

BIBLE CHARACTERS MENTIONED IN THE CHRISTIAN SCIENCE BIBLE LESSON*

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SUBJECT: Sacrament

SECTION I: This Chapter Relates How the Festival of Unleavened Bread and the Passover Was Restored by Hezekiah (II Chron 30: 1-27)

TIME LINE: @700 BC

“Hezekiah reached back to restore the Feast of Unleavened Bread and the Passover (Ex 12:1-20; Lev 23:1-8) which apparently had not been properly and regularly observed in some time, perhaps since the division of the kingdom 215 years earlier (v.5).” (MacArthur Commentary)

Hezekiah

[Hez'uh-ki'uh] (“strengtheneth, [Yahweh] strengthens”)

Hezekiah is the name of three or four men in the Old Testament. The most prominent is the 12TH king of Judah.

TIME LINE: 744-698 BC (reign 727-698 BC)
Israel falls to the Assyrians 722 BC
Prophets: Isaiah, Hosea, Micah
Kings of Assyrian Empire: Shalmaneser V
Sargon II
Sennacherib

David

— Ahaz (father) = Abi (daughter of Zechariah [mother])

Hezekiah

Manasseh

—

Joseph (husband of Mary)

Hezekiah began his reign as king of Judah when he was 25, and reigned for 29 years. He was considered by some to be the author of the book of Kings; and to have been loyal to the Lord, God of Israel. He gave attention to ritual matters in his kingdom: he closed down all rural cult sites throughout Judah, thereby centralizing sacrifice at the altar of the Temple in Jerusalem. He

also banned many fetishes that had become common practice: the use of sacred pillars and trees and the reverencing of the "bronze serpent" associated with Moses and the miraculous healing of the people attacked by scorpions in the desert.

Hezekiah's reign, which some term "the finest," occurred during the age of major Assyrian military and commercial activity in Phoenicia and the Philistine coast. Judah prospered under his leadership. He openly broke with Assyria in 705 BC.

"It is possible that during the siege of Lachish, which Sennacherib had difficulty in capturing, he sent part of his army under the Rabshakeh to Jerusalem in order to pin down Hezekiah's forces. The city was besieged but was not captured." (Interpreter's Dictionary)

When Hezekiah was thirty-nine years old, he became very ill. The sickness, related in II Kings 20, seems to have occurred during the crisis of the Assyrian invasion. "Isaiah warned the king to prepare for his approaching death, but Hezekiah prayed that God would intervene. God answered by promising Hezekiah fifteen more years of life and deliverance of Jerusalem from Assyria (Isa 38:4-6)." (Holman Dictionary) While Hezekiah was grateful to God for healing him, he quickly became proud and forgot God's kindness to him.

Hezekiah was a consecrated man of God who led his people back to God with great earnestness. The entire nation of Israel (both southern and northern kingdoms) was called to partake of the Passover in Hezekiah's time. Though he is highly praised in the book of Kings (which he may have written), a later generation criticized him for his Babylonian entanglement.

Ephraim

[eˈfreh em] (double fruitfulness)

Isaac (2nd son of Abraham) = Rebekah

Esau

Jacob (Israel) = Leah

Reuben

Simeon

Levi

Gershon (son)

Kohath (son)

Merari (son)

Judah (4th son of Jacob) = Canaanite woman/Bath-shua
 Er = Tamar
 Onan (refused to marry Tamar)
 Shelah
 – Tamar (widow of Er)
 Perez
 Zerah
 Issachar
Zubulun (10th son of Jacob/6th and youngest son of Leah)
 Sered (son)
 Elon (son)
 Jahleel (son)
 Dinah
 – Zilpah (Leah's maid)
 Gad
Asher (8th son of Jacob)
 Imnah (son)
 Ishvah (son)
 Ishvi (son)
 Beriah (son)
 Serah (daughter)
 – Bilhah (Rachel's maid)
 Dan
 Naphtali
 Rachel
 –
 Joseph = Asenath
 Manasseh = A Syrian
 Ephraim
 Benjamin

Ephraim was the second son of Joseph, born in Egypt. The first incident recorded regarding him is his being placed, along with his brother Manasseh, before their grandfather, Jacob, that he might bless them. The intention of Joseph was that the right hand of the aged patriarch should be placed on the head of the elder of the two; but Jacob set Ephraim the younger before his brother, "guiding his hands wittingly." Before Joseph's death, Ephraim's family had reached the third generation in Canaan as one of the most numerous of the tribes of Israel.

The Ephraim referred to in this section is the "tribe," not the individual. It was "an increasingly prominent tribe (unit of social organization and the territory it occupied)." (HarperCollins Dictionary)

Manasseh

[muh nass'uh] (Heb. "who makes to forget")

Manasseh was "Joseph's firstborn son who was born in Egypt to Asenath the daughter of Poti-Pherah, priest of On (Gen 41:50-51)." (Who Was Who in the Bible) He and his brother Ephraim were afterwards adopted by Jacob as his own sons. There is an account of his marriage to a Syrian; and the only thing afterwards recorded of him is, that his grandchildren were "brought up upon Joseph's knees," i.e., were from their birth adopted by Joseph as his own children.

The tribe of Manasseh was associated with that of Ephraim and Benjamin during the wanderings in the wilderness. "According to various territorial lists, the tribe of Manasseh was settled on both sides of the Jordan River, on the east, north of the Jabbok, and on the west, in the central hill country." (Oxford Guide to People & Places) According to the census taken at Sinai, this tribe then numbered 32,200. Forty years afterwards its numbers had increased to 52,700, and it was at this time the most distinguished of all the tribes.

Zebulun

[zebb'you lun] (Heb. "dwelling")

Zebulun was the tenth son of Jacob, and sixth and youngest son of Jacob and Leah. Little is known of his personal history. "Zebulun had three sons: Sered, Elon, and Jahleel (Gen 46:14; Num 26: 26-27)." (Who Was Who in the Bible) In the division of land among the twelve tribes, his included Bethlehem.

