

Bible Characters for Your Weekly Bible Study

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

For week of September 1 - 7, 2008

Hardy, E.R., "The Real *versus* the Unreal Man," Christian Science Journal, Vol.5 (September 1887), p. 287.

--Holding matter as a concomitant of Spirit, and Spirit as dwelling in limits, or within mortal man, — belief that mortal man has within him the germ of a spiritual existence, — these views do not constitute the understanding of God as revealed in the Master's teaching, in which [it] is the only realization that we are not of the world, even as he is not of the world.

- Neither is it possible for man to impact this understanding by word.

---When one abandons self, relinquishes all hold on other minds than the one eternal and ever-present Intelligence, — and crucifies personality, nailing it to the cross through demonstration, — to such a one, at a moment when he thinketh not, the Son of Man will come, and his presence will fill the consciousness with sanctifying Truth.

- Thus only can we be sanctified in Truth.

RESPONSIVE READING: *The Healing of the Demoniac (Epileptic) Son* (Matt 17: 14-20 *there*)

PARALLEL GOSPELS: Mark 9: 14-29; Luke 9: 37-42

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

"a certain man"

This story is abbreviated drastically in Mark and Luke, and loses some genuine and valuable material. It is referred to as the "healing of the lunatic," "the epileptic healed," or "an epileptic healed." Matthew uses the word "lunatic" because epileptics were supposed to be affected by the changes of the moon (luna). "The first half of the...story focuses on the failure of the disciples, the second on the faith of the boy's father." (Oxford Commentary)

After the serene image of the transfiguration, "Jesus comes down from the mountain on the next day" (Interpreter's One-volume Commentary) to resume his works of benevolence. He who has communed with God and His prophets in the very atmosphere of heaven, now mingles in the common life of men, and concerns himself with their troubles. He was full of grace as well as truth. "He is met by a man whose son is possessed by a demonic spirit." (Ibid)

The scribes had taken advantage of Jesus' absence to undermine his influence with the multitude. The return of Jesus discomfited the scribes.

The reference to the "dumb spirit" in Mark (v.17) refers to "a demonically-induced inability to speak, a detail found only in Mark's account." (MacArthur's Commentary) "The in-dwelling demon persistently gave him convulsions." (King James Commentary) "The exorcism of the demonized boy provides Jesus the opportunity to demonstrate a power far beyond that of his disciples, who had earlier received authority over demons (Mark 6:7)." (Eerdmans Commentary)

With respect to [Luke 9:38], MacArthur relates that "the son of the widow of Nain was her only child; and Jairus's daughter was his only child. Luke alone mentions these details."

"True faith [*as a grain of mustard seed* (Matt 17:20)], by [Jesus'] definition, always involves surrender to the will of God" (Ibid)

"Jesus rebukes the unclean spirit, heals the boy, and gives him back to the father, so that 'all were astounded at the greatness of God' [Luke 9:43]." (Eerdmans Commentary)

"the devil"

Swinney, Mark (CSB, Lecturer, Contributing Editor, and President; Albuquerque, NM), "**How can you heal consistently?**" Christian Science Journal, Vol.118 (March 2000), p. 5.

--Almost anyplace you travel in the world you will find people working with all their hearts to cure illness.

--Once a man came to Jesus, telling him about his son, who had a severe form of what might be diagnosed today as epilepsy. [Matt 17:14-21]

- The man described how the boy suffered.
- And he told Jesus that the disciples had tried but were unable to cure him.
 - You can imagine how much the disciples had wanted to help him.
 - They undoubtedly became discouraged.
- Jesus, however, "rebuked" the evil, and the boy was cured, right on the spot.

--There are no more specifics about how Jesus prayed on that occasion.

Seeley, Paul Stark (CSB, Lecturer, and Associate Editor), "**The Mustard Seed and the Mountain**," EDITORIAL, Christian Science Sentinel, Vol.48 (30 November 1946), p. 2089.

--After Jesus had healed the lunatic boy that his disciples had failed to heal, they asked him, "Why could not we cast him out?" He replied, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt 17:19,20)

--What did the Master mean by "faith as a grain of mustard seed," a quality of faith which he said in effect could overcome any mountainous obstacle of human belief?

- One does not ordinarily attribute faith in God to a seed.
 - One meaning might be that even a grain of faith will effectively overcome evil.
 - Another viewpoint is that Jesus desired to have his disciples consider how completely

concurrent with and obedient to its cause is the mustard seed. It never exhibits any deviation from the purpose for which it exists.

Barratt, Geoffrey J. (CSB, Associate Editor, Editor, and Contributing Editor; New York, NY), "**Casting Out Devils**," EDITORIAL, Christian Science Sentinel, Vol.76 (22 June 1974), p. 1079.

--Christian Science teaches that evil in whatever name or form is unreal and impotent.

- It proves that man is the immaculate and serene expression of God.
 - Man can never include or possess anything that is not good, and erroneous or devilish

thinking can never possess man.

