

## **Bible Characters for Your Weekly Bible Study**

Compiled by Lt Gen C. Norman Wood, USAF (Ret), Burke, VA 22015

**For week of July 27 – August 2, 2009**

**Trench, Richard Chenevix, “Love,”** POEM, Christian Science Journal, Vol.3 (March 1886), p. 222.

LOVE threatens, that it may not strike; and,  
still  
Unheeded, strikes, that so it may not kill.

Love set me up on high. When I grew vain  
Of my great height, Love brought me down  
again.

The bond-servant of Love alone is free;  
All other freedom is but slavery.

Love weeps; but from its eyes these two  
things win  
The largest tears,— its own, its brother's sin.

Once on this painful earth a man did move,—  
The Man of Grievs, because the Man of Love.

Nothing is true but Love, nor aught of worth;  
Love is the incense which doth sweeten earth.

Oh merchant at heaven's mart, for heavenly  
ware,  
Love is the only coin that passes there.

The wine of Love can be obtained of none,  
Save him who trod the wine-press all alone.

**SECTION III : Jesus Relates the Parable of the Good Samaritan** (Luke 10: 25-37)

PARALLEL GOSPELS (vv.25-28): Matt 22: 34-40; Mark 12: 28-31

TIME LINE: The Year of Opposition and Development (Jesus' 3<sup>rd</sup> year of ministry), Nov-Dec 29 AD in Perea.

CAST OF CHARACTERS: (none of them “named”)

A certain lawyer: “A scribe who was supposedly an expert in the Law of God.” (MacArthur Bible Commentary)

A certain man: The victim; he was probably a Jew. Spiritually interpreted, “he is personified human nature, or Adam as the representative of the race.” (Trench)

The Thieves: They are the demons who beset our path and strip us of virtue, and wound us spiritually by causing us to sin.

A certain priest: The priest is a symbol for the law given by Abraham and Moses.

A Levite: A temple assistant, he represents the teachings of the prophets, and the symbol of sacrifice reminding us of Aaron.

A certain Samaritan: Also a Jew and a foreigner: Christ himself, the divine Physician. He is ceremonially unclean, socially an outcast, and religiously a heretic. But he is unselfish, concerned, attentive, and caring, pouring in the wine (“understanding”) and oil (“consecration, charity, gentleness”) of healing compassion.

The Innkeeper: The inn represents the church where healing occurs, and the innkeeper represents the leadership of the church. The two pence represent the Old and New Testaments.

In this story, the thieves beat him up; the priest and Levite pass him up; and the Samaritan picks him up. The thieves believe that what’s yours is mine—they take; the priest and the Levite believe what’s mine is mine—they keep, and the Samaritan believes what’s mine is yours—he shares, and healing results. (Adapted from the King James Bible Commentary)

**De Long, Al-Freddie**, “**Wise Counsel vs. Human Advice**,” Christian Science Journal, Vol.17 (August 1899), p. 330.

--CHRISTIAN SCIENTISTS would do well to remember that according to St. Luke when at one time "a certain lawyer stood up, and tempted" our Master and Wayshower, asking, "What shall I do to inherit eternal life?" he answered, "What is written in the law? how readest thou?"

--My experience has taught me that the temptation to attempt over-much when asked advice along certain lines in Christian Science must be prayerfully and humbly guarded against.

- I almost question whether there is another point where the enemy will so subtly, so ingeniously, and in the name of "doing good," "meeting a human need," "helping bear one another's burden," so deftly weave about us the web of "personal following," a web whose meshes contain such snarls of discord that the unraveling (unwinding) must be accomplished, as our beloved Teacher has said, by "learning from experience through pangs unspeakable how to divide between error and Truth" (Science and Health, p. 137).

**Moore, Bertha L.**, “**The Good Samaritan**,” Christian Science Sentinel, Vol.28 (14 November 1925), p. 206.

--Our beloved Leader, Mary Baker Eddy, gives us, on page 210 of “The First Church of Christ, Scientist, and Miscellany,” this remarkably clear admonition: “Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them.” How necessary for our protection to be obedient to her advice!

