

**BIBLE CHARACTERS MENTIONED IN THE CHRISTIAN SCIENCE BIBLE**

**LESSON\***

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for CSDirectory.com**

Compiled by C. Norman Wood, Burke, VA, 703-898-8818, woodcn@aol.com

**SUBJECT: Everlasting Punishment**

**GOLDEN TEXT:** Jeremiah's assurance of protection (Jer 15: 20, 21)

"[Yahweh] responds [to Jeremiah] by inviting him to return. If he is faithful to his prophetic mission, he will remain [Yahweh's] spokesperson, and though enemies fight against him, [Yahweh] will deliver him.... [Jeremiah's] persecution and sense of divine abandonment...resemble the suffering of the exiles, and the invitation for him to repent repeats the book's frequent invitation and expression of repentance voiced by the implied audience. [Yahweh's] promise to deliver Jeremiah from the 'ruthless' (v.21), therefore, implies hope for the audience." (Oxford Bible Commentary)

**Brock, Helen K., "Everlasting Punishment,"** Christian Science Sentinel (23 August 1919), p. 1003.

--The semiannual recurrence of this subject in our Lesson-Sermons never fails to bring to the writer a deep sense of gratitude for deliverance from false belief in regard to it.

- The doctrine of everlasting punishment as a means for frightening sinners into repentance has been tenaciously adhered to by the various schools of so-called orthodox theology for generations.

--Everlasting or eternal punishment...must be clearly seen to be the complete destruction of all error, that the everlasting or eternal manifestation of all good may appear.

- In proportion as we clear away the mists of superstition about God and His universe, including man, we see that the belief in separation, lack, poverty, sin, sickness, and death, and the self-condemnation and fearlessness arising therefrom are but the consequences of the belief of life and intelligence resident in matter.

**Knott, Annie Macmillan** (CSD, Lecturer, Assistant Editor, Associate Editor, Trustee, Bible Lesson Committee, and Director), "'Everlasting punishment'," EDITORIAL, Christian Science Sentinel (25 August 1916), p. 251.

--Teachers in Christian Science Sunday schools are often asked by their pupils to explain the meaning of "everlasting punishment," when this subject comes up twice a year in the Lesson-Sermon.

- It goes without saying that both young and old shrink from the thought held by people at large on this subject, which in many instances means belief that sinners are punished eternally, either in a literal fire or by mental or physical suffering of a terrible sort.

---The Master himself was responsible for the term "everlasting punishment," but as it appears in the twenty-fifth chapter of Matthew we find in close connection therewith a promise of life eternal, and this does not mean an endless duration of misery but eternal unfoldment of the true consciousness of Life.

**SECTION I:** Abraham's intercession concerning the punishment of Sodom, and Yahweh's justice (Gen 18: 20-32)

**Abraham**

[Ā'brā hām] (Heb. "father is exalted")

"**ABRAHAM.** Fidelity; faith in the divine Life and in the

eternal Principle of being.

This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding.” (*Science and Health with Key to the Scriptures* by Mary Baker Eddy 579: 10-14)

TIME LINE: @2166-1991 B.C.

2112-2095	First Ziggurats built by Ur-Nammu
2080	Covenant revealed
	Ishmael born
2066	Isaac born
2005	Jacob born
2004	Ur falls

Shem



Terah (Father)

<b>Abram (Abraham)</b>	=	Sarai (Sarah) (1 <sup>st</sup> wife)	Lot (nephew)
		Isaac (2 <sup>nd</sup> son)	↔ Rebekah
		Jacob	
		Esau	
	⇒	Hagar (Sarah’s handmaiden)	
		Ishmael (1 <sup>st</sup> son)	
	↔	Keturah (2 <sup>nd</sup> wife)	
		Zimran (son)	
		Jokshan (son)	
		Medan (son)	
		Midian (son)	
		Ishbak (son)	
		Shuah (son)	

Haran

Lot	↔	wife
	=	(Terah’s 2 <sup>nd</sup> wife)
Sarai (Abram’s half-sister and wife)		

Abraham was the first patriarch and was founder of the Hebrew nation. In Jewish, Christian, and Moslem tradition, he emerges as a father-figure— dignified, firm in his faith, humane, respected by the local rulers wherever he went. He moves slowly and majestically across the Near Eastern world of nearly four-thousand years ago, from Mesopotamia to Egypt. The main setting for his story is the central hill country in the Land of Canaan [**Israel**] promised to him and his seed by God.

Abram (as he was first called) came originally from “Ur of the Chaldeans,” a Sumerian city in the Euphrates valley, near the head of the Persian Gulf. With his father, Terah, his wife Sarai, and his nephew Lot, he moved up the river till they came to rest in Haran, a trading center in northern Aram [**as Syria was then called**]. The family settled in this area, and here Terah died.

