religious education of mankind has been the gift of the Jew alone." (Easton Dictionary)

"Facing the devastating events of history that had brought to an end both the First and Second Temple periods, rabbinic Judaism insisted that common Jews had the power and obligation to create a new and better world, a world of holiness and sanctification, a world as they knew it should be, wished

it to be, and, if they only worked hard enough, could assure that it someday would be." (Eerdmans Dictionary)

Hermans, Olga L., “**Immediately...made whole**,” Christian Science Sentinel (11 May 1968), p. 803.

--Mrs. Eddy writes, "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities." [Un 11:24-26]

--In the case of the impotent man at the pool of Bethesda, Jesus quickly and effectively, brushed aside the binding belief that time is necessary for healing or able to prevent healing.

--Complete restoration to active usefulness is not miraculous, nor is it a privilege to be enjoyed by a certain few.

- Healing is but the intelligent application of Truth.

---It is the divinely natural outcome of God's law, ever available and operative.

• Those seeking mental as well as physical freedom through the teachings of Christian Science will find that they can prayerfully know the truth of perfect Mind and of man as His perfect, spiritual idea.

Thorson, Lois J., “**No need to wait. Arise!**,” Christian Science Sentinel (6 May 1996), p. 15.

-We *arise* from thought bound by material limitations to a more spiritualized consciousness of our true nature as God's man.

--[I am reminded] in some ways of a story in the Bible, the healing of a man who had been unable to walk for thirty-eight years (see John 5:1-9).

--lifting...thought above the material, so-called law of infirmity to a purer consciousness of God and the completeness of His creation.

--healing takes place by rising in thought to the truth that where an ailing mortal seems to be, there is actually the perfect, spiritual image of God.

--Cleansing our thought of the downward pull of self-pity, fear, and personal limitation, and replacing these self-centered thoughts with Godlike, loving, sinless ideas, we begin to see good manifested more consistently in our experience.

Henniker Heaton, Peter J., "**My Father worketh hitherto**," POEM, Christian Science Journal (June 1944), p. 329.

God has His plan and program for today,
the day that He has made,
the master plan conceived majestically,
the smallest detail specified
and every detail good.

At first we may not see the workings plain,
the distant purpose that He sets in train
to bless us in its season; but we know
God is at work. And this we also know,
that Love, intelligence, and power combine
to bring all things precisely into line.

God has His plan and program for today;
cause and effect in instant interplay

complete the purposes that He has willed;
hunger is satisfied, and hope fulfilled....

SECTION III: Parable of the Wheat and Tares (Matt 13: 24-30)

TIME LINE: The Year of Popularity and Fundamental Principles (Jesus' 2nd year of ministry), Autumn of 28 AD in Capernaum

"a man which sowed good seed"

The Parable of the Tares is peculiar to Matthew.

“[It] is one of the greatest, most characteristic, and most fruitful of the parables. In it [Jesus] looked from the present into the distant future. He foresaw that scandals and offences would soon arise, which would cause great searching of heart; the denial of Peter, the treachery of Judas, the deceit of Ananias, the quarrels among the Apostles, the parties in the Church, the sensuality of the Corinthians, the treachery of false brethren and false teachers, the falling away of some, the love of others waxing cold; and looking farther over the later history of [his] Church, [he] saw a saddening picture of low morality, low ideals, avarice, ambition, disunion, and seeming failure. And therefore he warned [his] disciples beforehand that thus it must be, that ‘in the visible Church the evil must be ever mingled with the good,’ and that earnest men must not lose heart nor be impatient because they cannot make the Church as pure as they would have it.” (Dummelow Commentary)

The *tares* referred to in v.25 are “probably darnel, a type of weed what can hardly be distinguished from wheat until the head matures.” (MacArthur’s Commentary) Pulling the weeds may damage the wheat (v.29), but leaving them to grow will presumably lessen crop yield.” (Eerdmans Commentary)

Gilmore, Albert F. (CSB, Editor, President, CSPA Trustee, and Lecturer), "**The Tares and the Wheat**," Christian Science Sentinel (9 July 1927), p. 890.

--Jesus' use of parables in the teaching of his doctrine was masterful.

- Living as he did, in a community of simple folk, for the most part humble fishermen, farmers, and shepherds, he drew his metaphors from the objects and circumstances with which they were familiar, from the fields, the flocks, and from the birds and beasts.

---The parable of the tares is drawn from the wheat fields, which then as now furnish a large part of the food supply to the inhabitants of that rather arid and unproductive country.

- Wheat was indigenous in Palestine and was a natural and valuable crop.

