

Bible Characters for Your Weekly Bible Study

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For week of April 18 - 24, 2011

SUBJECT: PROBATION AFTER DEATH

Zimmer, Frances B., “Life—Before Birth and After Death,” Sentinel, Vol. 72 (23 May 1970), p. 887.

--What would happen if you were to write $2+2=4$ on a sheet of paper, and then, after a few moments, erase it?

- Would that mathematical truth begin to exist at the instant you wrote it? No.

---That provable fact has always existed, even before there were human beings to be aware of it, and it will continue forever.

--Our accepting by induction—even before we grasp it clearly—the fact that the life of each of us is truly eternal, immortal, will go a long way toward freeing us either of a dread of death or a desire for it.

- We will catch a glimpse of the fact that the belief of death doesn't change a thing.

---Before the figures are written and after they are erased, $2+2=4$ exists.

RESPONSIVE READING: To accept Jesus is to accept the Father, which leads to everlasting life (John 12: 44-47, 49 *I have*, 50)

RELATED SCRIPTURE: Isa 53: 1; John 6: 10

TIME LINE: Wednesday/Thursday of Passion Week, in Jerusalem, 30 AD

“The closing sentences [vv.37-50] summarize the nature, purpose, and effect of Jesus’ coming: his transparency to God and his mission of light and salvation, which nevertheless results in judgment for those who reject it, since the word they reject is the word of God, whom Jesus perfectly reveals by his perfect obedience.” (Theological Bible Commentary)

“The series of statements that conclude this chapter (vv.44,45) are [Jesus’] final public messages to Israel. Knowing Christ means knowing the Father.” (MacArthur Bible Commentary)

Jesus

[Gē’zus] (“the Lord is salvation”)

(Abbreviated)

....

During the last phase of his life, he went to Jerusalem with the twelve disciples to continue to preach the message of the kingdom of God. “The important events are the Last Supper, the prophetic discourses of Jesus as recorded in the Synoptics and John respectively, the Agony in the Garden, the Betrayal, Trial, Crucifixion, and Resurrection.” (Funk and Wagnalls Dictionary) During the week before Passover Jesus taught each day in the temple area, debating with other teachers of differing beliefs. He was invited to state his opinion on a number of issues, including the question of paying

taxes to the Roman emperor. This was a test question with the Zealots. His answer angered those who followed the Zealot line, and they feared repercussion from Rome. Because Jesus continued to have the enthusiasm of the people, they decided to arrest him to foreclose on the possibility of an uprising among the people. He was betrayed by the disciple Judas; was arrested, tried, and convicted by the Roman governor, Pilate. Death by crucifixion was the penalty for sedition by one who was not a Roman citizen.

With the death and burial of Jesus, the narrative of his earthly career came to an end. “As Frederick Buechner said in *The Faces of Jesus*, ‘What convinced the people that (Jesus) had risen from the dead was not the absence of his corpse, but his living presence. And so it has been ever since.’” (All the People of the Bible)

“The frequent appearances of the resurrected Christ and the memories and later clarification of his teachings on Pentecost transformed the disciples and infused them with a fervor that would lead them to change the world for all time.” (Ibid)

Heywood, Miss Evelyn F. (CSB, Lecturer, and Associate Editor), “**The Spiritual Seer.**” EDITORIAL, *Sentinel*, Vol. 42 (24 August 1940), p. 1034.

--On page 593 of “Science and Health with Key to the Scriptures” Mary Baker Eddy thus defines the “prophet”: “A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth.”

--The seers of the Old Testament had seen a far-off immunity from ill, a future Saviour; they had predicted good while accepting a present incompleteness and imperfection.

- They had looked to events rather than to the clarity of their own spiritual vision, the consecration of their individual lives, for final deliverance.

--The glory which had always been [Jesus’], his birthright of dominion and of perfection, were what he preached.

- Not afar off, but here and now!

---“*He that seeth me,*” he declared, “*seeth him that sent me.*”

--The prophets of the Old Testament were as confident of the coming of evil with its attendant wrath and vengeance as they were of the final deliverance of God’s people.

Dunn, John Randall (CSB, Lecturer, 1st Reader, Editor, and President), “**Do We Believe that Jesus Abolished Death?**” EDITORIAL, *Journal*, Vol. 67 (February 1949), p. 75.

--What a glorious tenet of the Christian Science faith is this: that a Christian in accepting Christ Jesus as his Wayshower repudiates the belief in death.

- When Christ Jesus allowed men to go through the motions of killing him; when apparently from every human standpoint his mortal sense of life had been destroyed and he was officially declared dead and entombed, behold his triumphant reappearance to his followers and to all who had eyes to see, proving his life unimpaired and his existence uninterrupted by the human mind’s cruel dictum.