At Haran the Lord appeared to Abram and told him to leave “*for the land I will show you*” where he would make of Abram “*a great nation.*” Thirteen years elapsed, during which Abram still dwelt in Hebron, when the covenant was renewed, and the rite of circumcision established as its sign.

With Sarai and Lot he traveled to Canaan, and reached Shechem (**the modern Nablus**). Abram built an alter there, and another near Bethel (**a little north of Jerusalem**). The Lord again appeared to him and said: “*To your descendants I will give this land.*” This promise was repeated during Abram’s lifetime.

As Abram and Sarai had remained without issue, she proposed that he should have a child with her Egyptian maid, Hagar, who bore him a son called Ishmael. When Abram was ninety-nine and Sarai ninety, the Lord appeared to him again and said that henceforth his name would be Abraham. Sarai's name was changed to Sarah.

The promise that Sarah should have a son was repeated in the remarkable scene described in chapter 18. Three men stood before Abraham as he sat in his tent door in the heat of the day. The patriarch, with true Eastern hospitality, welcomed the strangers, and bade them rest and refresh themselves. The meal ended, they foretold the birth of Isaac, and went on their way to Sodom. **Abraham accompanied them, and is represented as an interlocutor in a dialogue with Jehovah, in which he pleaded in vain to avert the vengeance threatened to the devoted cities of the plain (Gen 18: 17-33)**

### THREE PROMISES (Covenants) FROM GOD

*“And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:” (Gen 12: 2)*

*“And the Lord appeared unto Abram, and said, Unto thy seed will I give this land:” (Gen 12: 7 to:)*

*“And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.” (Gen 15: 4)*

At the age of 175 he was “gathered to his people,” and laid beside Sarah in the tomb of Machpelah by his sons Isaac and Ishmael (Gen 25: 7-10)

**Hay, William James, “For the Sake of Ten,” Christian Science Sentinel (20 August 1960), p. 1457.**

--It is helpful to note Abraham's faith in the power of good.

- He recognized that good even when expressed by a very small number is a powerful factor in the defense of many.

---He carried on an interesting conversation with God, the subject of which was the wickedness of Sodom.

--Abraham questioned whether the city should be destroyed, even though only a few righteous people remained in it.

- Should it not be saved for the sake of fifty righteous, of forty-five, of forty, of thirty, of twenty?  
---His plea ended (Gen 18:32), “Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there.”

---And God said, “I will not destroy it for ten's sake.”

- God always saves what is righteous, but evil destroys itself.

**Mason, F.E. (CSB and Asst Pastor), “The Wanderings of Abraham,” Christian Science Journal (October 1887), p. 329**

--According to Science and Health, the word Abraham signifies fidelity, — faith in the Divine Life and Eternal Principle of Being.

- The Hebrew word signifies elevation.

--Lot journeyed East,—that is, toward the light; but where did he land?

- in Sodom—that city subsequently destroyed on account of its excessive wickedness, that city which God promised to spare if ten righteous ones could be found within its walls; but which, alas! was so given over to worldly worship that it was consumed by its own burning fires of error.

• How many there are who, to outward appearance, are still traveling East, toward the light, but whose inward thought, like Lot's, will carry them eventually into Sodom!

**SECTION IV: Jesus gives not only authority but power to the twelve disciples; mission of the seventy (Luke 9: 1; 10: 1, 19)**

**“disciples”**

The term *disciple* occurs many times in the New Testament, but only in the Gospels and Acts. 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 original twelve names, and Jesus' charge to them, are given in the Gospel of Matthew.

Simon Peter	}
James, son of Zebedee	} The first three
John, brother of James	}
Andrew, brother of Simon	}
Philip	} The second three
Bartholomew/Nathaniel	}
Matthew	
Thomas Didymus	
James, son of Alphaeus	
Thaddaeus/Judas, son of James	
Simon the Canaanite/the Zealot	
Judas Iscariot	

*Their office.* – (1) The original qualification of a disciple (apostle), as stated by St. Peter on the occasion of electing a successor to the traitor Judas, was that he should have been personally acquainted with the whole ministerial course of our Lord from his baptism by John till the day when he was taken up into heaven. (2) They were chosen by Christ himself (3) They had the power of working miracles. (4) They were inspired. (5) Their world seems to have been pre-eminently that of founding the churches and upholding them by supernatural power specially bestowed for that purpose.

