

BIBLE CHARACTERS MENTIONED IN THE CHRISTIAN SCIENCE LESSON-SERMON*

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For CSDirectory.com

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SUBJECT: Christ Jesus

Jesus

[G_‘zus] (“the Lord is salvation”)

David
↓
↓
Jacob

Joseph = Mary
Jesus (firstborn)
James]
Joses] (may not have been Mary’s children)
Judas]
Simon]
(unspecified number of sisters)

CHRONOLOGY OUTLINE

(Passages in this week’s lesson-sermon highlighted in red)

THE PROPHETIC CHRIST

Virgin Birth Prophesied (Isa 7: 14)
Prophecy of the Prince of Peace (Isa 9: 6)

THE CHRIST OF OBSCURITY

Preliminary Events
An Angel Appears to Joseph (Matt 1: 18-25)
Birth Foretold by an Angel
The Annunciation to Mary (Luke 1: 26-38)
In Infancy
Birth of Jesus (Luke 2: 1-7)
Visit of the Shepherds (Luke 2: 8-17)
The Visit of the Wise Men (Matt 2: 1-12)
The Flight Into Egypt (Matt 2: 13-15)
The Return to Nazareth (Matt 2: 19-23)
His Youth (Luke 2: 40)

THE MINISTERING CHRIST

The Year of Inauguration
The testimony of John the Baptist (John 1: 19-23)
Five Disciples Enrolled (John 1: 35-49)
Water made wine; his first miracle (John 2: 1-11)
Early Judean Ministry (John 3: 22)
The Revival in Samaria (John 4: 28-42)
Early Galilean Ministry (Mark 1: 14, 15/Luke 4: 14-15)
His discourse at Nazareth (Luke 4: 16-27)

The Year of Popularity

Four disciples called (Matt 4: 18-20)
Later Galilean Ministry (Matt 4: 23/Mark 1: 38-39)
The leper healed (Matt 8: 2-4)
The Paralytic Healed (Mark 2: 2-12)
Matthew called (Luke 5: 27, 28)
The Second Passover (John 5: 1)
The Discourse On His Divinity (John 5: 17-47)
The Pharisees oppose him (Mark 3: 6)
Many healed near Galilee (Matt 12: 15)
Sermon on the Mount (Matt 5-7; Luke 6: 20-49)
John the Baptist’s delegation (Matt 11: 2-6)
John the Baptist Commended (Matt 11: 7-19)
The discourteous Pharisees and the anointing (Luke 7:

Parable of the two debtors (Luke 7: 41-43)
 The tour in Galilee (Luke 8: 1-3)
 The dumb demoniac healed (Matt 12: 22)
 Growing opposition (Matt 12: 24,25)
 Encouraging words to the disciples (Luke 12: 22-32)
 Parable of the Mustard Seed (Matt 13: 31, 32)
 Parable of the Leaven (Matt 13: 33)

The Year of Opposition

The charge to his disciples (Matt 10: 5-42/Luke 9: 1-6)
 A vacation interrupted (Mark 6: 30-34)
 The five thousand fed (John 6: 5-14)
 Peter's confession of Christ (Mark 8: 27-29/Luke 9: 18-21)
 Healing of the Demoniac Son (Mark 9: 14-29)
 The lesson in humility (Matt 18: 1-3)
 Parable of the unmerciful servant (Matt 18: 23-35)
 The seventy sent forth (Luke 10: 1-16)
 Teaching at the Feast of Tabernacles (John 7: 10-53)

The Last Months

The rich young ruler (Matt 19: 16-30)

THE SUFFERING SAVIOUR (Passion Week)

Thursday

The promise of the Holy Spirit (John 16: 7-15)

Good Friday

Jesus before Pilate (Mark 15: 1-5/John 18: 28-38)

Jesus mocked (John 19: 1-3)

Jesus led away to be crucified (John 19: 16-17)

The Crucifixion (Mark 15: 25-28/John 19: 18-24)

Jesus commends his mother to John (John 19: 25-27)

Darkness prevails, Jesus expires (Mark 15: 33-37)

The veil of the Temple rent (Mark 15: 38)

The watch at the sepulcher (Matt 27: 62-66)

THE RISEN SAVIOUR

The coming of the women to the sepulcher to anoint the body

(Luke 24: 1, 2)

Jesus Appears to Mary Magdalene (Mark 16: 9)

Mary Magdalene Tells Peter (Mark 16: 10)

His Appearance to the Disciples at Emmaus (Luke 24: 13-35)

His appearance to the eleven, Thomas present (Mark 16: 14-

18)

His appearance in Galilee (Matt 28: 16-20)

His Appearance at the Time of His Ascension (Luke 24: 50-

53)

THE ETERNAL GLORY OF (Rev 19: 10)

Jesus was the name of five men in the Bible. Most important was Jesus, the son of Mary, also known as Jesus Christ. The conquests of Alexander the Great (332-323 BCE) had the effect of exposing almost the entire Mediterranean basin to some degree to Greek culture and, more importantly, to the Greek language. Thus, most educated people in the area read Greek, whatever their family tongue, and were at least partially familiar with Greek thought and customs. Although Jews shared in this general atmosphere, Aramaic was Jesus' normal language. "Jesus' own proper name is a Greek version of the Hebrew "Joshua," salvation is from Yahweh." (Holmon Dictionary)

Jesus was the human-divine Son of God born of the Virgin Mary, founder of the Christian church, and central figure of the human race.