---Did he not prove only for himself but for all mankind, and for all time to come, that what we call death is not the examination of existence?

---Did he not literally abolish the universal fear that so-called death ends everything?

SECTION III: Jesus and the rich young ruler (Mark 10: 17-21, 28)

PARALLEL GOSPEL: Matt 19: 16-30; Luke 18: 18-30

TIME LINE: The Last Months

One day an earnest, impulsive young man ran to Jesus and knelt on the road to worship him (Mark 10:17). He “asks about eternal life—the life of the age to come. Jesus suggests that he sell all and follow him, and the man departs grieving ([Mark] 10:17-22).” Theological Bible Commentary)

This story of the rich young man is told in Matthew, Mark, and Luke. Matthew’s version is more objective, and scholars suggest that this is because Matthew did not wish to ascribe human emotion to Jesus.

“Luke calls the man a ‘ruler’ which means he could have been either a member of the Sanhedrin, or a ruler of the synagogue.” (Dummelow Commentary) In [Matt] v.16 he addresses Jesus as *Good Master* (or, Teacher), “this way of addressing Jesus does not necessarily recognize His deity. The young man simply means that Christ is righteous and a teacher from God who apparently has eternal life and might know how he could get it.” (MacArthur Commentary)

Jesus “felt great compassion for this sincere truth-seeker who was so hopelessly lost [*Jesus...loved him*, Mark v.17].” (MacArthur Bible Commentary)

“one running”/the Rich Young Ruler

“This figure is traditionally known as the rich young ruler, though ‘young’ is found only in Matthew and ‘ruler’ only in Luke. Since the man is a Palestinian Jew, ‘ruler’ cannot mean ‘king,’ but refers to a local official. In [Luke] 8:41 the same word is translated ‘leader’ (of the synagogue), in [Luke] 12:58 ‘magistrate,’ in [Luke] 14:1 ‘leader’ (of the Pharisees). Luke’s addition of the word to his Markan source places the man among the ‘powerful’ of this world (see [Luke] 1:52-53).” (People’s NT Commentary) “The true version is clearly that of Mk and Lk.” (Dummelow Commentary)

"The incident is a striking example of the seductive power of wealth. The young man was so good, and so near to the Kingdom of God...and yet he failed, because though he loved the Kingdom much, he loved money more.” (Dummelow Commentary)

Peter

(not biographically significant)

"The disciples...wonder, 'Who, then, can be saved?' Peter speaks for them all, reminding Jesus that they have left everything to follow him.” (On Your Mark) “The disciples had done what the rich man would not do [*we have left all, and followed thee*, Luke v.28].” (People’s NT Commentary) Jesus seeks to give them heart and hope....The kingdom will return everything a hundredfold to God's children.” (On Your Mark)

Berry, Muriel C., "Poverty and Riches," Journal, Vol. 33 (April 1915), p. 26.

--Perhaps no one group of persons has oftener been assailed by hatred and envy than the class which is accounted rich in a material sense.

--Much has been written of the rich young man who in the midst of material possessions yearned unconsciously for the imperishable good, even eternal life.

- Students of this Scriptural passage will note that the first demand our Master made was that the young man should take steps to get rid of his material sense of possession.

--Unflinchingly the Master pointed out the one quick, thorough method of procedure.

• Apparently the youth was to strip himself of those houses and lands, jewels and beautiful garments, which seemed so securely his own peculiar treasures; but how glorious was the promise which accompanied this demand, even the assurance that he should have "treasure in heaven"!

Wharton, Jean Page, “**None good but one,**” *Journal*, Vol. 59 (April 1941), p. 36.

--Christ Jesus stated a great fact when he replied to the young man who called him, “*Good Master,*” “*Why callest thou me good? There is none good but one, that is, God.*”

• From a human standpoint, Jesus surely had a right to be called good.

---But he knew too well the subtlety of error, and saw through the claim that any phase of personality is good.

• He did not identify himself as a good mortal, but as the Son of God, the spiritual manifestation of good.

---He knew God as Spirit, Mind, and so the Son of God, or Christ, was to him the direct and full expression of Spirit, Mind, and not a human personality through which good was strained.

--Divine Love is supreme.

• The only thing that is really going on as omnipresent, universal being, is divine Love manifesting itself in loving, strong, intelligent, right ideas.

--“*There is none good but one, that is, God.*”

SECTION IV: A dinner, served by Martha, is given by Lazarus to honor Jesus at Bethany (John 12: 1, 2, 9-11)

PARALLEL GOSPELS: Matt 26: 6-13; Mark 14: 3-9

TIME LINE: The last event before Passion Week, Saturday, April, 30 AD.