• In truth there are not two limited opposing powers, good and evil, but one power, omnipotent good, which is inseparable from God.

--Beliefs and theories about personal devils have persisted in human thought down many centuries.
• Seeming evil influence has been personified in art as a grotesque being with horns, hooves, and a tail.

---Such depictions are totally misleading.

• Christ Jesus' encounters with the devil showed it to be impersonal evil—the suggestion of a power opposed to God, good.

---When a man brought to him his lunatic son, Jesus “rebuked the devil...and the child was cured.” [Matt 17:18]

McWilliams, Romola (Port Elizabeth, South Africa), "**Epilepsy healed.....**," TESTIMONY, Christian Science Sentinel, Vol.102 (3 January 2000) p. 23.

--Over the years, there have been many challenges to meet, especially when bringing up a family of boys.

• ...my son was diagnosed as an epileptic.

---I was told that this would necessitate his taking pills for the rest of his life in order to control the disease.

--At first I felt confused, as I could not believe that the Christian Science treatment [started prior to the required school examination] had not been effective.

• But when I sat down to think about it I realised that a medical diagnosis had nothing to do with God's perfect child, who is a spiritual idea, his Father's image and likeness.

---Matter could give no information about the activity of the one Mind which we all reflect.

• *Science and Health* tells us "Matter cannot perform the functions of Mind." (p.478).

--My son was fourteen years old at the time and he decided for himself that he would not take medication but would rely on prayer for healing.

• He is now a mature man with his own family, and I am grateful to say that he has not had an epileptic seizure since that day.

SECTION II: Prayer Heals both the Sick and the Sinner (James 5: 13 [to 1st .], 16-18 *the*)

TIME LINE AND AUTHOR: Written @44-49 AD by James, the oldest half-brother of Jesus and brother of Jude.

"The first series of sayings is introduced by questions, 'Is anyone...let that person...' The first two (v.13)—when suffering, pray; when happy, sing psalms—might appear to refer only to individuals. However....James may envisage community participation as well." (Interpretation: A Bible Commentary)

"James moves from the special case of sin and illness to sin in general. Communal confession and prayer will heal (v.16a)....James introduces the example of Elijah as a man 'with the same nature'...as us." (Ibid)

Elias/Elijah

[Ē lɪ'juh] (“Yah[weh] is my God”)

“**ELIAS**. *Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality. ‘Elias truly shall first come and restore all things.’ (Matthew xvii. 11.)*” [S&H 585: 9-14]

(Abbreviated)

Elias is another name for Elijah. He was a Hebrew prophet and reformer in the northern kingdom of Israel [**Northern Israel/Western Jordan**] during the divided monarchy. Of all the prophets, priests, and sages in the Old Testament, none has kept so vivid a hold on the popular mind as Elijah the Prophet. Elijah, the Tishbite, was an inhabitant of Gilead, the Israelite province east of the Jordan river. He is described as appearing mysteriously from an unknown background, fought as a soldier of the Lord against heathen gods, championed the downtrodden, performed his miracles, and vanished in a blazing chariot....

"In the NT, Elijah is identified in the popular mind with Jesus (Mark 6:15; 8:28) but Jesus identified John the Baptist as Elijah who was to return and restore all things (Mark 9:12)." (HarperCollins Bible Dictionary) "The New Testament also mentions the reappearance of Elijah in person. Along with Moses, he appeared with Jesus on the Mount of Transfiguration (Matt 17:3)." (Who Was Who in the Bible)

Stuart, James W., "**Elias**," Christian Science Journal, Vol.65 (December 1947), p. 571.

--Christian Science reveals the scientific basis of Christianity.

--The essential value of the prophet Elijah's human life, and of everyone else's, lies in their spiritual understanding of what really exists, because thereby the healing, liberating, and regenerating Christ-activity is shown forth and made available for suffering humanity.

• By spiritual discernment each one may prophesy, or expound, through words and deeds the nature of the spiritual reality which to material sense is hidden.

--...what to the human sense of man appears as a prophet outside of oneself is understood, through the spiritual sense of man as God's idea, to be the individualized evidence of the Elias-quality which is inherent in every man's true selfhood.

--Elias has come and is restoring all things in unveiling the indivisible oneness of divine being.

Willis, John Buckner (CSB, Bible Lesson Committee, President, and Associate Editor), "**A Plea for the Afflicted**," Christian Science Sentinel, Vol.10 (9 November 1907), p. 191.

--According to the belief of mortal mind the ills of an individual are often inherited, so that he is subject to burdens for which he is in no degree responsible, and their increase at the hands of others becomes, therefore, the very acme of wrong.

• He may, moreover, have every call and occasion to live for those who are dependent upon him, or for the consummation of a noble end which no other can so surely achieve....

--Christian Science is the answer of God in the hour of humanity's sore need.

• It has come to deny the power of evil and to rebuke those who consent to its sway.

---It has come to cheer and lift up the fallen, and to set the captive free.