The genealogy of Jesus appears in both Matthew and Luke, and they differ in one respect: Matthew gives Joseph's genealogy, and Luke gives Mary's even though it indicates Joseph's (Interpreter's Bible).

Jesus was born in Bethlehem toward the end of Herod the Great's reign as king of the Jews. Early in his life he was taken to Nazareth, a town of Galilee. Very little is known about Jesus' early life before the time of John the Baptist.

The only incident preserved from Jesus' first 30 years (after his infancy) was his trip to Jerusalem with Joseph and Mary when he was 12 years old. Jesus began his public ministry when he sought baptism at the hands of John the Baptist. In the Gospels of Matthew, Mark, and Luke, Jesus' baptism is followed immediately by his

temptation in the wilderness. This testing confirmed his understanding of the heavenly voice and his acceptance of the path that it marked out for him. He refused to use his power as God's son to fulfill his personal desires, to amaze the people, or to dominate the world by political or military force.

Jesus' success in healing the sick and raising the dead brought him in conflict with the scribes and teachers of the law. He was barred from preaching in the synagogues, and took his ministry to the hillside and illustrated his main themes by parables. These were simple stories from daily life that would drive home some special point and make it stick in the hearer's understanding. An inescapable conclusion is that Jesus was influenced by the prophecies of Isaiah 40-66, where the coming of the reign of God is a central theme.

He selected twelve disciples (Apostles) to go out and proclaim the kingdom of God throughout the Jewish districts of Galilee.

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. 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. But with his resurrection on the third day and his appearances to his disciples after his resurrection, his influence on humanity as the Christ began a new era that would far eclipse his short span of human history.

Howard, Lynn H., "[Jesus' words and works show us the way](#)," *Christian Science Sentinel* (19 September 1988), p. 23.

Preaching and practice were one for the Master. Can Christ Jesus' followers succeed if they see the two as independent of each other?

--Jesus' words and works are not independent of each other.

- Rather, his works confirm his teaching.

---His healings were the natural outgrowth of understanding God's omnipotent goodness, and his followers can understand this power and heal in the way he did.

--Many people generally accept the Sermon on the Mount as a guide for behavior but still believe that healings aren't for today.

- However, when Jesus' teachings are spiritually understood and lived, healing results.

---His teachings are not abstract and impractical.

- As Jesus said of his words, "They are spirit, and they are life." (John 6: 63)

MacKusick, Robert R. (CSB, Boothbay Harbor, ME), "[Jesus' promise that we can heal](#)," *Christian Science Journal* (October 1992), p. 19.

--It's thrilling to think of the possibility that people today can heal as Christ Jesus taught.

- His own words assure, "He that believeth on me, the works that I do shall he do also." (John 14:12)

--Trusting his promise as valid, and grasping the significance of what he taught, enable to look beyond what may seem impossible and to realize the feasibility of following his example.

• It isn't unrealistic to think that ordinary men and women can practice spiritual healing, at least to some degree, through the power of God.

--Promises, of course, often imply conditions.

- Jesus' promise includes the condition "He that believeth on me."

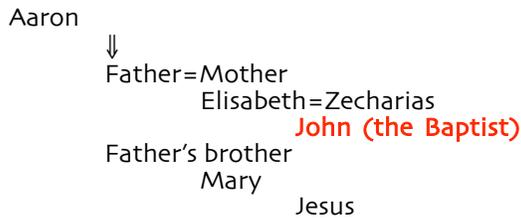
---Commenting of Jesus' statement, Mary Baker Eddy wrote,

"He that believeth on me, the works that I do shall he do," is a radical and unmistakable declaration of the right and power of Christianity to heal; for this is Christlike, and includes the understanding of man's capabilities and spiritual power." (Mis 193: 27-31)

RESPONSIVE READING: [The deeds of Jesus and John the Baptizer in Israel; and John the Baptist's relationship to the Kingdom of Heaven](#) (Matt 11: 2-7, 9-11)

John (the Baptist)

TIME LINE: @5-28 CE



John the Baptist was the cousin and forerunner of Jesus; a moral reformer, and preacher of Messianic hope. He is an important figure in each of the four New Testament Gospels. According to Luke, Elisabeth and Mary, the mothers of John and Jesus, were either blood relatives or close kinswomen. As is true of Jesus, practically nothing is known of John's boyhood. The silence of his early years was broken by his loud call to repentance shortly before Jesus began his ministry. Matthew reports that John preached in the wilderness of Judea [central Israel]; he also probably preached at Perea [West of Amman, Jordan], east of the Jordan River which was in the jurisdiction of Herod Antipas, who arrested and imprisoned him in the fortress of Machaerus on the lonely hills east of the Dead Sea, and had him executed at the whim of his daughter.

If John was born of priestly parentage, he must have abandoned the priesthood and taken up an ascetic mode of life in the Judean wilderness, where he subsisted on locusts and wild honey. In the prophetic tradition he appeared out of the wilderness, heralding the coming of the Messiah and proclaiming the baptism of repentance for the forgiveness of sins. He felt called to take on Elijah's mantle. Not only did he dress like Elijah, but he also understood his ministry to be one of reform and preparation.

John's baptism was a washing, symbolizing moral regeneration, administered to each candidate only once. He had a burning awareness of one who was to come after him.

John was a forerunner of Jesus, not only in his ministry and message, but also in his death. In early Christianity, the return of Elijah was applied to John the Baptist: "Elias verily cometh first, and restoreth all things" (Mark 9:12).

