

Bible Characters for Your Weekly Bible Study

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For week of March 29 – April 4, 2010

Knapp, Dora M., “Unreality—Imagination,” Christian Science Journal, Vol.20 (December 1902), p. 529.

--THE declaration of Christian Science that all evil and its consequences,—sin, sickness, and death,—are unreal, rightly understood is the basis of all Mind-healing, misunderstood it is frequently perverted into expressions such as these, "You merely think you are sick," "It is all your imagination."

• Such statements betray not only ignorance of Christian Science but also of the terms "unreality" and "imagination."

--The scientific understanding of the term unreality as applied to sin and disease, leaves no place for a mind or power from which such conditions could emanate, hence they are designated or defined as false beliefs which disappear as the understanding of that which is real and eternal appears.

• On the other hand, the ordinary comprehension of the words "unreality" and "imagination" leave the supposition of a mind apart from God undenied and uncondemned, and consequently the very root of all error untouched.

Fuller, Ida E., “Easter,” POEM, Christian Science Journal, Vol.9 (April 1891), p. 17.

Go ! tell the world the Christ is here !
Life, Truth, and Love have come again!
There is no doubt; dry every tear;
'Tis He whose Light dispels all fear!
He goes before you, and he ne'er
Will leave again the world in pain.

Fly, brethren, fly to Galilee!
There in the cirque of Truth, this day,
And there upon its highest mount
Thou'lt find Him ! Tarry not to count
The rugged path, for lo, the fount
"All-Health " shall meet thee on the Way.

And there upon that mount they stand,
The true disciples of the Lord,
And there with patient, loving hand,
With brave, staunch hearts, the faithful band
Listen, and reverence His command,
And lift their brethren by His Word....

SECTION I: Elisha purifies the food that the “sons of the prophets” were to eat (II Kings 4: 38-41)

AUTHOR AND TIME LINE: "It seems that the author was most likely an unnamed prophet of the Lord who lived in exile with Israel in Babylon. Kings was written between 561-538 B.C." (MacArthur Bible Commentary) The event occurred @825 BC in Gilgal [a village near Jericho], when "Leather scrolls with translations of Old Babylonian texts into Aramaic and Greek represent link between early clay tablets and Greek papyrus" (Timetables of History)

"It is pleasing that a biblical story has daily domestic chores as its theme—and even make the men do the work. In the barren landscape of the lower Jordan valley, the group of prophets must literally scrape together a living. An obviously inexperienced man finds a vegetable he does not recognize. It is the wild pumpkin (*Citrullus colocynthis*), which grows on flat tendrils in arid places and is used as medicine, but if consumed in great quantities it has a toxic effect." (Oxford Bible Commentary)

“The flour [*meal*, v.41] itself did not make the noxious stew edible, but a miraculous cure was accomplished through the flour.” (MacArthur Bible Commentayr)

Elisha

[Ē lī'sha] (“my God is salvation”)

(Abbreviated)

Elisha was an early Hebrew prophet who succeeded the prophet Elijah when Elijah’s time on earth was finished. "His name appears for the first time in a divine command given to Elijah, according to which Elijah had to anoint Elisha as his successor (I Kings 19:16-17)." (Interpreter's Dictionary) Elisha ministered for about 50 years in the northern kingdom of Israel, serving God during the reigns of Jehoram, Jehu, Jehoahaz, and Joash. Elisha’s work consisted of presenting the Word of God through prophecy, advising kings, anointing kings, helping the needy, and performing several miracles....

He detoxifies a cooking pot at Gilgal (II Kings 4:38-41 and multiplies loaves of bread (II 4: 42-44) “In a time of famine, when food was very short, some colocynths had been gathered to help to provide food for a prophetic community, either because they were mistaken for something else or because the need was so great that risks had to be taken.” (Peake’s Commentary)....

“his servant”/Gehazi

(Abbreviated)

Gehazi is a "servant or younger associate of the prophet Elisha." (HarperCollins Dictionary) “The Bible portrays him as a man of questionable character. On one occasion he tried to force a grieving woman away from the prophet (2 Kings 4:27).” (Holman Dictionary) He is “one of the many sad characters of the Bible who might have been great towers of righteousness and instead succumbed to worldliness.” (All the People of the Bible)....

