

Chapter 1 : What can we learn from the life of Rahab?

overlook the woman who was and is to be blessed and honoured above all women; the woman whose genes and parenting contributed to the sinless Son of God. Gen. , the classic prophecy of the birth of Jesus, is actually a specific prophecy of Mary the woman who.

The woman , whose little daughter was possessed by an impure spirit, came and fell at his feet. The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter. Jesus seems harsh toward the woman as he first denies her request for help for her daughter. He also appears to be condescending and denigrating of her as he says, "First let the children be fed, for it is not fitting to take the bread of the children and throw it to the dogs. She is identified as "a Greek, a Syrophenician by race. As to the manner of Jesus with women, he did not substitute uncritical deference for prejudice against women. He related to women as persons with words and dignity. In this story as elsewhere, Jesus is seen as capable of manifesting a critical stance toward woman, yet at the same time being respectful of her self-affirmation as she boldly countered his own remarks. Several interpretations have been offered by theologians. Evelyn and Frank Stagg suggest three possibilities: Jesus could have been instructing his disciples, first assuming a familiar Jewish prejudice toward non-Jews, and then abandoning it as its unfairness was exposed. The story may have served as an object lesson about prejudice to his disciples as a barrier is broken down between Jews and Gentiles. She passed his test. There may have been a deep struggle within Jesus as he dealt with the claims of both Jew and Gentile. He had openness to Jews who were outside of accepted circles publicans, sinners, prostitutes. He also went out of his way to affirm Samaritans for example, the woman at the well. As an ethnic group, Samaritans had mutual animosity with the Jews. It is clear that Jesus had to give himself unreservedly to Israel, and yet also to the rest of the world. Jesus may have been having a deep, honest struggle within himself over the claims of two worlds upon him. He focuses on her faith, which Jesus later describes as "great". She expressed her faith that Gentiles have a share in salvation, confessing that his messiahship transcends human segregations of Jew, Gentile, man or woman. She was his first convert in the "Gentile world". A tension between the two sisters over roles [Lk. Kitchen and study[edit] Only Luke relates the story of tension between Martha and Mary on the occasion of the visit of Jesus to their home. Finally she openly shared her feelings, stood over Jesus who was either seated or reclining, and complained: Tell her to help me! Mary has chosen what is better, and it will not be taken away from her. She sat at the feet of Jesus and was listening to his teaching and religious instruction. Jewish women were not permitted to touch the Scriptures; they were not taught the Torah, although they were instructed in accordance with it for the proper regulation of their lives. A rabbi did not instruct a woman in the Torah. Mary choose the "good part," but Jesus related it to her in a teacher-discipleship relationship. He admitted her into "the study" and commended her for her choice. In the tradition of that day, women were excluded from the altar-oriented priestly ministry, and the exclusion encroached upon the Word-oriented ministry for women. Jesus reopened the Word-ministry for woman. Mary was at least one of his students in theology. Jesus established his own priorities in declaring, "Man shall not live by bread alone, but by every word proceeding out through the mouth of God. The central figure, however, is Jesus, identified as "the resurrection and the life. For some undisclosed reason, Jesus did not arrive until four days after Lazarus died. The grieving sisters, Martha first and then Mary, met Jesus. Jesus raised Lazarus from the dead and then proclaimed himself as "the resurrection and the life. Martha reflected a spiritual understanding beyond that required for preparing and serving a meal. Mary stayed in the house until Jesus called for her. She repeated the words Martha already had used: They invited Jesus to come and see the tomb where Lazarus had been laid. Jesus burst into tears. The foursome of Jesus, Mary, Lazarus, and Martha had a close relationship as persons, with neither denial of gender differences nor preoccupation with it. Here were persons of both genders whose mutual respect, friendship and love carried them through experiences of tension, grief, and joy. Apparently Jesus was secure enough to develop such a relationship with two sisters and their brother without fear for his reputation. When necessary, he could oppose them without fear of chauvinism. Jesus had much to do with the liberation and growth of Martha and Mary. Martha followed by

Mary. Martha goes immediately to meet Jesus as he arrives, while Mary waits until she is called. As one commentator notes, "Martha, the more aggressive sister, went to meet Jesus, while quiet and contemplative Mary stayed home. This portrayal of the sisters agrees with that found in Luke Anointing of Jesus The Gospels present two stories of Jesus being anointed by a woman: At least her beautiful deed gave Jesus needed support as he approached his awaited hour. Each of the two sisters Mary and Martha had their own way of ministering to Jesus: Martha, perhaps being more practical, served him a meal; Mary lavishly anointed him. A narrative in which Mary of Bethany plays a central role in at least one of the accounts is the event reported by the Synoptic Gospels and the Gospel of John in which a woman pours the entire contents of an alabastron of very expensive perfume over the head of Jesus. Only in the John account [Jn. He says that her anointing was done to prepare him for his burial. This may help explain how Mary of Bethany could afford to possess quantities of expensive perfume. All at the table were men. Her tears fell upon his feet and she wiped them with her hair. The Bible does not say whether she had encountered Jesus in person prior to this. Neither does the Bible disclose the nature of her sin. Women of the time had few options to support themselves financially; thus, her sin may have been prostitution. Had she been an adulteress, she would have been stoned. When Jesus permitted her to express her love and appreciation to him as she did, the host rejected it contemptuously. At a minimum, this story shows the manner of Jesus with one sinful woman. His unconditional love for both saints and sinners may have been so well known that this woman had the courage to take this great risk to publicly express her love for him for seeing her not as a sex object to be exploited, but as a person of worth. Women who ministered with Jesus[edit] Luke 8: Most prominent among these is Mary Magdalene. Its three main focal points are Jesus, the Twelve, and certain women. Jesus is traveling through cities and towns, preaching the Kingdom of God, evangelizing, and accompanied by the Twelve. Other than mentioning that the Twelve were with him, nothing more is said of them here. The chief motive of the paragraph seems to be to bring into focus certain women, of whom there were "many". This passage presents them as recipients of healing at different levels of need, and also as actively participating with Jesus and the Twelve, accompanying them in their travels. He says there were many women. He points out that these included women who were prominent in the public life of the state as well as in the church. Jesus liberated and humanized people who otherwise were being enslaved or destroyed by forces within themselves and in society. Jesus healed many women of "evil spirits and infirmities". Only of Mary Magdalene does Luke provide any detail of her healing, stating that "seven demons" had been cast out. Presumably these "many" women had been healed of various illnesses—physical, emotional, and mental. It is significant that women whose conditions subjected them to scorn and penalty found in Jesus a Liberator who not only enabled them to find health, but who dignified them as full persons by accepting their own ministries to himself and to the Twelve. Its noun cognate, diakonos, is variously translated "minister," "servant," and "deacon" the latter for Phoebe in Romans In summary, Jesus attracted to his movement a large number of women, ranging from some in desperate need to some in official circles of government.