The Lord Provides Victory for the Israelites (Joshua 10: 12,13)

TIME LINE AND AUTHOR: The author is not named, but is probably Joshua. Since his death is mentioned at 24:29-33, it was probably finished by an assistant; @1390 BC.

"Gibeon [**6mi NW of Jerusalem**] and three other towns (9:17) were attacked by a coalition of five cities. Israel came to the rescue, with God giving the victory (v.10)." (MacArthur Commentary)

Israel pursued the five kings from Jerusalem, Hebron, Jarmuth, Lachish [**16mi E of Gaza**], and Eglon and defeated them in a battle so memorable, not only because of its results but also because of the direct intervention of God with His miraculous hand. In fact, more died from the hailstones from heaven than from the swords of Israel (10:11).

The sun and the moon were (literally in Hebrew) "dumb," as Joshua and the troops chased the enemy some thirty miles after coming on a forced march all night up from the camp in Gilgal [**5mi N of Jericho**] near Jericho, some 25 miles away from where the battle began. "Some say an eclipse hid the sun, keeping its heat from Joshua's tired soldiers, allowing the temperature to cool for battle." (Ibid)

Joshua

[Josh'ū uh] ("Jehovah is salvation")

His name appears in the various forms of Hoshea, Oshea, Jehoshua, Jeshua, and Jesus.

Joseph

Asenath

Menasseh

Ephraim



Nun (father)

Joshua

Joshua was from the tribe of Ephraim. He is first mentioned in the narratives of the events following the Exodus, where he appears as "Moses' assistant," or apprentice "and successor to Moses. In the book of Joshua, he functions as military commander in the 'conquest' of Canaan and as administrator of the allotment of the land to the tribes." (Eerdmans Bible Commentary) Facts about his life flow through the books of Exodus, Leviticus, Numbers, Deuteronomy, and Joshua.

He was born in Egypt during the period of slavery and traveled with Moses from Egypt. "He first appears in Ex. 17:8-13, where Moses appoints him to lead the battle against Amalek, which he does successfully. In Exod. 33:11 he appears as a young man serving as Moses' assistant in the tent of meeting." (HarperCollins Dictionary) His most famous battle as a military leader was at the liberation of Jericho [**East-central West Bank**], and that without a bow and arrow being launched. He was one of the twelve who surveyed the Promised Land (Canaan [**Israel**]). "Of the spies sent by Moses, only he and Caleb had reported favorably on the land and, of the Exodus generation, only they entered the land." (Complete Bible Handbook)

The Book of Joshua reflects the periods of his life:

The preparation for conquest (chapters 1-5:12)

The conquest of Canaan (chapters 5:13-12)

The settlement of Canaan (chapters 13-22)

His farewell address (chapters 23, 24)

"At Moses' death Joshua was chosen as his successor (Josh 1:1,2). He led the Israelites to conquer the land (Joshua 1-2), supervised the division of the territory among the 12 tribes, and led the people to renew their covenant with God (Joshua 13-22)." (Who Was Who in the Bible) "The miraculous crossing of the Jordan (3:7-4:24) has many reminiscences of the crossing of the Red Sea." (Interpreters Dictionary)

"Timnath-serah in Mount Ephraim was assigned as Joshua's peculiar inheritance." (Dummelow Commentary) "Joshua... was buried at Timnath-serah, ... in the territory of the tribe of Ephraim to which he belonged." (Who's Who in the Old Testament) His characteristics were faithfulness, consecration, single-mindedness, reverence, courage, obedience, and decision. "Like the era in which he lived, he has been magnified and idealized by the Deuteronomic historians in their presentation of the history of Israel in the land." (Oxford Guide to People & Places)

Amorites

[Am'uh rits] ("highlanders" or "hillmen")

"The early history of the Amorites is obscure, but they played an important part of the Fertile Crescent." (Westminster Dictionary) Amorites was the name given to the descendants of one of the sons of Canaan (Gen 14:7), called Amurra or Amurri in the Assyrian and Egyptian inscriptions. They were "among the original inhabitants of Canaan before the Israelite conquest, along with Hittites, Canaanites, Jebusites, and others." (Oxford Guide to People & Places) "The designation is imprecise, as the word Amorite was used differently in different times and places." (Eerdmans Dictionary)

On the early Babylonian monuments all Syria, including Palestine, is known as "the land of the Amorites." The southern slopes of the mountains of Judea are called the "mount of the Amorites" (Deut 1:7,19,20). They seem to have originally occupied the land stretching from the heights west of the Dead Sea (Gen 14:7) to Hebron (Deut 3:8; 4:46-48), embracing "all Gilead and all Bashan" (Deut 3:10), with the Jordan valley on the east of the river (4:49), the land of the "two kings of the Amorites," Sihon and Og (Deut 31:4; Josh 2:10; 9:10). The five kings of the Amorites were defeated with great slaughter by Joshua (10:10). They were again defeated at the waters of Merom by Joshua, who smote them till there were none remaining (Josh 11:8).

