



The New Testament and Women

The World behind the New Testament

📖 Beginnings according to Jewish Scriptures → Covenant

📖 God in covenant with all humankind through Adam and Noah

📖 Judaism: Ethnic Identity & Religion → bgnng ca. 1800 BCE

📖 Abrahamic Covenant → ca. 1800 BCE

📖 God's covenant restricted to A's descendants who are promised land

📖 Moses/Sinai Covenant → ca. 1200 BCE

📖 Israel becomes God's Chosen People who are given the Ten Commandments and the Torah as a guide for covenant living

📖 Sacrifice to God becomes the way to atone for sin

📖 Davidic Covenant → ca. 1000 BCE

📖 God promises a descendant of David will be the Messiah for the people when they need another King like David

The World behind the New Testament

📖 Destruction of Nation & Babylonian Exile → ca. 587 BCE

📖 The scriptures & sacred language of Hebrew

📖 The Restoration of Jerusalem & Judea → ca. 538 BCE

📖 The Temple is rebuilt

📖 Over time Aramaic language becomes dominant in Judea

📖 Greek Empire & Alexander the Great → 333 BCE

📖 Hellenization / Hellenism

📖 Greek Language becomes common for Commerce & Lit

📖 Roman Rule → beginning 63 BCE

📖 Judea falls under occupation by the Roman Empire

📖 The Jewish people are hoping for a Messiah

Palestine within the Roman Empire during NT Times



The World behind the New Testament

📖 Roman Domination → beginning 63 BCE

📖 Life of Jesus of Nazareth → ca. 4 BCE – 30 CE

📖 Earliest Jesus Movement → ca. 30 – 100 CE
came to be called Christians

☆ Formed by the belief that Jesus is the long-awaited, long-hoped Messiah/Christ

☆ As the Christ he fulfilled the promises of the prior covenants and put in place a new covenant open once again to all humankind who believe



The World behind the New Testament

📖 The Life of Jesus of Nazareth → ca. 4 BCE – 30 CE

📖 The Earliest Jesus Movement

☆ The Resurrection Faith: The Belief that Jesus is Messiah

☆ The Disciples' conviction that Jesus was dead, then alive again, made them different than other messianic movements

☆ Early Christians believe the resurrection to be proof Jesus is God's Anointed One, not bound by death

📖 The Apostle Paul → comes on the scene ca. 30s – 60s CE

☆ His letters begin to be preserved in the 50s

☆ 1st to write about Jesus as the Christ for all humankind

☆ God put in place a new covenant now based on this belief

☆ Martyred in the 60s

The World behind the New Testament

✚ The Claims of the First Christians (Jesus Movement)

✚ Understood Jesus to be the long-awaited, -hoped for Messiah (Hebrew)/Christ (Greek) → “Anointed One”

✚ Jesus did not meet standard Jewish messianic expectations

✚ Paul and disciples still convinced he was the Messiah because of their experience of him

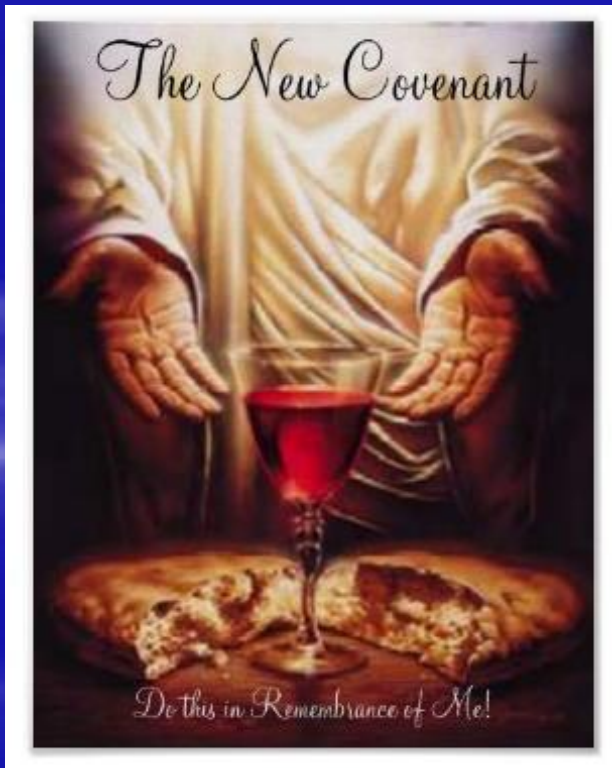


✚ They began to search the scriptures and redefine their understanding of the Messiah



