
 Hymns 263, 425, 275

 King James Bible

1. Matt. 27:62–66

¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

2. Mark 16:1–8 (to :)

And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: ...

3. John 20:3–29

Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre, And seeth two

angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her. ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained. ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

4. John 17:1 (to ;), 3 this, 4, 6 (to :), 9–11, 20–22

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; ...

... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. ...

I have manifested thy name unto the men which thou gavest me out of the world: ...

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee.

Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. ...

Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

 *Science and Health with Key to the Scriptures* by Mary Baker Eddy

1. SH 497:20 We

... We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.

2. SH 582:21

BURIAL. Corporeality and physical sense put out of sight and hearing; annihilation. Submergence in Spirit; immortality brought to light.

3. SH 593:9

RESURRECTION. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding.

4. SH 508:26–8

Genesis i. 13. And the evening and the morning were the third day.

The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding. This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization. Our Master reappeared to his students, — to their apprehension he rose from the grave, — on the third day of his ascending thought, and so presented to them the certain sense of eternal Life.

Rising to
the light

5. SH 51:6

Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine; but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life. Nothing could kill this Life of man. Jesus could give his temporal life into his enemies' hands; but when his earth-mission was accomplished, his spiritual life, indestructible and eternal, was found forever the same. He knew that matter had no life and that real Life is God; therefore he could no more be separated from his spiritual Life than God could be extinguished.

Life-power
indestructible

6. SH 314:10

The Jews, who sought to kill this man of God, showed plainly that their material views were the parents of their wicked deeds. When Jesus spoke of reproducing his body, — knowing, as he did, that Mind was the builder, — and said, “Destroy this temple, and in three days I will raise it up,” they thought that he meant their material temple instead of his body. To such materialists, the real man seemed a spectre, unseen and unfamiliar, and the body, which they laid in a sepulchre, seemed to be substance. This materialism lost sight of the true Jesus; but the faithful Mary saw him, and he presented to her, more than ever before, the true idea of Life and substance. The bodily resurrection

7. SH 265:23

Who that has felt the loss of human peace has not gained stronger desires for spiritual joy? The aspiration after heavenly good comes even before we discover what belongs to wisdom and Love. The loss of earthly hopes and pleasures brightens the ascending path of many a heart. The pains of sense quickly inform us that the pleasures of sense are mortal and that joy is spiritual. Blessings from pain

8. SH 581:4

ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality.

9. SH 566:29–8

The Old Testament assigns to the angels, God's divine messages, different offices. Michael's characteristic is spiritual strength. He leads the hosts of heaven against the power of sin, Satan, and fights the holy wars. Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love. These angels deliver us from the depths. Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God. The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death. Angelic offices

10. SH 24:27

The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind. The truth had been lived among men; but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible. After the resurrection, even the unbelieving Thomas was forced to acknowledge how complete was the great proof of Truth and Love.

11. SH 46:13

The Master said plainly that physique was not Spirit, and after his resurrection he proved to the physical senses that his body was not changed until he himself ascended, — or, in other words, rose even higher in the understanding of Spirit, God. Corporeality

To convince Thomas of this, Jesus caused him to examine the nailprints and the spear-wound.

and Spirit

12. SH 317:24

To the materialistic Thomas, looking for the ideal Saviour in matter instead of in Spirit and to the testimony of the material senses and the body, more than to Soul, for an earnest of immortality, — to him Jesus furnished the proof that he was unchanged by the crucifixion. To this dull and doubting disciple Jesus remained a fleshly reality, so long as the Master remained an inhabitant of the earth. Nothing but a display of matter could make existence real to Thomas. For him to believe in matter was no task, but for him to conceive of the substantiality of Spirit — to know that nothing can efface Mind and immortality, in which Spirit reigns — was more difficult.

