

BIBLE CHARACTERS MENTIONED IN THE CHRISTIAN SCIENCE BIBLE LESSON

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for CSDirectory.com

**SUBJECT: Ancient and Modern Necromancy, *alias* Mesmerism and Hypnotism,
Denounced**

SECTION I: Jacob Blesses his Twelve Sons; Dan—"a serpent in the way" (Gen 49: 1, 17)

Jacob/Israel (Heb. "supplanted")

"JACOB. A corporeal mortal embracing duplicity, repentance, sensualism. Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love." (S&H 589: 4)

TIME LINE: @2005-1958 B.C.

| | | |
|--|---|------------------------|
| Isaac (2 nd son of Abraham) | ↔ | Rebekah |
| Esau | | |
| Jacob (Israel) | | |
| Leah | | Zilpah (Leah's maid) |
| Reuben | | Gad |
| Simeon | | Asher |
| Levi | | |
| Judah | | |
| Issachar | | |
| Zubulun | | |
| Dinah | | |
| Rachel | | Bilhah (Rachel's maid) |
| Joseph | | Dan |
| Benjamin | | Naphtali |

Jacob was the second twin son of Isaac and Rebekah. He is the father of Dinah and of twelve sons whose names are those of tribes. He bought the birthright from his brother, Esau, and afterward acquired the blessing intended for Esau, by deceit.

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

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

Jacob wrestled along the way with the deceptive and less-than-good life he had lived. At the ford of the Jabbok, "Jacob was left alone," and at Peniel, he "saw the face of God," and was transformed by receiving the name, Israel.

Deborah and Rachel died before he reached Hebron; Joseph, the favorite son of Jacob, was sold into Egypt eleven years before the death of Isaac.

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

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

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

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

Kuhn, Susette, “Our Debt to Jacob,” Christian Science Journal (Vol. 39, 1921), p. 326.

- The Jewish nation gave to the world intact the idea of monotheism.
- We respect different nations for their contributions to civilization, as it stands in the present day.
- In tracing the struggles of the Jewish people to preserve their religion in its purity and integrity, as described in the Old Testament, we find that the patriarchs and the prophets take the leading part.
 - Abraham, Jacob, Moses, Isaiah, Jeremiah, and Ezekiel were the religious leaders of their day, and since the religion of the Jews was so intensely a part of their social and political life, these men represent the struggles of the people.
- Because Jacob represented divine inspiration to a considerable degree, we can begin to realize, though faintly, what a debt of gratitude we owe to Jacob.
- Our debt to Jacob can be paid only as we demonstrate, for the benefit of all nations, the truth that God is one.

WAGERS, RALPH E. (CSB, Lecturer, Associate Editor, President, and Normal Class Teacher), "**Binding the Strong Man,**" EDITORIAL, Christian Science Sentinel (4 January 1964), p. 17.

- In Christian Science the term used to designate the basic error is animal magnetism.
- Until people are spiritually prepared to deal with this enemy [devil] of mankind as Jesus dealt with it, they will continue to believe that evil has power to accomplish its wicked purpose, and their belief will be confirmed in their experience.
- Spiritually understood, the highest mission of this church is to enable mankind to depart from evil and bring their lives under the control of God's perfect government.
- the more spiritually-minded we become, the more discriminating we become in our thinking.
 - As a result, our lives conform more and more to the standard of perfection to which we aspire.
 - The closer we come to this standard, the more successful we shall be in binding the strong man

"As named in Christian Science, animal magnetism or hypnotism is the specific term for error...."
(*Science and Health with Key to the Scriptures* by Mary Baker Eddy 103)

Dan (“God hath judged me”)

“**DAN** (Jacob's son). Animal magnetism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another.” (S&H 583: 26)

| | | |
|--|---|---|
| Isaac (2 nd son of Abraham) | ↔ | Rebekah |
| Esau | | |
| Jacob (Israel) | | |
| Leah | | Zilpah (Leah's maid) |
| Reuben | | Gad |
| Simeon | | Asher |
| Levi | | |
| Judah | | |
| Issachar | | |
| Zubulun | | |
| Dinah | | |
| Rachel | | Bilhah (Rachel's maid) |
| Joseph | | Dan (5 th son of Jacob) |
| | | Hushim |
| Benjamin | | Naphtali |

Dan was the fifth son of Jacob and one of the twelve tribes of Israel. His mother was Bilhah, Rachel's maid. The blessing pronounced on him by his father was, "Dan shall judge his people," probably in allusion to the judgeship of Samson, who was of the tribe of Dan.

The tribe of Dan had their place in the march through the wilderness on the north side of the tabernacle. It was the last of the tribes to receive a portion in the Land of Promise. Its position and extent are described in Joshua 19.

The Danites seem to have succumbed to the evil influences around them, and to have sunk down into a condition of semi-heathenism from which they never emerged. There remains no record of any noble deed wrought by the degenerate tribe. Their name disappears from the roll-book of the natural and the spiritual Israel.

Cook, Barbara, "[An 'adder in the path'?](#)," Christian Science Journal (November 1996), p. 14.

--When the great patriarch Jacob was foretelling the destiny of his sons, he declared that his son Dan would be "*a serpent by the way, an adder in the path.*"

- For years I simply saw the serpent and the adder as a single symbol signifying "animal magnetism," according to the metaphysical interpretation of *Dan* in the Glossary of the Christian Science textbook, *Science and Health* by Mary Baker Eddy.

---Yet the serpent and the adder are really two very different perceptions of the way evil appears to operate: "*by the way,*" as a subtle, even hidden assailant by the wayside; and "*in the path,*" declaring itself to be an overt obstruction right in the path in front of us.