It is mentioned as a surprising circumstance that in the days of Samuel there was peace between the Amorites and the Israelites (I Sam 4:17). The discrepancy supposed to exist between Deut 1:44 and Num 14:45 is explained by the circumstance that the terms "Amorites" and "Amalekites" are used synonymously for the "Canaanites." In the same way we explain the fact that the "Hivites" of Gen 34:2 are the "Amorites" of 48:22. Compare Josh 10:6; 11:19 with II Samuel 21:2; also Numbers 14:45 with Deut 1:44. The Amorites were warlike mountaineers. They are represented on the Egyptian monuments with fair skins, light hair, blue eyes, aquiline noses, and pointed beards. They are supposed to have been men of great stature; their king, Og, is described by Moses as the last "of the remnant of the giants" (Deut 3:11). Both Sihon and Og were independent kings. Only one word of the Amorite language survives, "Shenir," the name they gave to Mount Hermon (Deut 3:9).

Jasher

[Jay'shuhr] ("upright")

"The Book of Jasher is "a Hebrew document, most likely a collection of songs or poetry (Josh. 10:13; 2 Sam. 1:18)." (Eerdmans Dictionary)

"'The Book of Jasher,' rendered in the LXX. 'the Book of the Upright One,' by the Vulgate 'the Book of Just Ones,' was probably a kind of national sacred song-book, a collection of songs in praise of the heroes of Israel, a 'book of golden deeds,' a national anthology. We have only two specimens from the book, (1) the words of Joshua which he spake to the Lord at the crisis of the battle of Beth-horon (Joshua 10:12,13); and (2) 'the Song of the Bow,' that beautiful and touching mournful elegy which David composed on the occasion of the death of Saul and Jonathan (II Sam 1:18-27)." (Easton Dictionary)

Slote, Sarah Beatrice, "[The single-mindedness of Joshua](#)," Christian Science Journal, Vol.43 (October 1925), p. 349.

--Joshua influenced the destinies of Israel through preserving intact the state formed by Moses, through protecting the teachings of Moses for the use of future generations, and through carrying out in full the plan of Moses.

- It may be said that Joshua's characteristic quality was single-mindedness.

---He was spiritually anointed by God with that oil which Mrs. Eddy defines in "Science and Health with Key to the Scriptures" (p.592) thus: "Consecration; charity; gentleness; prayer; heavenly inspiration."

--When Moses charged Joshua with his mission, the great lawgiver knew that the latter would follow, without complaint or comment, the path marked out for him.

--Joshua stands for great purity.

--In his experiences Joshua constantly turned in prayer to God for guidance, and, thus purified, he was prepared to meet all conditions.

Carmack, Paul R., "Lessons from the Sun," Christian Science Sentinel, Vol.78 (9 October 1976), p. 1748.

--The impartiality of the sun, pouring its warmth and light on all within its direct rays, can afford a useful lesson for mankind.

- The sun in its bestowals makes no distinction between
the small and the great,
the weak and the strong,
the meek and the proud,
the good and the bad.

--Mrs. Eddy occasionally uses the sun as a symbol for God Himself.

• For example, she writes, "The sun, giving light and heat to the earth, is a figure of divine Life and Love, enlightening and sustaining the universe." [S&H 538]

--Envy and fear have their basis in the belief that God has given more goodness and ability to some than He has to others.

Stewart, Rev. Isabella M., "The Scientific Universe," Christian Science Journal, Vol.11 (December 1893), p. 399.

--The word universe is from the Latin "unus" one, and "vertere" to turn, i. e., turning into one, combining into one whole.

--...man has been believed to be a finite personality; but according to the record given we learn that this is a mistake.

• If God were not self-existent, he must have had a creator, and the cause of Being had not been reached.

---The record reasonably shows a self-existent God. The very image of a self-existent God could not be a finite person. There is no likeness between finity and infinity.

- The man thus made manifest, must therefore have been a limitless expression of Good.

---His birthright is dominion.

---He is the expression of God's dominion over all. God's dominion being expressed in all, through all, and over all, the Scientific Universe is complete.

- Unus, one, is all, and all is turned into one or is reflected from that one.

"Time and Daily Affairs," Christian Science Monitor (26 March 1997), p. 17.

--Time involves qualities of both rushing and plodding, depending on whether one's outlook (or in-look?) is happy or miserable.

• Why can't one dictate *to* time, demand each of its minutes to be progressive, each hour to be a blessing?

--The Holy Bible provides answers to all daily problems.

- Several Bible references that relate to time question its authority.

---One I find helpful from the book of Joshua says, "The sun stood still, and the moon stayed" (10:13).

---Another from Revelation declares, "There should be time no longer" (10:6).

- These ideas provide a path.

---They are practical. They reveal an inspired thesis on which to build a foundation for control over daily affairs.