Chapter 2 : MARY, Mother of Jesus in the Gospels & Acts - who was she?

Jesus seems to have his most productive and satisfying conversations with unnamed, individual, stigmatized and vulnerable women. There is "the woman caught in adultery" (John) and of course, "the woman at the well".

She was a peasant woman living in first-century Galilee. How do we know about her? There is also quite another woman: What do we know about Mary? Mary was a Jewish peasant girl in a small village called Nazareth. She bore a son called Jesus. Her son was extraordinary. She watched as he taught and preached in the Galilean countryside. One Passover in Jerusalem her son was arrested for sedition, and crucified. She could do nothing to prevent it. But you have to keep in mind that they were writing about Jesus, not Mary. Jesus was the central figure. She visits Jesus when he is preaching. She does not seem to understand what he is doing, or why. His family is no longer just his blood kin. It is anyone who believes in him. He had been living the life of an itinerant preacher. When he returned, he was at first greeted warmly, but then rejected and violently expelled from his own home town. What are we to make of these two stories? This event was called the Annunciation. A modern writer might say that a profound conviction settled on the person, so profound that it seemed God-given. Why did Mary visit her cousin Elizabeth? Honor killings are not a modern invention. Mary spoke the words of a beautiful prayer, expressing her wonder at what had happened. Where was Jesus born? This census may or may not be an historical fact: In fact, Mary would have been helped during the birth by a group of her female relatives. You can read about giving birth at Childbirth in the ancient world preparing for the birth, midwives, the delivery, care of the newborn baby, and ancient forms of birth control. Their message is that Jesus was more than an inspired teacher and thinker. While he was fully human, he also came directly from God, and represented God in a unique way. A religious ceremony for the woman followed the birth of a Jewish child. This marked the end of the post-partum period, and the resumption of sexual relations between wife and husband. As a devout Jewess, Mary observed the rituals surrounding the birth of a child Leviticus After this, Mary and Joseph returned to the little town of Nazareth , where they lived with their family. During these years, Mary lived the normal life of a Galilean peasant woman. They travelled with a group of pilgrims to visit the great Temple and make sacrifices there. Think of an intelligent twelve-year-old in a provincial village. He frequently travels to Jerusalem because his parents are devout Jews. Each time they are in Jerusalem, the boy is taken to the Temple. He wishes he could join them. While his parents are busy elsewhere, he goes into one of the academies to listen. He finds himself drawn into the discussion. He is so absorbed in debate he does not notice his parents have left. Reconstruction: His absence was not noticed for some time. Mary and her family eventually found Jesus, and they all returned to Galilee. Now read Luke 4: The story is preceded by a genealogy, in which Joseph is named as the legal father of Jesus. In the Jewish world, a genealogy established social position and religious identity. Her pregnancy could bring dishonor to her whole family. At first, Joseph was reluctant to marry, knowing that he was not the father. But in a dream he realized that what was happening was remarkable and amazing, and could not be treated as ordinary. So Mary and Joseph were married. He took her as his wife, but had no marital relations with her until she had borne a son.

Chapter 3 : MARY MAGDALENE - friend, disciple, witness to Jesus

The Life of Jesus in Harmony | Index | Previous | Next. The Role of Women. THE ROLE OF WOMEN AT THE TIME OF JESUS. Apart from their role as ritual mourners at funerals, Jewish women took no part in public life and were largely confined to the domestic scene.