- This second presentation of evil would seem to symbolize all of evil's visible forms, all of the manifestations of suppositional, elemental mortal mind called "matter," which would invert the manifestation of the divine Mind, God, and claim to *block* the eternal unfoldment of Mind and idea.

Getty, Caroline, "[The Displacement of Dan by Manasseh,](#)" Christian Science Journal (Vol 36, 1919), p. 478.

--Anyone who studies the Glossary terms in "Science and Health with Key to the Scriptures" will wonder why Dan is representative of animal magnetism.

- As, however, one studies the subject throughout the Bible it is made clear that these terms in the Glossary are exact definitions, that Dan is indeed a type of animal magnetism.

---Dan was born of Jacob and of Rachel's maid, Bilhah.

- Jacob's character, from the mortal point of view, included duplicity and sensuality; the name Bilhah means timidity, also fear and terror.

---Could there be a soil more favorable to animal magnetism than these qualities of mortal mind: duplicity, sensuality, fear, timidity, and terror?

SECTION II: Inescapable Consequences of David’s Sin; the Rebellion of Absalom, and the Fall of Ahithophel (II Sam 15: 31; 16: 21,23; 17: 1-23)

David [Da’vid] (“beloved”)

TIME LINE: 1020-971 BCE



David exhibited many roles during his lifetime: warrior, fugitive hero, King of Judah, King of Israel, musician, and ancestor of Jesus. He was the second king of Israel, who enlarged the kingdom, moved the capital to Jerusalem, and strengthened the armed forces. In later times, David was looked on as the ideal ruler who would return, or it was believed that a descendant of his would arise, to restore the kingdom of Israel. His life may be divided into three portions:

His youth before his introduction to the court of Saul;

His relations with Saul;
His reign.

His youth was spent in Bethlehem and he was the keeper of his father's sheep. He played the harp, and music figured prominently in his life. Many of the psalms in the book of Psalms are attributed to him. He was anointed as a future king of Israel by the prophet Samuel.

Some time after David's anointing King Saul began to experience acute attacks of depression. Saul's servants had heard of David, and brought the young David to play his harp and to sing songs before Saul.

It was during this period with Saul that David learned of governmental affairs which would better prepare him for his future roll.

After the Philistine's invaded, Saul called the shepherd boy to battle with Goliath whom he killed with a single stone from his sling. Although Saul should have been grateful for this feat, he became jealous of the prophecy of David being the future king and remained hostile to him forcing David to flee with Saul in pursuit. He at first found a home at the court of Achish, among the Philistines; but his stay was short. His presence revived the national enmity of the Philistines against their former conqueror, and he only escaped by feigning madness. His first retreat was the cave of Adullam. In this vicinity he was joined by his whole family and by a motley crowd of debtors and discontented men, which formed the nucleus of his army.

After Saul, and his son Jonathan, were killed in battle, the tribe of Judah elected David king and placed him on the throne in Hebron for 7 _ years.

Subsequently, he was elected king of all Israel and began work to establish a united kingdom (Judah and Israel). The success and glory of David's reign from its beginning to its end reflect David's dependence upon his living God for guidance in everything he considered doing. He established Jerusalem as the capital of his new kingdom and moved to re-establish the worship of God. He moved the Ark of the Covenant to Jerusalem, and started the construction of a temple to worship God. Solomon, David's son and successor finished the temple.

Although David was a righteous king, he was subject to sin. On one occasion when his army went to battle, David stayed home. This led to his great sin with Bath-sheba. While Uriah, the Hitite, Bath-sheba's husband, was away in battle, David committed adultery with her. Then in an effort to cover his sin, he finally had Uriah killed in battle. David was confronted by the prophet Nathan, who courageously exposed his wrongdoing. Faced with his sin, David repented and asked for God's forgiveness (See Psalms 51).

During all David's calamities and in spite of David's failures, God gave David the unspeakable comfort of loyal friends. David's greatness is seen in many ways, especially in the extremes of devotion given to him by men of noble character. This mark of true leadership is also an evidence of God's special grace. Such men were:

David's own household

Ittai the Gittite

Zadok and Abiathar, the priests who returned to Jerusalem

The messengers who were the sons of Zadok and Abiathar

Hushai the Arkite, in Jerusalem

Barzillai the Gileadite, in Mahanaim in Transjordan

David died after serving for more than 40 years as King. Jesus' genealogy was traced back to the ancestry of David by both Matthew and Luke.

Ahithophel [A hith'oh fell]
("brother of insipidity or impiety")

TIME LINE: @1020 BCE

Ahithophel was a man greatly renowned for his sagacity among the Jews. At the time of Absalom's revolt he deserted David and espoused the cause of Absalom. David sent his old friend Hushai back to Absalom, in order that he might counteract the counsel of Ahithophel. This end was so far gained that Ahithophel saw he had no longer any influence, and accordingly he at once left the camp of Absalom and returned to Giloh, his native place, where, after arranging his worldly affairs, he hanged himself, and was buried in the sepulcher of his fathers.

Absalom [Ab'suh lum] ("father of peace")

TIME LINE: @1020 BCE

David ⇔ Michal (Saul's 2nd daughter)
 ⇔ Ahinoam (the Jezreelitess)
 Amnon (eldest son)
 ⇔ Abigail (widow of Nabel)
 Chileab
 ⇔ Maachah (daughter of King of Geshur)
 Absalom (3rd of David's sons/killed Amnon)
 Tamar
 Tamar (violated by Amnon)
 ⇔ Haggith
 Adonijah (4th son/eldest at end of David's reign))
 ⇔ Eglah
 ⇔ Bathsheba (Uriah's wife)
 (infant boy died)
 (two other brothers?)
 Solomon (youngest son)
 ⇔ Other wives and concubines

The poignant story of Absalom concerns a remarkable king [David] caught between his duty to crush a rebellion and his love for a brilliant and wayward son [Absalom].