--Jesus, when asked by a lawyer what he should do to inherit eternal life, referred him to Mosaic law, telling him that he must love God with all the heart, mind, soul, and strength, and his neighbor as himself. The lawyer then asked, “Who is my neighbor?” Jesus replied with that incomparable story of the good Samaritan, who, finding one wounded by the wayside and stripped of his raiment, had compassion on him, bound up his wounds, took him to a place of shelter, and paid for his care. The Master’s final advice to the lawyer was, “Go, and do thou likewise.”

**Smith, Lark Garges, “Jesus and his parables,”** INTRODUCTION TO THE BIBLE, Part Two, Christian Science Sentinel (30 June 1997), p. 9. **[SUGGESTED SUNDAY SCHOOL ACTIVITY]**

**The good Samaritan.**

--A man was traveling from Jerusalem to Jericho, when he was attacked by thieves.

- They took his clothes and beat him up. Leaving him half dead.

---First one Jewish religious man and then a second went by, but neither stopped to help.

--Then a man from Samaria came along.

• Despite the fact that he worshiped God differently than did the Jews, the Samaritan had compassion on the man who had been robbed.

---He went over to him and helped him, pouring oil and wine on his wounds, putting him on the animal he had been riding, and taking him to an inn.

• When the Samaritan continued his journey the next day, he paid the innkeeper and arranged for him to take care of the man until he was well enough to leave.

**Jacobs, Elizabeth M.M., “We don’t have to fall “among thieves,”** Christian Science Sentinel, Vol.83 (6 July 1981), p. 1137.

--When we read the story of the good Samaritan [See Luke 10:30-37], the majority of us would tend to see ourselves as being like the Samaritan, ready to assist those in dire need.

--Recently, when disturbed over the actions of a relative, I found that the words “fell among thieves” brought fresh insight into this familiar Bible story.

--The traveler, you remember, “went down from Jerusalem to Jericho.”

- The road not only dipped dramatically below sea level but was also noted for highwaymen.

---Might this imply that the traveler left his spiritual home or mental state of security for a more materialistic outlook?

• The results were devastating, for he “fell among thieves,” or into a mental condition that deprived him of his safety and almost cost him his life.

**Harris, Hazel Harper, “From Jerusalem to Jericho,”** POEM, Christian Science Journal, Vol.50 (November 1932), p. 451.

I left Jerusalem, my native home,  
And started down the road to Jericho,  
A pleasant place where mortal thought may roam  
Among material things that gleam and glow.  
A band of thieves destroyed my peace of mind,  
Took all my holy thoughts, my wont to pray,  
Robbed me of tenderness for humankind,  
And left me destitute beside the way.

Then one with love imbued did not condemn,  
But lifted me and gently turned my face  
To see the spires of New Jerusalem  
That shine against the sky with heavenly grace.  
And then I turned my footsteps back again,  
To walk the homeward road with honest men.

Lehmann-Barclay, Lucie, “[Sharing the Gospel in the 21<sup>st</sup> Century](#),” BIBLE FORUM, *Christian Science Journal*, Vol.125 (October 2007), p. 10.

--How startling Jesus’ final command must have sounded to his followers: “Go ye into all the world, and preach the gospel to every creature” (Mark 16: 15).

- And startling not simply because travel back then happened mostly on foot! But, really because his disciples might have feared the daunting prospects: rejection, fear of not making a difference in the world, even danger to their own lives.

--The Samaritan had not necessarily set out to help anybody, so it’s only incidental that he physically “went out” to aid the man in need.

- However, the Samaritan had *mentally* endeavored to help—to set aside traditional religious and societal prejudices—to assist the man.

---Perhaps it could be said that with this story Jesus was preparing the disciples for his final command to “go...into all the world” and preach the gospel.