“The author makes the transition from Jesus’ public ministry to his passion, and uses a series of concluding incidents to facilitate this.” (Theological Bible Commentary)

"This [*six days before the passover*, John 12:1] most likely was the previous Saturday with Passover coming six days later on Thursday evening through sunset Friday." (MacArthur Bible Commentary)

“Here, the high priests [v.10] are contrasted with the ‘Jews,’ illustrating again that John uses the term in a nuanced way. Here [*put Lazarus also to death*], Lazarus becomes a prototype of post-Easter Christian witness to Jesus.” (People’s NT Commentary)

Lazarus

[Laz’uh russ] (from Heb. Eleazar “God has helped”)

(Abbreviated)

....

"The Lazarus of John's Gospel reportedly lived in Bethany [**village near Jerusalem**] with his sisters Mary and Martha." (Ibid) “Lazarus...is mentioned by name only in the fourth Gospel....Luke mentions Mary and Martha but never mentions their brother by name or otherwise (Luke 10:38ff.).” (All the People in the Bible)....

“He is described as...making a feast for Jesus in Bethany, at which Mary anointed the feet of Jesus. In Luke, Mary sits at Jesus’ feet, while Martha serves; in John, Mary anoints Jesus’ feet, and again Martha serves. Because of the publicity surrounding this event, the chief priest plotted to kill

Lazarus (John 12: 9-11).” (Easton Bible Commentary) “He became a target for murder by the chief priests because of his celebrity.” (Holman Bible Dictionary)....

“The most interesting question raised by John 11-12 is the curious description of Lazarus as one whom ‘Jesus loved’ (11:3,5,36).” (Dictionary of Jesus and the Gospels) “One point that is emphasized throughout the story is Jesus' special love for and relationship with Lazarus (John 11:3,5,11,35-36). This emphasis has led some to propose that Lazarus may have been the 'Beloved Disciple' (e.g., John 13:23; 21:7,20) whose death seems to have been so troubling to the Johannine community (21:23). There remains, however, no scholarly consensus on the identity of the Beloved Disciple.” (Eerdmans Dictionary)....

Martha

[Mar'thuh] (Aram. “lady, mistress”)

(Abbreviated)

“Martha, identified as the sister of Mary, tends to be remembered primarily as she is depicted in Luke’s very short exemplary story.” (Women in Scripture) Martha and Mary also appear in John’s Gospel (John 11:1-12:8) and live in Bethany near Jerusalem. “The setting of Bethany whose distance from Jerusalem is correctly given in John 11:18 as fifteen stadia (c. 3 kilometers) from Jerusalem, as been ascertained by modern excavations.” (Dictionary of Jesus and the Gospels)

Martha is the sister of Mary and Lazarus of Bethany. "Martha is named first, before Mary and Lazarus, as loved by Jesus (11:5)." (HarperCollins Dictionary) The three were tenderly attached to Jesus, but Mary and Martha expressed their love for him in different ways. Martha loved him and desired to make him comfortable and show him respect in her house; she was one of Jesus’ best loved disciples. “The character portrayal of the sisters in Luke and John are strikingly similar.” (Interpreter’s Dictionary)....

“It appears that Martha was the head of the household, indicating that she was probably the oldest of the three.” (All the People in the Bible) The house where Jesus was received is called Martha’s, and the supper that was given to him at Bethany, at which Lazarus was present and Martha again served, where Mary anointed his feet was at the house of Simon the leper. Accordingly it has been suggested that Martha may have been the wife or widow of Simon....

Charlton, Robert C. Jr., “[At supper with Lazarus](#),” POEM, Sentinel, Vol. 90 (28 March 1988), p. 30.

Alive again! Lazarus walking with us,
Talking, eating! Four days in the grave—
Dead to us. But what did the Master say?
“I go, that I may awake him out of sleep.”

Out of sleep! And so he did. Just like a child
Awakened from deep dreams came Lazarus,
Shielding his eyes as they adjusted to
This dazzling light. Could he even believe

What was happening? I saw him—see him
Now! And it’s as if I awoke from sleep
With him, rubbing my eyes at reality,

Brushing away dreams that seemed so real.

What risen faith I feel! What wider scope
Of thought! Christ is *here*. "Come forth"—O hope!

Hall, Annie Treacher, "Martha Who Served," *Sentinel*, Vol. 20 (23 March 1918), p. 584.

--Martha and the woman of Samaria—each of these is the privileged recipient of some of our Lord's deepest sayings.

- It was to Martha he breathed the oft repeated words beginning: "*I am the resurrection and the life.*"

---All recognize how great a part in Christian history Peter's confession has played, but we seldom hear any mention of precisely the same confession from Martha's lips.

