

BIBLE CHARACTERS MENTIONED IN THE CHRISTIAN SCIENCE LESSON-SERMON*

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SUBJECT: Adam and Fallen Man

SECTION I: The Temptation and the Fall (Gen 3: 1-6)

“Central elements in the Yahwist’s presentation of the human tragedy are the related ideas of the forbidden knowledge and the loss of immortality.” (Peake’s Commentary)

Serpent

“**SERPENT** (*ophis*, in Greek; *nacash*, in Hebrew). *Subtlety; a lie; the opposite of Truth, named error; the first statement of mythology and idolatry; the belief in more than one God; animal magnetism; the first lie of limitation; finity; the first claim that there is an opposite of Spirit, or good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. The first audible claim that God was not omnipotent and that there was another power, named evil, which was as real and eternal as God, good.*” (S&H 594: 1)

A serpent is a reptile, and in the Bible another name for snake; a symbol for evil and Satan.

“In the ancient world, there was general respect for, revulsion at, and fear of serpents, most being assumed to be poisonous and therefore dangerous. The serpent thus came to be understood symbolically with both positive and negative connotations. In some ancient cultures, the serpent was associated with deity and was depicted in statues and paintings with various gods and goddesses. Serpents also played various roles in ancient mythological stories.... Some even linked the serpent with the process of healing, as in the case of the Greek god Asclepius. In Canaanite religion, which the early Hebrew people encountered upon their arrival in the area, the serpent was associated with the fertility worship of Baal, his consort Astarte...being depicted with a serpent.” (HarperCollins)

“Judaism does not see in the Genesis story the “Fall of Man.” (Complete Bible Handbook)

Sellman, William M., “[Paradise Regained](#),” Christian Science Journal (August 1948), p. 362.

--When mortal belief is replaced in consciousness by understanding of the spiritual facts of existence, we see that paradise was never really lost.

--Under the marginal heading “Paradise regained” on page 171 of “Science and Health with Key to the Scriptures,” Mary Baker Eddy writes, “Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine

Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is.”

--Apparently Mrs. Eddy coined the word “brainology” to designate the false teaching that man is born in matter, suffers and dies in it, and then is resurrected from it.

--Paradise is regained in proportion to one’s spiritual discernment that heaven is here and now, is in the Mind of Christ, which is with us always, even unto the end—disappearance in all consciousness of material concepts.

- Let us all take the keys of Christian science, “open the gates of Paradise,” and enter in!

Tutt, Dr. John M., MD (CSB, Lecturer, and Normal Class Teacher), “**Wiser than Serpents**,” Christian Science Journal (March 1925), p. 643.

--The word “serpent” appears early in the Scriptures; and throughout both the Bible and Science and Health it is employed as the most adequate type of evil.

- From the statement regarding it in Genesis, it has stood for what Paul defined as the “deceivableness of unrighteousness.”

---“Now the serpent was more subtil than any beast of the field which the Lord God had made,” we are told, and the Scriptural narrative presents the qualities of the serpent as subtlety, duplicity, venom, adroitness, cunning, charm, fear, hate, anger, the counterfeit of wisdom.

--The serpent is represented as engendering fear.

- It claims to terrorize, fascinate, and kill.

---It is supposed to produce and transmit poison.

- Its entire activity claims to be destructive; and this characteristic remands it to the realm of the unreal

Eve

[_v] (Heb. “life’)

“**EVE**. A beginning; mortality; that which does not last forever; a finite belief concerning life, substance, and intelligence in matter; error; the belief that the human race originated materially instead of spiritually, — that man started first from dust, second from a rib, and third from an egg.” (S&H 585: 23)

Adam = **Eve**
 Cain
 Enoch
 Abel
 Seth
 Enosh
 (other sons?)
 (other daughters?)

Eve was the name given by Adam to the first human woman “because she was the mother of all living,” both because Eve is, through her sons, the female ancestor of the entire human race and because the name sounds similar to the Hebrew word for “living being.” The

wordplay is probably etymologically incorrect, and later rabbinical tradition proposed a connection with the Aramaic word for “serpent.” The actual linguistic derivation of the name remains uncertain. She was created to be a help meet for him. Scholars speculate whether mythological images such as Earth Mother or Mother Goddess lie behind the figure.