Early tradition has always represented the place where Jesus was baptized by his cousin John as being the spot shown today: the ford at Hajlah. John's baptism was a washing, symbolizing moral regeneration, administered to each candidate only once. At the River Jordan, he recognized Jesus as the Messiah, baptized him, and pointed him out to his own disciples as "the lamb of God." The story of John the Baptist is the drama of a young man aware of his own mission and greatness, yet willing to step aside and act as a signpost to one even greater than himself. It seems that John lived for some time beyond Jordan, perhaps to avoid the authorities of Judea and Jerusalem, perhaps because of the regular and clean flow of the Wadi el-Kharrar from the east into Jordan.

"Matthew and Mark tell the story of John's imprisonment and death retrospectively, as though they occurred before the public ministry of Jesus." (Who's Who in the New Testament) However, Matthew 11 seems to contradict that timing. While in prison, John seems to have grown disillusioned by his own failure and the developing failure he sensed in Jesus' mission. Perplexed and impatient at Jesus' method of developing his work, and perhaps feeling that he was forgotten while others were helped, he sent two of his disciples to ask "Art thou he that should come, or do we look for another?" (Matt 11: 3). "His question may have indicated his doubt, but more likely his hope that he was to have a successor and that he had not been a failure after all." (Ibid)

Bedford, Daisy, "What went ye out for to see?," Christian Science Sentinel (25 January 1930), p. 404.

--In Science and Health (p.593) our Leader, Mrs. Eddy, defines "prophet" as "A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth."

- John was indeed the messenger who was to prepare the way in that age for the revelation of the Christ, Truth, to human consciousness.

---Thus did Christ Jesus confirm John's mission.

--John...sent his disciples to interrogate the Master, "Art thou he that should come? Or look we for another?"

- Tenderly, without condemning John, who had beheld such a wonderful proof at the Master's baptism, Jesus showed to John's disciples that through his works he indeed manifested the Christ, dismissing them with the words, "Go your way, and tell John what things ye have seen and heard."

---No wordy argument, no impassioned defense of his position!

- The disciples could return to John and give him an account of the works of him who was indeed the Light of the world.

Gilmore, Albert F. (CSB and Editor), "**He that should come**," EDITORIAL, *Christian Science Journal* (February 1928), p. 609.

--The two disciples whom John the Baptist sent to the Master faced him with eager inquiry, "Art thou he that should come, or do we look for another?"

- The implication plainly is that the Messiah had long been expected; and because of the marvelous works Jesus was performing, his fame had reached John, who, desirous of learning the Master's true status, sent to inquire.

--The hope of Israel for a Messiah who should come in the fullness of anticipated glory had long persisted.

- In the book of Genesis the Messianic hope is expressed thus: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."

- As recorded in the book of Numbers, the prophet foresaw the coming thus: "A Sceptre shall rise out of Israel, and shall smite the corners of Moab."

- In Deuteronomy the prophecy took this form: "The Lord thy God will raise up unto thee a Prophet from the midst of thee...; unto him ye shall hearken."

- In definite terms Isaiah and Malachi foretold the coming of the Messiah, who should establish a kingdom of glory.

---Yet none, it seems, foresaw the form and manner of the coming.

- Many who observed the works of Jesus were convinced that at last the ancient Messianic hope had been fulfilled, even though the manner of that fulfillment was very unlike the traditional concept.

- When Jesus fed the multitude from a few loaves and a few fishes, this assurance found expression in these words: "This is of a truth that prophet that should come into the world."

SECTIONS I, II, and VI:

The beginning of Jesus' work; first four disciples (Matt 4: 17-25)

Simon Peter, Andrew, James, and John

"In [Matthew] Jesus' real work of announcing the kingdom begins in 4:17 after he 'withdrew into Galilee' (v.12)." (Eerdmans Commentary)

"For the author of Matthew the kingdom (designated as the kingdom of heaven most often but also as the kingdom of God, kingdom of the father, and simply kingdom) is the root metaphor and central symbol of Jesus' teaching and work." (Ibid)

"Jesus first recruits four followers to help him as messenger and proclaimer of the kingdom of God (4:18-22). The story, taken from Mark, is stripped to the essentials and lacks all psychological detail. Jesus commands Peter and Andrew, James, and John, to follow him, and they do so immediately, leaving behind their work and families no matter what the disruption of the social order..." (Ibid)

Costerton, Norah M., "**Fishers of men**," *Christian Science Sentinel* (26 February 1938), p. 505.

--In Matthew's Gospel it is related that as Jesus walked by the Sea of Galilee he watched two fishermen casting their nets into the sea.

- With his spiritual insight he discerned their readiness to respond to his call to follow him in his ministry.

---These men had already learned from the great Teacher the good news of the kingdom, and now they were to accompany him, as he preached the glad tidings to a weary, sick, and sin-laden world.

- Joyously they must have left their nets as the gracious call fell on their ears, "Follow me, and I will make you fishers of men."

--To leave all for Christ, to become "fishers of men," is the earnest desire of every sincere seeker for Truth; and this can be accomplished only by walking in the straight and narrow way of self-renunciation.

Jesus sends out the twelve (Luke 9: 1,2,6)

The Twelve

TIME LINE: (This event) The Year of Popularity (Jesus' 2nd Year of Ministry)

PARALLEL GOSPELS: Mark 1: 16-20; Luke 5: 8-11
Matt 10: 1-15; Mark 6: 7-13

The term *disciple* occurs many times in the New Testament, but only in the Gospels and Acts. Originally it referred to those twelve of the disciples whom Jesus chose to send forth first to preach the gospel and to be

with him during the course of his ministry on earth; also referred to as the Apostles. Subsequently, it has been used to describe a wide range of Jesus' followers.