---If the harvest failed, great hardship was entailed, and because of its importance, special care was taken in its cultivation and in keeping it clear of weeds.

WAGERS, RALPH E. (CSB, Lecturer, Associate Editor, President, and Normal Class Teacher), "**Moral and Spiritual Values in Industry**," Editorial, Christian Science Sentinel (14 March 1964), p. 459.

--Although moral and spiritual values are not identical...they are God-derived and inseparable.

- Spiritual values...are absolute. [perfection]
- Moral values...are relative. [honesty]
- the moral is the application of absolute spiritual values to relative human situations.
- spiritual values act to improve the human situation

--(the) law of God is evidenced wherever equitable relationships are enjoyed, even though the law may not be thoroughly understood or even recognized.

--in every dispute the place to start is the acceptance of this fact: that because divine Principle is supreme, there is the right thing to do.

--(seek) a dependable standard for evaluating...thoughts...(act in accordance) with that standard.

--select...thoughts which have enduring value

--Christ Jesus provides us with a useful illustration in his parable of the tares and wheat (see Matt.13:24-30).

- The enemy sowed tares among the wheat while men slept.

---Who was the enemy?

• Jesus referred to him in another instance as the devil, a murderer, a self-constituted liar (see John 8:44).

---The enemy's tares must be kept out or disposed of if the relations between management and labor are to be fruitful and cordial.

The Parable of the Leaven (Matt 13: 33)

PARALLEL GOSPEL: Luke 13: 20,21

TIME LINE: The Year of Popularity and Fundamental Principles (Jesus' 2nd year of ministry), 28 AD

"Here the kingdom is pictured as yeast, multiplying quietly and permeating all that it contacts. The lesson is the same as the mustard seed." (MacArthur Bible Commentary)

"a woman"

"This parable, paired with that of the mustard seed (Matt 13:31-32; Luke 13: 18-19), indicates that the small and suspect can produce the great and valuable....

The image of the woman may reinforce Matthew's frequent locating of women among the followers of Jesus, but this parable emphasizes the yeast, not the baker (compare 13:31-32, which focuses on the seed, not the sower)." (Women In Scripture)

Ker Seymer, Miss Violet (CSB and Associate Editor), **"Till the whole was leavened",** EDITORIAL, Christian Science Journal (April 1933), p. 37.

--Christ Jesus said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

- Who does not want more of harmony and dominion in place of discord and subjection?

--- On page 118 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom.

In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating from the invisible and infinite power and grace."

- She capitalizes these three terms, thereby lifting them above their usually accepted sense.

---Christian Science has a marked influence on the scientific, religious, and medical thought of the day.

--Can anyone deny that humanity, as a whole, is bearing intolerable burdens, the nature of which it hardly understands, and from which, through all the centuries, it has proved unable to free itself?

• Through its wholly spiritual sense of Science, of Deity, and of therapeutics, Christian Science has begun the task of exterminating in human experience the scourge of disease, sin, poverty, dissention, fear, hate, sorrow, and it is destined to complete it.

Preller, Friedrich, "[Science—Theology—Medicine](#)," Christian Science Sentinel (22 May 1948), p. 886.

--Christ Jesus, the greatest Teacher of mankind, frequently used parables to make the divine message clear to his hearers.

- His subject matter was drawn from practical daily life.

---Sometimes he would explain the parables, but at other times he refrained from adding any further comment, as for instance, in his parable of the "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt 13:33).

- In graphic symbolism Jesus likened the kingdom of heaven to the leaven hidden in three measures of meal.

--Mary Baker Eddy, who discovered Christian Science, was not content with a perfunctory interpretation of this parable.

- In her textbook, "Science and Health with Key to the Scriptures," she entitles one chapter "Science, Theology, Medicine."

---The three measures of meal to which Jesus referred in his parable she interprets as typifying science, theology, and medicine.

SECTION IV: Jesus Predicts His Future Suffering (Matt 16: 21)

TIME LINE: The Year of Opposition (Jesus' 3rd year of ministry), 29 AD

"Once it is evident that Israel as a corporate body is not going to welcome Jesus as the Messiah, two things remain to be done. First, Jesus must found a new community. Secondly, he must give his life as a ransom for many." (Oxford Bible Commentary)

“elders and chief priests, and scribes”/The Sanhedrin [San hee'druhn]

"The Gospels and Acts utilize this Greek term for council, which literally means 'sitting together,' both for the locus of opposition to Jesus and his movement, often in combination with elders and chief priests, and for the venue where both Jesus and his followers make their defense." (Oxford Guide to People & Places)

"In Acts 5:21 the *synédrión* is linked to 'the whole council of elders (*gerousia*) of Israel.' In Luke 22:66 the *presbytérion* (another word for 'council of elders') of people,' consisting of the chief priests and scribes, is said to have gathered and then to have brought Jesus into their *synédrión*." (Eerdmans Dictionary)

Swinney, Mark (CSB, Lecturer, Contributing Editor, and President; Bradenton, FL), "[To challenge suffering](#)," PERSPECTIVES ON SCIENCE, THEOLOGY, AND MEDICINE, Christian Science Journal (January 1999), p. 7.