Colombo, Galdys Rivas, “Elijah and Elisha,” FOR KIDS: Introduction to the Bible, Sentinel, Vol.100 (26 October 1998), p. 18. (Word Search puzzle)

--According to the Old Testament, there were prophets who lived centuries before Jesus whose faith allowed them to do many wonderful things.

- Among them are Elijah and Elisha.

---You can learn more about them in the Bible in several chapters from I Kings (chaps 17-19) and II Kings (chaps 1-6)

Elisha does wonderful things

--Another time some people were eating with Elisha, and they discovered that some gourds they had put in the food were poisonous.

- So Elisha put some flour into the pot, and the people were able to eat without fear.

Mace, Nellie B., "Meal in the Pot," POEM, Christian Science Journal, Vol.54 (March 1937), p. 655.

On that sunlit day in Gilgal, the man
Of God gave his command—not his, but Love's—
"Seethe pottage." Sons of prophets, meekly come
To hear Elisha speak of God—these must be fed;
If they would feed the famishing, for dearth
Was in the land. But one went out to gather
Herbs, and found a wild vine, and filled his lap
With wild gourds, golden in their beauty, smooth
And fair, and shred them in the pot.
Sons of prophets, eat it not—death is in the pot!

There must be pottage for the sons of the prophets,
If they would give to them who have no bread.
Elisha, knowing God, cast meal into the pot,
And now there was in it no harm.

Wild vines, wild gourds, golden in their beauty—
Are these more pleasant than the plain pottage,
When dearth is in the land, and men are faint for bread?...

Gregory, Louis A., SELECTED ARTICLES, Christian Science Sentinel, Vol.22 (27 March 1920), p. 588 (in *Omaha [Neb.] World-Herald*)

--You report a sermon by a clergyman, which he called "Death in the Christian Science Pot."

--The pot that furnished the topic for this discussion is that of the ancient prophets whose servant ignorantly put poisonous gourds into the pottage.

• If the poison, then, represents spiritual ignorance, as well it may, accurate analysis and practical experience prove that it is not an ingredient of Christian Science.

---What this Science is and does, is a matter of everyday proof in the experience of its adherents, who hold to it because it masters sin and disease, as Christ Jesus did and as other methods do not do.

• To say that its spiritual and physical healing can come from any other source than God is to contradict the substance of gospel teaching.

SECTION V: Healing of the Canaanite woman's daughter, and the multitudes (Matt 15: 21-28, 30, 31)

PARALLEL GOSPEL: Mark 7: 25-30

TIME LINE: The Year of Opposition and Development (Jesus' 3rd year of ministry), summer 29 AD in the region of Tyre and Sidon; then to Galilee.

This event "followed the death of John the Baptist and further rejection by the religious leadership of Israel. Thus, Jesus actually left the country and went into parts of Tyre and Sidon leaving

Herod's jurisdiction to retire to Phoenicia for a time of seclusion which was interrupted by the woman of Canaan." (King James Bible Commentary)

"This miracle is interesting as one of the rare cases in which the ministrations of Jesus were extended to a pure heathen." (Dummelow Commentary)

"By children [vv.26-28] the Lord means Jews, and by dogs, Gentiles. Our Lord's attitude was intended to test the woman's faith, which was rewarded by a miraculous healing." (King James Bible Commentary) "The lost sheep of the house of Israel must be fed before the 'little dogs.'" (MacArthur Bible Commentary)

"When Jesus returns to Galilee he continues healing the Jewish crowds, who respond with amazement and praise for God (15:29-31)." (Eerdmans Commentary)

"a woman of Canaan"/The Syrophœnician Woman

"In contrast to the tradition-rooted opposition of the Jerusalemites stands the faithful persistence of a Canaanite woman, the only person in the Gospel to best Jesus in a verbal contest (15:22-28)." (Theological Bible Commentary)

"...Mark calls her 'a Greek, a Syrophœnician by race'; i.e. she spoke Greek, but belonged by race to those Syrians who dwelt in Phœnicia. The Phœnicians were of Canaanite descent." (Dummelow Commentary)

"Like Mark, Matthew omits the woman's name; rather than an indication of sexism, anonymity is characteristic of those for whom Jesus performs mighty works." (Women in Scripture)

"Although she is a pagan from a faraway place and probably has been fully absorbed by the care of her child, she has "heard about" Jesus." (Women in the New Testament) She asked Jesus to heal her daughter who was "vexed with the devil." The Jews had been bidden to exterminate her nation, and was therefore more hateful than an ordinary heathen. However, "this woman is humble. She is willing to be called a dog, and to acknowledge the Jews as masters." (Dummelow) Jesus granted her request.