The original twelve names, and Jesus' charge to them, are given in the Gospel of Matthew.

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

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

Early history and training. The disciples were from the lower ranks of life, simple and uneducated; some of them were related to Jesus according to the flesh; some had previously been disciples of John the Baptist. Jesus chose them early in his public career. As the messianic proclaimer of the reign of God, Jesus gathered about himself a special circle of twelve disciples, clearly a symbolic representation of the twelve tribes (Matt 19:28) They seem to have been all on an equality, both during and after the ministry of Christ on earth. Early in Jesus' ministry he sent them out two and two to preach repentance and to perform miracles in his name. They accompanied him in his journey, saw his wonderful works, heard his discourses addressed to the people, and made inquiries of him on religious matters. They recognized him as the Christ, and described to him supernatural power but in the recognition of the spiritual teaching and mission of Christ they made very low progress, held back as they were by weakness of apprehension and by national prejudices.

"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 the forgiveness of sin—he affirms that his death will indeed be a ransom (Matt 20:28) by which his people will be saved from their sins (1:21)." (Oxford 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. On the feast of Pentecost, ten days after our Lord's ascension, the Holy Spirit came down on the assembled church; and from that time the disciples became altogether different men, giving witness with power of the life and death and resurrection of Jesus, as he had declared they should.

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

Anderson, Amy K., "The apostles and early followers of Jesus," INTRODUCTION TO THE BIBLE, *Christian Science Sentinel* (25 August 1997), p. 21. [[Word Search](#)]

--Jesus had many disciples, both men and women.

- Many were people he had helped—like Mary Magdalene, out of whom he cast seven devils.

---But, the Gospels of Matthew, Mark, and Luke, and the book of Acts say that there were twelve special disciples, also known as apostles, appointed to help spread God's Word.

--The Gospels and the book of Acts don't all agree on who the twelve apostles were, however.

- One reason might be that there were three main languages spoken in the New Testament times: Greek, Aramic, and Hebrew.
---So a disciple might have had as many as three different names.

Jesus sends out seventy workers and their mission (Luke 10: 1-3,8,9,17)

"other seventy"

TIME LINE: The Year of Opposition (Jesus' 3rd year of ministry)

Luke alone has the mission of the seventy. Genesis 10 has a list of seventy nations of the world; Numbers 11 speaks of Moses choosing seventy elders upon whom a portion of the spirit that was upon him would rest. Luke was obviously influenced by these two episodes.

The twelve disciples tried to "forbid" others to exercise ministry (Luke 9:52-56), and quarreled over who will be the greatest (9:46-48). "Despite these ecclesiastical misunderstandings and quarrels, Jesus chooses and appoints seventy others and sends them out to "cure the sick...and say, 'The kingdom of God has come near to you' (10:9; see v.11)." (Eerdmans Commentary) That they were sent "before his face into every city and place, whither he himself would come" suggests the situation of the world-wide church as it preached and witnessed in anticipation of the return of Christ.

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

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

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

Into a woman's heart the rich seed fell
After the passing of long centuries.
That healing power, she knew, was for all time....

Mary Magdalene and other women provide for the disciples
(Luke 8: 1-3)

"certain women"

TIME LINE: The Year of Popularity (Jesus' 2nd Year of Ministry)

"Jesus, accompanied by the twelve and some women, continues proclaiming the good news of the kingdom of God, a combination listed again in Acts 1:13,14....By Luke's time much of the church had become an institution led by males (Acts 1:21). In Luke 8:1-3, however, we see some of the women who were prominent in the Jesus movement, wealthy women [Joanna and Susanna] who supported the wandering band of preachers by their means." (Eerdmans Commentary)

"**women of the Bible, The,**" INTRODUCTION TO THE BIBLE, Christian Science Sentinel (17 November 1997), p. 24. **[Word Search]**

From Christ Jesus' time through the first century

--The women who knew Jesus and in some cases helped start the early Christian Church are included in some of the most exciting stories in the Bible.

- We need to keep a few things in mind, though, as we read about them.
---First, we should avoid judging them according to our modern views of women.

- We get a more accurate picture of these women by trying to understand what they said and what they did in their time.
- It's also important to remember that we don't hear from these women in their own voices.
 - Rather, we see them through men's eyes.
 - Men usually ruled in public life and were considered to be the head of the household.

SECTIONS I-VI:

- The Sermon on the Mount begins (Matt 5: 1,2)
- The Lord's Prayer (Matt 6: 7-13)
- Jesus' model prayer (Luke 11: 2,3,4)
- Our daily bread (Luke 12: 22-24, 27-31)
- Solomon praises God's greatness, power, and glory (1 Chron 29: 11)

The Lord's Prayer

TIME LINE: Matthew 6: The Year of Popularity (the 2nd Year of Jesus' Ministry)
 Luke 11: The Year of Opposition (the 3rd year of Jesus' Ministry)

"The author of Matthew warns against two-types of inauthentic prayers: ostentatious prayers which seek public approval and the wordy, repetitious, incantational prayers common in the Greco-Roman world (6:5-8). He recommends a brief prayer, the Lord's Prayer, which is oriented toward the central elements of God's kingdom and human life." (Eerdmans Commentary)

Luke reports that Jesus gave the Lord's Prayer to his disciples on a quite specific occasion. He was praying in a certain place, and when he ceased, one of his disciples said to him, "*Lord, teach us to pray, as John taught his disciples.*" (11:1)

That the unnamed disciple appealed to the example of John the Baptist is important for our understanding of the Lord's Prayer, since we know that at the time of Jesus individual religious groups were marked by their own prayer customs and forms. This was true of the Pharisees, the Essenes, and, as we perceive from Luke 11:1, the disciples of John as well. A particular custom in prayer expressed the particular relationship with God which bound the individuals together. The request at Luke 11:1 therefore shows that Jesus' disciples recognized themselves as a community and that they requested of Jesus a prayer which would bind them together and identify them, in that it would bring to expression their chief concern. As a matter of fact, the Lord's Prayer is the clearest and, in spite of its terseness, the most comprehensive summary of Jesus' proclamation which we possess.