--God has not sentenced us to suffering and pain.

--"Suffering never leaves us at the point where it found us...yet God is never the cause of it."

- His very nature as infinite good precludes [that] possibility.

--God's will for us...is never suffering.

--If we've sinned, we can abandon the wrongdoing and avoid further penalty—sin's punishment of itself.

--God has already given man freedom from suffering by the very fact that God's image and likeness is his real identity.

--Believing that we're a mixture, both material and spiritual, subjects us to mortal so-called health laws and their concurrent penalties.

Blair, Vernon H., "[The Third Day](#)," Christian Science Sentinel (20 April 1957), p. 661.

--Of special significance to the student of Christian Science is that stage of progress referred to as the third day.

--As a symbol of a spiritual idea, the third day seems to have influenced Jewish law and custom.

--Christian Science, ever directing thought above the symbol to the perception of true substance, unfolds the original spiritual meaning of the third day.

- This meaning sheds light on the Master's marvelous victory over death after his crucifixion and his unprecedented exit from the dark tomb, in which his lacerated body had been buried but three days before.

--In "Science and Health with Key to the Scriptures" Mary Baker Eddy writes (pp. 508,509): "The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding. This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization. Our Master reappeared to his students, — to their apprehension he rose from the grave, — on the third day of his ascending thought, and so presented to them the certain sense of eternal Life."

Prophetical Preparation for the Coming of the Messiah (Acts 13: 28,29,37)

RELATED SCRIPTURE: Ps 2: 6-9; Ps 16: 10

TIME LINE AND AUTHOR: Written by Luke @62 AD; the event took place during Paul's first missionary journey. He is delivering his first sermon in Antioch, @47 AD.

"Luke never charges all Jews everywhere with complicity in the death of Jesus: here, as repeatedly in Peter's speeches, it is 'the residents of Jerusalem and their leaders' (cf. 2:14; 3:17) who share the moral responsibility for Jesus' death (though the Gentile Pilate was the judicial instrument of execution: v.28; cf.2:23)." (Oxford Commentary)

"The fact that [Jesus] rose from the dead literally and physically is emphasized by the statement that he *saw no corruption* (v.37)." (King James Bible Commentary)

Pilate

[Pie'late]

(Abbreviated)

Pontius Pilate was the Roman prefect (Governor) of Judea [**modern southern Israel**] under the emperor Tiberius Caesar. He was the fifth governor of the province; and the second longest holder of the office. His term included the time of John the Baptist's activity, as well as that of the public ministry and crucifixion of Jesus. In addition to the New Testament references where Pilate plays a central role in events surrounding the trial and crucifixion of Jesus, we have information about Pilate and his rule in the historical writings of Philo Judaeus and Flavius Josephus. An important piece of archaeological evidence is a dedication inscription, found in Caesarea Maritima [**Mediterranean port city of modern Israel**] in 1961, where Pilate is given his correct title of prefect (not procurator).

Pilate's part in the trial and execution of Jesus is the focus of most later interest in him. "Since the Jews could not execute a person without approval from the Roman authorities (John 18:31), the Jewish leaders brought Jesus to Pilate to pronounce the death sentence (Mark 14:64)." (Who Was Who in the Bible) "The Gospels make it abundantly clear that the charge was one of rebellion, one which

was eminently in the domain of the Roman prefect." (Anchor Dictionary) "Pilate seemed convinced that Jesus was not guilty of anything deserving death, and he sought to release Jesus (Matt 27:24; Mark 15:9-11; Luke 23:14; John 18:38-40; 19:12). Neither did he want to antagonize the Jews and run the risk of damaging his own reputation and career." (Who Was Who in the Bible) "Pilate is represented in all the Gospels as questioning Jesus especially on the subject of kingship, but he remained unconvinced that Jesus was in any way a serious claimant to Jewish or Roman political power." (Holman Dictionary) His role is presented somewhat differently in each of the Gospels, reflecting the diversity of theological agendas of the various authors as well as a growing tendency, as time passed, for Christians to exonerate the Romans and to lay blame for Jesus' crucifixion on "the Jews."

