**Notes on: MARY MAGDALENE:**

The present Mary is distinguished from all others of the same name as “The Magdalene,” which identifies her with her place of birth, just as Jesus was called “The Nazarene” because of His association with Nazareth. Magdala means “tower” or “castle,” and in the time of Christ was a thriving, populous town on the coast of Galilee about three miles from Capernaum. Dye works and primitive textile factories added to the wealth of the community. It may be that “The Magdalene” was connected with the industry of the town for it would seem as if she was not without means, enabling her to serve the Lord with her substance.

She is mentioned fourteen times in the gospels, and from references to her we can see clearly what she did and how she did it. A striking feature in eight of the fourteen passages is that Mary is named in connection with other women, but she always heads the list, implying that she occupied the place at the front in service rendered by godly females. In the five times where she is mentioned alone, the connection is with the death and Resurrection of Christ ([Mark 16:9; John 20:1, 11, 16, 18](https://www.biblegateway.com/passage/?search=Mark%2016:9,%20John%2020:1,%20John%2020:11,%20John%2020:16,%20John%2020:18)). In one instance her name comes after that of the mother and the aunt of Jesus. She stood close by the cross with these women, but because of their relation to Jesus it would not have been fitting to put her name before theirs ([John 19:25](https://www.biblegateway.com/passage/?search=John%2019:25)).

Afflicted with nervousness, she may have been the victim of violent epilepsy, and when Jesus saw her with her peace of mind and control of will destroyed she must have been a revolting object to look at with her disheveled hair, glaring eyes and sunken cheeks. Her demonic possession did not affect her morals, only her mind. Badness of character did not ensue, only the derangement of her mental faculties.

Delivered, Mary became a disciple. Freed from satanic bondage she became harnessed to the chariot of the Lord, and her personal ministrations, along with those of other women who had been healed, greatly aided Jesus in His missionary activities as He went from place to place preaching and teaching His message. Grateful, these women became generous, ministering unto Him of their substance. Mary left her home in Magdala to follow Jesus.

Constantly on the move as Jesus and His disciples were, there were many details in connection with their personal comfort and well-being requiring attention to which these women could see. Quietly and effectively Mary would do what she knew needed to be done. Further, money was necessary for the Master’s campaign work. We never read of Him or His disciples asking for money, yet funds were necessary. Much of it came from Mary and other women like her who had been so richly blessed of the Lord.

Mary was one of the sorrowing group of holy women who stood as near as they could to comfort Jesus by their presence in the closing agonies of the crucifixion ([Luke 23:49](https://www.biblegateway.com/passage/?search=Luke%2023:49)).

Last at the cross, where Jesus died as the Lamb of God, Mary Magdalene was also the first at the garden tomb to witness the most important event in world history and the pivotal truth of Christianity, namely the Resurrection of Jesus Christ. What a great honor God conferred upon the faithful Mary Magdalene in permitting her to be the first witness of that Resurrection! (https://www.biblegateway.com/resources/all-women-bible/Mary-Magdalene)