"her daughter"

"Unnamed, like most beneficiaries of Jesus' miracles, the daughter is 'severely possessed' (15:22; contrast Mark 7:25's 'unclean spirit'; Matthew avoids implications of impurity). Like the 'ruler's' daughter (9:18-26) and epileptic boy (17:14-20), she requires parental intercession; a Gentile, like the centurion's son or servant (8:5-13), she is healed at a distance." (Women in Scripture)

Andrews, Glenn Nicholas, "A woman of Canaan," Christian Science Journal, Vol.53 (August 1935), p. 282.

--During his three years' ministry, Jesus was approached by a woman who had come out of the coasts of Tyre and Sidon seeking help for her daughter who was "*grievously vexed*." The woman's persistent manner seemed to the disciples disorderly and unwarranted, and they urged the Master to send her away. Explaining to them that his mission was to "*the lost sheep of the house of Israel*," Jesus first of all said to the distressed mother, "*It is not meet to take the children's bread, and to cast it to dogs*." Conscious of her human extremity, and with fortitude and faith born of mother love, she humbly admitted her inferior social status as one of a Gentile race. But while she freely confessed what she

believed to be the presumptuousness of her claim to the Messianic blessing, she fervently prayed the privilege of partaking of the crumbs which fell from the table.

Mosley, J.R., "Christian Science and Absent Treatment," Christian Science Sentinel, Vol.3 (29 August 1901), p. 825. ([To the] Editor of The Macon Telegraph)

--The recognition that good thoughts, the prayer of faith and love, bless and heal both those who pray and those who are prayed for, seems to have been as ancient as God's revelation of Himself to man, and man's first glimpses of God as a good Mind or as a beneficent Spirit.

--Jesus, who made the healing of disease a significant part of his ministry, healed by absent treatment as well as present treatment, as God, the infinite Spirit or omniscient Mind, in whose name and by whose power, wisdom, and love he did these mighty works, is not limited by any material law or by any human sense of space or locality.

--The belief that an evil mind or spirit has power to deceive, to pervert, and to cause sin and suffering, is as ancient as the ancient of days.

"At the feet of Jesus," THE CHRIST FOREVER ALIVE: From the Editors, Christian Science Sentinel, Vol.106 (22 March 2004), p. 28.

--...the Gospels tell us that Jesus' 33 earthly years were punctuated by scorn, insult—and finally crucifixion—at the hands of the very people he came to comfort, heal, and bless with new hope.

--But persecution doesn't begin to tell the larger story of Jesus' life, and its effects on the people around him.

- Thousands of his countrymen and women felt irresistibly drawn to Jesus' pure, healing love.

---They thronged him in "*great multitudes*," wherever he went—at the marketplace, on a fishing boat, on a mountainside.

- And they brought along friends and family—people who were sick, blind, lame, injured.

---The Bible says they placed these people "*at Jesus' feet*," where they could listen to the Master, feel his love up-close, and hear about a kingdom where people like themselves could "*inherit the earth*" (see Matt 15:30; 5:5).

