



Handouts for Week of April 15, 2024- “Doctrine of Atonement”

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“Chart 91st Psalm” continued



Word Study on “Repent”

Repent: English dictionary

To feel pain, sorrow, or regret for something one has done or left undone

To change the mind or course of conduct in consequence of regret or dissatisfaction with something that is past.

To express sorrow for something past.

verb (used without object)

1. to feel sorry, self-reproachful, or contrite for past conduct; regret or be conscience-stricken about a past action, attitude, etc.

When you *repent*, you acknowledge what you did and vow to change your ways.

Greek:

“Repent ye for the kingdom of heaven is at hand”

Metanoeo:

To change one’s mind

To change one’s mind for the better

"Repentance (*metanoia*, 'change of mind') involves a turning with contrition from sin to God; the repentant sinner is in the proper condition to accept the divine forgiveness

Act of turning

NT = appears 50 time: noun and verb

You need to repent and show it in action

Main Idea : directional change

Entire life was headed in one direction, now we are heading in the direction of God

Repent to turn

180 degree turn to face God

REPENTANCE:

Sorrow for any thing done or said; the pain or grief which a person experiences in consequence of the injury or inconvenience produced by his own conduct.

2. In theology, the pain, regret or affliction which a person feels on account of his past conduct, because it exposes him to punishment.

3. Real penitence; sorrow or deep contrition for sin, as an offense and dishonor to God, a violation of his holy law,

4. Repentance is a change of mind, or a conversion from sin to God.

5. Repentance is the relinquishment of any practice, from conviction that it has offended God.



Mary Baker Eddy's quotes on "Sin"

Without a knowledge of his sins, and repentance so severe that it destroys them, no person is or can be a Christian Scientist.
(Miscellaneous Writings 1883–1896, Mary Baker Eddy, p. 107:29)

Examine yourselves, and see what, and how much, sin claims of you; and how much of this claim you admit as valid, or comply with. The knowledge of evil that brings on repentance is the most hopeful stage of mortal mentality. Even a mild mistake must be seen as a mistake, in order to be corrected; how much more, then, should one's sins be seen and repented of, before they can be reduced to their native nothingness!
(Miscellaneous Writings 1883–1896, Mary Baker Eddy, p. 109:8)

Read and Study "Pond and Purpose" Misc 230 - 207:5

Whole Mission of Christ Jesus? Luke 19:10

For the Son of man is come to seek and to save that which was lost.

(Luke 19:10)

What does the daily prayer mean? **"Rule out of me all sin"!**

It shall be the duty of every member of this Church to pray each day: "Thy kingdom come;" let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!
(Manual of The Mother Church, Mary Baker Eddy, p. 41:19 It)

Un 54:11

As with sickness, so is it with sin. To admit that sin has any claim whatever, just or unjust, is to admit a dangerous fact. Hence the fact must be denied; for if sin's claim be allowed in any degree, then sin destroys the *at-one-ment*, or oneness with God, — a unity which sin recognizes as its most potent and deadly enemy.



Chart of Jewish Religious Sects

Pharisees:

6 to 7,000 in Palestine

- teachers & preachers of the law (rabbi)
- taught in Synagogues
 - o Torah written law
 - o Scribal opinion/oral law
- controlled every phase of Jewish life
- hoped for the Messiah: King
- believed in the resurrection
- Held supreme influence over Jews
- Qualities of thought: stereotype
 - o Arrogant, pious, self-righteous, hypocrites,
 - o Corrupt, spiritually dull

Ex. Of Pharisees:

1. Nicodemus
2. Paul
3. Jairus

Sadducees:

- from aristocratic families
- inherited position
- controlled Temple Worship
- accepted written law
- rejected oral law
- denied resurrection
- held power in Sanhedrin
- hostile to Jesus' movement
- believed in sacrifice of animals in Temple
- called "high priest"
- wealthy
- very politically motivated
- right wing extremists

ESSENES: lived in communes, 4,000 in Palestine, monks, believed in purity, no marriage, opposed to slavery, war
wrote and saved the Dead Sea Scrolls in Qumran

Zealots:

Patriotic fanatics
Wanted to war against Rome
Willing to fight to death
Wanted a David-like King to be Messiah
Started many wars
Started the war with Rome in 66 CE that caused Rome to destroy Jerusalem and Temple

SCRIBES:

- sat in Sanhedrin (a few of them)
- influential as lawyers: "doctors of the law"
- job: to study, preserve Jewish law
- hand copied, edited all Scripture
- interpreted the law: Torah

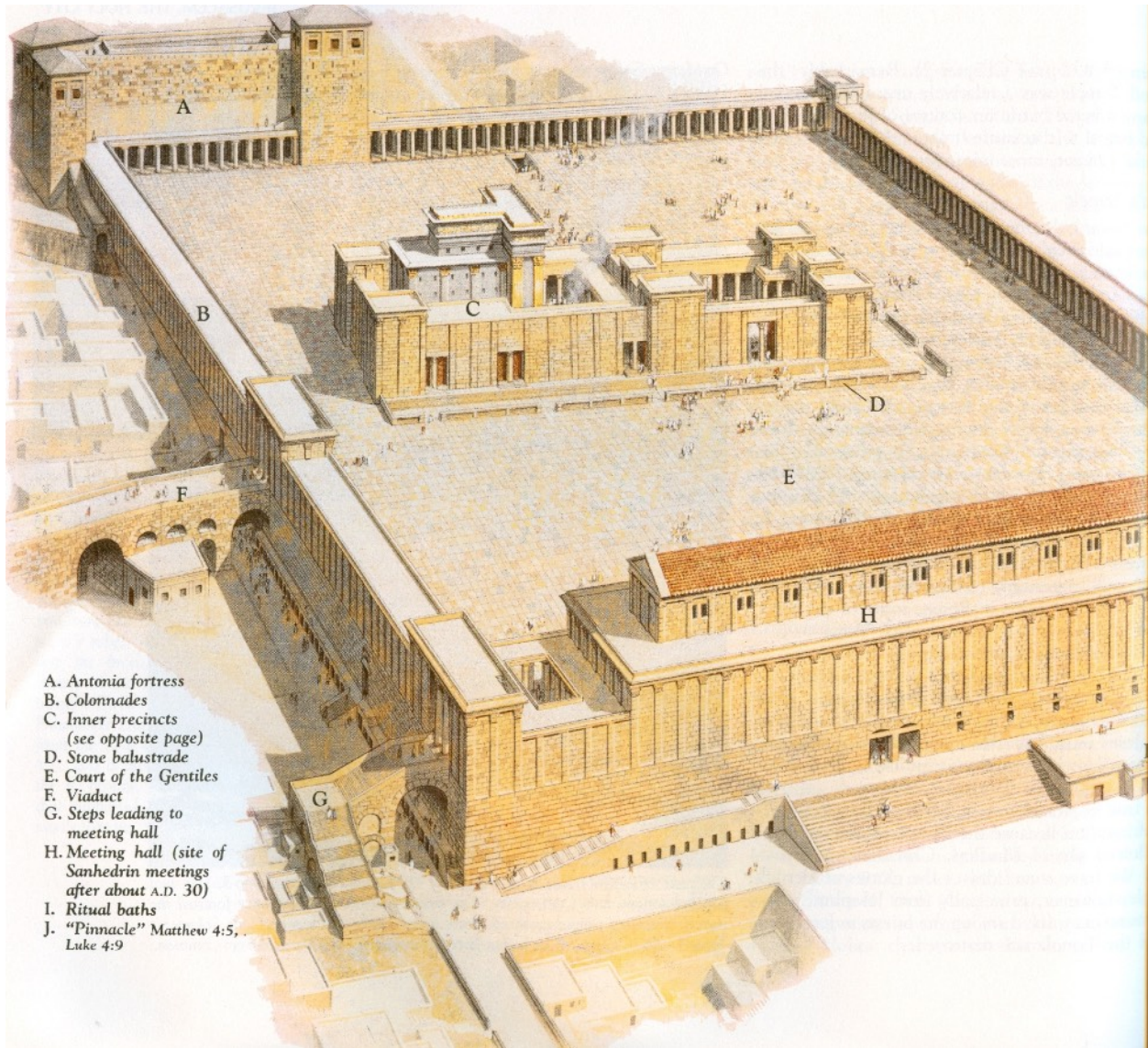
Sanhedrin:

- supreme court
- 70 priests, scribes, elders etc.
- met in Temple, sat in semi-circle
- High Priest presiding (Caiaphas)
- Debated and passed judgment
- Crimes: heresy, blasphemy, Sabbath breaking
- Could ask for death penalty but had to be approved by Roman governor (Pilate)