Maurer, Ramona A., "**Pontius Pilate Remembering Jesus**," POEM, Christian Science Sentinel (7 July 1945), p. 1067.

It was so strange...he did not say
one word to me, but looked somehow as though he saw
in me a man he once had known and talked with
in the friendly, gentle way he had of speaking
to all men. And yet he said no word. Almost I am convinced
my pettiness showed forth, my cowardice, my shame...
my shame that lifts even now an unquiet head
within me that says: "Oh, Pontius, had you but dared!
Had you but stood secure against the fears
of priests and jealous men. Each wind that wings
its way from Lebanon brings auguries of happenings to come.
The words this man has spoken in our streets
Shall echo down succeeding centuries
And change the very order of our world.
There is not water in the seas themselves enough
To wash the scarlet from your hands.
Nor are there winds enough to blow from out your mind
the guilt clouds that are slowly rising there.
With this thing gnawing ever at the mind
Can you turn and fill the duties of an office
That grows daily less secure?....

Dunaway, Max, "**Crucifixion and Resurrection**," Christian Science Sentinel (13 April 1963), p. 617.

--Who or what was it that crucified Jesus?

- Was it the Roman soldiers who placed him on the cross?
---They merely fulfilled the orders of the unstable Pilate.

- Then was it Pilate who crucified the Master?

---He only yielded to the demands of an ecclesiastical hierarchy, which stirred up the multitude to call for the crucifixion.

- Then was it the hierarchy, together with the people who blindly followed the instruction of the elders, that crucified Jesus?

---These were but tools in the hands of the criminal.

- It was animal magnetism, or evil mind, that crucified our Master.

--It was...purity of thought that brought Jesus through the crucifixion to the resurrection.

SECTION V: Paul, Barnabas, and Peter Meet Privately with the Pharisee Leaders at Jerusalem (Acts 15: 1,6-11)

TIME LINE AND AUTHOR: Written by Luke @62 AD; the event took place @49 AD.

"Throughout its history, the church's leaders have met to settle doctrinal issues....Yet, the most important council was the first one—the Jerusalem Council—because it established the answer to the most doctrinal question of all: 'What must a person do to be saved?'" (MacArthur Bible Commentary)

Peter

(Abbreviated)

"Peter was sensitive to what Jews or Jewish Christians thought about him. This fits with Paul's description of him as a missionary to the Jews (Gal 2:7-8)." (Eerdmans Dictionary) 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.

Burrows, Lorna, "Peter," POEM, Christian Science Sentinel (18 February 1928), 487.

He loved his master truly, deeply—yet,
 Upon that night of gloom, confused by fears,
Thrice he denied him. Then his face was wet
 With tears repentant—aye, with bitter tears.

The master saw—beneath confusion, fear,
 Impetuous denial—Love's own son,
The perfect man, untouched by sin, so near
 The tender Father that the real was won.

His love ne'er failed his follower: on the sea
 He stretched his hand, and saved him from the wave.
Upon the mount of vision, of the three
 He had with him, was Peter; and he gave

Full proof of his forgiveness, open, free,
 When on that gladsome morning, by the lake,
He turned to Peter, asking, "Lovest thou me?"
 Seeing God's perfect likeness as he spake....

Greenwood, Samuel, "What must I do to be saved?," Christian Science Journal (June 1908), p. 147

--Christian Science does not claim to have a new or better answer to this great question than that given by St. Paul, "Believe on the Lord Jesus Christ, and thou shalt be saved."

• But this believing is more than intellectual assent; it is living, — a living, practical reliance upon the truth believed.

---One may accept the historical fact that Jesus came to the world nineteen hundred years ago; he may accept the statement that his life, crucifixion, and resurrection were for the redemption of mankind; he may accept all that his church teaches in this respect, and therefore reckon himself a Christian, and yet he may not believe in Christ at all in the sense implied in the apostle's words.

- To actually believe a thing is to live in accordance therewith, otherwise one's profession of belief amounts to nothing.

---Shall we not consent to have our Christian beliefs judged by this standard?