Material
skepticism

13. SH 27:10

That Life is God, Jesus proved by his reappearance after the crucifixion in strict accordance with his scientific statement: “Destroy this temple [body], and in three days I [Spirit] will raise it up.” It is as if he had said: The I — the Life, substance, and intelligence of the universe — is not in matter to be destroyed.

Living
temple

14. SH 42:15–45:5

The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of divine Science, — evidence so important to mortals. The belief that man has existence or mind separate from God is a dying error. This error Jesus met with divine Science and proved its nothingness. Because of the wondrous glory which God bestowed on His anointed, temptation, sin, sickness, and death had no terror for Jesus. Let men think they had killed the body! Afterwards he would show it to them unchanged. This demonstrates that in Christian Science the true man is governed by God — by good, not evil — and is therefore not a mortal but an immortal. Jesus had taught his disciples the Science of this proof. He was here to enable them to test his still uncomprehended saying, “He that believeth on me, the works that I do shall he do also.” They must understand more fully his Life-principle by casting out error, healing the sick, and raising the dead, even as they did understand it after his bodily departure.

Death
outdone

The magnitude of Jesus' work, his material disappearance before their eyes and his reappearance, all enabled the disciples to understand what Jesus had said. Heretofore they had only believed; now they understood. The advent of this understanding is what is meant by the descent of the Holy Ghost, — that influx of divine Science which so illuminated the Pentecostal Day and is now repeating its ancient history.

Pentecost
repeated

Jesus' last proof was the highest, the most convincing, the most profitable to his students. The malignity of brutal persecutors, the treason and suicide of his

Convincing

betrayed, were overruled by divine Love to the glorification of the man and evidence
of the true idea of God, which Jesus' persecutors had mocked and tried to slay. The
final demonstration of the truth which Jesus taught, and for which he was crucified,
opened a new era for the world. Those who slew him to stay his influence perpetuated
and extended it.

Jesus rose higher in demonstration because of the cup of bitterness he drank. Human
law had condemned him, but he was demonstrating divine Science. Out of Divine
victory
reach of the barbarity of his enemies, he was acting under spiritual law in
defiance of matter and mortality, and that spiritual law sustained him. The
divine must overcome the human at every point. The Science Jesus taught and lived
must triumph over all material beliefs about life, substance, and intelligence, and the
multitudinous errors growing from such beliefs.

Love must triumph over hate. Truth and Life must seal the victory over error and
death, before the thorns can be laid aside for a crown, the benediction follow, "Well
done, good and faithful servant," and the supremacy of Spirit be demonstrated.

The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to
solve the great problem of being. His three days' work in the sepulchre set Jesus in
the tomb
the seal of eternity on time. He proved Life to be deathless and Love to be
the master of hate. He met and mastered on the basis of Christian Science,
the power of Mind over matter, all the claims of medicine, surgery, and hygiene.

He took no drugs to allay inflammation. He did not depend upon food or pure air to
resuscitate wasted energies. He did not require the skill of a surgeon to heal the torn
palms and bind up the wounded side and lacerated feet, that he might use those hands
to remove the napkin and winding-sheet, and that he might employ his feet as before.

Could it be called supernatural for the God of nature to sustain Jesus in his proof of
man's truly derived power? It was a method of surgery beyond material art, The deific
naturalism
but it was not a supernatural act. On the contrary, it was a divinely natural
act, whereby divinity brought to humanity the understanding of the Christ-
healing and revealed a method infinitely above that of human invention.

His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas
he was alive, demonstrating within the narrow tomb the power of Spirit to Obstacles
overcome
overrule mortal, material sense. There were rock-ribbed walls in the way,
and a great stone must be rolled from the cave's mouth; but Jesus
vanquished every material obstacle, overcame every law of matter, and stepped forth
from his gloomy resting-place, crowned with the glory of a sublime success, an
everlasting victory.

15. SH 232:26

In the sacred sanctuary of Truth are voices of solemn import, but we heed them not. It is only when the so-called pleasures and pains of sense pass away in our lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual life.

Signs
following

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