The World behind the New Testament

- 📖 Paul and other early Christians concluded that the Messiah is not a political-military king like David
- 📖 Rather, the promise was for a covenantal messiah who would suffer on behalf of all humankind



- ✝ Jesus was the Christ whose death was the sacrifice that atoned for sin and fulfilled the promises of God's earlier covenants
- ✝ God put in place the New Covenant through Jesus available to all humankind (all ethnicities) based on these beliefs; i.e., faith

Paul and Women



- Priscilla / Prisca (Rom 16:3; 1 Cor 16:19; 2 Tim 4:19; see also Acts 18:2, 26)
- Phoebe and Junia (Romans 16)
 - <https://www.commonwealmagazine.org/household-names>
- Chloe (1 Cor 1:11)
- Women in the Liturgy (1 Cor 11:1-16; 1 Cor 14:26-40)
- Euodia and Syntyche (Philippians 4:1-3)
- Questionable dictates for women (Eph 4:21-33; 1 Tim 2:9–15; 3:11; 5:1–2; Titus 2:1–14)

The World behind the New Testament

- Remember: Old Covenant → New Covenant
 - The Basic Belief of Developing Christianity:
 - God put in place a New Covenant open to everyone through Jesus who is Christ and Son of God



- 2 issues eventually made continued unity with Judaism impossible:
 1. The developing belief in Jesus' divinity (that he was Son of God)
 2. The unrestricted inclusion of Gentiles (all ethnicities) into the community

The World behind the New Testament

📖 The First Jewish Revolt against Rome → ca. 65-70CE

- ☆ Beginning of Separation of Judaism and Christianity
- ☆ Context of the Composition of the Gospel of Mark

📖 The Writing of the Gospels &
the rest of the NT
→ ca. 70-110 CE

- ☆ Over time, the widening gap, even hostility, between developing Rabbinic Judaism & burgeoning Christianity