*Early history and training* . The disciples were from the lower ranks of life, simple and uneducated; some of them were related to Jesus according to the flesh; some had previously been disciples of John the Baptist. Jesus chose them early in his public career. **As the messianic proclaimer of the reign of God, Jesus gathered about himself a special circle of twelve disciples, clearly a symbolic representation of the twelve tribes (Matt 19:28)** They seem to have been all on an equality, both during and after the ministry of Christ on earth. Early in Jesus' ministry he sent them out two and two to preach repentance and to perform miracles in his name. They accompanied him in his journey, saw his wonderful works, heard his discourses addressed to the people, and made inquiries of him on religious matters. They recognized him as the Christ, and described to him supernatural power but in the recognition of the spiritual teaching and mission of Christ they made very low progress, held back as they were by weakness of apprehension and by national prejudices. Even at the resurrection they were yet weak in their knowledge, though he had for so long been carefully preparing and instructing them. On the feast of Pentecost, ten days after our Lord's ascension, the Holy Spirit came down on the assembled church; and from that time the disciples became altogether different men, giving witness with power of the life and death and resurrection of Jesus, as he had declared they should.

*Later labors and history.* First of all the mother-church at Jerusalem grew up under their hands, and their superior dignity and power were universally acknowledged by the rulers and the people. Their first mission out of Jerusalem was to Samaria where the Lord himself had, during his ministry, sown the seed of the gospel. Here ends the first period of the disciples' agency, during which its center is Jerusalem and the prominent figure is that of St. Peter. The center of the second period of the apostolic agency is Antioch, where a church soon was built up, consisting of Jews and Gentiles; and the central figure of this and of the subsequent period is St. Paul. The third apostolic period is marked by the almost entire disappearance of the twelve from the sacred narrative and the exclusive agency of St. Paul, the great apostle of the Gentiles. Of the missionary work of the rest of the twelve we know absolutely nothing from the sacred narrative.

**Talbot, Nathan A.** (CSB, Lecturer, CoP, Associate Editor, Executive Editor, CSPA Trustee, Normal Class Teacher, Director, and Clerk; Boise, ID), "**Power and authority to heal,**" Christian Science Journal (June 1980), p. 322.

--Suppose you had been one of Christ Jesus' close disciples.

- You would have learned to heal.

---Think what was behind this statement: "He called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." (Luke 9: 1,2)

- How marvelous!

---To be *given* power and authority to heal.

--How was this authority instilled?

- There was nothing mystical in Jesus' actions, no magic wand sweeping over the disciples.

---There were two important factors—important because they illustrate what is needed for healing today.

--First, Jesus *taught* his disciples.

- He revealed something of the nature of reality—of God, and man's relationship to Him.

---Second, the disciples needed to recognize that Christ Jesus truly was the prophesied Saviour.

**Young, Eleanor G.R.,** "**The Sending of the Seventy,**" POEM, Christian Science Journal (December 1951), p. 610.

How bravely they went forth—  
 Those faithful ones  
 Who started out upon their ministry  
 Spreading the gospel that the Master taught,  
 The holy, healing message of the Christ.  
 Small wonder that they all returned with joy.  
 Had they not labored in the harvest fields  
 And seen the lame and old and sick and blind  
 Restored to radiant health and happiness  
 Through the dear name that they had learned to love?

After the cruel scoffing of the scribes,  
 How glad the heart of Jesus must have been  
 At the return of those obedient ones!....

**SECTION V: Activity of Peter at Lydda and Joppa including the raising of Tabitha (Acts 9: 36-42)**

### **Tabitha**

[Tab'ih tuh] (Gr. Dorcas)

TIME LINE: @50 CE

“The fledgling community at the port of Joppa (Jaffa) comes across with a little more detail: it includes both men and women, and Luke uses the unusual term *mathçtria* for a woman disciple (outside the church women would not often be characterized as students).” (Oxford Bible Commentary)

Dorcas was a Christian woman from Joppa known for befriending and helping the poor, and for her generosity, charity, and “good works.” Tabitha was her Aramaic name. When she became sick and died at Lydda, her body was laid out in an upper room, and friends sent for the apostle Peter. He came and restored her to life.

The Bible tells us little about her background, but it is possible that she was a woman of some wealth, or at least had connections with the wealthy. Dorcas may well have been one of the early converts of Philip the evangelist, who established a Christian church at Joppa.

**Rogers, Walt**, “**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.

--The Scriptural account of Peter raising Tabitha from the dead, in what is now modern-day Jaffa, provides more than a little food for thought.

- She was ill and died, yet two of the early Christians were dispatched to fetch Peter from Lydda to Joppa.

---A modern reader might ask, “what for?”

- But these early Christians truly believed that death could be overcome, and when they came to him, Peter didn’t ask, “What for?” either.

--Joppa is what is today thought of as the southern suburbs of Tel Aviv, and Lydda is Lod, where Ben Gurion airport is.

--Few people can perform the mathematical equations required to arrive at the correct conclusion that  $E=mc^2$ .