We hope you enjoy this excerpt to gain a fuller understanding of the events that took place in the life of Jesus. Although Matthew and Luke narrate the birth of Jesus and some stories of his childhood, the Gospels focus on the ministry of Jesus from about AD 26 to The letters of John and the Revelation were written near the end of the first century AD, but do not continue the narrative of the apostolic era. Integrated into the historical narrative of the Gospels are conceptual parallels from Acts and 1 Corinthians, as well as genealogies from Ruth and 1 Chronicles. Dating the Life of Jesus The month, The Romans numbered their years relative to the two consuls who took office each year. In AD a monk named Dionysius Exiguus invented the concept of dividing the Julian calendar into the years numbered before Jesus was born and the years of the Lord. As to the date for the crucifixion, Jesus died on a Friday, the day before the Feast of Unleavened Bread was celebrated. But since the Gospel of John mentions three Passovers see Jn 2: This chronology is reflected in the chart on page and the timeline throughout this section. Integrating the Gospels Because the one story of Jesus is narrated in four canonical Gospels, many attempts have been made to integrate this story into a single account. The first known attempt was by the Christian apologist Tatian in about AD Eusebius himself came up with a different approach. Deutsche Bibelgesellschaft, 27th edition , p. Eusebius divided the four Gospels into small units by content, and organized them into ten canons. A book that arranges the Gospels into parallel columns is technically a synopsis or a parallel, but is often called a harmony of the Gospels. Many scholars believe that Mark was the first to be written and that Matthew and Luke used Mark as the basis of their work. Only 31 verses in Mark have no parallel in either Matthew or Luke. In addition, Matthew and Luke have verses in common that have no parallel in Mark, leading scholars to assume they had another written source containing mostly sayings of Jesus, now lost to history. All four Gospels mention John the Baptist as the forerunner of Jesus, the feeding of the five thousand, the triumphal entry, the last supper, and the crucifixion and resurrection of Jesus. Because Jesus often said similar things in different contexts, most of these duplicate sayings are not shown as conceptual parallels. Reading the Gospels as integrated in the NIVISB allows all four witnesses to present the one life of Jesus, showing all their similarities and all their uniqueness.

Jesus' interactions with women are an important element in the theological debate about Christianity and women. Women are prominent in the story of Jesus. He was born of a woman, had numerous interactions with women, and was seen first by women after his resurrection.

She was there during his ministry in Galilee and Judea, heard him teach, and may have been his financial backer, dealing with the practical details of looking after a group of men and women. She was faithful to the end. She could confirm that he was really dead. She and the other women prepared the spices needed for proper burial of a body. She was the first person to speak to Jesus after the Resurrection. As Jesus moved throughout the country, teaching and talking about God, he was accompanied by a group of women. Mary Magdalene was the main woman in this group. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Why was she called Mary Magdalene? Mary came from the town of Magdala in Galilee. It was also known as a manufacturing center for fine wool and woolen dyes. Many Greeks lived in Magdala, and the town had a worldly Hellenistic culture. This village was almost completely destroyed in the Arab-Israeli war. From the earliest times, people believed that spirits and demons caused many illnesses. It was one way of explaining sickness and evil. According to the thinking of the time, specific demons caused specific illnesses, for example schizophrenia, blindness, heart disease and epilepsy. This third type of demon was thought to have entered Mary Magdalene. Magdala was quite close to Nazareth and Cana, and Jesus probably visited the region a number of times. At some point in her life, Mary met Jesus, and he cured her of a severe illness. We do not know what the illness was, or whether the cure happened in one moment or over a period of time. Perhaps it occurred gradually, as her knowledge of Jesus developed. In any event, she became the leader of a group of women who travelled with Jesus, and who supported him financially. Mary Magdalene travelled with Jesus Two groups traveled with Jesus: It was the common practice for men and women to accompany each other when traveling, but they moved in separate groups. Medieval wood carving of Mary Magdalene Mary and Peter seem to have been the leaders of these two groups. She probably lived in the upper part of the city of Jerusalem in one of the grander houses in the Upper City. A woman like this would not travel without a retinue of servants, including a recognized chaperone. This was an important point, as far as Luke was concerned. One of the purposes he had in writing his gospel was to make Jesus acceptable to a wide audience, including the Gentile population of the Roman empire. At the time Luke recorded the stories, everyone knew that Jesus had been executed as a criminal by the Romans. Many people in the 1st century Roman world found it difficult to reconcile this fact with the belief that he was the Son of God. So Luke took pains to show that Jesus was supported by well-connected, law-abiding people during his life. King Herod doubled the size of the Temple Mount and surrounded it with a high wall with massive gates. Its courtyards served as a gathering place and its shaded porticoes sheltered merchants and money changers. Mary and other women at the Crucifixion All four accounts of the crucifixion and death of Jesus say that women were at the scene, and Mary Magdalene was prominent among these women. She had been close to Jesus during his life. She stayed close to him as he faced death. These used to follow him and provided for him when he was in Galilee. And there were many other women who had come up with him to Jerusalem. Which women were there? There are three groups of women mentioned in these verses from Mark: But the women remained, standing as near as they dared to the spot where the soldiers were carrying out the brutal execution. This does not mean that the men were more cowardly than the women. It was simply more dangerous for them to be near the execution site. The male disciples might easily have been arrested as co-conspirators, so they kept their distance. Women were seen as less threatening and so their presence was tolerated. Modern film-makers and photographers have created some extraordinary images of Jesus. They show a Jesus who is strong and handsome, but also confronting and controversial. See some of these images at Modern Images of Jesus. Then they returned, and prepared spices and ointments. Pilgrims who died in Jerusalem and people who were executed were temporarily buried in graves for non-residents, and then later removed to the tomb of their family. The Dead Christ, by Andrea Mantegna The presence of the women at the