Absalom was the third son of King David, born in Hebron while David was king of Judah. His mother was Maacah. He was tall and handsome, with a flowing mane of hair.

He first appears as the avenger of his sister Tamar, who had been violated and then cast aside by Amnon, their half-brother and David's first born. Absalom consoled his sister and took her into his house. He carefully waited for an opportunity, and two years later had one of his servants kill Amnon. Absalom then fled from David and was in exile for three years.

Joab, the commander-in-chief, who was his first cousin, persuaded the king to allow Absalom to return to Jerusalem, but David refused to see him. After two years he was reconciled with David, but Absalom was intent on wresting power from David and fostered a rebellion of different tribes. David was taken by surprise and abandoned Jerusalem, and Absalom took control of the city.

Absalom resolved to pursue David, but allowed David the time he needed to cross the river Jordan into Gilead. Absalom and his troops crossed the river in pursuit, but were driven back by David's better

trained forces. In retreat, Absalom was killed by some of Joab's men, thus his dream of power came to an abrupt and bloody end. David was overwhelmed with grief; his throne had been saved but at a terrible price.

Hushai [Hoo'shigh]

("quick, 'the Archite,' 'the king's friend'")

TIME LINE: @1020 BCE

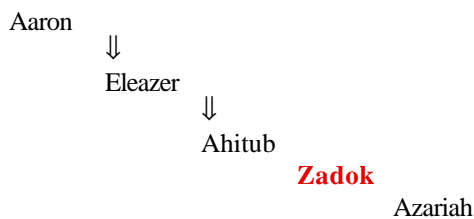
Hushai

Baana (one of Solomon's 12 officers)

When David fled from Jerusalem, on account of the rebellion of Absalom, and had reached the summit of Olivet, he there met Hushai, whom he sent back to Jerusalem for the purpose of counteracting the influence of Ahithophel, who had joined the ranks of Absalom. It was by his advice that Absalom refrained from immediately pursuing after David. By this delay the cause of Absalom was ruined, for it gave David time to muster his forces.

Zadok ("righteous")

TIME LINE: @1020 BCE

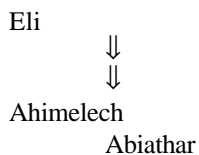


Zadok was a son of Ahitub, of the line of Eleazer, high priest in the time of David and Solomon. He is first mentioned as coming to take part with David at Hebron. He was probably on this account made ruler over the Aaronites. Zadok and Abiathar acted as high priests on several important occasions; but when Adonijah endeavoured to secure the throne, Abiathar went with him, and therefore Solomon "*thrust him out from being high priest,*" and Zadok, remaining faithful to David, became high priest alone and held it until the fall of Jerusalem. He was succeeded in his sacred office by his son Azariah.

Abiathar

[A by'uh thar] ("father of abundance" or "my father excels")

TIME LINE: @1020 BCE



Abiathar was the son of Ahimelech the high priest. He was the tenth high priest, and the fourth in descent from Eli. When his father was slain with the priests of Nob, he escaped, and bearing with him the ephod, he joined David, who was then in the cave of Adullam. He remained with David, and became priest of the party of which he was the leader. When David ascended the throne of Judah, Abiathar was appointed high priest and the "*king's companion.*" Meanwhile Zadok, of the house of Eleazar, had been made high priest. These appointments continued in force till the end of David's reign. Abiathar was deposed (the sole

historical instance of the deposition of a high priest) and banished to his home at Anathoth by Solomon, because he took part in the attempt to raise Adonijah to the throne. The priesthood thus passed from the house of Ithamar. Zadok now became sole high priest.

Baillieu, Vere, “**Crossing Over Jordan**,” POEM, Christian Science Sentinel (22 August 1942), p. 1475.

Have you too come to Jordan,
 With your trembling feet on the brink?
 Is the goal that lies before you
 Farther than you dare think?

Put your feet on the waters,
 With the ark of your trust held high,
 For the power that bears you over
 Is strong, and very nigh

To roll back the swirling currents
 Of erring, human will.
 Curbed, they will heap beside you,
 Quiet, a sheltering hill.

Then put your feet on the waters,
 And do not once look back,
 And you will feel beneath you
 Truth’s safe and narrow track....

Gerber, Russ (CSB, Associate Editor, and Managing Editor; San Luis Obispo, CA), “**Hypnotism. God never suggested such a thing**,” EDITORIAL, Christian Science Sentinel (30 June 1997), p. 32.

--refuse to give up conscious control of (yourselves) and thus be subject to mental manipulation.
 --God is All, and...we belong solely to Him;...we are His children and must abide by *His* government.
 --(The) law of God makes it perfectly clear that the creator of man and the universe never intended to turn over the government of His children, even for a moment, to some human mind or minds believed to be wise or capable of producing good.

- God forever remains the *all-good, all-wise, all-acting* and *only* Mind.

--The ability to control ourselves completely and harmoniously is the result of having and worshipping only one Mind—and thus of loving good and doing good; of shunning materialism and shutting out evil thoughts.

“Thou shalt have no other gods before me.” (Ex 20: 3)

John, DeWitt (CSB and Editor), “**Conquering moral idiocy and crime**,” PERSPECTIVE ON THE NEWS: Editorial, Christian Science Sentinel (27 April 1981), p. 708.