- But one’s inability to do the math does not invalidate the conclusion any more than one’s current inability to raise the dead invalidates the divine law that God is the source of each individual’s life.

**Thompson, Scott Truesdale**, “**Friend of Tabitha,**” POEM, Christian Science Journal (November 1989), p. 15.

I have wept by my friend for an afternoon  
that feels like a week,  
lost in dark rain.  
Where’s the love  
that fashioned these fabrics,  
these shirts and coats and robes?

There’s a calm confidence  
in this man’s arrival,  
but can he really help?  
Can he recover the love,  
make a lifeless body breathe again?

What’s this strength I feel—this warmth—  
as he tenderly ushers us from Tabitha’s room?

Right in the clamor of wailing  
 A kind of silence stirs—  
 A gust of fresh hope,  
 Some quiet power glowing through the dusk....

**Peter**

[Pe'ter] (Gr. "rock")

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. According to the Gospels, Jesus gave him the name Peter, the Greek translation of an Aramaic word "Cepha(s)" meaning "stone, rock." 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. All three Synoptics credit Peter with a speaking role at Jesus' transfiguration (Mark 8:29; Matt 16:16; Luke 5:10). 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. He suggested the choice of a replacement for Judas. The earliest information about the early church comes from the Book of Acts. 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.

Many believe that Mark wrote his Gospel under the teaching of Peter, or that he embodied in that Gospel the substance of our apostle's oral instruction. 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.

**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.

- Isn't that why Jesus declared, "...I am come that they might have life, and that they might have it more abundantly." (John 10: 10)

---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).

--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.

**Hastings, Fanny de Groot**, "**Peter**," POEM, Christian Science Journal (November 1936), p. 434.

....

Invisibly the master hand  
Remolds, transforms, refines  
The heart to humbler lines,  
Weans it from treacherous seas  
To His own ministries—  
Peter, impetuous, became the oracle of God,  
Became a shepherd of the staff and rod,  
Laying aside  
All malice and all guile and boastful pride;  
Peter, the rock,  
Become ensample to his flock.

Within the prison fetters fall;  
A vision rises, Call  
Nothing common or unclean  
Of all that thou hast seen;  
The lame revive and leap;  
Dorcas awakes from final sleep;  
The shadow of a great rock steals  
Over a weary land, and heals.

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\*The weekly Bible Lessons are made up of selections from the King James Version of the Bible and the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, who discovered Christian Science.

Christian Science Quarterly Bible Lesson (BL) and Bible versions. CSJ = The Christian Science Journal, CSS = Christian Science Sentinel. BL's 3 components. BL Resources. In the case of the Bible texts, then the Reader should study the context, and if an historical incident be referred to he should learn the whole history of the event named. In this study he may be helped by Smith's Bible Dictionary, the Revised Version of the Bible, Rotherham, or other equally high authorities. Having a clear understanding of the outward facts concerning the Bible passages, he should study them in connection with their correlative passages from Science and Health to learn their scientific meaning. Outline of Bible-related topics Bible portal . v. t. e. The Bible (from Koine Greek βιβλία, "the books") is a collection of religious texts or scriptures sacred to Christians, Jews, Samaritans, Rastafari and others. It appears in the form of an anthology, a compilation of texts of a variety of forms that are all linked by the belief that they are collectively revelations of God. These texts include theologically-focused historical accounts, hymns, prayers, proverbs, parables, didactic... There are various lessons in the Bible for us to learn from. One of my favorites is the story of Ruth and Naomi. It's a story of a daughter in Law, love and devotion to her grieving Mother in Law. Eventhough, the daughter in law is grieving as well. She seem to place her needs to the side in care for her Mother in law. My favorite quote from this lesson is at Ruth 1:16-17. 14 views. Related Answers. First, in any comparison of those who claim to preach the Bible, we look at the differences in the quality of character, of the preachers of a different religion. The Bible has 66 books written by a number of authors. Every one of those authors were concerned with God's holiness and how to be accepted by Him. The Junior Christian Science Bible Lesson was a public access kid's TV show that aired in the 80's and 90's. David Liebe Hart worked as a puppeteer on the show. Perhaps the most famous public access TV show, the Junior Christian Science Bible Lesson achieved minor fame for being notoriously (sometimes even disturbingly) bizarre. The format was straightforward: a cast of puppets, fronted by "Albert Hermann", would preach lessons from the Bible and repeatedly condemn alcohol and drugs, while also... The Bible introduces us to many women whose lives can teach us valuable lessons. (Romans 15:4; 2 Timothy 3:16, 17) This article briefly describes just some of the women mentioned in the Bible. Many are fine examples to imitate. Others provide warning examples. 1 Corinthians 10:11; Hebrews 6:12. She was the very first woman and is the first woman mentioned in the Bible. What did she do? Eve disobeyed a clear command from God.