tomb of Jesus was meant to highlight the factual nature of the burial: This point was later disputed by people who said that Jesus had not been dead, but merely unconscious. But the gospels stress that as well as the women, Joseph of Arimathea, a respected member of the Council, was there, so the required number of witnesses was present at the tomb of Jesus to verify that he was really dead. Tombs were visited and watched for three days by family members. On the third day after death, the body was examined. This was to make sure that the person was really dead, for accidental burial of someone still living could occur. Did Mary witness the Resurrection? According to Jewish law, ointments and spices could not be bought or sold on the Sabbath. There had been no time to prepare. The women did not have the necessary burial spices. So they waited until the Sabbath was over, bought the spices, and went to the tomb. She understood in a way that is not easily explained that Jesus was no longer dead, but alive. How do the gospels describe it? When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Whom are you looking for? And she told them that he had said these things to her. She was convinced that he was alive, although she was too distraught to recognize him immediately. Jesus told Mary not to cling to him, but to let him go. He was telling her that their former way of life has ended, that she must let go and move on. They are words that are often said by those who seek to comfort and advise people who are grieving. In a way the angel said the same thing: Nothing would ever be the same. Your place is now with the living. Mary Magdalene, first apostle of Jesus At the tomb, Mary was given instructions. She was an apostle in the same way as the men the Twelve and the other disciples who were commissioned to spread the story of Jesus. She has been one of the most revered figures in Christian history. In his letter to the Corinthians, Paul does not include the women at the tomb among the witnesses to the Resurrection. According to his narrative, Jesus appeared to Cephas, and then to the twelve male disciples, then to people, then to James, then to all the apostles. Mary of Magdala is not mentioned. Paul was writing to Greeks in Corinth, and sadly his letter reflects the culture of the Greeks, who viewed the testimony of women as unreliable. We are fortunate to have an example of this prejudice directed specifically against Mary Magdalene as an alleged witness to the resurrection by the second-century pagan intellectual despiser of Christianity, Celsus: But who saw this? Mary came from a now-vanished town called Magdala, on the western side of the Sea of Galilee. She is often called Mary Magdalene. Women are valid witnesses to Christ. The idea of women as primary witnesses does not seem unusual to people in the 21st century, but it was a revolutionary concept at the time. When the Christian stories described Mary Magdalene and the other women as the first witnesses of the Resurrection, they were saying something important about the nature of women: The Magdalene, Bernardino Luini; this shows the centuries-old confusion between Mary Magdalene and the woman with the alabaster jar Note: Throughout the centuries, Mary Magdalene was wrongly portrayed as a reformed prostitute: It is interesting that in this moment of extreme emotion she calls him rabbouni, the title his disciples would have used. She used the word she had always used as his name, rabbouni, teacher. Mary Magdalene and grief Jesus told Mary not to cling to him, but to let him go. Mary Magdalene, first apostle of Jesus Bible women arriving at the tomb, painting by He Qi Mary Magdalene has been immensely popular with artists throughout the centuries. Go to Bible Art: Paintings of Mary Magdalene for about twenty-five famous paintings.

Chapter 5 : Mary and other wonderful women in Jesus Christ's life | Deseret News

WOMEN SHAPED AND SUITED TO THEIR TASKS at home, at work, at all of life's crossroads. Women designed and empowered by God. In this series of Bible studies, Jill Briscoe introduced you to some of the many different women whose lives were touched by Jesus during His earthly ministry, and helps you discover how you can experience the Master's touch as well.

His perspective toward women ran entirely against his Middle Eastern culture then and now. Women were often treated as property. Jewish rabbis began every temple meeting with the words, "Blessed art thou, O Lord, for thou has not made me a woman. However, a husband could divorce his wife for any reason, and he had no obligation to financially care for her. The husband simply handed her a bill of divorce and she was sent away. Women were often viewed as inferior to men, excluded from public religious life and rarely taught the Torah, even in private. Jesus defied the cultural norms toward women, constantly. He healed and performed miracles as readily for women, as for men. He taught both men and women. He loved people and interacted with them in a very welcoming way, men and women alike. This included thieves, prostitutes, lepers, women of low social class. Author Philip Yancey comments, "For women and other oppressed people, Jesus turned upside down the accepted wisdom of his day. According to biblical scholar Walter Wink, Jesus violated the mores of his time in every single encounter with women recorded in the four Gospels. And so they came up with a plan. Their law required stoning to death any woman caught in adultery. Never the man, always the woman. They found such a woman, instigated a mob and dragged her before Jesus. There she stood alone, exposed, waiting. The crowd surrounding her was well equipped, ready to stone her. The religious instigators of this mob loudly said to Jesus, "Teacher, this woman was caught in the act of adultery. In the Law, Moses commanded us to stone such women. Now what do you say? If he gave her mercy, he meant he winked at adultery and an enemy of their moral law. If Jesus stoned her, then all his teaching about mercy and forgiveness was nullified. Jesus bent down and started to write on the ground with his finger. They continued to press him. Jesus straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her. One by one they walked away, "beginning with the oldest" until it was only Jesus left with the woman. Jesus asked her, "Woman, where are they? Has no one condemned you? Can you imagine how stunned she was? She gets to live. The sins of the whole world would fall on him, as he gained our forgiveness. Go and sin no more. He is our Savior. He changes the lives of those who know him. Like this next woman— She was a Samaritan, an ethnic background considered inferior by the Jews. Jesus was a Jew. Jesus was resting by a popular well where the entire community would come to draw their water. It was the hottest part of the day, a time when no one came. But a woman showed up, hoping to not see anyone or be seen. She had been married and divorced five times, now living with a sixth man. This time, skipping marriage. What would it matter? She likely was viewed with complete disdain by people in her village. She learned how to avoid the shame, avoid people, manage her life. Jesus knew all this about her, and he knew her heart. He saw her need for much more than physical water. She needed water for her soul. The water that I will give will become in him [her] a spring of water welling up to eternal life. Jesus changed her life of shame into joy. In every encounter with women, he changed their lives. Jesus was severely beaten, wrists and feet nailed to a cross until he died. He was buried in a tomb. And on the third day, Jesus left the tomb and came back to life, physically, just as he said he would. The first people Jesus talked to after his resurrection were women. This is recorded in all four of the gospels. Women had such little standing in that culture. They had no religious or legal authority as spokespersons. Yet Jesus gave them the role of being the very first to inform others of his resurrection. Not just women, but all people. Jesus invites us to believe in him, to be fully forgiven of all of our sins, to begin a relationship with God. For more on this, please see this helpful article, [Beyond Blind Faith](#).