Jesus predicts his future suffering, death, and resurrection (Matt 16: 21,24)

RELATED SCRIPTURE: Matt 10: 38; 20:28; Mark 8: 3

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

"This verse [21] begins a new emphasis in Matthew's account. He turns his attention from Jesus' public ministry to [his] private instructions for the disciples, which take on a new, somber tone." (MacArthur Bible Commentary)

"Once it is evident that Israel as a corporate body is not going to welcome Jesus as the Messiah, two things remain to be done. First, Jesus must found a new community. Secondly, he must give his life as a ransom for many." (Oxford Bible Commentary)

"Matthew omits the crowds introduced by Mark at this point [*Then said Jesus unto his disciples*, v.24], making the teaching exclusively addressed to the disciples, in continuity with the preceding dialogue." (People's NT Bible Commentary)

“elders and chief priests and scribes”/Sanhedrin

“The Sanhedrin was the supreme Jewish religious, political and legal council in Jerusalem in NT times.” (Dictionary of NT Background)

“Both the NT and Josephus agree that in the first century the chief priests were the key figures in the Sanhedrin...The scribes were the second major component of the Sanhedrin and dominated the body....By NT times the term ‘elders’ was used for a third group consisting of priests and lay members of the nobility within the Sanhedrin.” (Ibid)

Humble, Susan, “In His Footsteps,” BIBLE FORUM, Christian Science Journal, Vol.125 (June 2007), p. 10.

--The Gospels of the New Testament place great importance on following Jesus.

- And probably every Christian would love to know how to be a better follower—how to heal disease and cast out sin the way he did.

---In fact, all three writers of the Synoptic Gospels—Matthew, Mark, and Luke—found Jesus’ instructions on how to become a follower so important that each Gospel includes the same command with almost identical wording: “If any want to become my followers, let them deny themselves and take up their cross and follow me” (*New Revised Standard Version*); see Matt. 16:24, Mark 8:34, Luke 9:23).

- One notable difference is that Luke adds “daily” to the command to take up one’s cross, showing that becoming a follower is not a one-time event.

--In each account, before issuing instructions, Jesus had just asked his disciples whom other people said he was....It appears that Jesus was not so interested in his disciples’ acknowledging his personal identity, but rather that they recognize his spiritual nature....

Ogdan, David B., “Pray Always,” Christian Science Journal, Vol.15 (May 1897), p. 76.

--...we find the Master plied with sinister questions by deceitful followers, and sharply catechized by those in authority, the chief priests, scribes, and elders, all of whom were anxiously seeking to entrap him by word or deed, that they might have excuse to “*deliver him up*,” but Jesus, through his divine understanding and wisdom, was enabled to discern the deceit and craftiness of their questionings, and put all to silence with the word of Truth.

- He then tells his hearers of the signs which shall manifest themselves during the “*days to come*,” of the troublous times of the latter days, of the wars, famines, and pestilences, and of the final destruction awaiting that which to them was deemed the manifestation of substantiality itself, the gorgeous and massive Temple in which they were assembled, and likewise of the desolation which awaited even the city in which they dwelt.

SECTION VI: The Sanhedrin delivers Jesus to Pilate, the soldiers mock him, he is crucified, and Joseph of Arimathea claims and entombs the body (Matt 27: 1, 2, 27-29, 35 [to :], 57-60)

RELATED SCRIPTURE: I Cor 15: 4

PARALLEL GOSPELS: Mark 15: 1-5, 15, 25-28, 42-47; Luke 23: 1-5, 24, 33-38, 50-53; John 18: 28-38; 19: 1-16, 18-24, 31-42

TIME LINE: Good Friday of Passion Week, 30 AD.

Matt 27:1 “*When morning came*.” The Sanhedrin waited until daybreak to render its official verdict (cf. 26:66), possibly a token nod to the rule against criminal trials at night.” (MacArthur Bible Commentary)

“The Sanhedrin could not lawfully execute Jesus without the consent of Pilate [v.2] (John 18:31), and Pilate was not likely to regard seriously the purely religious charge upon which Jesus had been condemned.” (Dummelow Commentary)

“Matthew’s account of Jesus’ second interrogation and condemnation by Pilate (27:11-26) repeats the themes of the first, especially that Jesus is innocent and voluntarily dies according to God’s will expressed in Scripture.” (Eerdmans Commentary)

“The story of the hearing before Pilate raises almost as many historical problems as the account of the Sanhedrin. That there was some Roman involvement in the trial and death of Jesus seems undeniable: at the very least we have to explain the fact that Jesus was crucified, and crucifixion was a Roman punishment, reserved primarily for political rebels.” (Oxford Commentary)

"The garments [v.35] of the victim were the customary spoils of the executioners." (MacArthur Bible Commentary)