The account in Genesis, chapter 2, says that Eve was formed of a rib of Adam while he slept. Their relationship is set forth in an allegory in which they were placed in the Garden of Eden [Iraq], and to test their obedience, **they were forbidden to touch or taste the fruit of one particular tree. But the serpent led Eve to question the goodness of God and then to eat the forbidden fruit. She afterward persuaded Adam to eat, who thus shared her guilt. The result was the fall of mortal man and the origin of the mortal sin.**

“Although Eve is linked with the beginnings of sin in the earliest mentions of her outside the Hebrew Bible—in the Jewish noncanonical Book of Sirach, as well as in the New Testament and in other early Jewish and Christian works—she is not called a sinner in the Genesis 2-3 account.” (Women in Scripture)

Eve was the mother of Cain, Abel, Seth, and possibly other sons and daughters.

The apostle Paul referred to Eve twice. By saying “the serpent deceived Eve by his craftiness,” Paul gave an example of how easily a person can be led into temptation and sin, with disastrous consequences.

Davis, Mary, “Woman—Eve or immortal daughter of God?,” Christian Science Journal (October 1981), p. 558.

--Mrs. Miss, Ms., how do you see yourself?

- As a physically and mentally changeable mortal, with an organic structure given to weariness, discomfort, and signs of aging?

---This is *not* how God sees.

--Eve is a suppositional counterfeit of immortal womanhood, a fictional character illustrating the mesmeric belief in finiteness and in a material origin for humanity.

--The reality is that God, Spirit, created man, male and female.

- “There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God.” (S&H 502: 29)

--True freedom includes release from the physical penalties of Eve.

--If we are labeled by ourselves or others with one of Eve’s tendencies—weakness, perhaps—we have the right and Christly ability to deny and reverse this label, claiming the God-given quality of spiritual strength.

Fortson, Ruth C., “The Tree ‘in the midst of the garden’,” Christian Science Journal (Vol 45, 1927), p. 13.

--Almost everyone is familiar with the story of Adam and Eve in the garden of Eden; and has heard of the “tree of the knowledge of good and evil” which was “in the midst of the garden,” the fruit of which Adam and Eve were forbidden to eat lest they should die.

• But not until individual thought became sufficiently inspired, through consecration and self-abnegation, to receive the spiritual significance of this allegory did we have the true concept of its meaning.

--this tree might be regarded not as a part of the garden, but as apart from it; for the record in Genesis makes a clear and definite distinction between the trees of the garden and this tree, in the command given Adam and Eve to eat of all the trees of the garden but to abstain from “the tree which is in the midst of the garden” lest they die.

--“the tree which is in the midst of the garden” represents illusion, a false sense of existence—in short, a lie of material sense.

SECTION II: Interrogation of Adam (Gen 3: 9-11)

“Now follows a swift trial. The divine interrogation is not to elicit information but confession, and this discloses further effects of their disobedience.” (Eerdmans Commentary)

Adam

[_d'_m] (“ruddy,” “earth,” or “one made or produced”)

“ADAM. Error; a falsity; the belief in ‘original sin,’ sickness, and death; evil; the opposite of good, — of God and His creation; a curse; a belief in intelligent matter, finiteness, and mortality; “dust to dust;” red sandstone; nothingness; the first god of mythology; not God’s man, who represents the one God and is His own image and likeness; the opposite of Spirit and His creations; that which is not the image and likeness of good, but a material belief, opposed to the one Mind, or Spirit; a so-called finite mind, producing other minds, thus making ‘gods many and lords many’ (I Corinthians viii. 5); a product of nothing as the mimicry of something; an unreality as opposed to the great reality of spiritual existence and creation; a so-called man, whose origin, substance, and mind are found to be the antipode of God, or Spirit; an inverted image of Spirit; the image and likeness of what God has not created, namely, matter, sin, sickness, and death; the opposer of Truth, termed error; Life’s counterfeit, which ultimates in death; the opposite of Love, called hate; the usurper of Spirit’s creation, called self-creative matter; immortality’s opposite, mortality; that of which wisdom saith, ‘Thou shalt surely die.’

The name Adam represents the false supposition that Life is not eternal, but has beginning and end; that the infinite enters the finite, that intelligence passes into non-intelligence, and that Soul dwells in material sense; that immortal Mind results in matter, and matter in mortal mind; that the one God and creator entered what He created, and then disappeared in the atheism of matter.” (S&H 579: 15-27 next page)

Adam = Eve
 Cain = Wife
 Enoch
 Abel
 Seth
 Enosh
 (others?)

Adam was the name of the first mortal man, and of mankind collectively; he was placed in the Garden of Eden [Iraq]. The second chapter of Genesis says that he was created of the dust of the earth. The man Adam was placed in a garden, which the Lord God had planted “*eastward in Eden*,” for the purpose of dressing it and keeping it.