Chapter 6 : The Life of Jesus: A Chronological Study - FaithGateway

The Women In Jesus Christ's Life by Wayne Blank One of the witches that I made so angry at me a while ago (and by the way, their sorcery and voodoo have no power - I'm still here) because I simply quoted what God says about witchcraft in a Bible study (see Wicca) included a comment in her rant that "Christianity is a man's religion" while her.

Every year as Easter approaches, I find myself pondering more the life of Christ. This year, as in years past, I study the New Testament and work out how these scriptures apply to me and my discipleship. I love this process because it is where I learn about the role that women played in the life of Jesus. I learn about the women that surrounded him, the way he treated them, and—most importantly—the social mores that he dismissed. Unfortunately, people often use this story to define further the role of women by exploring a false dichotomy between Martha and Mary. I think that conversation misses the most interesting and crucial point of the story. Mary sat at the feet of Jesus, and he taught her. He believed that her understanding of the gospel was just as important and that her mind, heart and soul were just as capable, as any man. Another significant, and also overlooked, moment is in Luke 13, when Jesus heals a woman on the Sabbath. He refers to her as a Daughter of Abraham. It is the only place this phrase is used in the Bible, of course. Then there is the pinnacle moment in the scriptures. It is the moment we learn that He lives. And who is the first to hear this Good News? In John 20 we learn that it was a woman. In a culture where women would not have been called as a witness to much of anything, Mary Magdalen was chosen as the witness. He chose her to deliver the message to the others. Who can deny that Jesus has called on women to be His special witnesses? It was His first choice. As I ponder these women, and the way Jesus addressed them and involved them, I appreciate what this means for me. I am valued and loved as an individual—not because of the role I play in society or whatever social mores I am called to live up to. What he offers me is hope and salvation apart from all that.

Matthew 55 There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, 56 among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

Women At The Time Of Jesus 3 Women at the Time of Jesus In the ancient world the position of women varied from culture to culture and within any particular civilisation depending on social class, civil law and religious attitudes. What social group are we dealing with? Does this refer to rich or poor, rulers or ruled? Is the writer stating his own preference or is he speaking on behalf of others. How much does his thinking and attitude find approval elsewhere in his own time and later? In making comparisons, is like being compared with like? It is difficult to answer these questions, but it is useful to be aware of the limitations in the available material. It represents the combined teaching of Jewish sages who sought to expound idealised rules for every aspect of life. They aimed to serve God by preserving ritual purity, defining that which was clean and unclean food, objects, animals, people, and upholding the separation of Jew from Gentile. It is a matter of debate how far these rules were accepted or put into practice. There are two versions, one produced in Palestine, the other in Babylon. The Legal Position In official Judaism, women were legally possessions of their fathers and, after marriage, of their husbands. She continues within the control of the father until she enters into the control of the husband at marriage. She is acquired by money or by writ or by intercourse And she acquires her freedom by a bill of divorce or by the death of her husband Property for which there is security can be acquired by money or by writ or by usucaption [habitual use]. These are works which the wife must perform for her husband: If she brought slave women as her dowry they could do these jobs instead, but, Rabbi Eliezer says: Even if she brought him in a hundred bondwomen he should compel her to work in wool, for idleness leads to unchastity She had to obey her husband as a master, but on the positive side the husband was obliged to be faithful to her and treat her kindly. A husband, therefore, is to lie only with his wife whom he hath married Josephus AD , Against Apion 2: If there was danger to life, the husband had to be saved first. A man must be saved alive sooner than a woman, and his lost property must be restored sooner than hers. According to Josephus, husbands had the right to divorce wives but not vice-versa. However, Salome chose not to follow the law of her country, but the law of her authority, and so renounced her wedlock. Josephus, Antiquities of the Jews Financial safeguards built into the law also protected the wife, so that casual divorce was difficult for the husband. According to Mark 10, however, women did divorce husbands, though perhaps Jesus intended his comments for a wider audience than just a Jewish one. There was also on the other sides one southern and one northern gate, through which was a passage into the court of the women; for as to the other gates, the women were not allowed to pass through them; nor when they went through their own gate could they go beyond their own wall. This place was allotted to the women of our own country Josephus, Wars of the Jews 5. Beforetime [the Court of the Women] was free of buildings, and [afterward] they surrounded it with a gallery, so that the women should behold from above and the men from below and that they should not mingle together. All are qualified to be among the seven [who read], even a minor and a woman, only the Sages said that a woman should not read in the Torah out of respect for the congregation. Women and Education The comments about women being eligible to read indicate a basic literacy, and it is reckoned that the ability to read and write was higher among the Jews than among other peoples. In Old Testament times, women were certainly to be taught the Law. Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the LORD your God, and be careful to do all the words of this law, and that their children, who have not known it, may hear and learn to fear the LORD your God And Ezra the priest brought the law before the assembly, both men and women and all who could hear with understanding, on the first day of the seventh month. And he read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. And they read from the book, from the law of God, clearly; and they gave the sense, so that the people understood the reading. The words