Universal Scope of the Gospel (Rom 10: 12,13)

TIME LINE AND AUTHOR: Written by Paul to the church at Rome, 56 AD

V. 12: "The first words express the design of the apostle through these verses, that there is no difference between Jews and Gentiles, but they stand upon the same level in point of acceptance with God." (Matthew Henry's Commentary)

V. 13: "Paul quoted Joel (2:32) to further emphasize that salvation is available for people of all nations and races." (MacArthur Bible Commentary)

Jew

(See Section II, above)

Greek

"A Gentile, or non-Jew." (MacArthur Bible Commentary)

"In the Jewish mind, there were but Jews and heathen; in the Greek mind there were Greeks and barbarians; but in God's mind there are but the saved and the lost (I Jn 5:12)." (King James Bible Commentary)

New, Gertrude M., "**Neither Greek nor Jew**," Christian Science Sentinel (7 November 1942), p. 1950.

--Since Christian Science is founded upon the teachings of Jesus, its followers must inevitably repudiate the artificial barriers of race.

--Race prejudice comes from ignorance of what man really is.

- In common acceptance, man is presumed to be both good and evil, mortal and immortal.

---But Mrs. Eddy's illumined spiritual sense has given new life and meaning to many of our much-used terms.

- The word "man" for instance, to which there are more references in the Christian Science textbook than any other term except "God," assumes a new and satisfying content when analyzed under the lens of her clear thought.

--Tradition bound, it is not easy for the human mind to give up its misconceptions, so tenacious is mortal belief.

- But the beginning has been made, and upon each honest seeker for Truth lies the obligation to "put off the old man with his deeds; and...put on the new man, which is renewed in knowledge after the image of him that created him."

---We must unceasingly strive for that state of mind "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

Eddy, Rev. Mary B., "Believe on the Lord Jesus Christ, and thou shalt be saved," BIBLE LESSONS, Christian Science Journal (July 1885), p. 76.

--The scriptures require more than a simple admission and acceptance of the truths they present, they require a living faith in them that so incorporates their lessons into our lives they become the motive power of every act.

--Mortal man believes there is another power or intelligence that rules over a kingdom of its own that is both good and evil, divided against itself, and therefore cannot stand.

- Let man deny this theory that is in opposition to God, and recognize God as omnipotent, placing his trust in and working from no other principle, and he can neither be sick nor a sinner.

---When wholly governed by the one perfect Mind, which has no sinful thoughts, man will have no desire to sin.

"To conquer the enemy," Christian Science Monitor (19 May 1999), p. 23.

--Does God fight on one side against another?

- Early books of the Bible conceptualize God as a national deity with partisan power.

---Later on, God is seen more and more as universal.

- Unconfined to a single race or nationality, He blesses all who turn to Him for help.

---As one spiritual seer observed, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Rom 10:12).

--Jesus taught that God is Love and embraces all nationalities equally; that all who seek God's protection find it.

--The power of Love is supreme in authority, and can widely govern the motives and actions of individuals in every nation.

- The reforming, transforming power of divine Love can touch everyone.

SECTION VI: An invitation to enter the Holy City (Rev 22: 17 [to 3rd .])

RELATED SCRIPTURE: Isa 55: 1

TIME LINE AND AUTHOR: Written 94-96 AD, probably by John at Patmos

"This [*Come!*, v.17] is the Spirit's and church's answer to the promise of His coming." (MacArthur Bible Commentary)

"the bride"

"BRIDE. Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer." (S&H 582)

"The bride of the Lamb appears in the last half of the Book of Revelation and is one of the central symbols in the utopian vision of God's heavenly realm." (Women in Scripture)

"The bride has one speaking part in unison with the Spirit: "The Spirit and the bride say, 'Come'" (Rev 22:17). (Ibid)

Smith, Cushing, "Come!," Christian Science Sentinel (13 August 1932), p. 983.

--What a word is this—come!

- Like the word "love," it is composed of only a few letters, but its significance reaches into the vastness of infinity.

---It indicates loving hospitality, tender forgiveness, unrestrained welcome.

--The Bible and Mrs. Eddy's writings contain phrases in which the word "come" is used to denote the tender, joyous invitation to everyone to leave the ways of mortal sense and take those happy footsteps which lead out of materiality into the glorious understanding of the fact that man is made in the image and likeness of God.

- Thus does Christian Science beckon the weary wayfarer into the land of promise, into freedom from pain and sorrow and sin—from all the errors of material sense associated with sighing and tears.

Kinsley, Ella M., "To Him That is Athirst," POEM, Christian Science Sentinel (8 June 1935), p. 809.

A crystal river of divine life floweth
Out from the presence of the blessed One,
Bringing sweet peace and joy to him who knoweth
That God forever is a shield and sun.

Then do not faint, nor be discouraged, brother;
No night so dark but it foretells the day.
Keep on, with faith in God, thy Father-Mother,
And know that Love is with thee all the way.

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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, the Discoverer and Founder of Christian Science.