He was permitted to eat of the fruit of every tree in the garden but one, which was called “the tree of knowledge of good and evil,” because it was the test of Adam’s obedience. By it Adam would believe in both good and evil. “The Tree of Life, or the Cosmic Tree, is a symbol common in many ancient religions.” (Complete Bible Handbook) **By the subtlety of the serpent the woman who was given to be with Adam was beguiled into a violation of the one command which had been imposed upon them. She took of the fruit of the forbidden tree and gave it to her husband.** The propriety of its name was immediately shown in the results which followed: self-consciousness was the first result of sin; their eyes were opened and they knew that they were naked. Lest they eat also of the tree of life, as the story goes, and become immortal, Adam and Eve were driven forth from Eden and their return was barred by cherubim and a flaming sword.

The Bible states that the Garden was “*in Eden in the east*” and the river that flowed from it parted into four: Pishon, Gihon, Tigris, and Euphrates. This would place Eden somewhere in Mesopotamia—the ancient Babylonia and the modern Iraq. “Paradeisos” is a Persian word meaning “park,” hence the English “Paradise.”

After the expulsion, Adam and Eve had three sons—Cain and Abel, and much later, after Abel’s murder, Seth. In the New Testament, Adam is used as a proper name, clearly referring to material man’s ancestral parents and the introduction of sin into human experience.

Adam is stated to have lived 930 years.

Eustace, Herbert W., “Adam, where art thou?,” Christian Science Journal (August 1903), p. 266.

--This question, seemingly so new; is in reality as old as mortal history.

- Scriptural record bears witness to the fact that the first interrogation of Truth to mortal man was, "Adam, ...where art thou?"

---This demand was made not to matter, but to Adam, or consciousness, and this demand has continued to be made from that time to the present, and to-day we find it being thundered in tones of loving entreaty by that evangel of Truth, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, as not since Jesus' time.

- The voice of this messenger is being heard and felt wherever the human heart is found hungering and thirsting for righteousness.

---In valley and on mountain, in the crowded city and the sparsely settled waste, in the humble cottage of the poor and in the home of the wealthy, this bright star is lighting the dark places of earth, and is always heralded as of old, with the warning demand, "Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind? or art thou in the living faith

that there can be no other mind but God, and keeping His commandment?" (Science and Health, p. 307).

Lewis, Doris A., "**Where art thou?**," Christian Science Journal (September 1957), p. 455.

Genesis 3: 9

Why strive to love when others seem to fall
so short of Spirit's qualities? The seem
unfeelingly to trample and offend
my personal sense. Must I return love for
the angry word or callous act and not
retaliate in kind? Is it my lot
to turn continuously the other cheek?

The answer comes: Who tells you that God's child
can sin? That anything exists but Mind
and its idea expressing only good?
Can God create an image which does not
conform to the original? This is
the serpent tempting you and arguing
its own duplicity. Believe it not....

SECTION IV: The Good Wife (Prov 31: 10-31)

"a virtuous woman"

"Most of the references to women and their role in society that have appeared earlier in Proverbs have been of a markedly negative character." (Eerdmans Commentary)

This passage from Proverbs is also referred to as "The Good Wife. These verses are in the form of an acrostic poem in which each one begins with a successive letter of the Hebrew alphabet. As characterized in the poem, the good wife is an industrious housewife; a shrewd businesswoman; an enterprising trader; a generous benefactor (v.20); and a wise teacher (v.26). Her husband has complete confidence in her, since he knows that his wealth and his reputation are safe in her hands (vv.11-12)." (Oxford Bible Commentary)

Foreman, Dorrisene, "**Give her of the fruit of her hands'**," Christian Science Sentinel (31 January 1976), p. 173.

--The history of Christianity shows that those who have understood themselves to be the chosen of God for a special mission—those conscious of living and fulfilling God's purpose—have often been misunderstood and not believed.

- Mrs. Eddy was no exception.

--Mrs. Eddy deeply loved the Bible.

• The Christian Scientist’s gratitude is for the deep love Mrs. Eddy expressed in bringing...Science to the world.

---He understands the many hardships she was willing to endure to share the truth, so that all mankind might use and prove it as Jesus expected his followers to do.

• Such expressions endeavor to “give her the fruit of her hands; and let her own works”—more than any other words—“praise her in the gates.”

Smith, J. Woodruff, “[Appreciating Spiritual Womanhood](#),” Christian Science Sentinel (27 April 1940), p. 686.

--It is regrettable that the world generally considers the qualities of womanhood to be weak.

• True womanhood naturally bears fruit in gentleness, intuition, tenderness, loving forbearance and forgiveness, faith in good.