- In the twenty-seventh verse of...chapter [11] John tells us that these words came from her: "*I believe that thou art the Christ, the Son of God, which should come into the world.*"

--How pleasant a picture is that of the home in Bethany to which Jesus could always resort.

- Well may we linger over these words: "*Now Jesus loved Martha, and her sister, and Lazarus,*" and as we see their relation to our present experience, we ponder anew our Leader's words respecting Christian Scientists (*Science and Health*, p. 35); "*They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love.*"

Peel, Doris, "Bethany: At Easter Time," POEM, *Journal*, Vol. 87 (April 1969), p. 199.

A man stayed here. (This we are told.)

He spent the night in the home of friends—as often enough he must have done, having no fixed address of his own. In Simon's house, it may have been; or perhaps the one where two sisters, who were dear to him, lived with the brother raised from a tomb. In any case, whichever it was, the next morning (and early, no doubt, in a land where morning breaks like a blaze) he got up; washed in water fetched from a well; and dressed much as he might today, in this same place. Presumably he shared the meal set out—olives, goat cheese, flat rounds of bread? Then he rose and said to those he was with, "Now I must go."....

Though the sisters (I think) stayed behind in the house.
From an open doorway they watched him go....

Mumford, J. Thomas, "Destroying the Evidence," *Sentinel*, Vol. 19 (25 November 1916), p. 244.

--In the twelfth chapter of John we see that many were attracted to Jesus because of the great works of healing which he did, but "*they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.*" That is, they wanted to see the evidence. But, it is added at the tenth verse, "*the chief priests consulted that they might put Lazarus also to death; because that by reason of him many...believed on Jesus.*" That is, they consulted how they might destroy the evidence of Christ's power over death and the grave.

--After the crucifixion the rulers attempted to destroy the evidence of Christ's power over death. To do this they placed a guard about the sepulcher, and after the great event had taken place and the soldiers had fled into the city and told what had occurred, they bribed them to say that the disciples had taken the body of Jesus away while they slept.

--Nothing deserves to survive that cannot bear the light of honest and sincere investigation. If it is not the truth, it will come to naught; if it is the truth, it will prevail. In the words of the poet Bryant:—

Truth crushed to earth shall rise again,—
The eternal years of God are hers.

SECTION V: Jesus predicts his betrayal, crucifixion, and resurrection (Matt 20: 17-19)

RELATED SCRIPTURE: Matt 16: 21; 17: 22, 23; Luke 9:31

PARALLEL GOSPELS: Mark 10: 32-34; Luke 18: 31-34

TIME LINE: The Last Months on the way to Jerusalem, April, 30 AD.

“This is the third time Jesus tells the disciples of [his] death; also three of the disciples had overheard Jesus discussing [his] death with Moses and Elijah at the Transfiguration. This time, however, [he] adds more details.” (MacArthur Bible Commentary)

“twelve disciples”

“Why did Jesus choose only twelve chief apostles? Obviously to correspond to the twelve tribes of Israel. He, [himself], as the new and eternal high priest would stand for the priestly thirteenth tribe, *Levi*. The function of the apostles was to bear witness to the resurrection of Jesus and of [his] teachings.” (The Search for the Twelve Apostles)

“Jesus choose a most unusual group of men to follow him. Four were fisherman, one a tax collector and thus a noted sinner, and at least one a member of a radical party of political rebels. As far as we know, none were well educated, and none were recognized as prophets or even as particularly religious men....Nevertheless, this ragtag band was inspired by Jesus and strengthened by the Holy Spirit to go out ‘to the uttermost part of the earth’ to preach the gospel, and they changed the course of human history for the rest of time.” (All the People of the Bible)

Leishman, Thomas L., “Jesus Returns to Jerusalem,” THE CONTINUITY OF THE BIBLE, Journal, Vol. 91 (July 1973), p. 415.

--The people had long awaited the royal Messiah foretold by the prophets, and here was at least a semblance of the pomp they associated with his coming.

- Their rejoicing knew no bounds.

---Those who had accompanied the Master from Bethany were met by a great multitude who came out from Jerusalem on hearing of his approach.

- They spread their garments on the ground before him, waving palm branches in token of triumph, and scattering them in his path.

---As they descended the Mount of Olives, “*the multitudes that went before, and that followed, cried saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*”

- “*Son of David*” recognized Jesus as the Messiah, but as the procession came into the city there were less exalted expectations. To the cry “*Who is this?*” came the response from the multitude, “*This is Jesus the prophet of Nazareth of Galilee.*”

Blair, Vernon H., “The Third Day,” Sentinel, Vol. 59 (20 April 1957), p. 661.

--Of special significance to the student of Christian Science is that stage of progress referred to as the third day.