--In a remarkably perceptive address in 1895, our Leader, Mary Baker Eddy, warned her students of the darkest and most devious elements of sinful mortal thought.

- Urging alertness and prayerful mental action, she affirmed, “*The increasing necessity for relying on God to defend us against the subtler forms of evil, turns us more unreservedly to Him for help, and thus becomes a means of grace.*” (*Miscellaneous Writings* by Mary Baker Eddy 115: 22-25)

--Certainly the foundational step is to turn to the Almighty God, who is Principle and Love; human ways and means are clearly inadequate.

--The outstanding problem underlying violent crime is moral idiocy—a benumbed mental state in which conscience and any sense of guilt for sin are lost.

--When fully understood and practiced, the Science of Christianity will be found adequate to neutralize the amoral miasma afflicting society, and to replace moral idiocy with Christian integrity and spiritual intelligence.

Leishman, Thomas L., “David’s Later Years,” THE CONTINUITY OF THE BIBLE, Christian Science Journal (October 1967), p. 538.

--toward the close of David’s reign...he was shocked by the treachery shown by his favorite son Absalom, who sought to undermine the loyalty of his father’s subjects and to seize the kingdom for himself.

- Absalom’s persistent claim was that if only he were accepted as ruler of the land he would show a constant fairness and justice to all, which, he insinuated, David lacked.

---The result was that, as the Bible vividly puts it, “Absalom stole the hearts of the men of Israel” (II Sam 15: 6)

--In the face of this insidious and unforeseen rebellion, David was forced to abandon his capital, taking with him in his flight his staunch supporters.

- But it is typical of his continued faith that he left the priests and the “ark of the covenant” in Jerusalem, clearly trusting in God’s will for him, and not thinking to get aid from this sacred symbol of divine authority (see 15: 24-26)

Mason, Frank E. (CSB and Asst Pastor), “**David’s Rebellious Son,**” CHRISTIAN SCIENCE BIBLE LESSONS: International Series, Christian Science Journal (November 1889), p. 411.

--Though Absalom was now the eldest son, Solomon, about eight or nine years of age, was the favorite.

- Absalom remembered Nathan's prophecy that Solomon should succeed his father, and determined to take the throne by strategy.

---He was renowned for his physical perfection; was of a bold, ambitious spirit, and full of professed zeal for the public good.

- But he was utterly unscrupulous, intriguing, and hypocritical.

--Tares are sown by the enemy when men slumber.

- “Absalom sent for Ahithophel, the Gilonite, David's counselor.”

---Error now reaches still higher; it soars after its victim to the very pinnacle.

- Ahithophel was already secretly allied to Absalom.

---David's worldly counselor, as did Judas, led an army of foes against his Lord.

- Ahithophel, also, killed himself after his treachery.

---The parallel between him and Judas is startling.

--Unfilial conduct brings sorrow and defeat: evil may prosper for a season but it is sure to meet with an overwhelming defeat.

- Self-exaltation ends in abasement.

---Contrasting your virtues with other's vices pulls up the wheat with the tares; yielding to the whisperings and promptings of evil makes its victim captive.

Walker, Channing (CS and Contributing Editor; Glendora, CA), “**Because Life loves you,**” Christian Science Sentinel (22 May 2000), p. 6.

--Never give up.

--Christ comes to each of us, no matter how low we have fallen.

- Christ lifts us up.

--because Life loves you, you love life.

--We're better off waking here and now to more of the consciousness of uninterrupted life—learning all we can today of Life divine.

--you are capable of many things.

--Appreciate whatever good you see.

- Fill the atmosphere around you with your love for life, for *all* life.

--God has made you special.

--Let your prayers go to the same God that [Christ Jesus'] did.

“The spiritual sense of Life and its grand pursuits is of itself bliss, health-giving and joy-inspiring. This sense of Life illumines our pathway with the radiance of divine Love; heals man spontaneously, morally and physically, — exhaling the aroma of Jesus' own words, ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest.’” (Miscellaneous Writings by Mary Baker Eddy 19: 31)

SECTION III: Moses in the Plain of Moab—Balaam and Balak (Num 22: 2-35)

Balak [Bay'lack]

Zippor

Balak

Balak was king of the Moabites near the end of the wilderness wanderings of the Israelites. He was the principal antagonist in the Balaam story. From fear of the Israelites, who were encamped near the confines of his territory, he applied to Balaam the soothsayer to curse them. Instead, Balaam blessed Israel.

Balaam [Bay'lum]

Beor

Balaam

Balaam, a magician or soothsayer, was a man of some rank among the Midianites and a non-Israelite prophet who figures most prominently in the narratives of Numbers 22-24. He resided at Pethor, in Mesopotamia. It is evident that though dwelling among idolaters he had some knowledge of the true God; and was held in such reputation that it was supposed that he whom he blessed was blessed, and he whom he cursed was cursed. **When the Israelites were encamped on the plains of Moab, on the east of Jordan, by Jericho, Balak sent for Balaam "from Aram, out of the mountains of the east," to curse them; but by the remarkable interposition of God he was utterly unable to fulfill Balak's wish, however desirous he was to do so.** The apostle Peter refers to this as an historical event. In Micah, reference also is made to the relations between Balaam and Balak. Though Balaam could not curse Israel, yet he suggested a mode by which the divine displeasure might be caused to descend upon them. In a battle between Israel and the Midianites, Balaam was slain while fighting on the side of Balak.

Ker Seymer, Violet (CSB, Lecturer, and Associate Editor), **“Balaam or Balak,”** EDITORIAL, Christian Science Sentinel (6 July 1929), p. 891.