---Surely there is nothing so strong, so noble, as an all-forgiving love, a gentle but unyielding insistence upon right, held to in the face of apparently insurmountable odds!

--Few there must be who would deny that those individuals have served humanity best who have expressed qualities of true womanhood.

--Let us be faithful to our beloved Leader’s vision by bringing out the true spiritual idea of both manhood and womanhood

SECTION v: The Raising of Eutychus (Acts 20: 7-12)

TIME LINE: 57 AD at Troas

The “first day of the week” is Sunday, and this is “the first clear reference to the keeping of the Lord’s Day, with which may be compared I Cor 16:2. The expression ‘Lord’s Day’ first occurs Rev 1:10.” (Dummelow’s Commentary)

Paul

TIME LINE: @20-68 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 [**south central Turkey**], an important city of Cilicia. 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 [Syria]

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.

The Vision at Troas [W coast, Turkey],

The text and meaning of Acts 16 are both in dispute. According to the "North Galatian" view, Paul, Luke, and Silas now passed through the Phrygian and Galatic [**Western Turkey**] country *after* and *because* he was hindered by the Holy Spirit from going west into Asia to Ephesus [**Izmir, Turkey**]. This would be the occasion on which he first visited Galatia, and the Galatia now visited would be part of Asia Minor ethnographically as well as politically entitled to the name. They instead turned north and northwest, reaching the seaport of Troas. Here Paul was told in a vision to cross the north Aegean Sea and preach the gospel in Macedonia.

At Philippi [Greece], Lydia and jailer 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. The two epistles to the Thessalonians—and these alone—belong to the present missionary journey.

Ephesus,--a Brief Visit

The ship in which he sailed from Corinth touched at Ephesus, and he had time to enter the synagogue and talk with the Jews, but though he promised to return, he could not stay.

The Return to Antioch

He returned 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.

Visits Galatia and Phrygia

His companions were sent on by sea, and probably the money with them, to Troas, 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.

Goldsmith, Mrs. Beverly (CSB and Lecturer, Brisbane, AUS), "**Easter gladness, not sadness**," Christian Science Sentinel (29 March 1999), p. 12.

--Eternal life is not just a nice religious concept; it is demonstrable truth.

- Those who fully accept and thoroughly follow Jesus' teachings can also demonstrate man's victory over sin and mortality.

- Peter, a disciple of Jesus, proved this when he restored Dorcas to life (see Acts 9:36-41).

- And Paul, who never met Jesus but practiced what he taught, brought Eutychus to life after he had fallen from the equivalent of a second-story window (see Acts 20:7-12).

--The Bible and *Science and Health* explain how each of us can learn to destroy fear, overcome sin, heal ourselves and others, and demonstrate our oneness with divine Life and Love.

- It's encouraging to know that many people around the world are learning to follow Jesus' example and to conquer sickness and death through spiritual means alone.

Sindell, Rev. Martin, "**The Apostle Paul**," J Christian Science ournal (March 1906), p. 755.

--The writings of the apostle Paul make special appeal to the student of Christian Science on account of the purely metaphysical character of many of his statements.

--As lovers of the Bible, we owe much to Paul, who gave us one third of the New Testament.

--Paul was born in Tarsus, a Greek city which, like Athens and Alexandria, was noted for its schools of literature and philosophy.

- It was also a commercial center, and had a large Jewish population.

- Tarsus was made a free city by Mark Antony.

- Paul's parents belonged to the tribe of Benjamin who were Pharisees of "the strictest sect."

- In such a home Paul was reared, and here he doubtless became familiar with the Greek language, which opened the way for his long continued and effective ministry among Greek-speaking peoples.

Eutychus

[You'tih cuss] (Gr. "fortunate")

TIME LINE: 57 AD at Troas

“Eutychus was a boy member of the Christian congregation at Troas who, listening to a long sermon from the Apostle Paul, was overcome by sleep and fell from a second- or third-story window.” (Who’s Who in the Bible) The lattice-work of the window was open to admit the air, and the lad fell out and down to the court below. “Paul ran downstairs and hugged him, though he was taken for dead, and declared, ‘Do not be alarmed, for his life is in him.’ Paul then returned to the upper room, where he ‘broke the bread’ and talked until daybreak before leaving. The boy revived, much to the comfort of the congregation.

The description of this assembly throws some light on the form of early Christian Eucharist. The points of particular interest include the fact that it was the first day of the week, that is, late Saturday or Sunday night, the use of many lamps either for light or ritual, the assembly in an upper dining-room or cenacle, the division between a liturgy of the Word and a liturgy of the Eucharist. The preaching of the Word in the sermon was separated from the breaking of the bread and the meal that followed, by the rescue and restoration of the boy Eutychus [Acts 20:9].” (Ibid)

Chapin, Carol Earle, “**Eutychus**,” POEM, Christian Science Sentinel (18 January 1958), p. 101.