📖 The Second Jewish Revolt against Rome → 132-135 CE

Mary, the Mother of Jesus in the Gospels



Matt 1:18–2:23; 12:46–50; 13:55–58; 27:56

Mark 3:31–35; 15:40–47; 16:1–8

Luke 1:26–2:52; 8:19–21; 24:1–11

John 2:1–12; 6:42; 19:25–30

Acts 1:14

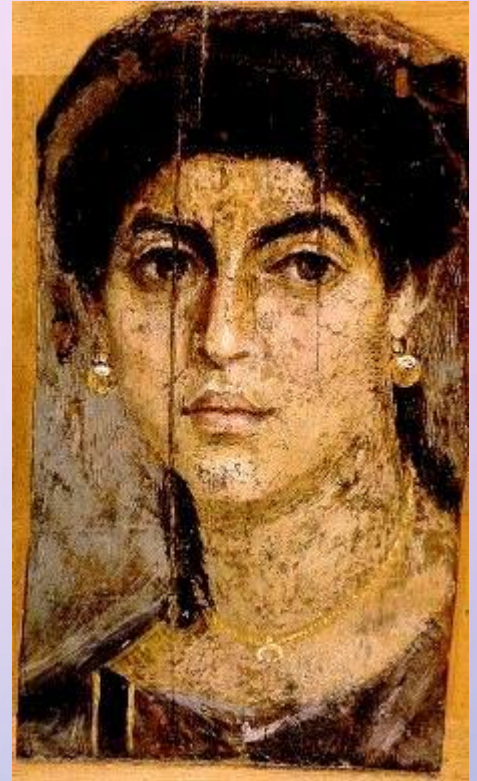


APOSTLES TO THE APOSTLES: THE ROLE OF WOMEN IN JOHN



SHERRI BROWN

CREIGHTON UNIVERSITY



THE GOSPEL OF JOHN

1:1-18 **The Prologue**

1:19-12:50 **The Book of Signs**

1:19-1:51 The First Days of the Revelation of Jesus

2:1-4:54 From Cana to Cana: Journey of Faith

5:1-10:42 Jesus and the Feasts of Judaism

11:1-12:50 Moving to Glory

13:1-20:31 **The Book of Glory**

13:1-17:26 The Last Discourse

18:1-19:42 Jesus' Passion and Death

20:1-29 The Resurrection & Gift of the Holy Spirit

20:30-31 The First Conclusion to the Gospel

21:1-25 **The Epilogue**

THE JOURNEY OF ENCOUNTERS BETWEEN JESUS & WOMEN IN THE GOSPEL OF JOHN

- 2:1-12** JESUS' ENCOUNTER WITH HIS MOTHER AT THE WEDDING IN CANA
- 4:1-44** JESUS' ENCOUNTER WITH THE WOMAN AT THE WELL IN SAMARIA
- 7:53–8:11** JESUS' ENCOUNTER WITH THE WOMAN CAUGHT IN ADULTERY
- 11:1–12:8** JESUS' ENCOUNTER WITH MARY AND MARTHA OF BETHANY
- 19:25-30** JESUS' ENCOUNTER WITH HIS MOTHER AT THE CROSS
- 20:1-18** JESUS' ENCOUNTER WITH MARY OF MAGDALA AT THE TOMB

JESUS' INSTRUCTIONAL JOURNEY ON BELIEVING FROM CANA TO CANA (JOHN 2-4)

- 2:1-12 Cana Jewish woman & mother → authentic believing

- 2:13-25 The Jews non-believing
- 3:1-21 Nicodemus partial believing
- 3:22-36 John the Baptist authentic believing
- 4:1-15 Samaritan woman non-believing
- 4:16-27 Samaritan woman partial believing
- 4:28-44 Samaritan village authentic believing



Jewish
setting

non-Jewish
setting

Instructional
Journey
whereby
Authentic Faith =
Believing in the
Word of Jesus

- 4:46-54 Cana Gentile man & father → authentic believing

THE MOTHER OF JESUS: THE MODEL FOR BELIEVING (JOHN 2:1-12)



τί ἐμοὶ καὶ σοί, γύναι; (2:4)



2:1-2 THE WEDDING FEAST: INTRODUCTION, CHARACTER, AND SETTING

2:3-5 JESUS AND HIS MOTHER: DIALOGUE AND COVENANT

2:6-8 JESUS AND THE SERVANTS: IMPERATIVE AND RESPONSE

2:9-10 THE CHIEF STEWARD AND THE BRIDEGROOM: RESULT AND REACTION

2:11-12 JESUS, HIS MOTHER, BROTHERS, AND DISCIPLES: REVELATION & RESOLUTION

THE WOMAN OF SAMARIA: THE LIVING WATER OF DISCIPLESHIP (JOHN 4:1-44)



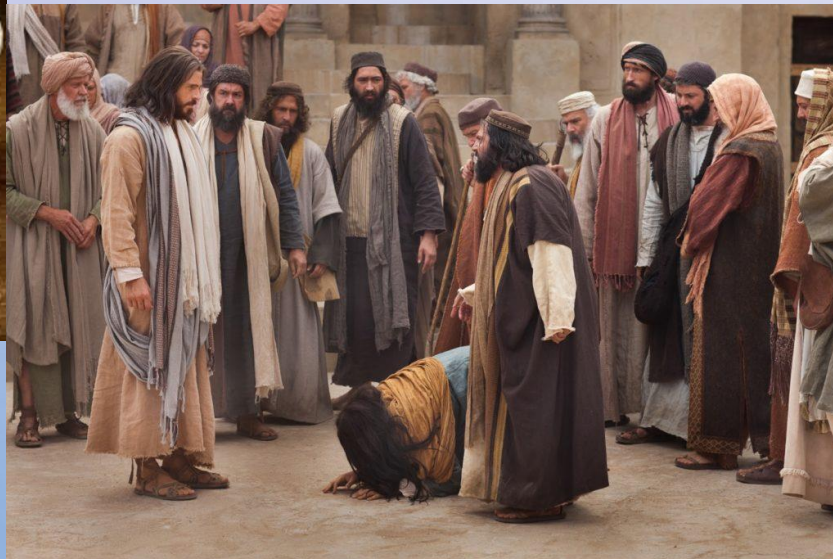
- 4:1-4** JESUS DECIDES TO LEAVE JUDEA FOR GALILEE BY WAY OF SAMARIA
- 4:5-15** JESUS' ENCOUNTER WITH THE SAMARITAN WOMAN AT JACOB'S WELL (PART 1)
- 4:16-30** JESUS' ENCOUNTER WITH THE SAMARITAN WOMAN AT JACOB'S WELL (PART 2)
- 4:31-44** JESUS' ENCOUNTER WITH THE DISCIPLES AND SAMARITAN VILLAGERS

THE WOMAN CAUGHT IN ADULTERY & THE INTRUSION OF MERCY (JOHN 7:53–8:11)



THE TEXTUAL ISSUE AT STAKE: IS THIS PASSAGE ORIGINAL TO THE GOSPEL?