The structure of the Lord's Prayer is simple and transparent. It consists of:

- (1) the address;
- (2) two "Thou-petitions" in parallel (in Matthew, three)
- (3) two "We-petitions" in parallel, both forming an antithesis;
- (4) the concluding request.

"**The Lord's Prayer,**" *Christian Science Sentinel* (8 September 1898), p. 7.

--Says Mr. W. B. Addington in a recent number of the *National Single Taxer*:--
 --I believe that the Lord's Prayer is the grandest combination of words in the English language.

- It comprehends in its scope the sum of all human wants and hopes.
 - It dispenses with all creeds and brings

humanity into one great brotherhood, as children of one father.

--One of Christ's missions, if not his greatest plan, was to bring men and things into right relations with "Our Father and his provision for his children."

- It was not so much to emphasize the fact that he was the Son of God, but that God was our common Father; that if his intentions in the provision he had made for his children were not disregarded, his Kingdom would come on earth and his will be done; and that it was possible and easy for men to have their daily bread, and not receive it in charity from self-styled "almoners of the Almighty."

Kayser, Magdalena, "**Our Father which art in heaven,**" *Christian Science Sentinel* (25 January 1925), p. 405.

--Christ Jesus knew the necessity for a change in the human concept of God, and change from the belief in a God who knows good and evil, love and hate, to the spiritual understanding of Him as Love.

- In his immortal prayer he gently leads thought to the divine truth, presenting God as the Father of man; as "Our Father which art in heaven."

---How easy it is to know God as our loving Father or, as Mrs. Eddy puts it, as "*Our Father-Mother God, all-harmonious.*"

--It indeed is trying to have no other God than a God who knows good and evil!

- And it has taken long centuries for this false concept to give way to the understanding of God as divine Love.

--Praying the Lord's Prayer intelligently helps us daily to become more Christlike; and this is the keynote to the successful practice of Christian Science.

Potter, Gisele, "Hallowed be thy name'," *Christian Science Journal* (July 1979), p. 428.

--Christ Jesus, acknowledged God to be the creator of all, used the tender name of "Father" for God.

- He said, "Call no man your father upon the earth: for one is your Father, which is in heaven." (Matt 23:9)

---And he gave his disciples the prayer that begins, "Our Father which art in heaven, Hallowed be thy name." (Matt 6:9)

--Although this beautiful opening of the Lord's Prayer is familiar to all Christians, when we say "Our Father" do we think of a loving God far off or of the infinite ever-present I AM?

- When we realize that the name "Father" indicates "I AM," the thought of the I AM "which art in heaven" removes the feeling that God is distant.

--Let us give to the great and only I AM the honor and reverence He deserves.

- Let us credit God with what belongs to God.

---"Hallowed be thy name."

Gladhorn, Erika, "Thy kingdom come'," *Christian Science Sentinel* (13 November 1978), p. 1884.

--The Christian may not always be aware of the twofold aspect of this petition in the Lord's Prayer.

- He or she may have foremost in thought that God's kingdom—with its justice and mercy, its impartial righteousness and bestowal of all good to everyone—should appear in the world.

---God's kingdom, the Christian realizes, should correct mankind's shortcomings with regard to justice and the beliefs of lack so evident among nations, mentally as well as materially, in quality as well as in quantity.

--After giving the line deeper attention and studying all the sayings of the master Christian, Christ Jesus, however, we find that the kingdom of God must first come, or be established, in our thought before it can appear in the world around us.

Knapp, Dora M., "Thy will be done in earth, as it is in heaven'," *Christian Science Sentinel* (19 August 1905), p. 816.

--Christians expect to be well and happy in heaven, for they believe it is God's will that they should.

- It is also generally believed that God has provided blessings untold in this spiritual abode for those who love Him, all according to His will; and yet how many there are, who thus pray and believe, and who yet accept any adversity or disease that may come upon them as being God's will!

---Many also believe that any resistance or lack

of resignation to affliction would forfeit their admission to the kingdom of heaven, where, according to God's will, their woes will cease.

- Is this consistent?

---Is it not in direct contradiction to the petition, "Thy will be done on earth, as it is in heaven"?

--If it is God's will that His children shall be well, happy, and partakers of divine blessings in heaven, does not the Lord's Prayer ask for the realization of the same conditions here?

- Would our Master have given a prayer to be used by all who believe in Christ, Truth, which contains any impossible or contradictory requests?

---The petition really means, then, that every good thought and thing which one could desire or expect to receive according to God's will in heaven, should be desired, expected, and received here.

Robinson, Isobel Lillian, "Give us this day our daily bread'," *Christian Science Sentinel* (12 November 1932), p. 203.

--[Many have been] uplifted and refreshed by the contemplation of the petition in the Lord's Prayer, "Give us this day our daily bread."