#### **SECTION IV: Jesus Heals a Man with Leprosy** (Mark 1: 39-45)

RELATED SCRIPTURE: Lev 13: 2, 11

PARALLEL GOSPELS: Matt 8: 2-4; Luke 5: 12, 13

TIME LINE: Year of Popularity and Fundamental Principles (Jesus’ 2<sup>nd</sup> year of ministry), 28 AD, in Galilee.

This story is told in Matthew, Mark, and Luke. "Mark places the story here in anticipation of the next section, 2:1-3:6 where Jesus will repeatedly be charged with violating the divine Law. Here, while Jesus violates custom and expectations by touching the unclean man, he explicitly affirms the Mosaic Law by sending the man to the priest for certification that he had been cleansed and could reenter normal society." (People's NT Commentary)

Mark omits the contrast between Jesus’ teaching and that of the scribes. Matthew "drastically abbreviates it and yet makes it the story of 2 demon-possessed men instead of one." (Interpreter's One-volume Commentary) Capernaum lay on the north shore of the Sea of Galilee and was the center of much of Jesus’ activity. The foundation of an ancient synagogue has been excavated, perhaps on the site of the one visited by Jesus.

"As in the inaugural sermon (4:27; see Acts 10:9-43), which this healing illustrates, 'cleansing' is key. Luke refers to it three times in this short story, all three taken from Mark (1:40-45)." (Eerdmans Commentary) "The story of the [Gadarene] demoniac teaches the reader the same basic truth about Jesus as the account of the stilling of the storm. Both the howling wind and the howling demon are subject to the Son of God." (Interpreter's One-volume Commentary)

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

#### **"a leper"**

Leprosy is "a chronic, though not highly contagious disease that primarily affects the skin, mucous membranes, and nerves, known also as Hansen's disease." (Eerdmans Dictionary) “Lepers

were considered ceremonially unclean, and were outcasts from society (Lev 13: 11).” (MacArthur Bible Commentary)

"The Gospels report that Jesus healed people afflicted with leprosy (e.g. Matt 8:1-4; Luke 17:11-19) and he commissioned his disciples to do the same (Matt 10:8)." (HarperCollins Bible Dictionary)

**Chapin, Mary Jane**, “**The beginning of the ministry**,” EXPERIENCING THE GOSPEL OF MARK, Part two (Mark 1:14-45), Christian Science Journal, Vol.115 (August 1997), p. 18.

--One day a leper came up, **beseeking him, and kneeling down to him, and saying..., If thou wilt, thou canst make me clean.**

- By this simple act the leper violated every regulation.

---Lepers were required to announce, “Unclean, unclean,” as they moved about, thereby allowing everyone in their path to avoid them.

- But this leper walked right up to Jesus with an incredible request: “Are you willing?”

---He already knew Jesus was able!

- Would Jesus be willing to throw out society’s rules and respond to his need?

--Without any hesitation, Jesus **touched him**.

- Anyone standing nearby would have been repulsed.

---No one touched a leper!

**Moody, William E.** (CSB, Associate Editor, Editor, President, 2<sup>nd</sup> Reader, and Contributing Editor; West Tisbury, MA), “**Moved with compassion**,” EDITORIAL, Christian Science Sentinel, Vol.87 (11 February 1985), p. 240.

--Christian compassion...comes from the heart of one’s unselfed love for mankind and carries with it the deep desire to *do* something—to be of real help, to heal.

• In the Scriptural accounts of Christ Jesus’ ministry, we gain a clear sense of the master’s dynamic compassion.

---Several places in the Gospels show us that Jesus was actually “moved with compassion.”

---And for the Master to be so moved was for healing to follow.

--Mark’s Gospel tells of another time when Jesus responded to just one man’s plea for aid.

• This man was sick with leprosy and fervently implored the Master, “If thou wilt, thou canst make me clean.