- 7:53 – 8:2 INTRODUCTION: SETTING THE SCENE
 - 8:3-6 THE SCRIBES AND PHARISEES' TEST OF JESUS AT THE EXPENSE OF A WOMAN
 - 8:7-9 JESUS'S RESPONSE & ITS CONSEQUENCES
- 8:10-11 CONCLUSION: JESUS RELATES WITH & CHALLENGES THE WOMAN



MARY AND MARTHA OF BETHANY & THE SUMMONS TO LIFE (JOHN 11:1–12:8)

○ THE CLIMAX OF THE SIGNS ACCORDING TO FRANK MOLONEY

- 11:1-6 INTRODUCTION:
CHARACTERS, SETTING, & ACTION
- 11:7-16 TWO DECISIONS: ONE BY JESUS ONE BY
THE DISCIPLES (THROUGH THOMAS)
- 11:17-27 ENCOUNTER: JESUS AND MARTHA
- 11:28-37 ENCOUNTER: JESUS, MARY, & “THE JEWS”
- 11:38-44 SIGN: JESUS AND LAZARUS
- 11:45-54 DISCOURSE: THE SANHEDRIN
- 11:55-57 CRISIS: THE PASSOVER IS AT HAND
- 12:1-8 CONCLUSION: JESUS, MARY AND JUDAS



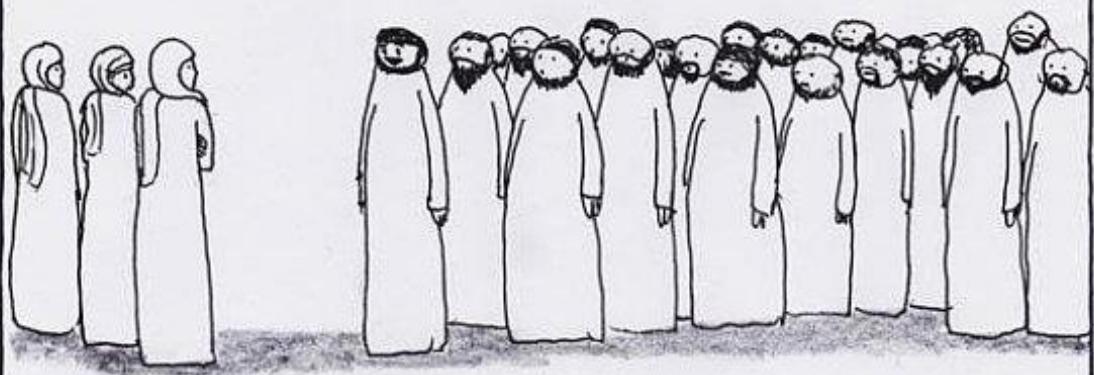
THE MOTHER OF JESUS: THE MODEL OF BELIEVING, REPRISE (JOHN 19:25-30)

- A 18:1-11** JESUS IS ARRESTED BY HIS ENEMIES IN A GARDEN
- B 18:12-27** JESUS IS INTERROGATED
– CONDEMNATION
- C 18:28–19:16A** JESUS STANDS BEFORE PILATE
– THE CHALLENGE OF TRUTH
- B' 19:16B-37** JESUS IS CRUCIFIED
– COMPLETION
- A' 19:38-42** JESUS IS BURIED BY HIS FRIENDS IN A GARDEN

- 19:16B-17** INTRODUCTION: CHARACTER & SETTING
- 19:18-22** THE INSCRIPTION
- 19:23-24** THE SEAMLESS TUNIC
- 19:25-27** JESUS' ENCOUNTER WITH HIS MOTHER
- 19:28-30** THE DEATH OF JESUS & GIFT OF THE SPIRIT
- 19:31-34** THE PIERCING OF JESUS' SIDE
- 19:35-37** CONCLUSION: ACTION REFLECTION