spoken by Mary the mother of Jesus, Elizabeth the mother of John the Baptist, and Anna the prophetess indicate that they, at least, had a good grounding in the Old Testament Scriptures. I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you. She was able to discuss the meaning of Scripture competently with her husband Berakoth 10a. Another passage in the Mishnah illustrates divergent views. Certain merits may hold punishment in suspense for one year, others for two years, and others for three years; hence Ben Azzai says: A man ought to give his daughter a knowledge of the Law so that if she must drink [the bitter water] she may know that the merit [that she had acquired] will hold her punishment in suspense. If any man gives his daughter a knowledge of the Law it is as though he taught her lechery. A woman has more pleasure in one kab [measure of something] with lechery than in nine kabs with modesty. It was thought that studying the Law enabled an individual to build up merit. A well educated woman therefore might be inclined, it was thought, to indulge in immoral behaviour e. Why the same danger did not apply to men is not clear, but several quotations present women as basically licentious. Because men in general find women sexually attractive, there is a tendency among some male writers to transfer their sexual desires on to the woman and assume it is her nature rather than theirs which is responsible. Better is the wickedness of a man than a woman who does good; and it is a woman who brings shame and disgrace. An unmarried man may not be a teacher of children, nor may a woman be a teacher of children. Women were exempt from carrying out time-required aspects of the Law, as this would interfere with their household duties. The observance of all the positive ordinances that depend on the time of year is incumbent on men but not on women But exemption from time-required laws easily turned to exclusion, so that women became excluded from active personal participation in study of the Law or active involvement in religious activities in the synagogue even when time-relatedness was irrelevant. Women are excused from such devotions as twice-daily recitation of Shema Deut. Judith Wegner, Chattel or Person? The Status of Women in the Mishnah , OUP, [3] Women were additionally restricted because for part of each month they were regarded as ritually unclean. Attendance at the Temple even in the Court of the Gentiles was then disallowed. The Temple mount is still more holy, for no man or woman that has a flux, no menstruant, and no woman after childbirth may enter therein. The value seen in studying the Law, but apparently often denied in practice to women, is described by Rabbi Nehorai 2nd century AD. I should lay aside every trade in the world and teach my son only Torah. For every trade in the world stands by a man only in his youth, but in his old age, lo, he is left in famine. But the Torah is not that way. It stands by a man in his youth and gives him a future and a hope in his old age. There are three Benedictions which one must say every day: For a meeting to take place in a synagogue, ten men needed to be present. Women, were classed along with slaves and minors, and could not be included to make up the ten Babylonian Talmud: This exclusion of women, and the legal restrictions laid upon them, reinforced the view that women were inferior beings. Some comments are particularly derogatory. It is not possible to have a world without either a spice dealer or a tanner. But happy is the one who makes his living as a spice dealer, and woe is the one who makes his living as a tanner. It is not possible to have a world without either males or females, but happy is the one whose children are males, and woe for him whose children are females. Judah were walking down the road, and a woman was walking in front of them. Said Rab to R. But let not the testimony of women be admitted, on account of the levity and boldness of their sex; nor let servants be admitted to give testimony, on account of the ignobility of their soul; since it is probable that they may not speak truth, either out of hope of gain, or fear of punishment. Josephus, Antiquities of the Jews 4. On occasions the evidence leads in other directions. The anonymous Palestinian Jew described as Pseudo-Philo first century AD presents a favourable view of women; this is thought so unusual that the suggestion has been made that this anonymous writer is in fact a woman. Domestic Life In home life we can see a more positive picture. In addition to the usual time-consuming but essential household duties food, clothes, looking after children , the wife had the huge responsibility of ensuring that the purity laws were kept. These involved thought, knowledge and ability, and any mistake affected her husband and his religious service. It was considered great merit to a wife to encourage and enable her husband and sons to do the study of the Law from which her fully occupied home-life precluded her: Wherewith do women acquire merit? By sending their children to learn Torah in the Synagogue and their husbands to study in the Schools of the

Rabbis. Conclusion It appears that women at the time of Jesus were restricted by the legal framework and were discouraged from religious involvement outside the home. In domestic life they had considerable influence and responsibility, though they were nevertheless regarded as inferior to men. The demeaning comments are not typical of Judaism alone but of the ancient world in general. Even in modern times such attitudes are regrettably common. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light. It is instructive to see the positive attitude Jesus adopted towards women. From the beginning they played a prominent and active part. We have tried to avoid this pitfall. Thirty years later, after becoming a wife and mother, and Assistant Attorney General for the State of Rhode Island, she earned a doctorate in Judaic studies. She was the first woman to read from the Torah in a prominent American conservative synagogue.

Chapter 8 : Women's Rights - See How Jesus Christ Valued and Upheld Womens Rights

Over the next several months in this series, I want to share with you about some of the other women who have impacted my life solely because of their relationship with Jesus. I believe as I share.