---The healing response—not more pity but deeply felt spiritual love—was instant:

“And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.” [Mark 1: 40-42]

**SECTION V: Paul Speaks of Spiritual Gifts, and Traits of a Spirit-filled Life** (Rom 12: 4-7 [to :], 8 2<sup>nd</sup> *he*, 10, 12, 13)

RELATED SCRIPTURE: John 15:8; I Cor 12: 12-14; Eph 2:10

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

Verses 4-8 are “one of two NT passages (cf. I Cor 12:12-14) listing the general categories of spiritual gifts.” (MacArthur Bible Commentary)

Verses 9-21 provide “a comprehensive and mandatory list of traits that characterize the Spirit-filled life (cf. John 15:8; Eph 2:10). Paul presents these characteristics under four categories:

- 1) personal duties (v.9);

- 2) family duties (vv.10-13);
- 3) duties to others (vv.14-16); and
- 4) duties to those who consider us enemies (vv.17-21).” (Ibid)

**Bailey, Edith,** “**Be kindly affectioned,**” Christian Science Sentinel, Vol.64 (10 February 1962), p. 224.

--In his letter to the church at Rome, Paul gave wise counsel that we can ponder prayerfully and act upon practically.

- He wrote (Rom 12:10), “Be kindly affectioned one to another with brotherly love.”
  - What is our understanding of love?
  - Do we practice what we understand?
- The nature of love cannot be understood through human intellectualism; it cannot be regarded as a cold abstraction.
  - Christian Science teaches that some of the God-derived elements which constitute love are

kindness,      gentleness,      unselfishness,  
goodness,      purity, and      forbearance.

--To be worthy of the name, love as a quality must evidence the nature of Love, God, who is also Truth.

**Wuth, Arthur P.,** “**All one body we,**” Christian Science Journal, Vol.86 (February 1968), p. 57.

--In spiritual unity there is strength.

- Hence our strength is not in material things.
  - It is not in physical structures.
  - It is not in mortal measurements of wealth.
- It is in the spiritual dedication of The Mother Church, its members, and its branches to the purpose of church organization.

--The Apostle Paul illustrated unity and organization by comparing the activity of the Christ with the human body: “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.” [I Cor 12:12]

- One body made up of many parts represents unity.
  - Each member is united to and part of the whole.

--One of the verses of a familiar hymn in the *Christian Science Hymnal* describes our present course of action:

Like a mighty army,  
    Moves the Church of God;  
Brothers, we are treading  
    Where the saints have trod;  
We are not divided,  
    All one body we,  
One in hope and doctrine,  
    One in charity. [Hymn 264]

## **BIBLIOGRAPHY:**

### **Bible Translations**

King James Version (KJV). Oxford University Press: Oxford, UK, 1611 (1955 ed.)

Metzger, Bruce M. and Roland E. Murphy (eds.), The New Oxford Annotated Bible (NRSV). Oxford University Press: New York, NY, 1991.

Moffatt, James, A New Translation of the Bible. Harper & Brothers Publishers: New York, NY, 1922 (1954 ed.)

New English Bible, The (NEB). Oxford University Press: New York, NY, 1961 (1972 ed.).

New International Version (NIV): Student Bible. Zondervan: Grand Rapids, MI, 1986 (2002 ed.).

Schuller, Robert H. (ex.ed.), Possibility Thinkers Bible: The New King James Version (NKJV). Thomas Nelson Publishers: Nashville, TN, 1984.

Scofield, Rev. C.I., D.D., The Scofield Reference Bible (KJV). Oxford University Press: New York, NY, 1909 (1945 ed.)

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

Today's Parallel Bible (KJV, NIV, NASB, NLT). Zondervan: Grand Rapids, MI, 2000.

### **Bible Paraphrased Interpretations**

Peterson, Eugene H., The Message. NavPress: Colorado Springs, CO, 1993 (2002 ed.)

Phillips, J.B., The New Testament in Modern English. Macmillan Publishing Co.: New York, NY, 1958 (1973 edition).