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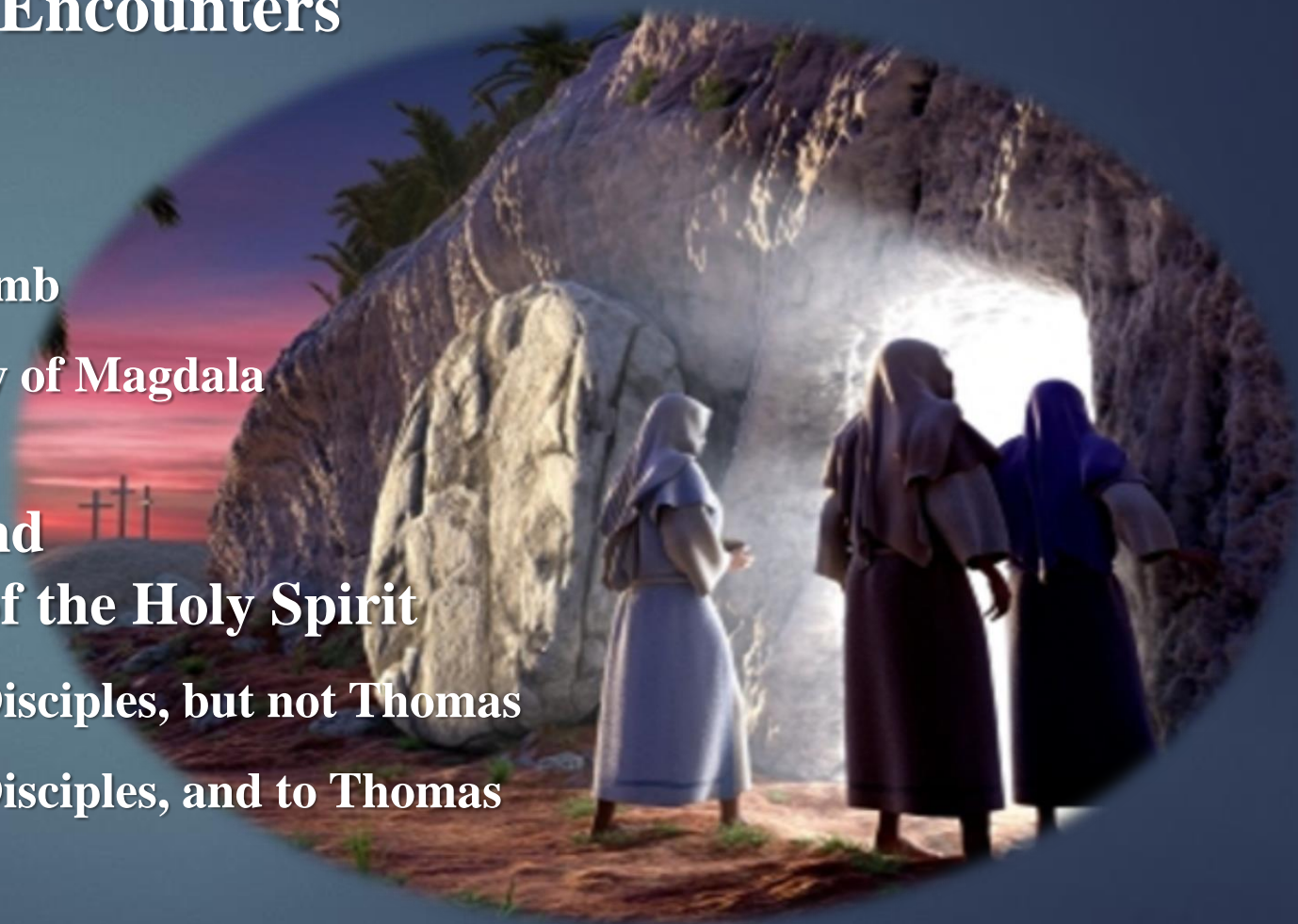
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