Asher

[A~sh'e~r] ("happy")

"ASHER (Jacob's son). Hope and faith; spiritual compensation; the ills of the flesh rebuked."
(S&H 581: 15)

Asher was Jacob's eighth son; his mother was Zilpah, Leah's handmaid. "The name may derive from that of a god, the male counterpart of Asherah or a variant of Asher, a divine name element in Old Akkadian and Amorite names." (HarperCollins Dictionary)

Of the tribe founded by him nothing is recorded beyond its holding a place

in the list of the tribes. It increased in numbers twenty-nine percent, during the thirty-eight years' wanderings. The place of this tribe during the march through the desert was between Dan and Naphtali. The boundaries of the inheritance given to it, which contained some of the richest soil in Palestine, and the names of its towns, are recorded in Joshua 19 and Judges 1. Asher and Simeon were the only tribes west of the Jordan which furnished no hero or judge for the nation. Anna the prophetess was of this tribe.

Judah [Joo'dah]

“JUDAH. A corporeal material belief progressing and disappearing; the spiritual understanding of God and man appearing.” (S&H 589: 23)

Judah is “the name of a region in Palestine, of a tribe, and of an individual, who is the eponymous ancestor of the tribe.” (HarperCollins Dictionary)

Judah is the fourth son born to Jacob and his first wife, Leah. Judah's position in the Blessing of Moses, which stems from a relatively early period, is that of a rather insignificant tribe. “The tribe of Judah, which occupied the hill country between the vicinity of Jerusalem and Hebron, plays a minor role in the biblical narratives that pertain to premonarchic times.” (Oxford Guide to People & Places) The Blessing of Jacob, however, makes Judah the ruler and displaces the older Rueben. This probably reflects the situation of the tribes in the time of David (late 11th century BC).

The tribe of Judah became the state of Judah in the time of David. In Hebron, the capital of Judah, David was anointed king to rule over what was apparently a loose confederation of southern tribes.

In the New Testament, Judah is ranked at the head of “the sealed” (Rev 7: 5) and Jesus' descent is from Judah, a nonpriestly tribe.

Levites [Lee'vite]

The Levites were descendants of the tribe of Levi. “Whether such a tribe ever existed is debated.” (Oxford Guide to People & Places) This name is, however, generally used as the title of that portion of the tribe which was set apart for the subordinate offices of the sanctuary service as assistants to the priests. When the Israelites left Egypt, the ancient manner of worship was still observed by them, the eldest son of each house inheriting the priest's office. At Sinai the first change in this ancient practice was made. A hereditary

priesthood in the family of Aaron was then instituted. But it was not until that terrible scene in connection with the sin of the golden calf that the tribe of Levi stood apart and began to occupy a distinct position. The religious primogeniture was then conferred on this tribe, which henceforth was devoted to the service of the sanctuary. They were selected for this purpose because of their zeal for the glory of God, and because, as the tribe to which Moses and Aaron belonged, they would naturally stand by the lawgiver in his work.

The Levitical order consisted of all the descendants of Levi's three sons, Gershon, Kohath, and Merari; while Aaron, Amram's son (Amram, son of Kohat), and his issue constituted the priestly order. The age and qualification for Levitical service are specified in Numbers 4.

They were not included among the armies of Israel; but were reckoned by themselves. They were the special guardians of the tabernacle. The Gershonites pitched their tents on the west of the tabernacle, the Kohathites on the south, the Merarites on the north, and the priests on the east. It was their duty to move the tent and carry the parts of the sacred structure from place to place. They were given to Aaron and his sons the priests to wait upon them and do work for them at the sanctuary services.

Anderson, Margaret H., "[The Passover](#)," Christian Science Journal (January 1937), p. 552.

--The Passover commemorated the exemption of the children of Israel when their families were protected from the doom of the first-born of Egypt.

- The feast was also observed by the twelve tribes as a memorial of their release from the tyranny of Pharaoh, king of Egypt, when, under the leadership of Moses, they escaped into the wilderness and began their journeyings to the promised land, passing safely on dry ground through the Red Sea.

---Through all the vicissitudes of their troubled history this rite was strictly observed by the Israelites as a sacred duty, in obedience to Moses' command, "Ye shall keep it a feast to the Lord throughout your generations." (Ex 12:14)

--The feast of the Passover, which Jesus kept with his disciples, was later merged into the communion service and, including the material elements of bread and wine, was maintained as a ministration of the Christian church.

Dunaway, Max, "[Passover Feast](#)," POEM, Christian Science Journal (August 1956), p. 428.

Is this the feast, my Lord, these bitter herbs

Of duty's sharp demands? Their taste disturbs
My worldly ease, but promises a gain
Beyond all dreams of pleasure or of pain.

Is this the feast, this plain unleavened bread?
It lacks sense satisfaction, and instead
Is food that pleases not the carnal tooth:
"Unleavened bread of sincerity and truth."

Is this the cup, my Lord, this lifted cross?
Does inspiration's joy come from the loss
Of earth's brief ecstasies? I did not know
That wine from such a cup as this would flow.

And, ah, this Paschal Lamb, is it the meat
Of sacrifice? I must do more than eat
The flesh and then forget the good thereof.
"This is my commandment, That ye love."....

Ireland, Monroe S., "[The Unleavened Bread](#)," Christian Science Journal (June 1947), p. 262.

--According to the custom of the Hebrews, before the fresh flour was added to the water in a kneading trough fermented dough from a previous baking was added as a leaven, thus producing a raised or leavened bread.

- Sometimes the fermented dough was hidden in the fresh flour and kneaded along with it.

--Leaven as causing fermentation and corruption was early regarded as unclean

- Christ Jesus used the figure of leaven to show the evil influence of the corrupt doctrine of the Pharisees and Sadducees.

---Mary Baker Eddy repeats the same warnings in her writings.

--We of today need to heed these warnings, because the fear-memories of yesterday—the mental pictures of sin and disease—the carry-over beliefs, seem to present the greatest menace to the freedom and dominion of mankind.

- There is not a problem today which does not arise from a previously educated belief in matter.

Leishman, Thomas L., "[The Twelve Tribes of Israel](#)," THE CONTINUITY OF THE BIBLE, Christian Science Journal (June 1964), p. 312.

--As the history of the Hebrews unfolds, many references are made to the

descendents of Jacob, also called Israel, who gave their names to “the twelve tribes of Israel;” (Gen 49:28) and it is of interest to note their characteristics as outlined in Jacob’s astute and final evaluation of the qualities and fortunes of his sons.