- Down the centuries this cry has come from the mentally and physically hungry multitudes without receiving a satisfactory answer, for it has been uttered largely from a material plane of thinking; and therefore God has been unjustly blamed for all the difficulties and discords of the human race.

---Recognition and increasing knowledge of God as good enable one to see that God's law, understood as Jesus knew it, means progressive, productive, harmonious, continuous activity in every detail of our lives; and recognition and knowledge of good begin to unfold when we grasp, however faintly, the deeper meaning of prayer which is lifted above the petition for the satisfying of personal desires.

Mims, Mrs. Sue Harper (CSD and Lecturer), "[Forgive us our debts, as we forgive our debtors](#)," Christian Science Sentinel (13 May 1905), p. 588.

--What depths of meaning unfold, as thought dwells on this line of our Lord's Prayer, "Forgive us our debts, as we forgive our debtors."

- Our petition includes the condition of our forgiveness.

--What is our duty, or debt to God, and to our brother?

• Our duty to God is to reflect Him, the divine nature, in word and deed; this also includes our duty or debt to our brother.

---It unfolds the fatherhood of God and the brotherhood of man.

• St. Paul tells us, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."

---The Twentieth Century edition renders, this:

"Never owe any one anything except brotherly love for those who love their fellow men have satisfied the Law."

- How complete is the manual for living and loving here contained!

Gibbs, Gladys Ella, "[Lead us not into temptation](#)," Christian Science Sentinel (24 November 1956), p. 2037.

--The words of this title, occurring in the Lord's Prayer, in the form of a petition to our heavenly Father, must have puzzled many an earnest Christian, as they did the writer in her youth.

--Whence comes this temptation to sin?

• Just as Christian Science disposes of the belief in a personal anthropomorphic God, so it disposes of the belief in a personal devil.

---Actually there is no tempter.

• The doctrine of Christian Science is that God is All-in-all, without an opposite or an equal; that He is the only Mind, the only power, and the only presence; and that man and the universe are subject to God alone.

--Temptation, then, is not a fact of being; it is an error of belief and pertains to the supposititious mortal sense of life and intelligence in matter, the dream of material existence.

Southwell, Florence C., "[Deliver us from evil](#)," Christian Science Journal (April 1956), p. 204.

--Deliverance from evil has ever been a prayer of the human heart.

• Fear of evil and pleasure in sin have seemed to enslave mankind, but the advent of Christianity brought a joyous way of freedom from evil.

--The humble Way-shower, Christ Jesus, laid the foundation of Christianity in the Lord's Prayer and brought out God's way of deliverance from all evil.

• The petition (Matt 6:13), "And lead us not into temptation, but deliver us from evil," should not be considered a timorous pleading but a powerful declaration that the all-loving and all-wise father-Mother God knows no evil and that the knowledge of evil is not included in His offspring.

--The way of deliverance is the way of Christ, Truth.

Whitney, Katherine S., "[God's Kingdom, Power, and Glory, Forever](#)," Christian Science Journal (April 1959), p. 175.

--The last line of the Lord's Prayer given in the Gospel of Matthew (6:13), "For thine is the kingdom, and the power, and the glory, for ever," has been referred to as a doxology or form of praise to God.

- It constitutes an affirmation or statement of God's allness, now and eternally.

--A larger sense of God's kingdom is unfolding to many today through Christian Science.

• This larger sense of His kingdom is accompanied by an ever-expanding understanding of His power and glory.

--In Science and Health, Mrs. Eddy gives the spiritual sense of the Lord's Prayer.

• The last line of this prayer, spiritually interpreted, is (p.17): "*For God is infinite, all-power, all Life, Truth, Love, over all, and All.*"

---Here is the summing up of all true satisfaction and the realization of all good.

SECTION IV: Parable of the Unmerciful Servant (Matt 18: 21-33)

"thou wicked servant"

"Peter responds to Jesus' teaching with a question concerning the limits of forgiveness (Matt 18:21)...The concluding parable of the sermon (18:23-35) starkly contrasts the mercy and forgiveness proper to God's rule with unjust and irresponsible lack of care for others. References to the kingdom at the beginning of the sermon (18:1-4) and here at the end (v.23) form a thematic inclusion which holds it together." (Eerdmans Commentary)

"This is the first of the parables in which God appears in His character of King. We are the servants." (Trench)

John, Marius, "["Until seventy times seven"](#)," *Christian Science Journal* (June 1953), p. 297.

--Peter glimpsed but faintly the true idea of Love when he asked Jesus (Matt 18:21), "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

- The Master's reply made it clear that Peter, placing a limit on forgiveness, did not fully understand the infinite all of Love.

---Jesus' answer ruled out every element of self: "I say not unto thee, Until seven times: but, Until seventy times seven."

--Love can never express less than love.

- The realization of this fact enabled Jesus to pray for his enemies even in the hour of crucifixion with the words (Luke 23:34), "Father, forgive them; for they know not what they do."

--Love, one of the seven synonyms for God revealed by Christian Science, is vitally important in its theology; and forgiveness is indissolubly linked to the true idea of Love.

--walk in that high place of spiritual understanding where love, joy, peace, and health have complete dominion.

Scherf, Martha H., "["The Kingdom of Heaven"](#)," POEM, *Christian Science Journal* (September 1964), p. 483.

The kingdom of heaven is not silent.
As our mortal sense becomes quiet and still,
Then sweeter by far than a thousand choirs,
The voice of harmony, echoing God's will,
Consoling, commanding, inspires.