Capernaum in Jesus' Day



The Temple Mount



- A. Antonia fortress
- B. Colonnades
- C. Inner precincts
(see opposite page)
- D. Stone balustrade
- E. Court of the Gentiles
- F. Viaduct
- G. Steps leading to
meeting hall
- H. Meeting hall (site of
Sanhedrin meetings
after about A.D. 30)
- I. Ritual baths
- J. "Pinnacle" Matthew 4:5,
Luke 4:9



St. John Article

ST. JOHN THE DIVINE CAST INTO A CAULDRON OF BURNING HOT OIL

(Dictionary of Miracles by E.C. Brewer page 57)

This tale is told by St. *Jerome*, who lived 345-420 AD. In *Jovianum I* p. 14 by Tertullian, who lived 160-240 AD; *Proscriptions against Heretics*, Ch. XXXVI; by Eusebius who lived 205-338 AD and has been repeated in almost all *Lives of the Saints*.

When St. John the Evangelist was ninety years old, the Emperor Domitian commanded him to be cast into a cauldron of burning hot oil. The place appointed for the torture was a large open field before the Latin gate. A huge cauldron was prepared and filled with oil, pitch and resin, which melted over a fire of wood, and an enormous crowd assembled on the spot to see the spectacle. The evangelist, no doubt, was scourged first, according to the usual custom, and was then led forth into the field. More fire was piled up and the cauldron began to seethe and over-flow; then he was taken up and let down into the midst of the boiling mass.

The flames were so fierce and high as wholly to conceal the martyr, but the crowd distinctly heard a voice singing in the cauldron. Everyone was amazed and waited impatiently to see the end. More and more fuel was piled on the fire, till the heat was unbearable for many yards distance, and still the voice was heard singing hymns of praise.

At length the fire burnt out, and the multitude crowded round the cauldron, when lo! There sat the aged Apostle in the midst, wholly uninjured. The oil, the resin, and the pitch, had all boiled away, the cauldron was quite dry; but there sat the evangelist, not a hair of his head injured, but his face beaming like the sun, and his aged body actually invigorated. The officers lifted him out of the cauldron, and led him back to prison.

Another source:

The Interpreter's Dictionary of the Bible. Ed. George Arthur Buttrick et al. Nashville: Abingdon, 1989.

Tertullian says that John went to Rome, "was plunged, unhurt, into boiling oil, and then exiled on an island" (Pres. Her. 36).

[Abbott's History of Christianity](#) (a book Mrs. Eddy had in her library).

243:4-8

The divine Love, which made harmless the poisonous viper, which delivered men from the boiling oil , from	
6 the fiery furnace, from the jaws of the lion,	Ancient
can heal the sick in every age and triumph	and modern
over sin and death.	miracles

“St. John Article” continued

“Tradition again relates not only that the attempt to kill John in boiling oil was a failure, but that he never died, that instead he disappeared from sight. History tells us that he was sent a prisoner to Patmos, and prisoners sent to the islands were not intended to live. Tradition, taking up the story after the release from Patmos, describes his last years at Ephesus; how the apostle would sit silent, day after day, in the meetings, only occasionally intervening with an exhortation to love; how, when the younger members pressed for some recollection of those wondrous years with his Master in Palestine, he would reply, “If there is love, that is sufficient; it was the Master’s command.” (**Applied Christianity** by Frederick Dixon, January 1914, CSJ)

“Mary Magdalene” Article (from www.biblosfoundation.org)



“This elusive figure is the most famous of Jesus’ women disciples and the one who has been most misinterpreted in Christian history” (Meyers 120). Another author has written, “The whole history of western civilization is epitomized in the cult of Mary Magdalene” (Carroll 108).

Mary is the only one of the women identified by her place of birth. Her hometown was probably Magdala (Aramaic) or Migdal (Hebrew), known in Greek as Taricheae (“salted fish”) because that was the major industry in the town. Magdala was located on the northwest side of the Sea of Galilee, about three miles north of Tiberias.

The Gospels mention Mary Magdalene by name 14 times. Six times she is mentioned alone in reference to Jesus’ crucifixion and resurrection. She is the common element in all the Gospel accounts of the events surrounding the resurrection.

In the Jewish *Talmud*, the city of Magdala is mentioned as a city with an unsavory reputation. Harlotry was practiced there. The city was destroyed in 75 C.E. because of its infamy and the licentious behavior of its inhabitants (Haskins 15).