By Doug Clark How did Jesus view women? How did He treat women? How did they respond to Him? The Gospel of Luke provides the answers to these questions. Twenty-four times in Luke, Jesus either met a woman, talked about a woman, or mentioned a woman in a parable. All of these 24 times are instructive and positive. The words accepting, sensitive, and affirming sum up what Luke and the example of Jesus Christ teach us about Jesus and women. The Book of Luke is unusual among the ancient books of the world. Luke took great care to record the emotional and physical responses of a woman in her pregnancy. Luke wrote, "The babe leaped in her womb" Luke 1: Luke also recorded the gentleness of Mary as she wrapped her newborn Jesus in swaddling clothes and laid Him in a manger. I know of no other book in ancient history that is concerned about and cares for the feelings of a woman as she is carrying her child or cares for her child. But God thought these things were important enough to include them in His eternal Word. This was her act of repentance. Jesus allowed her to do this without any trace of disgust or embarrassment. Women ministered to Jesus in unique ways. Luke wrote about the mob that herded Jesus toward Golgotha. What happened at the Crucifixion? What else could they do? Absolutely nothing except be there. Sometimes the best thing you can do is just be there. The women were there for Jesus at that moment until death released Him. These women took the spices to the tomb, having no idea how they would move the stone. From the moment the Son of God emerged into our world as a tiny, helpless infant to the final hours before His ascension into heaven, women ministered to Jesus. And Jesus accepted these gifts of love, not because they were His God-given privilege as a man. Rather, He accepted them because these were gifts of intelligent and faithful service to the Heavenly Father. He was compassionate and caring. In the Middle East, even if a woman of the house is sick, she gets up to take care of a male guest. Jesus, of course, was not an ordinary guest. Jesus refused to exercise His guest privilege. He refused to allow her to minister to Him until He first ministered to her. Another time Jesus raised the son of the widow at Nain back to life Luke 7: The position of widows in Middle-Eastern culture is tragic if they have no male relatives to care for them. As Jesus watched this funeral procession coming out of Nain, He saw the few casket carriers and this one single woman walking behind it. Out of compassion for this poor widow, Jesus reached out and touched this young man and restored him to life. In that part of the world, acts like this can be dangerous. In Luke 20, Jesus defended widows against the greed of the Pharisees. But probably the greatest and most beautiful example is found in Luke 13, where on the Sabbath, in the synagogue at Capernaum, Jesus healed a woman. On the Sabbath it would be filled with men because Jesus the Teacher was there Luke He was going to expound the Word of God. Everyone expected to hear great and revolutionary things from this brilliant new authority on the Law. But as Jesus took the scroll of the Law and began to teach from it, all of a sudden, in the back of the room, He saw a woman who was bent over. For many years she had been a prisoner of an evil spirit that had bound her and kept her a cripple. We honor all women by showing them the same love and respect that Jesus showed to women. Jesus then did five things that are astonishing because what He did broke through the cultural mold of that day. First, He called this woman forward from the place of the women the back of the room to the place of the men the front of the room. Second, Jesus broke culture by speaking to her. The Jewish writer Alfred Eidersheim wrote that there were rabbis who prayed every day: Do you notice the word order? No wonder everyone was shocked as Jesus spoke to this woman. Jesus broke culture a third way: He laid hands on her. Because they were so strict in their observance of the Law they would not even look at a woman. If they sensed that a woman was going to cross their path, they would close their eyes tightly and walk straight ahead. Sometimes they would smack into a wall or fall over an ox cart and receive their bruises. Here, in contrast to the example of the "black-and-blue Pharisees," Jesus laid His hands on a woman. Fourth, Jesus affirmed her worth in society. These men in the synagogue were probably thinking, What is she doing in here? What is He doing? They all knew they broke the Sabbath by watering their animals. Jesus continued, "This woman is worth far more than any animal you

have. By saying this, He restored her rightful position. He humiliated His opponents in their own synagogue by ministering sensitivity, kindness, and mercy to a woman. It is for this act of kindness and divine love, and many others like them, that these men sent Him to the Cross. Not one time in all four Gospels did He put down a woman. But Jesus never did. From the earliest days of His life, to the time He ascended into heaven, Jesus exalted and affirmed women. Jesus was sensitive to the social and religious handicaps with which women had to struggle, and He lifted those burdens. In Pakistani and Afghani culture and in the Middle East, when a male child is born, the men gather around the father. The mother did all the hard work, but the men slap the father on the back and say, "Mashallah. The women gather around the mother and say, "You poor thing. Better luck next time. Joseph almost faded into the background. It was Mary who took center stage in this wonderful drama. The Word of God recognizes her life of godliness and fasting and prayer. But as Joseph and Mary returned home, they realized Jesus was not with the rest of the family. They rushed back to Jerusalem and found Jesus in the temple. He was exchanging questions with the teachers of the Law in the debating style common in those days. Mary said to Jesus, "Where were you? Jesus now a son of the Covenant, a man only had to turn to his mother and say, "Woman, leave me alone. Jesus often went out of His way to praise women as examples of faith. There were tables in the center and couches around the table. He was unwashed; His hands and feet were still dirty. If He touched the table, He would make it unclean for everyone else. Suddenly a woman of the back streets came into this banquet. It was a shocking scene. Every man around that table knew what kind of woman she was. Everyone had seen this disgusting display and waited to see what Jesus would do to show this sinful woman how holy He was. Simon thought, Look how this woman is touching Jesus and behaving in the presence of good men. We invited this teacher here to see for ourselves if He really is a Teacher from God. Now we know for sure He is a fraud. If He were from God, He would know what kind of woman she is. He would never allow her to do the things she has done verse From a Middle-Eastern point of view, this is an absolutely unbelievable scene. There are two things wrong. He had intentionally left Jesus, his honored guest, in an unwashed condition to humiliate Him and to show how superior Simon and his friends felt they were. Middle-Eastern hosts never insult their guests. My wife and I once visited a home in Beirut, Lebanon. We were with some friends, and the lady of the home was showing my wife Ruth some beautiful lace pieces she had crocheted for the table.

Chapter 9 : Women in the Life of Jesus: Webb Garrison: www.nxgvision.com: Books

Chapter 4 WOMEN IN THE LIFE AND TEACHINGS OF JESUS James A. Borland This chapter has two goals: (1) to show that Jesus placed a high value on women, and (2) to show that Jesus recognized role distinctions for men and women.