--As a symbol of a spiritual idea, the third day seems to have influenced Jewish law and custom.

--Christian Science, ever directing thought above the symbol to the perception of true substance, unfolds the original spiritual meaning of the third day.

--Jesus knew with absolute conviction that he would rise again.

- He could not have entertained the slightest doubt as to his God-given ability to attain to the third stage of spiritual thought, nor was he skeptical concerning the power of this elevated state of mind to manifest for him a full liberation from the tomb.

--Easter symbolizes an elevated state of mind, a spiritual resurrection, which when it is repeated daily, enables one to demonstrate the truths that are constantly unfolding in Christian Science.

The trial, crucifixion, and burial (Mark 15: 1, 25, 42, 43, 46)

RELATED SCRIPTURE: Ps 22: 1; Acts 1: 18, 19; I Cor 15: 3, 4

PARALLEL GOSPELS: Matt 27: 1-66; Luke 23: 1-53; John 18: 25-40; 19: 1-42

TIME LINE: Friday of Passion Week, April 7, 30 AD, 5:00-9:00am in Jerusalem.

Matt 27:1 *When morning came.* "The Sanhedrin waited until daybreak to render its official verdict (cf. Matt 26:66), possibly a token nod to the rule against criminal trials at night." (MacArthur Bible Commentary) "Matthew 27:1 reiterates their singular purpose, 'to put him to death.'" (King James Bible Commentary)

Mark 15:1: "[*And very early*] *in the morning.* At daybreak, probably between 5:00 and 6:00AM. Having illegally decided Jesus' guilt during the night (14:53-65; John 18:13-24), the Sanhedrin formally convened after daybreak to pronounce a sentence." (Ibid) They "decide to bind Jesus and send him to Pilate, the Roman governor." (Eerdmans Commentary) "In the morning the conflict moves to the secular authorities, those with real political power, the Romans." (Theological Bible 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)

"Jesus is brought to Golgotha, the place of the skull. They offer him a numbing drink, but it is refused. Jesus is then crucified." (Eerdmans Commentary) "Crucifixion was a sadistic form of capital punishment not found in the Old Testament, but devised by the Persians and later adopted by the Greeks and Romans." (People's NT Commentary) "The crucifixion occurred at 9:00 A.M., based on the Jewish method of reckoning time." (MacArthur Bible Commentary)

It was the preparation, v. 42. "Friday, in modern Greek, the word for Friday is still called Preparation." (People's NT Commentary)

"chief priests...elders and scribes"/Sanhedrin

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

"The Gospels and Acts utilize this Greek term [Sanhedrin] for council, which literally means 'sitting together,' both for the locus of opposition to Jesus and his movement, often in combination with elders and chief priests, and for the venue where both Jesus and his followers make their defense." (Oxford Guide to People & Places)

"This term for a kind of judicial and administrative body goes back in Roman Palestine at least to Pompey the Great." (Ibid)

"During his lifetime Herod controlled political affairs by appointing the high priest, subordinating the *synedrion* (the ruling regional council) to his wishes, and appointing family members and relatives by marriage to all high posts." (Cambridge Companion to the Bible) "The high priest presided over this Sanhedrin, and its members included the chief priests, elders, scribes, and other members, presumably leading citizens (Mark 15:1)." (Anchor Bible Dictionary)

"In Acts 5:21 the *synedrion* is linked to 'the whole council of elders (*gerousia*) of Israel.' In Luke 22:66 the *presbytérion* (another word for 'council of elders') of people,' consisting of the chief priests and scribes, is said to have gathered and then to have brought Jesus into their *synedrion*." (Eerdmans Dictionary)

Pilate

(see last week's notes)

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) An "important issue regarding Joseph of Arimathea is the motivation for his act of burial....the redactional differences among the gospel accounts [has] Mark emphasizing Joseph as the renowned leader of the Jews, Matthew as the disciple of Jesus, Luke as the Sanhedrin member, and John as a disciple fearful of the Jews." (Anchor Bible Dictionary) "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)

Chapin, Mary Jane, "Jesus stands before the Romans," EXPERIENCING THE GOSPEL OF MARK, Part twenty-three (Mark 14:66—15:20), Journal, Vol. 117 (August 1999), p. 38.

15:1-20 At daybreak the chief priests held a consultation with...the whole council, and bound Jesus, and carried him away, and delivered him to Pilate, the Roman procurator.

- Extent writings portray Pilate as ruthless and corrupt; his administration was oppressive, guilty of much wrongdoing.

---Nevertheless, the gospel writers describe him more sympathetically—an unwilling accomplice in Jesus' crucifixion.

--If Mark's timing is correct, this is not only a festival day but the day of preparation before the Sabbath.