SECTION III: The Centurion's Servant Healed (Matt 8: 5-10,13)

PARALLEL GOSPEL: Luke 7: 2-10

TIME LINE: The Year of Popularity (Jesus' 2nd year of ministry)

This story is told in both Matthew (8:5-13) and Luke (7:1-10); it is not the same as the Nobleman's son in John. "Mark does not tell this incident in his narrative." (Abingdon Bible Commentary)

"The relationship between Jesus and those in need continues in the story concerning a non-Jew, a centurion in the Roman army stationed at Capernaum, a city which was Jesus' home (Matt 4:13) and a customs post on the route to Damascus (9:9)." (Eerdmans Commentary) MacArthur says the centurion was "a Roman military officer who commanded (v.9) one hundred men." However, the King James Bible Commentary says the "centurion was a rank between that of an officer and a non-commissioned officer (somewhat equivalent to that of a modern sergeant-major)." "That he loved the Jewish nation and built a synagogue indicates he was a 'God-fearer,' one who was 'at the gate,' but not a convert to Judaism (cf. Cornelius, Acts 10:1-2)." (HarperCollins Commentary)

The centurion must have been a wealthy man. In Matthew, the centurion approaches Jesus himself; in Luke he appeals by "*elders of the Jews*", and, after sending them, is seized with further scruples, and sends more "*friends*." This appeal by the Jews "for the centurion as for a benevolent friend is typical Lucan." (Peake's Commentary)

"Sometimes faith was involved in the Lord's healings [*as thou hast believed*, Matt 8:13], (but in this case not by the person being healed, as also with healings in 9:2 and 15:28); other times it was not a factor (vv.14-16; Luke 22:51)." (MacArthur Bible Commentary)

"a centurion"

Centurion was "the rank designated for the commander of a Roman *centuria*, a subdivision of a cohort." (Eerdmans Dictionary) "This centurion was probably in the [police] service of Herod Antipas." (Abingdon Bible Commentary)

"his servant"

A servant is "a person employed or otherwise bound to serve and discharge duties for another. Many servants mentioned in the Bible are clearly not slaves, but in a form of dependent labor different from actual chattel slavery." (Eerdmans Dictionary) "The centurion intervenes on behalf of his *pais*, which in Greek means 'young boy' in the sense of either a son or a slave who is a house servant." (Eerdmans Commentary)

Batchelder, Joyce E., "Why ask for God's help?," Christian Science Sentinel, Vol.101 (6 December 1999), p.10.

--Consider the story of the centurion who approached Jesus on behalf of his ill servant (see Matt. 8:5-13).

- His recognition of Jesus' authority brought for the Master's praise: "I have not found so great faith, no, not in Israel."

--In this experience, it seems as though Jesus was emphasizing the value of *recognizing the divine authority* that we are addressing.

- This understanding was so important that more than once he reminded his followers that this authority came not from him, but from God.

--By asking God for help, we recognize His authority.

- This encourages us to put aside human egos, excuses, or a tendency to outline our own solutions.

---We feel the desire to let go of relying on anything other than God.

Twitchell, Pierrepont E., "**The Centurion**," POEM, Christian Science Journal, Vol.69 (August 1951), p. 417.

I spent my life in learning to obey
Until I was promoted from the ranks,
And now this garrison is my command;
My soldiers do exactly as I say....

My servant, who has served me faithfully,
Was very sick. I felt that death would come,
So naturally I asked for Jesus' aid.
I knew the Master would bring help to me,
But when I learned that he approached my home,
Then suddenly the light began to fade.
My gentile home—to him, a Jew, unclean!
I sent a quick reply only to ask
His word commanding evil to depart.
And so it did! My eyes have never seen
Such sudden health. Now it shall be my task
To bring the word to every waiting heart.

Newell, Carl L., "**As thou hast believed**," Christian Science Sentinel, Vol.43 (19 July 1941), p. 915.

--In the account in Matthew of the healing of the centurion's servant, Jesus set forth one of the prime requisites of healing, namely, faith in God.

- It is stated: "And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

--If one follows the various healings of the Master, he will find similar statements made prior to the consummation of healings.

- "Believe ye that I am able to do this?" and, "According to your faith be it unto you," said Jesus on another occasion.

---Thus it would seem that some recognition of the willingness and ability of God to help was an important factor in these healings which Jesus accomplished.

--Christian Scientists are today healing inharmonies—physical, mental, financial—by employing the same methods which Jesus used centuries ago.

Bucher, Herbert, "**Present or Absent Treatment**," Christian Science Sentinel, Vol.55 (11 July 1953), p. 1202.

--A practitioner of Christian Science was asked by a friend newly interested in Science, "Which is more efficacious, present or absent treatment?"

--In "Science and Health with Key to the Scriptures" Mary Baker Eddy says (p.179), "Science can heal the sick, who are absent from their healers, as well as those present, since space is no obstacle to Mind."