"The stories about the burial and the guard set the stage for 28:15. The tomb that is filled here (in accord with Deut 21:23, before sundown) is emptied there. The stone that is here rolled across the door of the tomb is there rolled back." (Oxford Bible Commentary)

“chief priests and elders”/Sanhedrin
(See Section V, above)

Pontius Pilate
[Pon'tee us Pie'late]

(Abbreviated)

Pontius Pilate was the Roman prefect (Governor) of Judea [**modern southern Israel**] under the emperor Tiberius Caesar. He was the fifth governor of the province; and the second longest holder of the office. His term included the time of John the Baptist’s activity, as well as that of the public ministry and crucifixion of Jesus. In addition to the New Testament references where Pilate plays a central role in events surrounding the trial and crucifixion of Jesus, we have information about Pilate and his rule in the historical writings of Philo Judaeus and Flavius Josephus. An important piece of archaeological evidence is a dedication inscription, found in Caesarea Maritima [**Mediterranean port city of modern Israel**] in 1961, where Pilate is given his correct title of prefect (not procurator)....

“Despite the Bible’s presentation of Pilate as a man of reasonableness and honor, he was undoubtedly very irritated by this troublemaking Jew who had disrupted the commerce in the temple.” (All the People in the Bible) "The Gospels make it abundantly clear that the charge was one of rebellion, one which was eminently in the domain of the Roman prefect." (Anchor Dictionary) "Pilate seemed convinced that Jesus was not guilty of anything deserving death, and he sought to release Jesus (Matt 27:24; Mark 15:9-11; Luke 23:14; John 18:38-40; 19:12). Neither did he want to antagonize the Jews and run the risk of damaging his own reputation and career.” (Who Was Who in the Bible) "Pilate is represented in all the Gospels as questioning Jesus especially on the subject of kingship, but he remained unconvinced that Jesus was in any way a serious claimant to Jewish or Roman political power. The inscription he insisted on placing over the cross according to all the Gospels was Pilate's last grim joke at Jewish expense: 'This is the King of the Jews'." (Holman Dictionary) However, the Anchor Bible Dictionary says, "As for the Gospel's claim that Pilate was in fact unconvinced of Jesus'

guilt and was forced by the Jewish mob to execute Jesus against his own better judgment, this appears to be part of the apologetics of the early Church”....

"soldiers of the governor"

V.27 "The soldiers of the governor' were part of a 'garrison'—about six hundred soldiers—assigned to serve the governor (Pilate) during his stay in Jerusalem." (MacArthur Bible Commentary)

"Kings are proclaimed by their soldiers. But when the Roman soldiers give Jesus a robe, a scepter, and a crown—whose thorns may simulate the light rays supposed to emanate from the heads of divinities—and then hail him king they are making fun of him for their own amusement [vv.27-31]. Their homage is pretended." (Oxford Commentary)

Joseph of Arimathea

“The twelve are not the only disciples of Jesus mentioned in the Gospels....Matthew’s gospel refers to a wider circle of disciples, including Joseph of Arimathea.” (The Complete Bible Handbook) "That he was a disciple of Jesus (Matt 27:57; John 19:38) is not mentioned by either Luke or Mark." (HarperCollins Bible Commentary)

Joseph of Arimathea was a high-ranking and honorable converted Jew in whose tomb Jesus was laid. "He is described as a member of the council (Mark 15:43), probably the Sanhedrin." (Eerdmans Dictionary) “The Romans granted local legislative bodies a considerable amount of freedom to regulate the affairs of state in which the Romans had no particular interest.” (All the People in the Bible)

"Unanticipated, Joseph enters all four passion narratives to request Jesus’ body from Pilate to entomb it. Mark 15:43-46 depicts a respected council member awaiting the reign of God." (Oxford Guide to People & Places) "He wrapped the body of Jesus in a linen cloth and buried it in his unused, rock-hewn tomb in Jerusalem. It is possible that Joseph was motivated to bury Jesus to fulfill the Jewish law that required the burial of executed criminals on the day of their death (Deut 21:23)." (Eerdmans Dictionary) “At any rate, there can be little doubt that he was a pious and good man.” (All the People in the Bible)

Walden, Richard, “**Answering Pilate’s question**,” THEOLOGY, *Christian Science Journal*, Vol.117 (February 1999), p. 35.