- Jesus' enemies had to get everything done before Sabbath restrictions came into play.

---Ultimately, Pilate would have to adjudicate this matter; he had the right to confirm or reverse the death sentence.

--But in order to do so, he would have to know the facts of the case.

McLaren, Mary Pride, "**Would You Crucify the Christ?**," POEM, *Sentinel*, Vol. 50 (7 May 1948), p. 238.

He said, "Supposing you were there today,
Would you demand the Christ be crucified?"

In thought I stood within the hall of judgment,
And saw it filled with forms and swaying masses
Crying aloud, "Crucify him, O crucify!"
I saw the rabble of a hidebound creed—
The Pharisee, the Sadducee, the scribe—
The pride, hypocrisy, and vengeance which they
Stood for, demanding that the healing Christ
Be slain, and Barabbas-thoughts set free instead.
Would I be partisan of greed and hate?
Or would I stand with the eternal Christ
And claim the goodness of the Son of God?

He said, "If you would not crucify the Christ,
The true idea of God, which voices only good,
Then you must welcome in all thoughts of love,
Forgiveness, kindness, and a sweet compassion—
Stand fast beside the Lamb of God, His image,
Deny all thoughts that would dethrone perfection,
Put not the robber, evil, in his place."

I said, "I love the Christ immaculate...."
The tumult stilled, the evil accusations ceased.
My selfhood, real and radiant, free and good,
Shone forth. With joy and glad acclaim the healing came.

Dunaway, Max, "**Crucifixion and Resurrection**," *Sentinel*, Vol. 65 (13 April 1963), p. 617.

--Who or what was it that crucified Jesus?

- Was it the Roman soldiers who placed him on the cross? They merely fulfilled the orders of the unstable Pilate. Then was it Pilate who crucified the Master? He only yielded to the demands of an ecclesiastical hierarchy, which stirred up the multitude to call for the crucifixion. Then was it the hierarchy, together with the people who blindly followed the instruction of the elders, that crucified Jesus? These were but tools in the hands of the criminal. It was animal magnetism, or evil mind, that crucified our Master. It was the impersonal error that always resists the impersonal Christ, Truth.

--It was this purity of thought that brought Jesus through the crucifixion to the resurrection.

--Our Master's great example was for all mankind through all ages.

“EDITOR’S TABLE,” *Journal*, Vol. 13 (March 1896), p. 528

[This article is presented as a series of extracts from excavated bronze tablets]

--"Now his acquaintances and the women who had followed him out of Galilee stood afar off beholding these things.

• And, behold, a certain man, Joseph by name, a counselor of Arimathea, a city of the Hebrews, a good and just man, who did not consent to their counsels nor deeds, and who himself expected the kingdom of God, went away to Pilate and begged the body of Jesus.

---And taking it down from the cross he wrapped it in a clean linen cloth and placed it in his own new tomb, wherein no one had been laid."....

--"Now, when he was crucified there was darkness over all the world, and the sun was obscured for half a day, and the stars appeared but no luster was seen in them, and the moon lost its brightness, as though tinged with blood; and the world of the departed was swallowed up; so that the sanctuary of the temple, as they call it, did not appear to the Hebrews themselves at their fall, but they perceived a chasm in the earth and the rolling of successive thunders."....

The resurrection and the empty tomb (Mark 16: 1, 2, 4-7, 9-11)

RELATED SCRIPTURE: Luke 8: 2; 24: 7, 10

PARALLEL GOSPEL: John 20: 2, 18

TIME LINE: The Resurrection, Sunday, April 9, 30 AD, in Jerusalem

“As already noted, Mark’s text as we have it ends at 16:8.” (Oxford Bible Commentary) "It is almost universally believed by scholars that the original ending of Mark consisted of only the first eight verses of chapter 16. The empty tomb is the first proclamation that Jesus is alive." (On Your Mark) “The external evidence strongly suggests that these verses [9-20] were not originally part of Mark’s Gospel. While the majority of Greek manuscripts contain these verses, the earliest and most reliable do not. A shorter ending also existed, but it is not included in the text.” (MacArthur Commentary) “Internal evidence points definitively to the conclusion that the last twelve vv. are not by St. Mark.” (Dummelow Commentary)

“The narration of the resurrection begins [vv. 1-3] with an explanation of the presence of the women at the tomb.” (King James Bible Commentary)

“The appearance to Mary Magdalene (16:9,10, who is described here in terms found only in Luke 8:2 as ‘the one from whom he had cast seven demons’) reflects Matt 28:9,10; John 20:11-18.” (HarperCollins Commentary) "Mary Magdalene was probably given the privilege of being first to witness the resurrected Christ because of her unreserved dedication." (King James Bible Commentary)

“10. *She went*] cp. Lk 24:10 John 20:18. *As they mourned and wept*] cp. Lk 24:17. The author of the ‘Gospel of Peter’ (150 AD, or earlier) must probably be added to the early witnesses to these twelve vv., for he writes, ‘And upon all these things we fasted and sat mourning and weeping night and day until the Sabbath...But we, the twelve disciples of the Lord wept and were grieved.’” (Dummelow Commentary)

Mary Magdalene

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

(Abbreviated)

....