- It must be clear then, that the distinction made by Christian Scientists between what they term absent and present treatments simply indicates either the absence or the presence of the patient, not of the treatment itself; nor does it indicate the place from which it is given.

--It is worthy of note that nowhere in her writings does our revered Leader use the term absent treatment or present treatment.

- In the true scientific sense, treatment is always present, for the healing Christ is everywhere and heals irrespective of the mortal belief in place, space, or time.

SECTION IV: The Five Thousand Fed (John 6: 5-13)

PARALLEL GOSPELS : Matt 14: 15-21; Mark 6: 35-44; Luke 9: 12-17

TIME LINE: The Year of Opposition (Jesus 3rd year of ministry)

"Returning from Jerusalem, our Lord met the Apostles somewhere on the W. of the lake (perhaps Capernaum), and heard their report of their mission (Lk 9:10....afterwards, seeking retirement, sailed with them to a desert place on the NE coast belonging to a city called Bethsaida (Mk 6:32; Luke 9:10; cp. Jn 6:1)." (Dummelow Commentary)

The "desert place" or wilderness is the setting for a miraculous feeding, the only Galilean miracle of Jesus narrated in all four Gospels. Matthew links this withdrawal to the news of John's death, but in Mark the motive is the need of the disciples for rest after their mission. In Mark they are called "apostles" only here and in 3:14. Another motive is the pressure of the crowd which Mark alone records. "Only the Fourth Gospel underlines...the crowd's interest in Jesus' signs." (Oxford Commentary)

For Mark the story of the feeding is quite certainly miraculous, and so it was interpreted down to comparatively recent times. "Jesus knew they did not have enough food to feed the crowd." (MacArthur Bible Commentary) The narratives draw on the double symbolism of food as teaching and as nourishment. Jesus first teaches the crowds many things and then satisfies their hunger. "As with all the signs in this gospel, the feeding of the multitude points to the denouement in Jesus' death and resurrection." (Interpreter's One-volume Commentary)

Philip the Apostle

[Fill'ip] (Gr. "lover of horses")

There are eight Philips mentioned in the Apocrypha and the New Testament. The one referred to in this week's lesson is Philip who was one of the twelve disciples of Jesus, "from the town of Bethsaida in Galilee, the home also of Andrew and Peter." (Harper's Bible Dictionary) "In the Synoptic gospels Philip is mentioned only in the lists of the apostles (Mark 3:18; Matt 10:3; Luke 6:14; cf. Acts 1:3). (Interpreter's Dictionary)

John's Gospel contains most of the references to Philip. "According to the Gospel of John, Philip met Jesus beyond the Jordan River during John the Baptist's ministry." (Who Was Who in the Bible) When called by Jesus, Philip sought out a skeptical Nathaniel, who also responded to Jesus' messianic identity. "It seems from the story of the feeding of the five thousand that Philip was responsible for the provisioning of the party of disciples, or for their picnic rations." (Who's Who in the New Testament) Before Jesus fed the five thousand, he tested Philip by asking him how so many people could possibly be fed. Philip's pragmatism is perhaps suggested in his response: he observed that it would take a large amount of money to feed so many. Later, it was Philip whom Greeks approached with their request to meet Jesus. How much can be made of Philip's association with Gentiles in this episode is not clear.

“During Jesus’ final visit to Jerusalem before the crucifixion, some Greeks had come up for the Passover. They approached Philip with the request, ‘Sir, we wish to see Jesus.’ Philip told Andrew and together they went to tell Jesus. Perhaps Philip again invited his enquirers to ‘Come and see.’” (Ibid)

"Again, at the Last Supper, Philip's words to Jesus are recorded in the Fourth Gospel." ((Ibid) In John 14, it is Philip who said to Jesus, “Lord, shew us the Father, and it sufficeth us.” Philip appeared with the other apostles in Jerusalem after Jesus’ ascension. Later tradition surrounding his activities is legendary and uncertain. "According to tradition he preached in Phrygia and died at Hierapolis." (Baker Encyclopedia of the Bible)

"Second-century sources are unanimous in their assumption that the Philip Luke is concerned with (i.e., the Philip with four prophetically gifted daughters, Acts 21:9) was, in fact, Philip the apostle." (Eerdmans Dictionary)

The Gnostic Gospel of Philip is attributed to Philip

Andrew

[An’droo] (Gr: *Andreas* “manly”)

(Abbreviated)

He was a fisherman from Bethsaida (John 1:44) on the northwest coast of the Sea of Galilee, and was the brother of Simon Peter (Matt 4:18; 10:2)....

"The NT shows little interest in Andrew. His name occurs only twelve times, four of these merely in lists of apostles (Mark 3:18; Matt 10:2; Luke 6:14; Acts 1:13)." (Anchor Bible Dictionary) Lists of the Twelve name Andrew second or fourth. He was one of the confidential disciples, and with Peter, James, and John inquired of our Lord privately regarding his future coming. He was present at the feeding of the five thousand, where he “called attention to the boy with five barley loaves and to fish" (John 6:5-9). (Who Was Who in the Bible). He introduced the Greeks who desired to see Jesus; but of his subsequent history little is known. It is noteworthy that Andrew brings others to Jesus three times, (1) Peter; (2) the lad with the loaves; and (3) certain Greeks. These incidents may be regarded as a key to his character.