--Any genuine explanation of truth requires proof.

- One understands truth only to the extent one is willing and able to demonstrate it—to heal sin and sickness.

---And this, in turn, requires us first to squarely confront and reverse the belief in matter.

- Jesus openly did exactly this for three years, through his healing works.

---By his works, he taught the truth of God and man.

- It was for this that the Pharisees sought to kill him....

---Neither Pilate, nor the enraged crowd around him calling for Jesus’ death, were ready to hear about, let alone accept, proof of Spirit’s reality.

- For them matter was the reality and Spirit the unknown.

“**Death Warrant of Jesus Christ**,” Philadelphia Gazette reprinted in the Christian Science Journal, Vol.13 (January 1896), p. 423.

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross —

In the year seventeen of the Emperor Tiberius Caesar, and the 27th day of March, the city of Holy Jerusalem, Anna and Caiaphus being priests, sacrificators of the people of God. Pontius Pilate, Governor of Lower Galilee, sitting in the presidential chair, of the Praetory, condemns Jesus of Nazareth to die on the cross between two thieves — the great and notorious evidence of the people saying —

1. Jesus is a seducer.
2. He is seditious.
3. He is the enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Gardner, Elizabeth H., “**From Cross To Crown**,” POEM, Christian Science Journal, Vol.41 (June 1923), p. 129.

I stagger on with weary shoulders bowed
Beneath the burden of my self-made cross.
Tired arms I lift to Thee, but manacled
In self-forged, rankling chains.
Feet stone-bruised, brier-torn, bleeding, too,
For though the way I choose seemed fair,
But masked sharp stones and sharper thorns.

I did not know in chambers of my heart
Unhallowed thought was building me my cross;
Nor dream that all the fretwork that I carved,
The jewels that I set,
Were so much agony of flesh,
To be erased with heartache dull,
With bitter tears and sorrow deep....

Knott, Mrs. Annie Macmillan (CSD, Lecturer, Assistant Editor, Associate Editor, Trustee, Bible Lesson Committee, and Director), “**How Is Eternal Life Gained?**,” EDITORIAL, Christian Science Sentinel, Vol.10 (1 August 1908), p. 950.

--As to the young man who sought eternal life, but who did not meet the test put upon him, we can readily believe that later he was "*willing to leave all for Christ, for Truth*" (Science and Health, p. 9), for he was "*sorrowful*," not heedless or angry, when asked to surrender all his material possessions for spiritual realities.

• It is believed by some that this young man was Joseph of Arimathea, he who afterwards gave with princely munificence that the body of Jesus might have an honored burial.

---If this supposition is correct, we see that he was advancing in the understanding required in order to obey God's law and thus gain "*eternal life*," which in Christian Science means the sinless, deathless, harmonious existence of man as God's idea.

Johnson, Robert A. (CSB and Contributing Editor), "**How should we think of death?**," THEOLOGY, *Christian Science Journal*, Vol.117 (July 1999), p. 28.

--Christ Jesus never spoke of death either as a friend or as something to be feared.

- To him, the truth of life was its eternity.

--The only way to achieve the peace and well-being we seek is to grow spiritually right where we are.

--Nothing could shake Jesus' conviction that life is eternal and independent of material conditions.

- He knew that man coexists with God, and that while mortals may sometimes act in wicked and even deadly ways, this doesn't change the reality of being, nor can it stop the dawning of the Christ in human consciousness.

---The Master's resurrection and subsequent ascension showed life to be unchanged by the experience we call death. Thus he illustrated for us that life, not death, is the fact of existence.

The two Marys discover the empty tomb (Matt 28: 1, 2, 5-8)

RELATED SCRIPTURE: Ps 16: 10; Matt 26: 32

PARALLEL GOSPELS: Mark 16: 1-5; Luke 24: 1, 2; John 20: 1

TIME LINE: Resurrection: Sunday of Passion Week

"The resurrection is the necessary end to Jesus' story. Without it his words are vacant and his opponents exonerated." (Oxford Bible Commentary)

"If it be remembered that a considerable number of women visited the tomb—Mary Magdalene, Mary mother of James, Salome (Mark), Joanna (Luke), and 'the other woman with them' (Luke)—the fragmentary accounts of the evangelists are not very difficult to arrange in order.