"Mary Magdalene is mentioned sparingly but at crucial points in all four Gospels. During the events surrounding the crucifixion of Jesus, she is depicted as watching the proceedings and waiting near the tomb to attend to the body." (Oxford Guide to People & Places) "However, she "is mentioned more often than any other woman in the New Testament." (All the People of the Bible) She appears before us for the first time in Luke, among the women who minister unto Jesus. Matthew and Mark acknowledge them only immediately after Jesus' death, but Luke mentions their presence with the Twelve in Jesus' ministry in Galilee (8:1-3). All appear to have occupied a position of comparative wealth. "The Scriptures do not describe her illness, but of Mary it is said specifically that "seven devils went out of her," and the number indicates a *possession* of more than ordinary malignity. Mary Magdalene has been associated with the "woman in the city who was a sinner" (Luke 7: 37) who washed Jesus' feet, but there is no scriptural basis for this. According to the Talmud (the collection of Rabbinic writings that make up the basis of religious authority for traditional Judaism), the city of Magdala had a reputation for prostitution." (Who Was Who in the Bible) The Anchor Dictionary states "there is no historical evidence on which to base such identification."

"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 Marys 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. And very early on the first day of the week they went to the tomb when the sun had risen." (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)

"Mary" mother of James, Joses, and Salome

"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) "She was one of the women closest to Jesus, particularly at the end of his ministry." (All the People in the Bible) "She is named as one of those who rushed to the tomb on Easter day with spices to anoint the body of Jesus." (The Women of the Passion)

"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) “It is difficult to know whether or not Mary the mother of James and Josès is to be identified with ‘Mary (the wife?) of Clopas.’” (Anchor Bible Dictionary)

“a young man sitting”

“The young man who appears before them is dressed in a white garment, a linen garment like that worn by young men on the night Jesus was arrested in the garden, and like the shroud in which Jesus was wrapped for burial. He sits on the right side of the tomb, as Jesus will sit at the right hand of the Father.” (On Your Mark)

Peter

(Not biographical significant)

“Preparing for Easter,” Monitor (2 March 1995), P. 17.

--This is the time of year when many Christian around the world are beginning the season known as Lent.

- The period of forty weekdays between Ash Wednesday and Easter provides an opportunity to ponder deeply Christ Jesus’ life and his willingness to undergo crucifixion in order to give humanity a new understanding of God and man.

--Jesus’ resurrection proves God’s care for His offspring, which is what we celebrate at Easter.

--This is the Love that Christ Jesus trusted and that saw him not just through the crucifixion but through three days in the tomb.

- This is the Love that specifically broke the “*dreams of death*” with the glorious joy of resurrection on that first Easter, and whose promise we can rely on right now in our lives.

Gilmore, Albert F. (CSB, Editor, President, CSPS Trustee, and Lecturer), **“He is risen,”** EDITORIAL, Journal, Vol. 41 (May 1923), p. 87.

--It is highly improbable that when, as related in the gospel of Mark, “*Mary Magdalene, and Mary the mother of James and Salome*” were met at the empty tomb of the crucified Savior with the information, “*He is risen; he is not here,*” that they grasped either the import of the words or the tremendous significance of the event.

--The resurrection was the crowning event in the earthly career of him whose privilege it was to become the pioneer and the Exemplar to mankind in making full and complete demonstration over the belief, in all its varying aspects, of life and intelligence as inherent in matter, supported by it, and dependent upon it.

--Christian Scientists, in greater degree than any other group of religionists, understand the significance of Jesus’ experience, and prove their position by demonstration. Utilizing the spiritual understanding gained through following the teachings of the Nazarene as interpreted by Christian Science, they overcome the claims of mortal mind to a degree that foretokens final victory over even the last enemy. On page 44 of the Christian Science textbook, “*Science and Health with Key to the Scriptures,*” Mrs. Eddy, with her accustomed clarity, states the meaning of the resurrection: “*His (Jesus’) three days’ work in the sepulchre set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate.*”

Grounds, Kathryn Paulson, “Resurrection Morn,” POEM, Journal, Vol. 81 (April 1963), p. 181.

And with the dawn came Mary,
In grief’s deep anguish bound,
To seek her Lord in death’s dark tomb
Where Life is never found.