"a lad"

“The ‘lad’ is not mentioned in the other Gospels; some see here the mark of an eye-witness, others an expansion of Mark 6:38 (‘Go and see’).” (Peake Commentary)

Twitchell, Pierrepont E., “[Andrew](#),” POEM, Christian Science Sentinel, Vol.52 (14 January 1950), p. 62.

I know that we can do the works he did.
He told us that we could. I was the first,
The very first, to follow as he bid
And bring a new disciple to his feet.
Our budding faith he gently helped and nursed.
I saw him turn the water into wine.
And I recall the day he made us seat
The many thousands on that grassy plain.
I saw the great crowd bountifully dine
When all he had was what the boy had brought.

He showed us we could cast out every pain
And do his works, and that unless we did
Our words were empty and our faith was nought.
He sent us forth by twos to heal and teach;
We found that we could do as he had bid.
And ever since that unforgotten day
When from our nets upon that distant beach
He called us to catch men—to teach, to heal—
I follow him: in earnest prayer I kneel
And always strive to follow in his way.

Cremidas, Jean B., "The lad with the loaves and fishes," Christian Science Sentinel, Vol.86 (21 May 1984), p. 872.

--"Mother, Mother, I helped the Master today!" the lad may have shouted when he came home late that evening.

- How his eyes must have shown when he related how his meal of five loaves and two fishes had fed more than five thousand followers who had come to hear Christ Jesus' words and witness his healings. [See John 6:1-13]

--Of course, the Bible is silent on the boy's response to the marvelous things he'd witnessed, but I like to think that something like this occurred.

- And think how different the results would have been, at least for the lad, if he had not been there on that hillside, if he had not come with something he could contribute.

--To me this incident hints that what an individual brings to any situation, as an outcome of his own spiritual dedication, labor, and prayer, is an integral part of each demonstration and healing.

DeLange, Hendrik J., "The bread which cometh down from heaven," Christian Science Journal, Vol.53 (June 1935), p. 132.

--In a figure of speech Christ Jesus spoke of the "bread which cometh down from heaven."

- This expression, with slight variations, may be found several times in the sixth chapter of John's Gospel.

---As it was the Master's life purpose to show humanity by precept and practice how to live more spiritually, his figures of speech were meant to awaken human thought to greater spirituality. It is in this way that we should regard them.

- Mistaking the symbol for substance, one is likely to miss the Master's aim.

---In such a mental attitude, one is almost sure to lose sight of the spiritual import of the Scriptures.

- The desire to understand the significance of the symbol is a legitimate one.

Haas, Rev. Gustave, "Gathering Up the Fragments," Christian Science Journal, Vol.26 (January 1909), p. 605.

--After the wonderful and beautiful object-lesson to the human understanding, in the feeding of the five thousand men, besides women and children, — in which Spirit was shown to be the source of all supply and its measure abundance, — the command was given to "gather up the fragments that remain, that nothing be lost."

- Like all revelation, this was an adaptation of spiritual truth to the human understanding, and was a result of Jesus' realization of Spirit as substance, the source of all good.

---Such a demonstration effectively destroyed the claim of want, and proved the truth of the psalmist's words: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing."

• The divine economy discloses the abundance of good, but would save us from the perversion of any part of our precious possessions.

Jesus Walks on the Sea (John 6: 16-21)

PARALLEL GOSPELS: Matt 14: 22-33; Mark 6: 45-52

TIME LINE: April, 29 AD on the Sea of Galilee; The Year of Opposition and Development (Jesus' 3rd year of ministry)

After a while, as Jesus was praying for his beloved disciples, he looked over the moonlit lake and saw that a sudden windstorm, common in that region, was springing up. Waves soon mounted high; and, in spite of desperate rowing, the weary disciples could make no progress.

This event "reveals Jesus more clearly as a divinely sent and empowered emissary who is intimate with God in prayer, can rule the sea and winds, and evokes recognition as the Son of God from his disciples ([Matt 14]v.33)." (Eerdmans Bible Commentary)

"This wording [*immediately the ship was at the land* (John 6:21)] indicates that another miracle occurred besides walking on the water, i.e., the boat miraculously and instantly arrived at its precise destination as soon as Jesus stepped into the boat." (MacArthur Bible Commentary)

"his disciples"

(Abbreviated)

The term *disciple* occurs many times in the New Testament, but only in the Gospels and Acts. "In the NT the conception of learner is maintained, but broadened so that it expresses the relation of learner to teach as one of companionship and dependence; hence the accessory meaning of 'follower'." (Funk & Wagnalls Bible Dictionary) Originally it referred to those twelve of the disciples whom Jesus chose to send forth first to preach the gospel and to be with him during the course of his ministry on earth. Subsequently, it has been used to describe a wide range of Jesus' followers. "The Gospels speak not only of disciples of Jesus but also of Moses, John the Baptist, and the Pharisees." (Oxford Guide to People & Places)

Dier, Caroline Lawrence, "His disciples went down unto the sea," POEM, Christian Science Sentinel, Vol.42 (25 May 1940), p. 777.