- (1) Mary Magdalene and the other woman visit the tomb immediately after the resurrection, and see one angel (Matthew, Mark), or two (Luke).
- (2) She runs at once to Peter and John, who were probably alone at Peter's house, and thus misses the appearance of Christ to the women recorded by St. Matthew.
- (3) The other women returning more leisurely are met by Christ Himself (Matthew), and report what they have seen to the other apostles.
- (4) Mary returns to the tomb, and after the departure of Peter and John, sees Jesus in the garden (John).

Other arrangements of the events are also possible." (Dummelow Commentary)

"The Jewish Sabbath officially ended with sundown on Saturday. At that time, the women could purchase and prepare spices (Luke 24:1). The event described here [(Matt) 28:1] occurs the next morning, at dawn on Sunday, the first day of the week." (MacArthur Commentary) "From then on, believers set aside Sunday to meet and remember the marvelous Resurrection of the Lord (see Acts 20:7; I Cor 16:2)." (Oxford Bible Commentary)

"The characters and the events at the tomb resemble those found in apocalypses:
a divine messenger with white garments and a fiery appearance ('like lightning'—[Matt] v.3),

an earthquake, the rolling aside of the rock sealing the tomb,
the frightened fainting of the guards,
the fear of the women,

the instruction not to be afraid, and the revelatory message that Jesus has risen from the dead ([Matt] 28:2-6)." (Eerdmans Commentary)

"In Mk and Lk the angel [Matt 28:5] (or angels) appears inside the tomb. Such slight discrepancies harmonise well with the excited feelings which such a vision would be likely to produce. Minute and detailed agreement in independent narratives under such circumstances would be suspicious." (Dummelow Commentary) "In Luke, the women are faithful witnesses." (HarperCollins Bible Commentary) "In the Mark plot, the women were overcome with fear and kept silent, and the story ends by leaving the responsibility to proclaim the Easter message with the reader (Mark 16:8a). Matthew continues the story by adding joy to the note of fear, and the women become positive figures who obediently go to tell the disciples." (People's NT Commentary)

Mary Magdalene

[Mair'ee Mag de leen'] (from Magdala)

(Abbreviated)

"This elusive figure is the most famous of Jesus' women disciples and the one who has been misinterpreted in Christian history. It has been suggested that the epithet *Magdalene* meaning 'tower of strength,' was given her as a descriptor but it much more likely refers to her provenance, the town of Magdala (Aramaic) or Migdal (Hebrew), known in Greek as Taricheae ('salted fish') because of its major industry." (Women in Scriptures) "The claim that Mary was Jesus' wife has no support in the Bible, and non-scriptural writers and early traditions can be held to support the claim only if one indulges in some imaginative interpretation of what they say." (All the People in the Bible)....

"In the five times where she is mentioned alone, the connection is with the death and Resurrection of Christ (Mark 16:9; John 20: 1,11,16,18)." (All the Women of the Bible) "Matthew...identifies Mary Magdalene among the women who witnessed the Crucifixion, burial, and empty tomb." (Eerdmans Commentary) She was present during the closing hours of the agony on the cross. She remained by the cross till all was over, and waited till the body was taken down and placed in the garden sepulcher of Joseph of Arimathea. "Last at the cross, where Jesus died as the Lamb of God, Mary Magdalene was also the first at the garden tomb to witness the most important event in world history and the pivotal truth of Christianity, namely the Resurrection of Jesus Christ." (All the Women of the Bible) "All three Synoptic Gospels mention the two Mary's arriving at the tomb early on the Easter morning. And when the Sabbath was past Mary Magdalene and Mary the mother of James and Salome, brought spices so that they might go and anoint him." (Who's Who in the New Testament) "Finding the stone rolled away she quickly returned to the city and told Peter and John that the body of Jesus had been taken away (John 20:1-2)." (Westminster Dictionary) "In Matthew, by contrast with Mark, the women do not flee silently but run to tell the disciples, only to encounter the risen Lord themselves." (Eerdmans Dictionary)....