### **Commentaries**

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

Black, Matthew and H.H. Rowley (eds.), Peake's Commentary on the Bible. Van Nostrand Reinhold (UK) Co., Ltd: London, ENG, 1962.

Boring, M. Eugene, Revelation: Interpretation, A Bible Commentary for Teaching and Preaching. John Knox Press: Louisville, KY, 1989.

Boring, M. Eugene and Fred B. Craddock, The People's New Testament Commentary. Westminster John Knox Press: Louisville, KY, 2004.

Brueggemann, Walter, Genesis: Interpretation, A Bible Commentary for Teaching and Preaching. John Knox Press: Louisville, KY, 1982.

Buttrick, George Arthur (comm.ed., et al), The Interpreter's Bible. Abingdon Press: New York, NY, 1953.

Craddock, Fred B., Luke: Interpretation, A Bible Commentary for Teaching and Preaching. John Knox Press: Louisville, KY, 1990.

Creach, Jerome F.D., Joshua: Interpretation, A Bible Commentary for Teaching and Preaching. John Knox Press: Louisville, KY, 2003.

Davies, G. Henton, et.al. (ed.), The Twentieth Century Bible Commentary. Harper & Brothers, Publisher: New York, NY, 1932 (1955 ed.)

Dobson, Edward G. (cont. et al), King James Bible Commentary. Thomas Nelson Publishers: Nashville, TN, 1999.

Dummelow, The Rev J.R. (ed.), A Commentary on the Holy Bible. MacMillan Publishing Co., Inc: New York, NY, 1908 (1975 ed.).

Dunn, James D.G. (gen.ed.), Eerdmans Commentary on the Bible. William B. Eerdmans Publishing Co.: Grand Rapids, MI, 2003.

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

Fretheim, Terence E., Exodus: Interpretation, A Bible Commentary for Teaching and Preaching. John Knox Press: Louisville, KY, 1991.

Gore, Charles, Henry Leighton Goude, and Alfred Guillaume (eds.), A New Commentary on Holy Scripture. The Macmillan Company: New York, NY, 1928.

Hare, Douglas R.A., Matthew: Interpretation, A Bible Commentary for Teaching and Preaching. John Knox Press: Louisville, KY, 1993.

Henry, Matthew, Commentary on the Holy Bible (in six volumes), 1706. Reprinted by MacDonald Publishing Co.: McLean, VA.

Laymon, Charles M. (ed.), The Interpreter's One-volume Commentary on the Bible. Abingdon Press: Nashville, TN, 1971.

Nickelson, Ronald L. (ed.), KJV Standard Lesson Commentary: International Sunday School Lessons, 2007-2008. Standard Publishing: Cincinnati, OH, 2007.

MacArthur, John, The MacArthur Bible Commentary. Thomas Nelson Publishers: Nashville, TN, 2005.

Matera, Frank J., II Corinthians: The New Testament Library. Westminster John Knox Press: Louisville, KY, 2003.

Mays, James L. (gen ed.), HarperCollins Bible Commentary. Harper: San Francisco, CA, 2000.

McKenna, Megan, On Your Mark. Orbis Books: Maryknoll, NY, 2006.

Newsom, Carol A. and Sharon H. Ringe (eds.), Women's Bible Commentary. Westminster John Knox Press: Louisville, KY, 1998.

Perkins, Pheme, First and Second Peter, James, and Jude: Interpretation, A Bible Commentary for Teaching and Preaching. John Knox Press: Louisville, KY, 1995.

Smith, D. Moody, First, Second, and Third John: Interpretation, A Bible Commentary for Teaching and Preaching. John Knox Press: Louisville, KY, 1991.

Weiser, Artur, The Psalms: The Old Testament Library. Westminster Press: Philadelphia, PA, 1962.