--It is stated in the book of Numbers that the children of Israel had come up out of the land of Egypt and were pressing toward the land of promise.

- Their advance struck terror into the heart of Balak, King of Moab, and he accordingly gave to Balaam, his diviner, the command, “Come curse me Jacob, and come, defy Israel.”

---Balaam, however, had gone to “an high place” and returned from his communion with God, good, with such fresh illumination that he referred to himself as “the man whose eyes are open.”

- Disregarding both the king's promises and his threats, Balaam then replied persistently, "Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it."

--If the would-be curse and defiance of corporeal sense, in short, the Balak arguments, seem to be unyielding in their insistence upon material opposition and prolonged suffering, the Christian Scientist is untiring and firmer still in his insistence upon the irreversible divine blessings of health, holiness, and immortality.

--It is interesting to note that Balak, failing to induce Balaam to curse the children of Israel, then tried to influence him into adopting a neutral attitude....

Poyser, Mrs. Margaret Coleman B. (CS, Arlington, TX), "**Blessing for cursing.**" Christian Science Sentinel (26 July 1982), p. 1257.

--The story of Balak and Balaam in the Bible is a good example of the irreversible nature of Love's blessings.

- Balak, king of Moab, a nation given to idol worship, was dismayed at the advancing power of God's chosen people, the Israelites.

---He appealed to Balaam, a man endowed with the gift of prophecy, to come and put a curse on these people.

- In his ignorance Balak believed that a prophet had the power in himself to both bless and curse.

---Overwhelmed by fear for his life and for his people, Balak evidently did not care what method was used so long as it got rid of those who were a threat to him.

--Balaam's instinctive turning to God led to his understanding that God had already bestowed His blessing upon the children of Israel, and what God does is forever.

Stoddard, Phyllis, "**Sight.**" POEM, Christian Science Sentinel (15 December 1980), p. 2119.

When trouble comes,
highsighted eye
I'm glad to have
for learning why
I shouldn't when I did
and didn't when I should.

All well and good
But
better far, insightful eye
for signs along the way.
I would a Balaam angel if
I be prone to stray.

Welch, Hannah Webster, "**The Experience of Balaam.**" Christian Science Sentinel (30 October 1920), p. 166.

--In the Bible there is much about a condition of thought called rebelliousness, stiff-neckedness, or as we today think of it, willfulness.

- On page 446 of "Science and Health with Key to the Scriptures" we read: "*The exercise of will brings on a hypnotic state, detrimental to health and integrity of thought. This must therefore be watched and guarded against.*"

--Among the many Bible narratives illustrating the operation of the human will is that of Balak and Balaam, a wonderful lesson to every student of Christian Science.

- When we are introduced to Balak, King of Moab...he is in a state of great fear concerning the appearance and evident purpose of the children of Israel to overrun and conquer his kingdom.

---In order that he may be sure of destroying them he has determined that they must be cursed—which is the first impulse of fear, superstition, and human will.

- He therefore sent messengers to Balaam, who was reputed to be a diviner.
 - Balaam is pictured as having an earnest desire to do what God wanted him to do.

SECTION IV: Healing of Simon's Wife's Mother (Luke 4: 14, 38-41)

Simon/Peter

TIME LINE: - 65 CE

Jonah [Jonas/John] (father)

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

Andrew

The original name of this disciple was Simon. Simon Peter was the most prominent of Jesus' twelve apostles. The Bible gives a more complete picture of Peter than any other disciple, except Paul. He is often considered to be a big, blundering fisherman and is attractive for his constant mistakes and forgiveness, his boisterous and impetuous enthusiasm, and for his good intentions and self-confidence that so soon seemed to disappear. He became one of Jesus' closest friends and was the first to recognize Jesus as the Messiah.

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

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

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

After Jesus' ascension, at which he "sent out" his apostles into the world, Peter at once assumed the leadership of the apostles. The first 11 chapters of Acts are built around the activity of the Apostle Peter. He was the first of the apostles to perform a miracle in the name of Jesus—healing the cripple at the Beautiful Gate of the Temple. He conducted the defense of John and himself before the Sanhedrin, and pronounced the condemnation of Ananias and Sapphira.

It was Peter who healed Aeneas, the paralytic at Lydda [**modern Lod**], and he raised to life Dorcas, the woman of many good works in Joppa [**modern Jaffe, close to Tel Aviv**]. He proclaimed

salvation to the churches and preached the gospel to the Gentiles. We know little of Peter's work outside Palestine, but he continued the healing ministry of Jesus throughout the Middle East.

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

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

Authentic history adds but little to our knowledge of Peter's life beyond what we glean from the New Testament. The only written documents which Peter has left are the First Epistle—about which no doubt has ever been entertained in the Church—and the Second, which has been the subject of earnest controversy.

Simon's wife's mother

All we know of Simon's wife's mother is recorded in the Gospels.

Luke: *“And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.”*

Matthew: *“And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.”*

Mark: *“But Simon's wife's mother lay sick of a fever, and anon they tell him of her.”*

According to Luke, Matthew, and Mark this miracle took place on the Sabbath, after the synagogue service at which Jesus preached and healed a demoniac. After Simon's mother was healed of the fever, she immediately waited on them testifying to the fact that the fever did not leave her in a weakened state.

Bergenheim, Richard (CSB, Director, Editor-in Chief, and Contributing Editor; New York, NY), **“Shortening the journey to health,”** Christian Science Sentinel (22 September 2003), p. 12.

--when the disciple Peter's mother-in-law was suffering from a fever, Jesus didn't stand by her bedside wondering if there was a way to make her more comfortable.

- The book of Luke says that he “rebuked the fever” (4:39).