--When in the days of Joshua the division of Canaan among the twelve tribes came about, the names of two of Jacob’s sons, Levi and Joseph, do not appear.

- The reason was that the Levites did not have territorial status because they were considered as an essentially priestly group, and the two sons of Joseph, Ephraim and Manasseh, came individually to represent their father, thus establishing at twelve the number of tribal provinces.

Sinclair, Duncan (CSB, Associate Editor, and Editor), “[Hungering and Thirsting After Righteousness](#),” Christian Science Sentinel (11 August 1923), p. 991.

--Righteousness!

- The word immediately brings to recollection such thoughts as purity of motive and deed; the life lived rightly and justly and free from guilt or sin; conformity to the lofty standard of goodness; rectitude; holiness.

---Righteousness entirely excludes its opposite, unrighteousness,--all that is associated with evil.

- There is no difficulty in clearly discerning between righteousness and unrighteousness; but has anyone already attained to that mental condition demanded by the Nazarene when he said, “Be ye therefore perfect, even as your Father which is in heaven is perfect?”

--Mrs. Eddy asks in “Science and Health with Key to the Scriptures” (p.2), “Are we benefited by praying?”

- And she replies in the next sentence, “ Yes, the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void.”

Talbot, Nathan A. (CSB, Lecturer; CoP; Associate Editor; Executive Editor; Trustee, CSPA; Normal Class Teacher; Director; and Clerk, “[Inspired priesthood](#),” Christian Science Journal (March 1979), p. 175.

--Something significant lies behind the office of priest.

- It is something that is rooted in a love of one God, good.

---Christian Science uncovers what is truly meaningful about priesthood and helps us appreciate its purpose.

--Although priests in various religions are generally thought of as positioned in a formal order of clergy—part of an established hierarchy—far more is implied by many inspired biblical references to the concept of priesthood.

- Even in earliest Bible days, the role of the priest was recognized as

legitimately fulfilled by private individuals.

---And every individual can fulfill this role today by gaining a clear understanding of its true purpose.

- Spirituality rather than position entitles all to practice the activity underlying the inspired priesthood of the Bible.

SECTION II: Jesus at the House of Martha and Mary (Luke 10: 38-42)

TIME LINE: November/December, 29AD at Bethany

“The fundamental requirement of discipleship is illustrated through the story of Martha and Mary.” (Oxford Commentary)

Martha

[Mar'thuh] (Aram. “lady, mistress”)

Martha = Simon the leper?

Mary (of Bethany)

Lazarus

Martha and Mary appear in John's Gospel (John 11:1-12:8) and live in Bethany near Jerusalem. However, in Luke, Jesus is not yet near the city.

Martha is the sister of Mary and Lazarus of Bethany, and probably the eldest. 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)

While Martha busied herself making Jesus comfortable and cooking for him in her home, Mary listened intently to his teaching. Martha tried to have Jesus rebuke Mary for not assisting her to attend to his external wants, but Jesus explained that Mary's deeper hunger for spiritual fellowship were more important than concern for his external honor. Jesus recognized that Martha was working for him, but he reminded her that she was permitting her outward activities to hinder her spiritually.

“Martha is even more prominent in John's narrative. John 11:1-12:19 forms a unit bound together by references to the persons of Martha, Mary, and Lazarus. The section opens with the introduction of Lazarus as being from ‘Bethany, the village of Mary and her sister Martha’ (11:1). The author goes on to identify Mary as ‘the one who anointed the Lord’(11:2), apparently expecting

the reader to know both the anointing story and the names Mary and Martha.” (Women in Scripture) Both sisters were sincere believers, but it was Martha who made the confession of faith. “In John 11:21-27, Jesus led Martha from an inadequate to a lofty confession. Faced with the realities of death, Martha, however, later doubted (John 11:39).” (Holman Dictionary)

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.

Mary (of Bethany)

[Mair’ee] (Gr. Maria or Mariam; Heb. Marah “bitter” or “grieved,” or Miryam, “rebellion”)

“Mary, identified as the sister of Martha, is frequently remembered as she is depicted in Luke’s very short exemplary story, or confused with either the anonymous woman penitent who washes and anoints Jesus’ feet in Luke 7:36-50 or the famous disciple and witness to the resurrection, Mary of Magdala.

“Luke’s story appears to pit Martha and Mary against each other.” (Women in Scripture) **Mary and her sister Martha appear in Luke as receiving their friend Jesus in their house whenever he came up from Jerusalem, particularly for the Passover festival.** As with Martha, we know nothing of Mary’s family background. Martha was probably older than Mary since the house is referred to as Martha’s; but she could have inherited it from an unmentioned husband (maybe Simon, the leper).

According to Luke, when Jesus visited their house in Bethany, Mary sat at Jesus’ feet and listened to his teachings while Martha worked in the kitchen. Mary sat listening eagerly for every word that fell from the divine teacher. When Martha complained that Mary was no help, Jesus gently rebuked Martha. She had chosen the good part, the “one thing needful.” In John’s version Mary anoints Jesus’ feet with costly ointment and wipes them with her hair, while Martha serves (12:1-3).” (HarperCollins Dictionary)

She also appears in the story of the raising of her brother Lazarus. “Without doubt both Martha and Mary loved their brother Lazarus, but we do not read of Martha weeping when death claimed him. (All the Women in the Bible) Mary’s grief was deeper, but less active than Martha’s. Her first thought when she saw Jesus in whose power and love she had trusted was one of

complaint. But the great joy and love which her brother's return to life called up in her more than compensated for her previous grief.

Following Lazarus' resurrection, Mary showed her gratitude by anointing Jesus' feet with "*a pound of very costly oil of spikenard*" and wiping his feet with her hair. Judas called this anointing extravagant, but Jesus answered, "*Let her alone; she has kept this for the day of my burial.*" Jesus called Mary's unselfish act "*a memorial to her.*"

Lazarus

[Laz'uh russ] (from Heb. Eleazar "God has helped")

"Lazarus is a figure in two different passages in the Gospels. In Luke 16: 19-31, Jesus tells the parable of the rich man and Lazarus; in John 11: 1-44, Jesus raises his friend Lazarus from the dead. It is uncertain whether the same individual is intended in both cases, but there are apparent connections." (HarperCollins Bible Dictionary)

Lazarus of Bethany [**village near Jerusalem**] was a personal friend of Jesus and the brother of Mary and Martha (John 11:1-3). He is not mentioned in the Synoptic Gospels, and on account of the silence of Luke and the order in which the three are named in John, he is supposed to have been the youngest of the family, the circle of whose acquaintance it is inferred was large, and their circumstances comfortable.