Doubtless they spoke with wonderment and joy
As they went down the rugged path
To take [a] ship for Capernaum,
For they had witnessed mighty works that day;
Perhaps they questioned, as they went,
Their Master's wish to stay alone upon the mountain;
Already it was night, they must depart;

When they had rowed awhile in darkness
A great wind swept the sea. We may be sure
The hearts of some were stayed by the thoughts of him,
And some were wishing for his presence there;
But even as they strove against the fear
Of darkness, wind, and wave,
They saw him coming to them—
Walking on the sea....

Case, Christa Farrand, "**Race like the wind? Go right ahead**," Christian Science Sentinel, Vol.102 (22 May 2000), p. 18.

--Have you ever wondered how far...progress will take us?

- Certainly, it has to take some amount of time to run a mile, one assumes, but what is the absolute minimum?

---Maybe there is no minimum. After all, Christ Jesus transported himself instantaneously (see John 6:21).

--Of course, you may be asking yourself, "What does Jesus have to do with modern-day athletics?"

- Well, in overcoming the limits of time and space, he achieved what every athlete works toward, for nearly every sport involves conquering these limitations.

--"Even so," you might argue, "he was special."

- It's unrealistic to expect that we can be like him."

---However, the Master himself assured us, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John 14:12).

- There you have it: Jesus' own expectation that we follow in his footsteps, accomplishing the works that he did.

SECTION V: Prophecies on Coming Calamities; Discourse on Signs and Coming Events (Matt 24: 1-7,13,14,29,30,36)

PARALLEL GOSPELS: Mark 13: 1-37; Luke 21: 5-36

TIME LINE: Tuesday/Wednesday of Passion Week

"When his disciples are impressed by the apparently magnificent Temple buildings [vv.1,2], Jesus indicates that the complex will be completely destroyed." (HarperCollins Commentary)

"The war [vv.6,7] may to Matthew be the Jewish War, AD 66-70, and famine had heightened the expectations also among the Christians (see Agabus' prophecy in Acts 11:28)." (Peake's Commentary)

"The disciples want to fix the precise time [*day and hour*, v.36], but this was not for them to know (Acts 1:7). Instead, [Jesus] emphasizes faithfulness, watchfulness, stewardship, expectancy, and preparedness." (MacArthur Bible Commentary)

"Son of man"

"The Son of [man himself] is the sign. [v.30] The events described here precisely parallel the description in Daniel 7:13 and Revelation 19:11-21." (MacArthur Bible Commentary)

"His return will be marked by the **sign of the Son of man in heaven** which will identify [his] coming to the **tribes of the earth**. What this sign (Gr. *Semeion*) will be is not explained here." (King James Bible Commentary)

Macdonald, George, "**The Son of Man**," POEM, Christian Science Journal (May 1898), p. 106.

I see a simple, truthful man,
Who walks the earth erect,
Nor stoops His noble head to one
From fear or false respect.

He seeks to climb no high estate,
No low consent secure,

With high and low serenely great,
Because His ends are pure....

Hid in His heart some spring of grace
Flowed silent through the din;
The sorrow-cloud upon His face,
Was lighted from within.

Love was His very being's root,
And healing was its flower,
Love only, root, and flower, and fruit —
Beginning, end and power.

Heywood, Miss Evelyn F. (CSB, Lecturer, and Associate Editor), "[See that ye be not troubled,](#)" EDITORIAL, Christian Science Sentinel, Vol.43 (17 May 1941), p. 730.

--The gentle command of Christ Jesus, "See that ye be not troubled," is as a voice speaking to each one wherever fear or perplexity seeks entry into the heart.

- Blind hope for or expectation of good will not deliver men from being troubled; only he who sees, who discerns spiritually the reason for such deliverance, will be consistently maintained in the midst of apparent darkness and defeat, loss and suffering, confident, clear-eyed, and serene.

--Centuries before Jesus set this standard of faith and the understanding of good's supremacy, the writer of Job had asked the dynamic question: "When he giveth quietness, who can then make trouble?"

- This is, in fact, the one challenge to all material thinking with its prognostications of human achievement or failure, reward or penalty, health or sickness,

based upon premises which make no acknowledgment, owe no allegiance to God.

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.

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

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, 1975.

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.

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

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

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

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).

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.)

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, Baker's Evangelical Dictionary.

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 (2nd 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 (3rd 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 (13th 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.

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 (3rd 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.

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

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

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: 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. The Golden Text this week is from the New Living Translation of the Bible.