The kingdom of heaven is not empty.
With living ideas of the infinite One's,
Its universe teems, in power unfurling,
With the cosmic force of a million suns
And the tenderness of a leaf uncurling.

The kingdom of heaven is not beyond,
For time and space are by mortals sought.
Now, nearer to us than our hidden fear,
No farther away than our present thought,
The kingdom of heaven is—here!

SECTION V: Jesus exorcizes the man bound by the devil; the Pharisees accuse him of being in league with Beelzebub (Matt 12: 22-28)

"one possessed with a devil, blind, and dumb"

TIME LINE: 2nd year of Jesus' ministry: The Year of Popularity

PARALLEL GOSPEL: Luke 11: 14

"The healing of the possessed man (12:22) initiates a dispute over whether the origin of Jesus' power to exorcise and heal is divine or demoniac." (Eerdmans Commentary)

This miracle records that the reaction of the religious leaders of Israel (the prejudiced Pharisees) was against Jesus not only because he healed on the Sabbath, but also because when he cast out demons and the people called him "the Son of David" or the Messiah of prophecy.

"This...story consists of:
An exorcism (v.22)

The positive (if inadequate) response of the crowd (v.23)
 The dissenting and polemical reaction of the Pharisees to the crowd (v.24), and
 Jesus' extended response (vv.25-30)" (Oxford Commentary)

The ridiculous charge of the Pharisees is strong evidence of the genuineness of Christ's miracles. They would have denied them if they could, but this was impossible, so numerous and notorious were they. They reacted against him with definite accusation; they started the flimsy theory that Christ was in league with the devil, not really believing it, but out of malice.

"Famous rabbis and their disciples professed to cast out devils by magic and exorcism, and their success was attributed to the power of God. Why then, asked Jesus, are my miracles, which are much more striking than theirs, and are not worked by magic, but by a mere word, not regarded as coming from God, and why do I not receive from you, the same honor as your own exorcists?" (Dummelow)

Eddy, Rev. Mary Baker G. (Discoverer and Founder), "[Bible Lessons: 'He was casting out a devil, and it was dumb'](#)," *Christian Science Journal* (May 1885), p. 36.

--Instead of a personality, it was a belief of deafness, an error of mortal sense, that our blessed Master cast out with the spiritual truth of being, namely, that the senses are mind, instead of matter; and the wrong sense and the lost sense, must yield to the right and the eternal sense of existence.

--The meaning of the term "devil" needs yet to be learned.

- Its definition as one individual, is too limited and contradictory.

---When the Scripture is understood, the

spiritual signification of its terms will contradict the interpretations that the senses give them, and be found to include the inspired meaning.

--In the Hebrew, devil is Abaddon; in Greek Apollyon, serpent, liar, "the god of this world," etc.

• The apostle Paul refers to this personality of evil as the god of this world and then defines this god as "dishonesty, craftiness, handling the word of God deceitfully."

_____, "[The Dumb Devil](#)," *Christian Science Journal* (October 1886), p. 166.

--This was a belief in deafness, an error of mortal sense, which our blessed Master cast out.

- The wrong sense must yield to the right.

--The meaning of the term devil needs to be understood.

- The idea that the Devil is one person is too limited and contradictory.

---The apostle Paul refers to this personality of

evil as "the god of this world," and then defines this god as "dishonesty, craftiness, handling the word of God deceitfully."

- In the Bible, the Devil was at first a serpent.

---Subsequently, the ancients changed the meaning

of the term, and the serpent became a symbol of divine wisdom.

--The Scripture, in John vi., refers to a wicked man as the Devil: "Have not I chosen you twelve, and one of you is a Devil."

- According to the Scripture, if the Devil is an individuality, there is more than one.

---We read in Mark ix. 3: "Master, we saw one casting out

devils in thy name."

- This plural term destroys any consistent supposition of a personal Devil.

---The text refers to a devil as dumb; but the

original texts define him as an accuser, or calumniator, which would be impossible if he were speechless.

• Let us obey St. Paul's injunction, to reject fables, and accept the Scriptures in their broader mental and practical meaning.

Beelzebub/Baal-zebub/Gr. Beelzebul
 [Bee el'zi buhb]

The Phoenician god at Ekron consulted by King Ahaziah, and worshipped by the Philistines.

"The original form and meaning of the term are unclear. Originally, it may have meant 'lord of the lofty abode'; then, because this god was considered by the Hebrews to be an unworthy rival to Yahweh, it may have been revised to 'lord of the flies.' Later, it was altered even further to Beel-zabul, meaning 'lord of dung.' In the intertestamental period, when numerous names were used to designate the leader of the forces of evil, one of the names selected was Baal-zebub." (HarperCollins Dictionary)

Beelzebub is a name found only in the New Testament, given to Satan. In the Gospels, Jesus denies that he casts out demons by "Beelzebub the chief of the devils."

Eddy, Mrs. Mary Baker G. (Discoverer and Founder), "[A Strong Reply](#)," *Christian Science Journal* (April 1885), p. 4.

--How is the healing done in Christian Science?

- This answer includes too much to give you any conclusive idea in a brief explanation.

---I can name some things by which it is not done.

--It is not one mind acting upon another mind; it is not the transference of human images of thought to other minds; it is not supported by the evidence before the personal senses, — science contradicts this evidence; it is not of the flesh, but of the Spirit.

--Our Master said of one of his students, "he is a devil," and repudiated the idea of casting out devils through Beelzebub.