Whiston, William (tr.), Josephus: The Complete Works. Thomas Nelson Publishers: Nashville, TN, 1998 (reprinted). [100 AD]

### **Dictionaries**

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

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

Butler, Trent C., Ph.D. (gen.ed.), Holmon Bible Dictionary. Holman Bible Publishers: Nashville, TN, 1991.

Buttrick, George Arthur (ed.), The Interpreter's Dictionary of the Bible (in four volumes). Abingdon Press: Nashville, TN, 1962.

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

Freedman, David Noel (editor-in-chief), The Anchor Bible Dictionary. Doubleday: New York, NY, 1992.

\_\_\_\_\_, Eerdmans Dictionary of the Bible. William B. Eerdmans Publishing Company: Grand Rapids, MI, 2000.

Gehman, Henry Snyder (ed.), The New Westminster Dictionary of the Bible. The Westminster Press: Philadelphia, PA, 1970.

Jacobus, Melancthon, D.D., et.al (eds.), Funk and Wagnalls New Standard Bible Dictionary. Funk and Wagnalls Co.: New York, NY, 1936 (Third Revised Ed.)

Losch, Richard R., All the People in the Bible. William B. Eerdmans Publishing Co.: Grand Rapids, MI, 2008.

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

\_\_\_\_\_, The Oxford Guide to People & Places of the Bible. Oxford University Press: New York, NY, 2001.

Meyers, Carol (gen.ed.), Women in Scripture. William B. Eerdmans Publishing Co.: Grand Rapids, MI, 2001.

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

Smith, William, LLD, A Dictionary of the Bible. American Baptist Publication Society: Philadelphia, PA, 1893.

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

[www.crosswalk.com](http://www.crosswalk.com), Baker's Evangelical Dictionary.

[www.crosswalk.com](http://www.crosswalk.com), Easton's Bible Dictionary.

### **Handbooks**

Blair, Edward P., Abingdon Bible Handbook. Abingdon Press: Nashville, TN, 1975.

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

Halley, Henry H., Halley's Bible Handbook. Zondervan Publishing House: Grand Rapid, MI, 1927 (1965 ed.)

Unger, Merrill F., Unger's Bible Handbook. Moody Press: Chicago, IL, 1967.

### **Atlases, Maps, and Geography**

DeVries, LaMoine F., Cities of the Biblical World. Hendrickson Publishers: Peabody, MA, 1997 (2<sup>nd</sup> Printing Aug 1998).

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

Isbouts, Jean-Pierre, The Biblical World: an illustrated atlas. National Geographic: Washington, DC, 2007.

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

Then and Now Bible Map Book. Rose Publishing: Torrance, CA, 1997.

Webster's Geographical Dictionary. G. & C. Merriam co.: Springfield, MA, 1949 (1963 ed.).

Whitney, Rev. George H., D.D., Hand-Book of Bible Geography. Phillips & Hunt: New York, NY, 1879.

Wright, Paul H., Holmon Quick Source Bible Atlas. Holmon Bible Publishers: Nashville, TN, 2005.

### **Time Lines**

Bible Time-Line. Christian Science Publishing Society: Boston, MA, 1993.

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

Grun, Bernard, The Timetables of History. Simon & Schuster: New York, NY, 1975 (3<sup>rd</sup> ed.)

**Miscellaneous**

Andruss, Bessie Edmond, Bible Stories as Told To Very Little Children. Coward-McCann, Inc.: New York, NY, 1937.

Asimov, Isaac, Asimov's Guide to the Bible: Two Volumes in One. Wings Books: New York, NY, 1969.

Baker, Mark (ed.), The Baker Encyclopedia of Bible People. Baker Books: Grand Rapids, MI, 2006.

Barber, Wayne, Eddie Rasnake, and Richard Shepherd, Following God: Learning Life Principles from the Women of the Bible, Book One. AMG Publishers: Chattanooga, TN, 2006 (13<sup>th</sup> printing)

Beebe, Mary Jo; Olene E. Carroll, and Nancy H. Fischer, Jesus' Healings, Part 1. General Publications Bible Products, CSPS: Boston, MA, 2002

\_\_\_\_\_, Jesus' Healings, Part 2. General Publications Bible Products, CSPS: Boston, MA, 2002.