His resurrection from the dead after he had been in the tomb for four days forms the climax of the miracles of Jesus recorded by John (11:1-44). "He had been dead for four days, whereas the other recorded raisings had been of persons only recently dead—Jairus' daughter (Mark 5:22-43) and the son of the widow at Nain (Luke 7:11-17)." (Interpreter's Dictionary)

He is described as subsequently making a feast for Jesus for 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)

His resurrection constituted the occasion for many Jews believing in Jesus, and also was the determining cause of the Sanhedrin's plot to put Jesus to death. Much critical interest centers about this miracle, its problem being inseparably connected with the larger one of the authorship and historicity of the Fourth Gospel.

Bouvy, Johanna Maria Christina, “[Martha and Mary Questions](#),” Christian Science Journal (October 1047), p. 473.

--The evangelist Luke tells us that Jesus on one of his journeys arrived in a certain village, and there was received in the house of Martha, the sister of Mary and Lazarus.

- Mary sat at his feet and listened to him, while Martha was “cumbered about much serving.”

---After a while Martha began to feel unjustly treated, because she was doing all the work and Mary did not help her.

- Turning to the Master, she said (Luke 10:40), “Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.”

--What was the difference between these two women?

- Generally Mary is seen as the spiritually-minded and Martha as the more earthly personality.

---Some might regard Martha as the loving, conscientious hostess and Mary as the one who thought first of herself and her own needs.

--The “good part” which Mary had chosen was the answer to humanity’s questions regarding life itself.

Marcus, Henrietta, “[Mary, Martha, and Lazarus](#),” Christian Science Journal (August 1917), p. 270.

--There is no incident in the New Testament but will be found upon analysis to have some profound meaning at the back of the simple fact related.

--Mary...represents the eternal search for the divine ideal, the utter abandonment of self for the realization of spiritual good, typified by her sitting at Jesus’ feet and listening to his word.

--the typical act of Mary is repeated today in self-sacrifice, unselfishness, and devotion to duty.

--In Martha and Lazarus we see displayed two fundamental beliefs of mortal mind,--belief in the power and reality of matter in the case of Martha, and in that of Lazarus belief in the reality of sickness and death.

Mary stands for that spiritual faith which sees beyond the mortal evidence, and which alone through the Christ, Truth, can render impotent all the beliefs of the flesh.

“[No One Has to Be a Loser](#),” Christian Science Monitor (1 February 1989), p. 18.

--I have to admit that there have been times when there were more losses in my life than wins.

- And occasionally I’ve even blamed God for not letting me have what I

hoped for.

---But that's not what Christ Jesus taught us about our Father.

--The Master was at the home of Martha and her sister Mary.

- Martha bustled around, "cumbered about much serving," while Mary "sat at Jesus' feet, and heard his word."

---When Martha complained that her sister should help her, Jesus gently replied,
"Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." (Luke 10:38-42)

--The teachings of Christ are what we need, and they cannot be lost.

- They reveal the heritage that we have as God's child.

Watt, Linda Conradi, "[Priorities](#)," POEM, Christian Science Journal (December 1982), p. 715.

Martha tasks
loom mountain-high,
thought-wearying
at the outset.

A choice?

Mary chose
a quiet path
of listening
and heard his word.

And we can listen
for God's Word
to reduce the mountain—
moment by moment—
to triumph
in our tasks
with joy

His way.

Mary's Expression of Love, Gratitude, and Worship (John 12: 1-3)

TIME LINE: Saturday, April 1, 30 AD at Bethany

PARALLEL GOSPELS: Matt 26: 6,7; Mark 14: 3

“St. John alone mentions the name of the woman who anointed Jesus, the quantity of the unguent (1 litre=12 oz.), and the author of the mean speech, ‘Why was not this ointment sold for three hundred pence, and given to the poor?’” (Dummelow Commentary)

Leishman, Thomas L., “Events Preceding the Passover,” THE CONTINUITY OF THE BIBLE, Christian Science Journal (October 1973), p. 605.

--The days of Christ Jesus’ career were hastening on toward the crucifixion.
 --The Gospels record several different accounts of a meal, or supper, at which Jesus was the honored guest.

- In each instance a woman showed her devotion by anointing his head or his feet.

---Variations in these accounts have made it difficult for scholars to agree in their analyses of the events.

- How many such incidents were there and, if several, when and where did each occur?

--The supper at the home of Simon in Bethany, recorded by Matthew and Mark, may be the same one described by John, though John identifies the guests but not the host, and says that Martha served.

Gubbins, Florence Irene, “The Ointment Very Precious,” Christian Science Sentinel (8 June 1933), p. 884.

--There was a supper held in Bethany at the house of Simon the leper, and Jesus was the guest of honor; so we read in the Gospels.

- As was the custom in those days, the public was privileged to enter and look on at the proceedings.

---On this occasion there was a great stir of interest because of Lazarus, whom Jesus had recently called forth from the tomb after he had lain there four days.

- We are told that Lazarus sat at meat with Jesus whilst Martha served.

---Then, as the feast proceeded, Mary, her sister, came in with an alabaster box of spikenard, very precious, which she broke, pouring the contents on the Master’s head till “the house was filled with the odour of the ointment.”

- Was it that Mary’s spiritual intuition had discerned something of his glory that none of them, not even his disciples, had so far been able to see?

