

All the Marys

Mary Magdalene

Mary the mother of Jesus

Mary the mother of James and Joses

Mary - Sister of Lazarus & Martha

Mary - Wife of Cleophas – Aunt of Jesus

Mary -the mother of John Mark, (1x) owner of a large house with large upper room Acts 12:12

Mary- a Roman Christian who is greeted by Paul in Rom. 16:6 – may be one of the above (1x)

2 -Lets begin with a list of the Marys –

Mary sister of Lazarus and Martha – People seem to like the idea that MM annointed the feet of Jesus and was infact Mary of Bethany – I don't see any reason to do this – These Marys are deliberately identified by their titles, names or relationships so we don't mix them up

Pope Gregory 1 combined Mary Magdalene with sister of Bethany in 591 AD (which is pretty early in Church history)

“She whom Luke calls the sinful woman, whom John calls Mary, we believe to be the Mary from whom seven devils were ejected” – I don't know if this was a tradition before he said this – it certainly was afterwards

The vatican decided to reverse it in 1969 and declare they weren't the same

Many Women Watched from Distance			WOMEN AT CROSS
Matthew	Mark	Luke	John
Many women looking on from a distance who had followed Jesus from Galilee... among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee. 27:55	Among whom were Mary Magdalene , and Mary the mother of James the younger and of Joses , and Salome . 15:40	The women who had followed him from Galilee 23:49 24:10 It was Mary Magdalene , and Joanna, and Mary the mother of James , and other women that were with them, which told these things unto the apostles.	Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene .

3 - I want to look at how Jesus mother appears in the crucifixion and resurrection accounts – it makes things clearer when we understand what was going on – The first 2 gospels name the women as MM and Mary mother of James and Joses- only the fourth gospel mentions Jesus' Mother and it has no mention of Mary the mother of James and Joses anywhere in the gospel , yet it's the most detailed account of the crucifixion....

The first 3 gospels all tell you that Jesus died... Then as a post script – after the event, when they have established that Jesus is dead – they tell you what women had been there.

So what's going on here and who is this Mary the mother of James the younger listed straight after Mary Magdalene ?

Apparently it was a custom to refer to parents as the parents of the living children not the dead children. We all know the phrase– Matt 22:32 *"God is not God of the dead but of the living"* - - what we are talking about here is local customs of the first century. So when Jesus died his mother was referred to as the mother of her other children – the living ones – a cultural thing of the time.

So let's have a look at who Mary's other children were



Mary the mother of Jesus Disappears after Jesus death ?

Mary the mother of Jesus

Mary the mother of James & Joseph

MATTHEW RECORD

Matt. 13:56 Isn't his mother's name Mary, and aren't his brothers **James, Joseph**, Simon and Judas? Aren't all his sisters with us?

Matt. 27:56 Among them were Mary Magdalene, Mary the mother of **James and Joseph**.

Matt. 27:61 Mary Magdalene and **the other Mary** were sitting there opposite the tomb...28:1 Mary Magdalene and **the other Mary** went to look at the tomb.

4 - Who were Mary's other children ? Matt. 13:56 "**James, Joseph, Simon and Judas? Aren't all his sisters with us?**"

As well as this we know that Paul refer to James the brother of the Lord in Gal 1:19 - "*I saw none of the other apostles—only James, the Lord's brother*"

So Mary the mother of Jesus.... becomes Mary the mother of James and Joses etc. when Jesus dies.

"The other Mary" is also the mother of Jesus (Matt27:61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre) Mother of James the younger etc (not a separate Mary)

Mary the mother of Jesus

Mark 14:39 When the centurion...saw that He cried out ...and breathed His last, said "Truly this Man was the Son of God!"

There were also women looking on from afar, among whom were Mary Magdalene, **Mary the mother of James the Less and of Joses**, and Salome

(Jesus dead)

Acts 1:14 They all joined together constantly in prayer, along with the women and **Mary the mother of Jesus**, and with his brothers.

(Jesus alive)

5 -In the first 3 gospel records there is no record of Mary being referred to as the mother of Jesus in any of the crucifixion accounts... It's not until we come to Acts 1 - where she is again referred to as his mother because He is known to be alive –

Mary Magdalene & Mother of Jesus

Matt 27:61 Mary Magdalene and the other Mary were sitting there opposite the tomb.



Matt 28:1 After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.



6 – Mary Magdalene and Mary the Mother of Jesus appear together watching the crucifixion, and also on 2 occasions after it

-to see where Jesus is laid

-and going to the empty tomb together

-This is interesting because there is no record of the mother of Jesus travelling about with John – if he took her to his home that very hour after the crucifixion then it's odd that Jesus' mum is watching where His body is laid with Mary Magdalene and not John.

Luke 24:9 says When they came back from the tomb, they told all these things to the Eleven and to all the others. ¹⁰ It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. So Jesus mum was one of the group who took the message back to the 11 male disciples including John – again Mary the mother of Jesus is not with John. It's interesting that Joanna is named second in the list here – probably because she is the granddaughter of Theophilus to whom the gospel of Luke is written (Archeological evidence confirming the existence of Theophilus, as an [ossuary](#) has been discovered bearing the inscription, "Johanna granddaughter of Theophilus, the High Priest".^[3] The details of this ossuary have been published in the [Israel Exploration Journal](#).) – So Joanna has special relevance – however she still appears after Mary Magdalene in the record.