"the other Mary"/the mother of James the younger and Joses

"Variously called the mother of James and Joses (or Joseph, a manuscript variant in these references—Matt 27:56), mother of little James and Joses (Mark 15:40), of Joses (Mark 15:47), or of James (Mark 16:1; Luke 24:10), this otherwise unknown woman is no doubt the same as 'the other Mary' (Matt 27:61; 28:1)." (Women in Scripture)

"This Mary was one of the women who followed Jesus during his Galilean ministry and witnessed Jesus' crucifixion (Mark 15:40-41). Mark identifies her as the mother of James (the Little)

and Joses (15:41), while Matthew calls her 'the other Mary' (Matt 27:61), after first calling her the mother of James and Joses (Matt 27:56). Luke simply calls her the mother of James (24:10)." (Anchor Bible Dictionary)

“It is possible that this Mary is to be identified with Mary the wife of Clopas.” (Interpreters Dictionary) However, the Anchor Bible Dictionary says, “It is difficult to know whether or not Mary the mother of James and Joses is to be identified with ‘Mary (the wife?) of Clopas.’”

“Scholars believe that like the mother of the sons of Zebedee, Mary the mother of James and Joses was a widow, or that she was the wife of a man who was possibly not a member of the faith community.” (Women of the Passion)

Stanwell, Gerald, “**As it began to dawn...**,” POEM, Christian Science Sentinel, Vol.72 (28 March 1970), p. 540.

“As it began to dawn...”
Matthew’s words in brief report
of resurrected life—
barrier broken for a burdened world...

a barrier of hate, with all its spleen,
set to desolate a rich reprieve
from misery. Few had ever seen
or yet had cogent vision to believe
such launching forth....

As it begins to dawn upon the lone
heart’s groping or believed-in tomb,
resurrected meaning will come forth—
freshets of joy scattering the gloom
from many hearts’ despond, as did the Son
of man, that golden dawn, for everyone.

Hogrefe, Eva-Maria (CS, Boston, MA), “**Mary of Magdala**,” POEM, Christian Science Sentinel, Vol.112 (29 March 2010), p. 13.

“O gentle Mary, don’t cry. Know,
For you, who have been sorely tried,
Brief well be your grief,
And doubt and fear will swiftly fly
When you embrace a matter-free thought keenly,
And follow me to learn of our Father’s power,
And trust in Him, in good, and love serenely
That spiritual persecution, the healing path
Called Resurrection.”
She, bearing witness to Jesus, replied,
“I will not fear the darkest night, dearest Master.”
Forgotten were mind’s sore vexations as morning
Turned bright before her eyes.
Pure of heart, Mary was the first to behold

The risen, living Christ!

Ferguson, Isabel, “**Musings of the other Mary**,” POEM, Sentinel, Vol.110 (17 March 2008), p. 18.

It's impossible to sleep.
Long before the birds, I'm awake
wide awake—
He is risen, risen, risen!
singing hallelujahs in my head.

With a rush comes the thought
*I'm not living
in a to-be-dying body.*
I can't be, not after that.
What then? Haven't I got
arms and legs, isn't this me
lying in bed?

*I can only live the one Life
that is God.*

This steps through and through
until the me is subdued,
not shouting like the birds
now in full-dawn chorus
but glad and attentive
quiet, attentive
for who knows
what good is right ahead!

Spalding, Mary Pyle, “**Rolling Back the Stone**,” Christian Science Sentinel, Vol.55 (20 June 1953), p. 1060.

--The great stone to be rolled back by each of us before he attains full resurrection, or spiritualization of thought, is the laying off of the false sense of selfhood.

- This is the stone that claims to be the way out of the sepulcher of materiality and keep us entombed in the seeming limitations of a material body.

--We must, each of us, let the angel of the resurrection, the angel that brings the message of our true identity, our real selfhood, which is now and forever in Christ, roll back the stone that seems to block our path out of the darkness into the fullness of light.

- In each step forward toward ascension it will guide us; it will protect us, for it is divine Love's manifestation.

---Mrs. Eddy tells us (Science and Health, p. 45), “*Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love.*”

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