SECTION III: The Preparation for the Passover, and The Last Supper (Matt 26: 17-19, 26,27)

TIME LINE: Thursday of Passion Week, April 6, 30 AD in Jerusalem

PARALLEL GOSPELS: Mark 14: 22-25; Luke 22: 19-20; John 13: 1-17

“Matthew and Mark refer to the day of preparation, 14 Nisan, as ‘the first day of Unleavened Bread’ (26:17), even though the feast began only after sundown, which is the beginning of 15 Nisan.” (Eerdmans Commentary) “As was the case in the entry periscope, 21:1-9, so also here: Jesus gives orders and [Matthew] does not even find it necessary to describe that it was as he had told them.” (Peake’s Commentary)

“Jesus eats the Passover meal with his disciples, investing its symbols with new meaning in light of his impending death. By identifying the bread as his body and the wine as his blood—the blood of the covenant poured out for forgiveness of sin—he affirms that his death will indeed be a ransom (20:28) by which his people will be saved from their sins (1:21).” (Oxford Commentary)

Disciples

“The disciples, or Apostles, were “followers of Jesus Christ, especially the commissioned twelve who followed Jesus during His earthly ministry. The English word ‘apostle’ comes from the Greek term *apostolos*, which means a messenger, envoy, or ambassador. Related to the verb, ‘to send,’ it refers to one who is ‘sent’ on behalf of another
.” (Holman Dictionary)

“The Gospels clearly show that the word ‘disciple’ can refer to others besides the twelve” (Ibid). “Contrary to popular belief, “disciple” is not, in the [New Testament], a specific designation for one of the Twelve.” (Interpreter’s Dictionary)

“The meaning and content of the term ‘disciple’ varies in the four Gospels. Each writer uses this broad term, which tends simply to designate a follower of Jesus, in ways that support the writer’s understanding of the community of the followers of Jesus and impress on the reader the contours and complexities of the life of a contemporary disciple.” (Oxford Guide to People & Places)

Leishman, Thomas L., “[The Last Supper](#),” THE CONTINUITY OF THE BIBLE, Christian Science Journal (November 1973), p. 671.

--After Jesus’ anointing at the house of Simon in Bethany, the next event, according to Matthew and Mark, took place on Thursday, described as “the first

day of unleavened bread, when he killed the Passover" (Mark 14:12).

- This refers, of course, to the sacrifice of the paschal lamb occurring on that afternoon, before the official opening of the feast at sunset.

---When the disciples asked what they should do in the preparation for the Passover, he sent two of them into the city with specific instructions.

- They would find a man bearing a pitcher of water, who would guide them to a certain house.

---There they would be shown the place of honor, a large upper room furnished and ready for his use as he observed the Passover with his friends.

--Obedient to his directions, they preceded him into the city and completed the arrangements.

McCracken, Prof. William D. (CSB, 1st Reader, and Associate Editor), "[Drink ye all of it,](#)" Christian Science Journal (August 1918), p. 251.

--The whole of mortal belief must be corrected by spiritual understanding.

- In the self-renunciation which means salvation the whole of self must sooner or later be admitted as deception, and as such wiped out of consciousness.

--From the hour of [Mrs. Eddy's] discovery she has obeyed scientifically Jesus' injunction, "Drink ye all of it," and her loyal followers must do the same.

- It is only by drinking this sacrificial cup that one can learn to drink supposedly deadly things and not be hurt by them.

---Commenting upon Jesus' words Mrs. Eddy has written in "Miscellaneous Writings" (p.211): "Our Master said, 'Ye shall drink indeed of my cup.' Jesus stormed sin in its citadels and kept peace with God. He drank this cup giving thanks, and he said to his followers, 'Drink ye all of it,' — drink it all, and let all drink of it."

--All of truth can be imbibed without harm.

SECTION IV: Gethsemane (Matt 26: 36-42)

PARALLEL GOSPELS: Mark 14: 32-42; Luke 22: 39-46

Jesus took with him the disciples closest to him—Peter, James, and John—feeling the need of their prayer during this desperate hour (Matt 26:37). Jesus said, "my soul is exceedingly sorrowful, even unto death" (Matt 26:38). Jesus then asked them to stay with him, to keep awake, and to "watch" with him, that he might have their support in his challenge.

Peter and the two sons of Zebedee

Davison, Amy Dorothea, "**Gethsemane**," POEM, Christian Science Sentinel (7 April 1928), p. 629.

His cup was bitter. Was not such a Son
 Deserving of an easier path to tread?
 A crown of glory and the words "Well done"
 Were surely earned—a cross was there instead.
 Yet, "Not my will," he prayed, "but thine, be done."
 At dawn he rose, and error, vanquished, fled.

Is thy way dark? Have courage faithful heart!
 Fear not to taste the cup our Master drained.
 The wine of inspiration will impart
 A joy in serving Truth and Love, unfeigned.
 Just pray, "Thy will be done," from self apart,
 And thou wilt find thy footsteps sustained.

Hay, Ella H., "**Could ye not watch with me one hour?**," Christian Science Sentinel (11 July 1936), p. 883.

--In the night of trial in the garden of Gethsemane, Jesus withdrew from his disciples to pray; and as he took three of his faithful followers a little farther he requested that they tarry there and watch.

- But the disciples slept. Slept at a time when needed for alertness and watchfulness was great, when wicked minds were plotting to silence the voice of Truth by destroying the one who more than any other bore witness to Truth by blessing and healing those who in faith sought him.

--It was more than a yearning for human companionship and understanding which elicited from the Master the words: "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

- Jesus knew that the seed of Truth had been sown in the consciousness of his students, and great was his yearning to aid those earnest workers in their growth Spiritward.

McKenzie, Rev. William P. (CSB, "First Member;" Pleasant View Household; Trustee, CSPS; Lecturer; Editor; President; and Director), "**The Health-giving Theology of Christian Science**," Christian Science Journal (April 1899), p. 4.

--Perhaps the best illustration of losing life in order to find it is given in the lives of the three disciples who became nearest in thought and understanding to the Master, Peter and James and John.

- In helping them to work out their atonement Jesus healed the two sons of Zebedee of the cruel thought which possessed them when a Samaritan village had refused hospitality and they wished to obliterate the whole town with flames.

---He also set them free from the malign influence of their scheming mother who urged them on to worldly ambition.

---He taught them to be meek and loving, and to obey Love; and John, who understood the teaching, has given us our best definition of God, and also the apocalyptic vision of the new heavens and new earth.

- Peter, who left all to follow Christ, found that he had still more to give up.

---He had to lose the wrong sense of life expressed in pride and self-importance and unregulated impulses.

- These three best understood their Master and were nearest to his heart.

The Roman Trial and Crucifixion (Mark 15: 1,25)

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

PARALLEL GOSPELS: Matt 27:1,2, 24-26; Luke 23:1,24,25; John 18:28 and 19:16

Verse 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.” (MacArthur Commentary) They “decide to bind Jesus and send him to Pilate, the Roman governor.” (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)

“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)

Pilate
[Pi'luht]

TIME LINE: 26-36 AD

Pontius Pilate = Claudia Procula

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).