Through tears she saw the gardener
And, hopeful, sought his aid
To find the place, the hidden place,
Where Jesus might be laid.

Perhaps grief’s darkening shadows
Disguised him to her sight,
But one word, “Mary,” split the gloom
With Love’s irradiant light.

She did not find him in the tomb—
With death Life holds no tryst.
In grief, she sought the Master;
In joy she found the Christ!

Brandner, Hazel Harper, “Message to Peter,” POEM, Sentinel, Vol. 76 (22 June 1974), p. 1075.

If we, like Peter, have denied the Christ
And in some garden failed in keeping calm
When self-assertion was not sacrificed,
Let us remember as a soothing balm
That Jesus healed the servant's ear and sent,
When he had newly risen from the tomb,
A special message which no doubt was meant
To comfort sorrowing Peter in his gloom.

Let us take heart and know that Love divine
Will lift us from our rash, impetuous ways
And bring our worthiness to light as sign
That we, like Peter, may spend useful days
In spreading through the world the active leaven
That makes the earth a stepping-stone to heaven.

Hamilton, Michael William, “Learning from the resurrection,” POEM, Sentinel, Vol. 84 (5 April 1982), p. 570.

God has not left me
cut off from morning
stalled at the mouth
of some plugged cave,
fearing a stone
that won’t roll away.

No, Spirit leads me sure-footed
before eyes' light,
wrapped in faith
that unclothes darkness....

Soul reveals the Christ design
making healers of the healed,
resurrecting those who see the risen.
Healer by omniscience, God asides the stone,
brings out from tombs,
leads in through open door to show
matter lawless, man restored,
God's law is clear and bold as flooding early light.

SECTION VI: The third appearance to the eleven, as they were eating (Mark 16: 14, 15, 17-20)

RELATED SCRIPTURE: Matt 27: 3-10; 28: 18

PARALLEL GOSPELS: Luke 24: 13-35; John 20: 2, 11-17, 26-29

TIME LINE: The risen Savior—Sunday of the resurrection, April, 30 AD in Jerusalem.

“Perhaps...the message to the disciples has more significance for Mark than just its surface meaning. They are to meet up with Jesus in ‘Galilee’ where Jesus is ‘going ahead’ of them. For Mark, however, Galilee is the place where discipleship starts, and the path of discipleship is one which leads from Galilee to Jerusalem, which for Mark is the place of suffering and death..” (Oxford Bible Commentary)

“16:14 appears in a somewhat expanded and different form in the fifth-century codex W. In this version the disciples excuse their lack of faith as due to the influence of Satan and his unclean allies.” (Eerdmans Commentary)

The phrase *Go ye into all the world* (v.15), "seems part of the same charge as that mentioned [in] Matt 28:18." (Dummelow Commentary)

“The distinctive emphasis of *these miraculous signs* [v.17] causes some to conclude that the disputed ending of Mark was added to support the spiritual gifts that are listed.” (King James Bible Commentary)

"the eleven"

(Abbreviated)

The eleven [Mark 16:14] “were the Twelve minus Judas, who had committed suicide (Matt 27:3-10).” (MacArthur Bible Commentary) Even at the resurrection they were yet weak in their knowledge, though he had for so long been carefully preparing and instructing them. The Apostles spent less than three years with their Master. He called them "*that they might be with him*" to be trained and educated, and then that he might send them forth to "*preach the Gospel and minister unto the people.*" 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.

Patton, Kate Holland, "**The Risen Man**," POEM, Sentinel, Vol. 76 (13 April 1974), p. 625.

Risen from what?
From self,
Self-will, self-love, self-condemnation.
Risen to see God's allness,
To know His everywhere-ness,
Truly an Easter gladness
Releasing men from self.

Allen, Louie, "**Preach the Gospel, Heal the Sick**," Sentinel, Vol. 37 (15 June 1935), p. 826.

--Christ Jesus, the Way-shower, gave a two-fold command to his disciples. He told them to preach the gospel and to heal the sick; and the works which he himself did as he went about among the multitudes showed that he considered these two commands as inseparably connected. With the giving out of the Word he expected and obtained the "*signs following*," and he looked to his disciples to do likewise.

--To preach is to proclaim the gospel, and the gospel is the good news concerning the Christ and the kingdom of God.

- Today Christian Science is revealing to its students the truth about the kingdom of God and is proclaiming the good news that man is the idea of Love, coexistent with God and including all right ideas.

--If we are to be thoroughly acquainted with this good news which we desire to understand for ourselves and to share with others, we must study the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and we must strive to put into practice what we understand, even though we do not always see the full significance of what we read.

BIBLIOGRAPHY:

The Bibliography is provided only in the notes of the first Sunday of the month.

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