“Mary Magdalene” continued

So, from this tradition and from the fact that Mary Magdalene is named in Luke (“out of whom Jesus cast out seven devils”), she has been identified as a prostitute (Lockyer 100). Church tradition for nearly two thousand years has perpetuated the image of someone with long, beautiful hair who weeps for her sins, while sitting at the feet of Jesus. In 591 C.E. Pope Gregory the Great (540-604 C.E.) was the first to declare that Mary Magdalene, the Mary of Bethany, and the sinner in Luke were the same woman (Haskins 16). The four Gospels do not support this image of Mary Magdalene as a sinner nor as the other two women mentioned. Yet this was held by the Roman Catholic Church until 1969 when it officially repealed Pope Gregory’s labeling of Mary as a prostitute.

Luke 8, verse 2, tells us: “And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils.” The phrase, “seven devils” indicates an extraordinary situation (Witherington 111). The Gospel record does not go into any detail about her affliction. Mary Baker Eddy opens her chapter, “Christian Science Practice,” with the story in the seventh chapter of Luke’s Gospel when Jesus is the guest of Simon the Pharisee. She writes that “this woman (Mary Magdalene, as she has since been called) approached Jesus” (S&H 362:11).



The Gospels do support the conclusion that Mary Magdalene became an important contributor to Jesus’ ministry – not only financially, but also in her willingness to leave all and follow the Master.

“Mary Magdalene” continued

Church tradition places Mary Magdalene among the women at the cross and present at the burial. Early on resurrection morn, Mark and Luke have Mary leading the other women to the tomb to bring burial spices which they had prepared. The Gospel of John has only Mary coming early to the tomb. If John’s version is the more accurate one, think of the moral courage it would have taken to go there by herself!

John 20, verse 1, states: “The first day of the week cometh Mary Magdalene early, when it was dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.”

Mary sees that the stone has been rolled away. Instead of looking into the sepulcher at this point, she urgently runs to tell Peter and John that Jesus’ tomb is empty. The two male disciples run back to the tomb together (verse 4). John looks in, sees the linen clothes neatly folded, but somehow feels the reverence for the place and stops short of going further into the tomb. Peter, however, does not hesitate. He rushes past John and goes into the area where the body would have been. He, too, sees the linen clothes lying and the napkin wrapped separately. Everything is in order, but the tomb is empty. John follows Peter. Then we read what the beloved disciple’s reaction is in John 20, verse 8: “. . . he saw, and believed.” However, Peter and John do not see angels, so they return home.

Mary stays after the male disciples leave the garden. Verse 11 tells us that she weeps as she stoops down to look into the sepulcher. John is the only Gospel which gives us this detail. What does she see? “. . . two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain” (verse 12). She is asked twice (first by the angels, next by Jesus), “Woman, why weepest thou?” She answers, “Because they have taken away my Lord, and I know not where they have laid him” (John 20:13).

She turns herself back and sees Jesus standing, but she does not know that it is the Master.

“Mary Magdalene” continued



John 20:15 – Mary thinks Jesus is the gardener and volunteers to take the body if the gardener will tell her where it is. Jesus then addresses her: “Mary” (verse 16). “A highlight of the [narrative] is the tone with which the name of Mary comes from Jesus’ lips, to awaken her faith” (Massey 29). Then she “turned herself” towards the sound of Jesus’ voice. One word, “Mary,” turns defeat and death into the recognition of Jesus’ victory over death and the grave. Her spoken reaction, “Rabboni,” that is to say, “Master,” is a term of great respect. But maybe it is more than that. Doesn’t the word, “master,” indicate Jesus has mastered the last enemy called “death?”

Mary attempts to embrace him or seize his feet (as in Matt. 28:9). John 20, verse 17, recounts Jesus’ response: “Touch me not.” The Greek text (*me mou aptou*) implies, “Do not hold on to me,” or “cling to, embrace me.” We might say, “Don’t hold me back” (Ridderbos 637-638).

In John 20:17 we read: “... go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” Now womanhood is given the assignment to bear witness not only to the resurrection but to the ascension as well. Women in Jesus’ day were not allowed to bear witness in a court of law. They were not taught the Torah. They were considered chattel and subordinate to men. Jesus, however, gives this woman the honor and privilege of reporting to the male disciples his victory over death and the grave.

“Mary Magdalene” continued

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Jesus and the Lamb