Pilate's character is represented very negatively in the Jewish sources: he is presented as insensitive to Jewish religious scruples and all too ready to use brutal force to repress any dissent. He is also charged with incompetence and venality; however, since Pilate governed Judea for an unusually long term, it indicates that the Roman government was not displeased with his performance.

"The first mention of Pilate, in Luke 13:1, concerns 'the Galileans whose blood Pilate had mingled with their sacrifices' who were presumably visiting Jerusalem for Passover." (Oxford Guide to People & Places) In addition, Josephus reports that when Pilate first brought Roman troops to Jerusalem from Caesarea, he committed an unprecedented violation of Jewish sensibilities by allowing the troops to bring into the city their military standards with the busts of the emperor, which were considered idolatrous images by the Jews; and this was done in an underhanded manner, the troops bring in and setting up the images by night. A massive protest demonstration in Caesarea's stadium forced the removal of the standards, but only after the Jews used tactics of nonviolent mass resistance, lying down and barring their necks when Pilate's soldiers, swords in hand, surrounded and attempted to disperse them.

Pilate's part in the trial and execution of Jesus is the focus of most later interest in him. "Since the Jews could not execute a person without approval from the Roman authorities (John 18:31), the Jewish leaders

brought Jesus to Pilate to pronounce the death sentence (Mark 14:64). 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).” (Who Was Who in the Bible) His role is presented somewhat differently in each of the Gospels, reflecting the diversity of theological agendas of the various authors as well as a growing tendency, as time passed, for Christians to exonerate the Romans and to lay blame for Jesus’ crucifixion on “the Jews.”

Chapin, Mary Jane, “**Jesus stands before the Romans**,” EXPERIENCING THE GOSPEL OF MARK, Part twenty-three (Mark 14:66—15:20), Christian Science Journal (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.

McLaren, Mary Pride, “**Would You Crucify the Christ?**,” POEM, Christian Science Sentinel (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 detrone perfection,
Put not the robber, evil, in his place."....

SECTION V: Appearance to Mary Magdalene (Mark 16: 9,14)

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

PARALLEL GOSPELS: Luke 24: 13-35,50-53; John 20: 11-17

"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." (MacArthur 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)

"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)

Mary Magdalene

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

"This elusive figure is the most famous of Jesus' women disciples and the one who has been misinterpreted in Christian history." (Women in Scriptures)

Different explanations have been given of her name; but the most natural is that she came from the town of Magdala, "an important agricultural, fishing, and trade center of ancient Galilee" [**modern northern Israel**]. (Holman Dictionary) "Mark 16:9 and Luke 8:2 indicate that this Mary, from Magdala, was exorcised of some seven demons." (Ibid) She is mentioned first in every listing of Jesus' female disciples. She, therefore, seems to have been the leader of a group of women who "followed" and "served" Jesus constantly from the outset

of his ministry in Galilee to his death and beyond.

“Mary Magdalene is mentioned sparingly but at crucial points in all four Gospels.” (Oxford Guide to People & Places) 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.” (Who Was Who in the Bible)

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. “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) They found the sepulcher empty.

“**To her first of all Jesus appeared after his resurrection.**” (Peloubet’s Dictionary) “Only John...tells the story of Mary’s meeting with the risen Jesus in the garden.” (Who’s Who in the New Testament)

B, H.L., “Who Shall Roll Away The Stone?” Christian Science Journal (October 1902), p. 419.

--After the crucifixion of Jesus, early in the morning of the third day, two women with sad hearts and bearing in their hands sweet spices, started on a mission of love, — the anointing of their dearest friend and benefactor.

--Some may think it strange that Jesus should appear to Mary Magdalene first, but when one remembers her devotion, and the fact that she was earnestly seeking him, it will not seem strange, for Love never restrains itself from the presence of an honest seeker.

--These earnest women were undertaking to express their love for their Lord, and in the performance of this act were honored by Jesus' first words and appearance, and while they were not thinking of self or expecting a reward, yet Love gave to them one of the rarest, richest, and most precious of all blessings.

George, Frances C., “**Mary Magdalene**,” POEM, Christian Science Sentinel (11 December 1915), p. 297.

‘Twas not a hurt, reproachful friend who spoke
 To that brave woman standing by the tomb,
 Seeking to pierce the early morning gloom
 Before the less indebted ones awoke;
 For she had dared to be herself, to go
 As her untutored richness led, to love
 The best she knew, though he seemed so far above
 Her, lying shamed by those who made her so.
 As his forgiveness brought her then to see
 God’s child upright and self-condemned no more,
 So now his “Mary,” sharp, decisive, clear,
 Awoke her to a higher ministry.
 “Master,” she cried, then swift his message bore,
 For Love had dried the unavailing tear.

Appearance by the Sea and the Last Breakfast (John 21: 1-12)

TIME LINE: Post-Resurrection, April, 30 AD, at the Sea Of Galilee

PARALLEL GOSPELS: Matt 28: 16-20; Luke 5: 1-11

“The Fourth Gospel confirms the synoptic tradition that there were appearances in Galilee as well as Judea.” (Dummelow Commentary)

“This resurrection story finds a parallel in Luke 5:1-11, a call story, in which the disciples are also fishing on the Sea of Galilee (Gennesaret), Simon Peter figures prominently, and Jesus guides the disciples to make a large catch of fish.” (HarperCollins Commentary)

“The postresurrection appearances continue beyond Mary Magdalene’s encounter with Jesus. However well she may have told her story, it would seem that the ‘brothers’ did not fully understand since they are still fearfully behind closed doors (John 20:19) after her report. Jesus comes to them with the greeting he promised before the passion, ‘Shalom’ (14:27).” (Erdmans Commentary)

“The miraculous catch of fish and the following meal are closely interrelated. V. 1 the typical Johannine ‘after these things’ does not indicate a chronological but a thematic progression (cf.6.1). The same formula ‘to show oneself’ as in 7:4 is now used in reference to the risen Christ (in 21:14 in the

passive form). Strangely enough the word ‘disciples’ occurs seven times in vv. 1-14, matching the seven disciples named in v. 2. In 6:1 the Sea of Tiberias is mentioned as a synonym for the Sea of Galilee.” (Oxford Bible Commentary)

Peter
[Peˈteːr] (“rock”)

TIME LINE: - 65 AD

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, Cephas was a Syrian surname given by Jesus to Simon (John 1:42), meaning “rock.” The Greeks translated it by Petros, and the Latins by Petrus; Jesus called him Peter.