- In Mark and Matthew, he takes her by the hand and lifts her up—and she gets up fully restored to health and strength.

--Jesus' rebuke suggested that the fever was unwarranted, unjust—even illegal, in that it was contrary to divine law.

- And, having understood that this attack on the health of Peter's mother-in-law had no base in God's creation, Jesus reached out to her and lifted her up, and she recovered.

--To me, this suggests that Jesus woke the woman up to the fact that she was under the permanent rule of divine law, a law that enforces health.

Davies, Harriet, **“Peter's Wife's Mother,”** Christian Science Sentinel (9 Jul 1927), p. 884.

--At the conclusion of his Gospel, Mark quotes the last words of Christ Jesus to his followers before his ascension: *“These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;...they shall lay hands on the sick, and they shall recover.”*

--Each miracle, carefully considered, is found to have an individuality of its own, affording lessons of sacred and precious import.

- Take, for instance, the healing of Peter's wife's mother, the miracle which took place early in those three wonderful years of our Lord's ministry.

--Having left his home at Nazareth, the Bible narrative tells us that Christ Jesus went down into Galilee to preach....

- It was Sunday when they came to the city; and the record says they entered the synagogue, and that the Saviour taught and before the whole congregation cast an evil spirit out of one possessed.

---On this particular occasion, upon leaving the synagogue the Master accompanied the students...and, threading their way through the streets of Capernaum, they came to the dwelling of Peter and Andrew and went in with them.

--[The] miracle [of the healing], described in a few words so well suited to the simplicity of its setting, holds a unique position among the works of the great Metaphysician, in that it records how one healed by him who spent his life in selfless devotion to his Father's business at once ministered to him and to the others present.

Richardson, Isla Paschal, "**And she arose and ministered unto them**," POEM, Christian Science Sentinel (24 November 1945), p. 1856.

Perhaps it was her custom to express
 Her love in little kindly acts; to fill
 Her busy hours with daily thoughtfulness
 Of those about her. She, the mother of
 The wife of Peter, lay with fever spent
 And they besought the Master, "He rebuked
 The fever; and it left her." Suddenly
 Released, "immediately she arose
 And ministered unto them." Was it not
 Her way of showing gratitude to God?
 No need for convalescence and no space
 For pampering of self. She was made whole
 And freed from false beliefs that fell away
 Like outworn garments when the Christ appeared....

Salls, Jessie Louise, "**The fever left her**," Christian Science Sentinel (1 January 1938), p. 344.

--We read in the simple language of the Bible that when Simon's wife's mother lay sick of a fever they told Jesus about her.

- "*And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.*" (Mark 1: 31)

--In the light of Christian Science many of the Bible stories become clearer to us.

- On page 586 of "Science and Health with Key to the Scriptures" Mary Baker Eddy defines "fear" as "heat; inflammation; anxiety; ignorance; error; desire; caution."

---We can readily see...how the fevered or anxious thought of one suffering from disease was calmed and quieted by Christ Jesus, and instantly healed.

--A Christian Scientist understands that when the false mental condition is healed by spiritual means, the physical symptoms disappear.

--World happenings, as recorded in the daily newspapers, lead one to believe that the world today is like "*one sick of a fever.*"

- Everywhere it seems there are heated arguments, misunderstandings, and suspicious.

---But when the Christ is allowed to enter the consciousness of human beings, then comes the quieting of human passions—the healing of the fever.

- This is the mission of Christian Science: to bring to humanity the consciousness of the spiritual peace and power of that divine presence which we name the Christ.

SECTION V: Paul's Journey to Rome and His imprisonment (Acts 27: 1, 20, 41; 28: 1-6)

Paul

TIME LINE: 30-68 CE

Benjamin
↓

Father (a Pharisee)=Mother (unknown)

Saul (Paul)

(Sister)

(Nephew)

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

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

Near Damascus

Saw a Great Light

Saul Was Blinded

Christ's Rebuke

Saul's Reply

Was Led to Damascus

Fasted and Prayed

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

Ananias Sent to Him

Was Baptized

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

After Conversion.

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

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

At Philippi, Lydia and jailor converted

It was here that Lydia was baptized, and invited Paul to come into her house. Paul continued to preach in Philippi and was jailed with Silas by the magistrates for teaching customs which were not lawful. Paul and Silas prayed and sang praises unto God, and a great earthquake shook the foundations of the prison,

and all the doors were opened and the prisoners' bands loosed. After converting the jailer, they continued their journey to Thessalonica, Berea, and Athens **[all cities in Greece]**.

Athens. Sermon on Mars Hill

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

Corinth Vision.--Church founded

He soon took his departure and went to Corinth **[SW of Athens]**, where he became acquainted with Aquila and Priscilla, and where Timothy joined him. He next went to Ephesus **[Izmir, Turkey]** before returning to Antioch **[inland, Turkey]**. Much of his history is found in his letters to those communities.

Third Missionary Journey (53-58 CE) On the third missionary journey, several brethren were associated with him in this expedition, the bearers, no doubt, of the collections made in all the churches for the poor at Jerusalem. These were sent on by sea, and probably the money with them, to Troas **[W coast, Turkey]**, where they were to await Paul. He went round by way of Philippi, where Luke joined him, to Troas where the incident of Eutychus occurred, and thence to Assos **[slightly SW of Troas; today Troy]**. He completed his third journey by going to Miletus **[SW coast of Turkey]**; through Rhodes **[island, S of Turkey]** and Patars **[S coast of Turkey]**, to Tyre **[N coast of Israel]**; and finally through Cæsarea **[coastal city of Israel]** to Jerusalem.