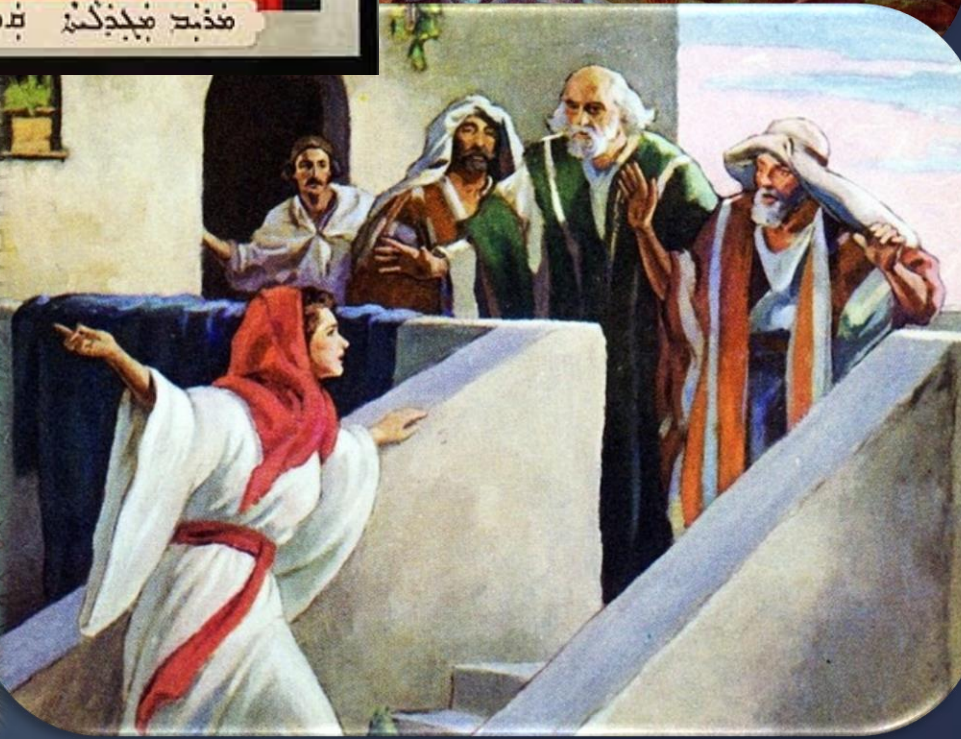
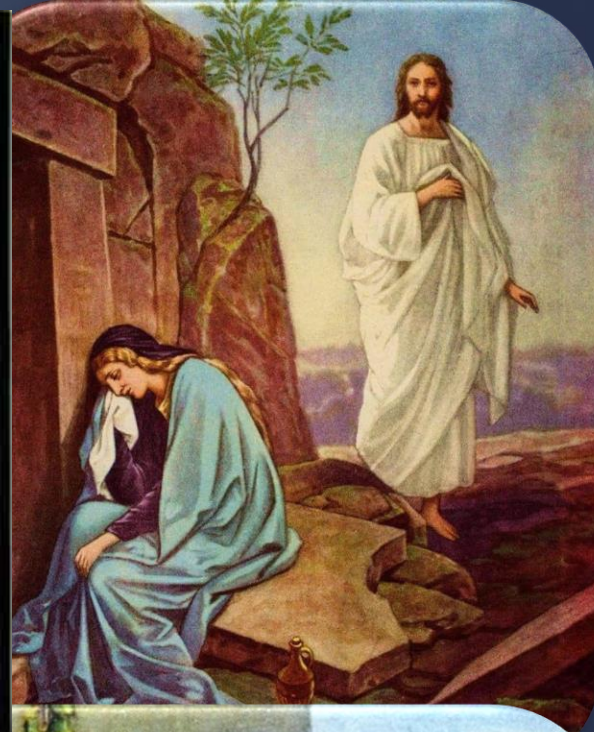
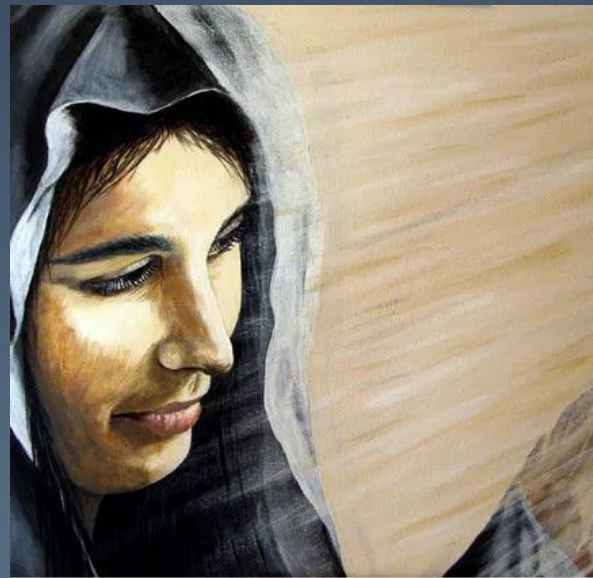