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,” who lived in his house. “The apostle Paul later mentioned that Peter took his wife on his missionary travels.” (Who Was Who in the Bible) Peter’s house at Capernaum became the headquarters of Jesus’ lakeside ministry, and Peter’s boat was always at his disposal.

“Peter’s ardor, earnestness, courage, vigor, and impetuosity of disposition marked him from the first as the leader of the disciples of Jesus” (Westminster Dictionary). Peter is the first named in every list of the twelve

Apostles, and was apparently the strongest individual in the group. “He was the natural spokesman of the apostolic band” (Ibid). “With James and John, Peter formed an inner circle of three, who alone were allowed to accompany Jesus into the house for the raising of Jairus’ daughter, to witness the transfiguration, and to share the agony in the Garden of Gethsemane.... He expressed the conviction of the twelve when he made his great confession at Caesarea Philippi: ‘You are the Christ, the Son of the living God.’ At once Jesus replied, ‘You are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven...’” (Who’s Who in the New Testament)

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.

“Three of the Gospels place Peter among the disciples during the resurrection appearances, Luke 24:34 agreeing with Paul (I Cor 15:5) that Jesus also appeared separately to Peter.” (Eerdmans Dictionary) **“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.” (Peloubet’s Dictionary)

Part of the rhetorical structure of the Acts of the Apostles is the portrayal of both Peter and Paul as imitators of Jesus. 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. “During the period of approximately fifteen years which is covered by the first twelve chapters of Acts, Peter was the dominant leader of the church.” (Interpreter’s Dictionary) 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. “When the gospel was first preached beyond the precincts of Judea, he and John were at once sent by the apostles to confirm the converts at Samaria.” (Peloubet’s Dictionary)

“The second tour led him as far as Joppa (Acts 9:32).” (Funk & Wagnalls Dictionary) 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.

“Acts...tells the story of Peter’s welcoming of Cornelius into Christian discipleship after he received a revelation about God’s making all foods (and people) clean (10:15,28,34).” (HarperCollins Dictionary)

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.

“Of far more importance is the statement 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.” (Peloubet’s Bible Dictionary) “Authentic history adds but little to our knowledge of Peter’s life beyond what we glean from the New Testament. It seems that Peter did not live long in Rome, and it is improbable that he founded the church in Rome.” (Westminster Dictionary) “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.” (Peloubet’s Bible Dictionary)

Attix, Edward D., “**I go a fishing**,” Christian Science Sentinel (25 February 1928), p. 506.

--Like Peter, whether we know it or not, we all “go a fishing.”

- And either we are fishing for things in matter or we are seeking spiritual realities.

---If are searching for material wealth, power, health, or fame, we—like Peter—shall surely some day awaken, when morning comes and the

Christ, Truth, appears, and we shall see that however much of matter and materiality we, during the night, may have thought we had accumulated, we have in reality caught nothing.

- For are we not told in Science and Health (p.468), “There is no life, truth, intelligence,
nor substance in matter”?
- Will it not be a wonderful morning for each of us when we hear and see the Christ, Truth, and learn, as did our beloved Leader, the right and only side on which to “go a fishing”?

Ruffin, Carolyn F., “**Resurrection, not business as usual**,” Christian Science Sentinel (1 April 1985), p. 517.

- Suppose you had left your old job to go to work for a good cause, and you had begun to see some real results from what you were doing.
- don't we find it just a little surprising that Christ Jesus' disciples, in the days following the crucifixion, went back to their old work—went fishing?
 - After all...he told them he would be resurrected.
 - And they knew he had already raised others from the dead...
- Some of them, at Peter's suggestion, decided to go fishing.
 - But it was a fruitless night.
 - They caught absolutely nothing.
 - And in the morning, the resurrected Jesus stood on the shore watching them.
 - But they did not recognize him at first.
- Christ Jesus' triumph over the grave broke the cycle of mortality.

SECTION VI: Jesus Tells Peter “Feed my sheep” (John 21: 15)

TIME LINE: Monday morning, April 10, 30 AD on the shore of the Sea of Galilee (Tiberias)

MacArthur says that the phrase *more than these* in v.15 “probably refers to the fish (v.11) representing Peter's profession as a fisherman, for he had gone back to it while waiting for Jesus (see v.3). Jesus wanted Peter to love Him so supremely as to forsake all that he was familiar with and be exclusively devoted to being a fisher of men (Matt 4:19).”

Peter

(See above, Section V)

Lundgren, Aimee, “**“Lovest thou me,”**” POEM, Christian Science Sentinel (12 January 1929), p. 389.

....
 Dost love me, Simon? Searching question, this,
 Thrice spoken on that ne'er forgotten morn
 When, wearied and distressed, the seven friends
 Had lifted up their eyes and seen the Lord
 Upon Tiberias' shore, and on his word,
 Let down their empty nets and gathered in
 Their draft of fish, an hundred fifty-three—
 They having toiled all night, and nothing caught.

....
 Forgettest thou so soon what thou hast learned?
 The loaves and fishes and the tribute coin?
 Then see, once more, how thine own needs are met
 When thou art obedient. Follow me,
 With chastened, humble heart. O risen Christ,
 When night falls on our misdirected toil,
 Come thou with dawn, and call to us anew,
 And fill our need with thy redeeming love!

“**Feed my lambs,**” POEM, Christian Science Journal (October 1883), p. 1

"Ho! ye that rest beneath the Rock
 On pastures greenly growing,
 Or roam at will, Christ's favored flock,
 By waters gently flowing:
 Hear ye, upon the desert air,
 A voice of woe come crying,
 While, cold upon the barren moor,
 Christ's little lambs are dying.

"Go, feed my lambs!" the Shepherd's call
 Comes down from realms of Glory, —
 "Go, feed my lambs, and bring them all
 From moor and mountain hoary!"
 Fast falls the night, the bleak winds blow
 Across the desert dreary:
 Great Shepherd, at thy call we'll go,
 And bring the wanderers weary."