In Jerusalem (@60 BCE)

Seized by the Romans

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

Voyage to Rome (@62 BCE)

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

The Storm

The Vision

The Shipwreck

On the island of Melita

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

Julius

Julius was the centurion of the Augustan cohort, or the emperor's body-guard, in whose charge Paul was sent prisoner to Rome. He entreated Paul "courteously," showing in many ways a friendly regard for him.

Anderson, Grace Sheldon, “**Shake It Off into the Fire**,” Christian Science Sentinel (20 September 1975), p. 1658.

--When St. Paul was tending a fire on the island of Melita, “*there came a viper out of the heat, and fastened on his hand.*”

- The Bible says that “*he shook off the beast into the fire, and felt no harm.*”

--Students of Christian Science learn in their practice of its teachings that they cannot dally with attacks of error, whether they appear as sickness, accident, or sin.

- If our thinking is to be kept free off mental evil influences, we need to be on guard constantly.

---If allowed into consciousness, an evil suggestion—always contrary to Truth, God—may manifest itself as disease, discouragement, or some other form of inharmony.

--Not that error is true, or actual.

- In Science, discord cannot be true.

---But if we accept it as true, we may be fooled into thinking that some erroneous action is really taking place.

Mather, Richard A. (CSB, Spokane, WA), “**Apostle Paul’s life and journeys—Part 2**, The” BIBLE FORUM, Christian Science Journal (June 2003), p. 46.

--Probably Paul and his companions used coastal shipping whenever they could as they traveled.

- Inland, they would have walked much of the way, averaging perhaps as much as 20 miles a day.

--Paul and his companions met many different kinds of people—some open and friendly, others not.

- In the town of Philippi, in Greece, they met a woman named Lydia, who sold purple dyes.

---She heard their message, and after being converted to Christianity, invited Paul and Silas to be guests in her home.

- Lydia was one of several women who responded to Paul’s message and exercised leadership, alongside men, in the new movement.

The third journey

--Altogether, Paul spent most of those three years in Ephesus.

--Gradually, Paul began to write to churches instead of visiting them.

--In AD 57, after making another quick tour of the Greek churches, Paul began to retrace his steps to Jerusalem.

--Eventually Paul appealed his case to the Roman Emperor, a right available to him as a Roman citizen.

- This made possible one more journey westward, to Rome.

---Filled with as much adventure as a novel, the story of this trip makes gripping reading as Paul, Luke, and others—in charge of a Roman centurion—sailed across the Mediterranean Sea.

Tatum, Julie Campbell, “**Shake Off the Viper!**,” Christian Science Sentinel (4 August 1973), p. 1341.

--Paul had some turbulent years doing missionary work.

- Within a very short time his life was saved four times (see Acts, Chaps. 27,28)

1. During a violent storm at sea it looked as though the ship carrying Paul and other prisoners to Rome would surely be wrecked.
2. Sighting an island, they were able to run the ship aground, and although the stern was wrecked, again no lives were lost.
3. The soldiers then wanted to kill the prisoners for fear some might swim to shore and escape.
4. The inhabitants of the island (Malta) treated them kindly and built a fire so the refugees could dry out.

---Paul was adding some sticks to the fire when the heat caused a viper to emerge from the bundle.

- It bit Paul’s hand and hung on.

---The islanders were amazed when he did not swell up or drop dead immediately.

- Paul, completely unharmed, simply shook the snake off into the fire.

Twitchell, Pierrepont E., “**Paul and the Sailor**,” POEM, Christian Science Journal (July 1952), p. 364.

He told us we should winter there in Crete.
 Had we obeyed, we would have saved the ship.
 Near Melita the cross tides roar and rip
 Across the rocky shoals where two seas meet.
 When we were wrecked, Paul nonetheless was sure
 That we would all be saved. He seemed to know,
 However wild the winter winds might blow,
 In God’s dear love His children are secure;
 And even while the ship swept to its doom,
 The love of God still held him tenderly.
 Surrounded by the raging of the sea,
 He did not see the darkness and the gloom.

Paul’s strength and calm assurance make him seem
 Like to a sturdy gallant ship with sails.
 He trusts in God; his courage never fails....

SECTION VI: The Red Dragon Cast Out (Rev 22: 8; 12: 3, 9, 10)

John (the disciple)

TIME LINE: 3-98 A.D.

Zebedee (father) ↔ Salome (sister of Mary?)
 James (older brother)
John

John, an abbreviated form of the Semitic Johanan, was a common name in the century before Jesus. In the New Testament, those with this name include

John the Baptist
 John, the father of Simon Peter
 John, from the family of the high priest
 John Mark
 John, the son of Zebedee (the beloved Disciple)
 John, the author of the Book of Revelation

The two sources of knowledge concerning him are the New Testament and traditions. The authorship of the fourth gospel has traditionally been assigned to John the disciple, who was with Jesus at the transfiguration and during the struggle of Jesus in the Garden of Gethsemane.

John and his father and brother were fishermen, and lived in Capernaum, possibly Bethsaida [**Golon Heights of Syria**], on the shore of the Sea of Galilee. Although it is not certain that Salome and Mary were sisters, if it were so it would make James and John cousins of Jesus. Luke describes John and James as partners with Peter and Andrew. John, James, and Peter formed the inner circle of the disciples of Jesus.

Both James and John responded to the call of Jesus after his baptism. When James and John asked Jesus to reserve for them the seats of honor on either side of him at his Messianic banquet in heaven, Jesus

asked if they knew what they were asking for, and rebuked them with the admonishment that it was not his to grant.