To determine the exact date of the birth of Christ we have to consider several things. Caesar Augustus was emperor from 44 B. Herod the Great died between March 29 and April 11, 4 B. We know this because Josephus tells us there was an eclipse just before he died March 12, 13, and there was a Passover just after his death April. The point is that Jesus was born before this, because the wise men came to Herod to ask about the birth. Quirinius was the governor of Syria from B. We are told in the account in Luke 2 that an order went out from Caesar to enroll the people in their hometowns for the purpose of taxation. This probably meant that the people would go regularly to be taxed in their home towns. Joseph and Mary being from Judah had to go to Bethlehem. This occurred before the death of Herod, before his empire was split up among his sons. Josephus mentions a census in A. But that is not this one--that was the one referred to in Acts 5: Luke is a historian and knows full well that is not this decree. Quirinius was governor twice, and there is some uncertainty about when his first tenure occurred. It was probably from B. That seems to contradict the fact that Jesus was born before 4 B. It would not have gotten organized for a couple of years in Palestine. It was a good time for the census to be taken, though, because Herod was old and dying, his kingdom was in turmoil with a power struggle for the throne, and Rome needed to know what they had in Palestine. The census was probably underway between 6 and 4 B. Some have concluded that this meant Jesus was two when the Magi came to see him. But that would mean Jesus was born about 6 B. Herod was just playing it safe. After all, the Magi had traveled a long way, and had seen the star. Herod did not know when the child was born. The sequence then would have been that Jesus was born in Bethlehem in 5 or 4 B. Almost immediately the Magi show up to worship him. When they return home without reporting to Herod, Herod orders the slaughter of the innocents. Joseph, being warned in a dream, got the family out of there and safely into Egypt. Almost immediately Herod died. Then, when news reached them in Egypt that Herod was dead, but Archelaus was king, they went to Nazareth. As we shall see, Luke tells us that was in the 15th year of the new emperor Tiberius, or, 29 A. The birth took place in midwinter. This is the old tradition, sealed with the selection of December. That may not be far off. Shepherds have their animals out in the fields all year round, so the presence of shepherds does not mean it was spring or summer. What shepherds do, though, is bring the sheep in closer in winter rather than out in the wild. Here the shepherds were in the fields near Bethlehem within a mile. So the evidence adds up to a date of December, 5 B. At the age of 12 when he was lost in the temple precincts, that would have been Passover, 8 A. Luke tells us in 3: Pilate was the procurator, Herod Antipas was ruler in Galilee deposed in 39, Philip was tetrarch up north he died in 34, and Caiaphas was the High Priest. We know nothing about Lysanias. Now Luke tells us that John began his ministry in the 15th year of the emperor Tiberius. But how do we calculate what that was. If Luke was using Jewish reckoning, this would correspond to somewhere between 26 and. But it is unlikely Luke did that--he is a Gentile writing to Theophilus. The 15th Roman regnal year of Tiberius would have been between August, 28 A. We can say then that John the Baptist began his ministry in the fall of 29 A. The temple edifice was built 46 years before John 2: But Herod first had to build the massive retaining wall around the crown of the hill to make the platform which was 34 acres. The reference here is most likely to the temple proper, the edifice, as the terms indicate. So, if Jesus went up to Passover in 30 A. Again, this indicates that Jesus was baptized in the fall of 29, A. The Gospels mention three Passovers in his public ministry, 30 A. But most chronologists believe there was another Passover that the Gospels do not mention, one that would have come second, or in 31 A. Then the John 6: This allows them to fit all the events into the chronology, especially with the references to the times of the year. He could not possibly have died in 30 A. The ministry of Jesus began in the fall of 29 A. The Day of the Crucifixion There are three general views proposed: Wednesday, Thursday, and Friday of the Passion week. The Wednesday view is an attempt to do justice literal justice to the statement in Matthew. But if Jesus died on Wednesday,

that would mean the resurrection was on Saturday, when the Gospels are unanimous that it was the first day of the week. So some suggest a Thursday crucifixion. That would not be 72 hours. And, it would have a problem with the witness of the Gospels that Jesus died when it was the preparation for the Sabbath. The Friday crucifixion fits the details of the Gospels the best. And usage supports this. In the Old Testament the kings designated a part of a year as a year for their reign. Esther used the expression in her vow, but broke the vow off on the third day. Moreover, according to Luke Jesus died at 3 p. The disciples and the women rested on the Sabbath Saturday. The women returned to the tomb for the final treatment of the body early Sunday morning--and he was alive. This harmonizes well with the biblical typology. The people would present their unblemished animals in the temple on the 10th of Nisan--Monday of Passion week, probably the day of the triumphal entry and part of its purpose. On Nisan 14th the lamb was sacrificed; Paul declares that Christ our Passover was sacrificed for us 1 Cor. On Nisan 16th, Sunday, he arose from the grave. And then Paul draws out the analogy from agriculture--you bury the seed in the ground, but in time a more glorious body comes to life, and the first shoots are offered to God in gratitude, and those first shoots indicate a harvest is yet to come--a harvest of resurrected saint. There is one further difficulty that must be mentioned. The synoptic Gospels indicate clearly that the Last Supper was a Passover meal. But John makes it clear that Jesus had to be removed from the cross because Passover was beginning. That has led some to conclude that the Last Supper was not a Passover meal, but a love feast. But all the evidence argues against this conclusion. The solution may be found in the calculation of the days. There is no strong evidence for this, but there are hints. The Law said it had to be eaten on that day, Nisan 14th. And this would make excellent sense out of the passage. If Jesus and his disciples counted the day from the morning, then Thursday, Nisan 14th, began at dawn. The Law said the animal had to be sacrificed between 3 and 5 p. Then, they had to eat the meal that evening. But if the Jewish leaders counted the day from sundown, then Nisan 14th began Thursday at sundown. They had to wait till Friday at 3: That day would also be the preparation for the Sabbath. So Jesus ate the Passover meal with his disciples; and then he became the Passover victim at 3: We know that Passover fell on a Friday in the years 27 too early, 30 too early, 33, and 36 probably too late. Jesus died at 3: This date fits the time of Passover on a Friday, it fits all the dates of Pilate, Herod, and Caiaphas; it harmonizes with the date for the temple, and it allows for the three and a half years of ministry. Addendum This date finds some remarkable corroboration with secular history.