Healing of a Lambe Man (Acts 3: 1-8)

TIME LINE: Summer, 30 AD in the temple courts of Jerusalem

The story of the lame man healed occurs in a speech of Peter's in the 3rd chapter of Acts. "Luke has already told us that the apostolic band has the power to work miracles (Acts 2:43)." (Oxford Commentary) "Here Luke singles out from the multitude of 'wonders and signs done by the Apostles,' the one which led to the first persecution." (Dummelow Commentary)

"The Jews had three daily times of prayer (Ps 55:17)" (MacArthur Commentary)

The third hour was when the morning sacrifice was offered (9:00am).

the sixth hour was at noon (12:00pm), and

the ninth hour was the time of evening sacrifice (3:00pm).

The reference to both Peter and John illustrates Luke's fondness for two witnesses. The gate called "Beautiful" was made of Corinthian brass. It faced the East, consequently, the disciples may still be living in Bethany. Its proper name was the Gate of Nicanor.

In relating the miracle Luke stresses the seriousness of the illness and the immediacy of the cure. It is significant that, whereas Jesus worked miracles in His own name, the Apostles only did so in dependence on him.

Peter and John (the Apostle)

TIME LINE: 3-98 AD

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

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

John the Baptist

John, the father of Simon Peter

John, from the family of the high priest

John Mark

John, the son of Zebedee (the beloved Disciple)

John, the author of the Book of Revelation (may also be John the Disciple)

The two sources of knowledge concerning John the Apostle are the New Testament and traditions. The authorship of the fourth gospel has traditionally

been assigned to John the disciple, who was with Jesus at the transfiguration and during the struggle of Jesus in the Garden of Gethsemane.

John and his father and brother were fishermen, and lived in Capernaum, possibly Bethsaida **[Golom Heights of Syria]**, on the shore of the Sea of Galilee. He seems to have been in comfortable circumstances, for he owned a boat and employed men to assist him (Matt 4:21; Mark 1:20); and Salome, his wife, the mother of John, was one of the band of women who ministered to Jesus (Mark 15:40; 16:1). Although it is not certain that Salome and Mary were sisters, if it were so it would make James and John cousins of Jesus. Luke describes John and James as partners with Peter and Andrew. **John, James, and Peter formed the inner circle of the disciples of Jesus.** This special position seems to have caused some envy among Jesus' other followers. John was Jesus' "youngest disciple." (Eerdmans Dictionary)

"John may have been one of the unnamed disciples of John the Baptist at the Jordan [River]." (Who's Who in the New Testament)

Both James and John responded to the call of Jesus after his baptism. When James and John asked Jesus to reserve for them the seats of honor on either side of him at his Messianic banquet in heaven, Jesus asked if they knew what they were asking for, and rebuked them with the admonishment that it was not his to grant.

John was present when Jesus healed the daughter of Jairus; he witnessed his transfiguration and his agony in Gethsemane; and was entrusted, with Peter, for preparation of the Passover supper. Many thought John was Jesus' favorite disciple. **On the Lake of Galilee after a fruitless night's fishing with Peter and the others, as they bring the boat into the north shore, a voice calls, "Cast the net on the right side." They do so and get so vast a haul of fish that they cannot even land it. At that moment "the disciple whom Jesus loved" said to Peter: "It is the Lord!"**

"After the ascension, he abode for some time with the ten other apostles in an upper room at Jerusalem (Acts 1:13), and after Pentecost he became Peter's colleague in active missionary work (chap 3:1)." (Westminster Dictionary)

John is mentioned twice in the Acts as accompanying Peter, and he continued to work with Peter after the ascension as the most prominent disciples both in healing and in confirming the faith of the primitive church. **"He was present when Peter healed the lame man in the Temple.** Together with Peter he bore witness before the Sanhedrin to his faith in Jesus Christ." (Who

Was Who in the Bible) He is also one of the three “pillars of the Church” whom Paul met at Jerusalem.

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

Historically, John has been credited with five chapters of the Bible: John, I John, II John, III John, and Revelation. “Christians in the second century CE believed that the seer of Revelation was John, son of Zebedee, Apostle, and author of John’s Gospel.” (Complete Bible Handbook) The book of Revelation calls itself an apocalypse or revelation, which Jesus gave, for his servants, through his angel to John, but it begins in letter form, “John to the seven churches that are in Asia, grace to you and peace, and ends like a Pauline letter with the “grace.” “The author identifies himself as ‘John’ (1:1,4,9; 22:8) but does not claim to be the apostle. Much of the weight of the traditional view of the authorship of the Gospel rests on the testimony of Irenaeus, bishop of Lugdunum in Gaul (A.D. 130-200).” (Holman Bible Dictionary)

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

Mills, Mrs. Beverley (CSB), “[Healing in the name of Jesus Christ](#),” Christian Science Journal (June 1998), p. 13.

--“ In the name of Jesus Christ of Nazareth rise up and walk.” (Acts 3: 6)

- These words rang out as the people were gathering at the Temple in Jerusalem to pray.

--In the book of Acts we read how the disciples Peter and John saw a man who had been crippled from his birth.

- The man was sitting at the gate of the Temple.

---Because of his disability he was forced to beg, and so he called out to the two disciples and asked for alms.

--Peter and John didn’t ignore the man or his plea.

- Almsgiving, at that time, was an important part of the Jews’ religious practice, and was considered an exercise in righteousness.

---Charity to the poor was regarded as an act of pleasing God.

--Peter, after looking at the man, said, “Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.”

Kidder, Rushworth M., “**Testimony**,” POEM, Christian Science Sentinel (15 June 1974), p. 1016.

They were good friends, the men who laid
me daily at the temple gate
called Beautiful to garner alms
from such as spared, among their psalms,
a passing nod and a coin.

Those other two who passed that day—
how could my good friends know what they
saw at a glance: that I, who came
out of my mother’s womb a lame
and beggared wraith of a man

had never come from there at all?

....

I’m that man

who walks now, leaping and praising the Love
that—of course—God always was. Could I
ever again sit down in fear
when with good friends I can stand and share
this freedom no coin can buy?

BIBLIOGRAPHY

The Bibliography is provided only in the notes of the first Sunday of each 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, who discovered Christian Science.