John was present when Jesus healed the daughter of Jairus; he witnessed his transfiguration and his agony in Gethsemane; and was entrusted, with Peter, for preparation of the Passover supper. Many thought John was Jesus' favorite disciple. John is mentioned twice in the Acts as accompanying Peter, and he continued to work with Peter after the ascension as the most prominent disciples both in healing and in confirming the faith of the primitive church. He is also one of the three "pillars of the Church" whom Paul met at Jerusalem.

In all likelihood, he moved to Ephesus, and was later banished to the island of Patmos, before returning to Ephesus where he died sometime after Trajan became emperor in A.D. 98.

Historically, John has been credited with five chapters of the Bible: John, I John, II John, III John, and Revelation. The book of Revelation calls itself an apocalypse or revelation, which Jesus gave, for his servants, through his angel to John, but it begins in letter form, "John to the seven churches that are in Asia, grace to you and peace, and ends like a Pauline letter with the "grace."

More recent researchers have reached an assessment that he did not write Revelation and that he probably didn't write the Gospel of John either, but that it was written by someone who later became a follower of Jesus, not an eyewitness. Revelation is a rereading of Biblical tradition in the light of the death of Jesus, and though no doubt Jewish, the author is also a citizen of the Greco-Roman world and knows its myths and astrology.

Keller, Helen Cornish, "[The Accuser Cast Down](#)," Christian Science Journal (March 1971), p. 136.

--In the book of Revelation there is a triumphant declaration of complete victory: "*Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony.*"
--It is interesting to note that this supreme success follows the defeat of evil in its attempt to nullify the revelation of the Christ.

- In this account, the devil, Satan, is given the name of accuser—"which accused them before our God day and night."

---The accuser assumes many names, aspects, and phrases, but it is only that would claim to deny God and resist the power of the Christ.

--In the picture that the material world is presenting to us today it would seem that the accuser is having strong sway.

--The history of Jacob as related in Genesis is one of encouraging unfoldment, and is especially pertinent to the present problems of humanity.

--As he turned from sin and lost sight of mortal selfhood, Jacob truly found the Christ and could claim his divine sonship.

Strauss, Alice Witt, "[Red Dragon—Symbol of a Lie](#)," Christian Science Sentinel (11 December 1976), p. 2179.

--The great red dragon with seven heads and ten horns, described in the book of Revelation in the Bible, had always been a mysterious symbol to me until I began to delve for the deep meaning of Mrs. Eddy's explanation of it in *Science and Health*, in the chapter entitled "The Apocalypse."

- There she writes: "*The great red dragon symbolizes a lie, — the*

belief that substance, life, and intelligence can be material. This dragon stands for the sum total of human error. The ten horns of the dragon typify the belief that matter has power of its own, and that by means of an evil mind in matter the Ten Commandments can be broken.”

---She continues with this encouraging statement:

“The Revelator lifts the veil from this embodiment of all evil, and beholds its awful character; but he also sees the nothingness of evil and the allness of God.”

--We can stop believing that error has many facets, many phases, each with an identity or individuality of its own.

- We need not be fooled by the seven heads of the dragon but can realize that they all stem from the same source—the figurative dragon that “*symbolizes a lie.*”

---We can prove “*the nothingness of evil and the allness of God.*”

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Bible study lessons for youth and adults, exploring biblical truth; Bible stories; UB David & I'll B Jonathan. You will not find any more rewarding or fascinating experience than to trace in the lives of Bible characters the amazing interplay of divine providence with human personality. This long course of 55 lessons is divided into four sets. Series 1 covers 15 personalities from Adam and Eve to King Saul. Bible principles are rules or laws based on the character of God which never change. Focusing on living out the fruits of the spirit in our lives will build Godly character. Remember Noah? Middle school students might choose only certain friends whom they think will help them become more popular. Middle school students might even shun those who are not as good as they are in athletics. Do you do this? Middle school students might even shun those who do not have the resources to buy nice or fancy material possessions. Do you do this? The Bible itself does not have an accurate "internal dating system", in which all events are described in relation to years before or after some key event. Thus, in order to construct a chronology of Biblical events, historians must rely on external historical records from such things as ancient monuments, records kept by writers in other civilizations, and astronomical facts such as the dates of known eclipses, and compare those factors to clues in the Bible. This is another reason why it is not necessary to remember exact dates of Bible events. But it is valuable for the serious Bible student to know the relative timing of events and people in the scriptures. Did Ezekiel live before or after Abraham? The Bible shows He resurrected in full body: Mary Magdalene was holding onto Him, before His ascension to Heaven. How could St. Thomas have put his hand into the hole made by the spear on the cross if Jesus was only a spirit? They claim governments are the Devil's institutions, when the Scriptures show God instituted them to protect the innocent and good and to punish the wicked and to stop evil. I no longer believe in the bible. I left organized religion behind some 30 years ago to pursue an independent ministry for God along with my wife. We don't try to convert others to our beliefs and we're not anti religion or anti others' beliefs, we respect everyone's views. All I can say regarding the question of the. A page for describing YMMV: Junior Christian Science Bible Lesson Program. Anvilicious: The numerous anti drug statements are about as subtle as a hammer blow. Cult Classic: The show was an underground hit in L.A. for many years, but didn't enjoy any real recognition until it appeared on Charlie Brookers Screenwipe in the United Kingdom. (It also appeared in the "World's Dumbest TV Shows" episode of The Smoking Gun Presents: World's Dumbest....) Advertisement: Ensemble Dark Horse: Chip the Black Boy, who went to have his own successful rap career. No, really (WARNING: both clips are heavy in Nightmare Fuel). Misaimed Fandom: It's a Christian show with a heavy anti-drug sentiment aimed for kids.