- Erring human mind, is by no means a desirable or efficacious healer: such healing I deprecate, it is in no way allied to divine power.

---All human control is animal magnetism, more fatal than all other methods of treating disease.

Knapp, Ira O. (CSD, Bible Lesson Committee, and Director), "[The Adversary](#)," *Christian Science Journal* (February 1896), p. 447.

--Who or what is the adversary of all mankind?

- In Scripture satan is called the adversary.

---Webster defines satan as the grand adversary of man; the devil or prince of darkness; the chief of the fallen angels.

--Devil is also defined as the implacable enemy and tempter of the human race.

--This adversary is unwittingly mentioned in Matt. 12: 24, as "Beelzebub the prince of devils," which is supposed to be capable of casting out devils (one error over another error).

- And in their ignorance of the power of Truth to expose and destroy evil as a lie, the Pharisees accused Jesus of casting out devils by this method which seemed to be in their false knowledge as the only conception of his mighty works.

---But Jesus agreed with this adversary quickly, as he had taught others to do: that is, he saw and acknowledged their false and unscientific material conception, and rebuked them by saying, "If Satan cast out Satan, he is divided against him self; how then shall his kingdom stand."

SECTION VI: The little child as an object lesson in Christian character (Matt 18: 2,3)

"a little child"

"**CHILDREN.** The spiritual thoughts and representatives of Life, Truth, and Love." (S&H 582: 28)

TIME LINE: The Year of Opposition (The third year of Jesus' ministry)

Jesus was in Peter's house so this could have been one of Peter's children. "Tradition, however, says that it was Ignatius, the martyr, afterwards bishop of Antioch [[southwestern Turkey](#)]." (Dummelow)

"The Sermon on Community Relations begins with the disciples' question about the greatness in the kingdom of heaven, a question found frequently in Matthew (and in a different context I Mark 9:33,34)." (Eerdman's Commentary) "The disciples were disputing their rank and precedence in the Kingdom. Jesus denies that they are in it at all. They have turned their backs on it altogether. Only by reversing their course and embracing humility, can they hope even to enter it." (Dummelow)

Jesus set a little child before them, solemnly assuring them, that unless they were converted and made like little children, they could not enter the kingdom. Children, when very young, do not desire authority, do not regard outward distinctions, are free from malice, are teachable, and willingly dependent on their parents. A little child has no pride, knows nothing of worldly rank or position, and is simple, teachable, and loving; and this makes the child a proper emblem of the humble mind of a true Christian.

Morris, Harriet M. (Rantoul, IL), "[As A Little Child](#)," *Christian Science Sentinel* (16 March 1899), p. 5.

--We begin so early to "train up a child in the way" of worldly wisdom; to forewarn him of danger; to talk to him of sorrow, sickness and death; to fill his thought with that wisdom by which the world knoweth not God, that we, in large degree hide the child nature and almost lose sight of the simplicity and unworldliness which always behold the face of the Father.

--Mortal man must even be born again before he can see the kingdom of heaven which lieth at his very door
--The things of the Spirit, the realities of the universal Kingdom which "ruleth over all," are "hid from the wise and prudent, and revealed unto babes."

• The child-heart that is without suspicion "believeth all things;" carries no apprehensive forecast of the future, - "hopeth all things;" knows nothing of the worldly virtues called prudence, caution, calculation, for he "taketh not account of evil."

S., M.E., "[As a Little Child](#)," *Christian Science Journal* (November 1895), p. 336.

Verily I say unto you, whosoever will not receive the kingdom of God as a little child, he shall not enter therein.

Jesus

--Wonderful words and powerful, considered in the light of Christian Science.

• Science and Health with Key to the Scriptures, by Rev. Mary Baker Eddy, the Revelation to this age, teaches the kingdom of God to be the realm of the Divine Mind.

---This kingdom, the above Scripture tells us, is only to be attained through the little child consciousness. Elsewhere Jesus says, "The kingdom of God is within you."

• It must, therefore, be sought for as a mental state or condition, no materialist, in his most opaque mood, expecting to find it within the body.

--To the little children there is no time — no yesterdays or to-morrows but always the now.

• As children we shall cease to be burdened with the responsibility of others' affairs, confident that the same Omnipotent care is over all.

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

Not covered: Pharisees (Sec V)

To have many possessions with anxiety or to be rich toward God (Sec III)

Jesus before Pilate(Matthew 27.1,-14; Luke 23.1-5; John 18.28-38) Early in the morning the chief priests met hurriedly with the elders, the teachers of the Law, and the whole Council, and made their. 15Pilate wanted to please the crowd, so he set Barabbas free for them. Then he had Jesus whipped and handed him over to be crucified. The Soldiers Make Fun of Jesus. (Matthew 27.27-31; John 19.2,3). 16The soldiers took Jesus inside to the courtyard of the governor's palace and called together the rest of the company. 17They put a purple robe on Jesus, made a crown out of thorny branches, and put it on his head. 18Then they began to salute him: "Long live the King of the Jews!" 19They beat him over the head with a stick, spat on him, fell on their knees, and bowed down to him. Good Friday is a Christian holiday commemorating the crucifixion of Jesus and his death at Calvary. It is observed during Holy Week as part of the Paschal Triduum on the Friday preceding Easter Sunday, and may coincide with the Jewish observance of Passover. It is also known as Holy Friday, Great Friday, and Black Friday. Members of many Christian denominations, including the Anglican, Catholic, Protestant, Eastern Orthodox, Lutheran, Methodist, Oriental Orthodox, and Reformed traditions, observe Good