\_\_\_\_\_, Jesus' Healings, Part 3. General Publications Bible Products, CSPS: Boston, MA, 2002.

\_\_\_\_\_, New Testament Healings: Peter, Paul, and Friends. General Publications Bible Products, CSPS: Boston, MA, 2003.

Begbie, Harold (ed.), The Children's Story Bible. The Grolier Society: New York, NY, 1948.

Bible Through the Ages, The. The Reader's Digest Association, Inc.: Pleasantville, NY, 1996.

Children's Bible, The. Golden Press: New York, NY, 1965.

Click, E. Dale, The Inner Circle. CSS Publishing Company, Inc.: Lima, OH, 2000.

Crossan, John Dominic, The Birth of Christianity. HarperCollins Publishing: San Francisco, CA, 1998.

Deem, Edith, All of the Women of the Bible. HarperCollins: San Francisco, CA, 1955.

Dewey, David, A User's Guide to Bible Translations. InterVarsity Press: Downers Grove, IL, 2004.

Essex, Barbara J., Bad Boys of the New Testament. The Pilgrim Press: Cleveland, OH, 2005.

Feiler, Bruce, Abraham: A Journey to the Heart of Three Faiths. William Morrow (HarperCollins Publishers Inc): New York, NY, 2002.

Getty-Sullivan, Mary Ann, Women in the New Testament. The Liturgical Press: Collegeville, MN, 2001.

Great People of the Bible and How They Lived. The Reader's Digest Association, Inc.: Pleasantville, NY, 1974 (3<sup>rd</sup> Printing).

Haag, Herbert and Dorothee Soelle et.al., Great Couples of the Bible. Fortress Press: Minneapolis, MN, 2004 (English Translation, 2006)

Hill, Craig C., Hellenists and Hebrews. Fortress Press: Minneapolis, MN, 1992.

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

Keller, Werner, The Bible as History. William Morrow and Co.: New York, NY, 1964 (revised).

Kirsch, Jonathan, The Harlot by the Side of the Road: Forbidden Tales of the Bible. Ballantine Books: New York, NY, 1997.

Landis, Benson Y., An Outline of the Bible Book by Book. Barnes & Noble Books: New York, NY, 1963.

Lockyer, Herbert, All the Women of the Bible. Zondervan: Grand Rapids, MI, 1967.

McBirnie, William Steuart, Ph.D., The Search for the Twelve Apostles. Tyndale House Publishers, Inc.: Carol Stream, IL, 1973.

Miller, Madeleine S. and J. Lane, Harper's Encyclopedia of Bible Life. Harper & Row Publishers: San Francisco, CA, 1978.

Murphy, Kathleen, The Women of the Passion. Liguori Publications: Liguori, MO, 2005.

Mysteries of the Bible. The Reader's Digest Association, Inc.: Pleasantville, NY, 1988.

Schmithals, Walter, The Office of the Apostle in the Early Church. Abingdon Press: Nashville, TN, 1969.

Smith, Wilbur M., D.D. (ed.), Peloubet's Select Notes on the International Sunday School Lessons. W.A. Wilde Co.: Boston, MA, 1943.

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

Tosto, Peter (ed.), Found Volumes, Version 2007 (software). [www.foundvolumes.com](http://www.foundvolumes.com): Marietta, GA, 2007.

Trammell, Mary Metzner & William G. Dawley, The Reforming Power of the Scriptures: A Biography of the English Bible. The Christian Science Publishing Society: Boston, MA, 1996.

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

Willmington, Harold L., The Outline Bible. Tyndale House Publishers, Inc.: Carol Stream, IL, 1999.

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, the Discoverer and Founder of Christian Science.