What a privilege was his
 in that crowded upper room so long ago,
 where many lamps proclaimed a burst of light
 upon an ancient world’s near-darkened thought!
 From his window perch, he listened
 while one of the gifted speakers of all time
 warmed to the eternal theme of Life and Love and Truth,
 presented by Christ Jesus, our Exemplar.
 What did waning night, discomfort, fatigue, or closeness weigh
 in presence of such precious mental riches?

Yet the young man nodded, slept, and fell.
 But since Truth’s atmosphere embraced him still, his healing came
 through Paul’s inspired conviction that man lives in Life.

Again, today, many lights—the spiritual facts of being—
 blaze in a burdened world;
 and we can stay awake to watch them shine,
 to cherish their enlightenment,
 to share the full effulgence of God’s pure ideas
 with one and all; to find, as Eutychus finally did,
 that man in God’s own image
 can never be mesmerized by stupor, fear, or death,
 but must, like a well-attended lamp,
 show forth Life’s steady, incandescent glow.

Rogers, Walt (London, ENG), "**Bible's message: Abolish death, The,**" BIBLE FORUM, Christian Science Journal (April 2004), p. 42.

--People have been strongly conditioned to think about fear and death.

- But the Bible and *Science and Health* by Mary Baker Eddy encourage individuals not to believe in death, but rather challenge it.

---Raising the dead was and is central to the Master's Christian mission.

--After Jesus' resurrection and ascension, his followers Peter and Paul repeated these same mighty acts.

- Paul raised Eutychus, a young man who fell into a deep sleep during Paul's "long-preaching" and plummeted down, falling to the ground from the third loft.

---Those present pronounced Eutychus dead.

- Paul, however, challenged their diagnosis.

---[Eutychus'] healing seems an object lesson on the need to stay alert and awake to God's omnipotence.

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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, who discovered Christian Science.

Our final Bible character is Priscilla. Like Anna, she isn't given a lot of space and there is not a nice long story about her. But as a woman, she is a great model of service! Diamonds in the Word : What other Bible characters can you remember who served this way? Look her/him up in your concordance and read the story. 16. Sharing question : Since hospitality is a necessity rather than an option based on Heb. May we all show forth what God is like to the world around us. 9 Strong's #1247 . From the series: Glimpses of Godliness for Today's Woman Previous Page | Next Page. According to Christian tradition the seven deadly sins are: envy, gluttony, greed or avarice, lust, pride, sloth, and wrath. You can find a list and meanings of the seven deadly sins below. >> Get your free Bible study guide: A Second Chance at Life. The seven virtues were originally defined in the poem, Psychomachia, by Aurelius Clemens Prudentius, a Christian governor who died around 410 A.D. Because of the poem's prevalence the concept and idea of the seven virtues spread throughout Europe. The following is a listing of the seven virtues and how they cure each of the seven deadly sins When were Christians mentioned first in the Bible? Acts 11:26. Who compiled the first Bible? The bible that is used by the Christians, that is the old and new testaments, was put together by the Catholic church. Who used 'Christians' first in the Bible? In Acts 11:26, The disciples were called Christians first by the people at Antioch. This was possibly around 43 AD. Here he read some of the Bible for the first time and was particularly impressed by the Sermon on the Mount with its advice to "resist not evil". "I like your Christ, I do not like your Christians. Your Christians are so unlike your Christ." The Christian Science Quarterly (Bible Lessons) is a publication of the Christian Science Publishing Society that sets out the Bible lessons for all students of Christian Science. Each lesson serves as the Sunday sermon in church and is studied for the week preceding the Sunday on which it is read as the sermon. Called the Lesson-Sermon, each week's Bible lesson is read in daily individual study during the week, and as the Sunday sermon in Christian Science church services around the world. It is demon mentioned frequently in apocalyptic literature: identified in the Christian tradition with the devil or Satan Belshazzar 6th century bc, the son of Nabonidus, coregent of Babylon with his father for eight years: referred to as king and son of Nebuchadnezzar in the Old Testament (Daniel 5:1, 17; 8:1); described as having received a divine message of doom written. His revolutionary Sermon on the Mount (Matthew 5-8), which preaches love, humility, and charity, the essence of his teaching, aroused the hostility of the Pharisees. After the Last Supper with his disciples, he was betrayed by Judas and crucified. Nearby words of. Bible: characters in the Bible.