"SO LADIES, THANKS FOR BEING THE FIRST TO WITNESS AND REPORT THE RESURRECTION AND WE'LL TAKE IT FROM HERE."

The Resurrection of the Christ

- ▶ **20:1-29** **The Resurrection Encounters**
 - ▶ **20:1-18** **Scenes at the tomb**
 - ▶ 20:1-10 Visits to the Empty Tomb
 - ▶ 20:11-18 Jesus Appears to Mary of Magdala
 - ▶ **20:19-29** **Scenes in the House and
the Conferral of the Holy Spirit**
 - ▶ 20:19-23 Jesus Appears to the Disciples, but not Thomas
 - ▶ 20:24-29 Jesus Appears to the Disciples, and to Thomas
- ▶ **20:30-31** **The First Conclusion to the Gospel**





Mary of Magdala & the New Life of Apostleship (John 20:1-18)

CONCLUSION:

WOMEN IN THE GOSPEL OF JOHN AND THE GOOD NEWS

BELIEVING

MARY
AND
MARTHA

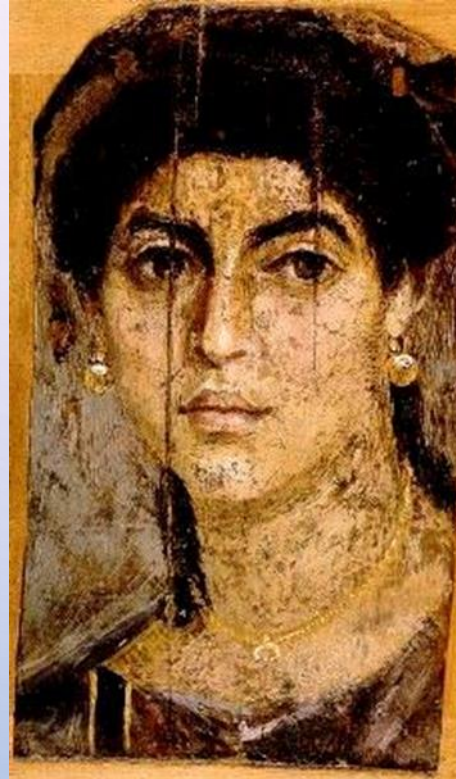
OPENNESS TO
DISCIPLESHIP

MOTHER

MERCY &
ACCEPTANCE

MOTHER
(reprise)

APOSTLESHIP



MARY OF
MAGDALA

SAMARITAN
WOMAN

SUMMONS TO LIFE
IN DISCIPLESHIP

CHURCH

WOMAN
CAUGHT



J. FRANK HENDERSON'S *REMEMBERING THE WOMEN: WOMEN'S STORIES FROM SCRIPTURE FOR SUNDAYS AND FESTIVALS*

- SOLUTIONS FOR LECTIONARY PROBLEMS FOR WOMEN; I.E., HOW TO INCLUDE MORE WOMEN:
 1. CHOOSE TO READ THE LONG VERSIONS OF THE GOSPEL
 2. PREACH ON THE FULL TEXTS, INCLUDING OMITTED VERSES
 3. USES TEXTS INCLUDING WOMEN ON OTHER OCCASIONS
 4. OPEN & CLOSE MEETINGS WITH PRAYERS FROM ESTHER OR JUDITH OR FROM MARY'S MAGNIFICAT
 5. EXPAND OPPORTUNITIES FOR BIBLE STUDY (A REAL NEED)
 6. MAKE USE OF RESOURCES THAT MIND THE GAP OF WOMEN
 7. ENGAGE IN PREACHING DIFFICULT TEXTS ABOUT WOMEN CREATIVELY BY PAIRING THEM WITH POSITIVE TEXTS & SPEAK BOLDLY!