Always Listed First – (1 exception)

- Among them were **Mary Magdalene**, **Mary the mother of James and Joseph**, and the mother of Zebedee's sons. Matt 27:56 (after)
- **Mary Magdalene** and the **other Mary** were sitting there opposite the tomb. Matt 27:61
- **Mary Magdalene** and **the other Mary** went to look at the tomb. Matt 28:1
- Among them were **Mary Magdalene**, **Mary the mother of James the younger and of Joseph**, and Salome. Mark 15:40 (after died)
- When the Sabbath was over, **Mary Magdalene**, **Mary the mother of James**, and Salome bought spices so that they might go to anoint Jesus' body. Mark 16:1
- **Mary called Magdalene** from whom seven demons had come out; ³Joanna the wife of Chuza, the manager of Herod's household; Susanna; and many others. Luke 8:2
- It was **Mary Magdalene**, Joanna, **Mary the mother of James**, and the others with them who told this to the apostles. Luke 24:10

7 -Whenever MM is listed with other women, she is always listed first , even before Jesus mother....there is one exception – the account in the fourth gospel... which I'll talk about later. Order mattered in the first century – they cared about who came first – they cared that Adam was made before Eve, 1 Cor 11 – who would have the place of honour etc. So to a degree the Bible is written from a cultural perspective – for example...Paul mentions Peter rather than Mary as the witness to the resurrection – because the witness of a woman didn't count – it wasn't legal in court of law - yet there is this underlying inspiration to all the cultural passages which allows you to compare them with other passages and figure out the big picture – and get the spiritual message.

Read quote – notice how many times MM and Jesus mum (in purple) are together

Last quote interesting... Joanna listed before Jesus mother Remember Merri mentioned in her talk before last

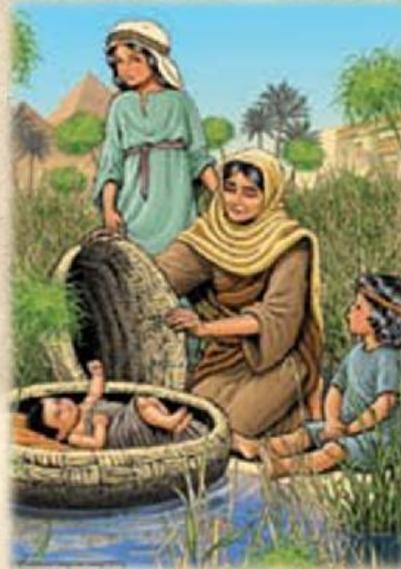
MARY/ MARIA = MIRIAM

English

Greek/Aramaic

Hebrew

Miriam is a Hebrew name (Miryam), which is believed to have been an Egyptian name originally, derived from the element “mry” meaning ‘beloved’.



8 - Mary is the English version of Miriam – The Greek and Aramaic version sounded something like Maria ...The first Miriam was Moses sisterBut neither Miriam nor Moses had Hebrew names....The Hebrew language wasn't invented during their lifetime

Abraham did NOT come out of Ur speaking Hebrew - Abraham would have spoken Summerian or Akkadian

The Hebrew language doesn't turn up for another few 500 years after Moses -combo of Ammorite and Pheonecian – a language developed whilst living in Israel not Egypt
Moses was given an Egyptian name – by princess – Miriam was likewise an Egyptian name – it's original meaning in Egyptian or coptic was “beloved” – sure it was adopted as a Hebrew name – and no doubt to them it could have come to mean rebellion or bitter – but it started out as an Egyptian name meaning beloved.

Mary Magdalene

Mary FROM /OF Magdala?

*"They met a man FROM
Cyrene, named Simon,
and they forced him to
carry the cross"*

Matt 27:32

NO TOWN CALLED MAGDALA
IN 1ST CENTURY

And he sent away the multitude,
and took ship, and came into the
coasts of ~~Magdala~~. (copyist
error) Matt15:39 KJV

Magadan/Dalmanutha



First accounts of Mary being from
Magdala surfaced in 4th C
(Eusebius) – Migdal El wrongly
placed outside territory Naphtali

9 - Next I want to look at Magdalene

The assumption is that Mary is called this because she came from a town called Magdala – The existence of first century town called Magdala where it is now, on the shores of Galilee is very disputed. There are no first century references to it – it seemed to appear from the 4th century onwards first mentioned by Eusebius (dodgy) in his book of Holy sites. In the first century the area was called Magadan or Dalmanutha – although the KJV refers to the place as Magdala which is explained as a copyist error in Strong's. In other words... The copies the king James used for translating Matt 15 were dated to around the 4th century when there was a place called Magdala- probably put on the map by Constantine's mother trying to name Holy sites on her tour of the Holy Land, in the same way she found the site of the burning bush in Sinai etc.

It doesn't really matter if there was or wasn't a place called Magdala because the Bible says Mary was CALLED Magdala not FROM Magdala.

Magdala means tower. The Hebrew word for tower was Migdal – all the old Hebrew names which included Migdal were like Migdal El – meaning tower of God – or Migdal Eder meaning tower of the flock – or Migdal Nunnaya – tower of the fish - which apparently there was in the 3rd century – the first reference to it in the Babylonian Talmud – to just call a place "Tower" would be like calling a road "road". The old Hebrew names for towers always had an extra identifying place eg "Tower of the flock, Tower of God, Tower of the fish", but clearly the name Magdala stuck after the 4th century and was included in the KJV using unreliable texts.

There was a place [Aramaic](#) names ascribed to it are Magdala Nunaya (also, Migdal Nunnaya or Nunayah; "Tower of Fish") and Magdala Tza'baya (or Migdal Seb'iya; "Magdala of the dyers" or "Tower of Dyers").^{[12][13][14]} It is referred to by these Aramaic names in the [Babylonian Talmud](#) (b. Pesah. 46b) and [Jerusalem Talmud](#) (y. Ta'an. 4.8.) respectively.

But then he wrongly put a place of similar name

MIGDAL-ELmig'-dal-el (mighdal-'el; Codex Vaticanus Megalaareim; Codex Alexandrinus Magdalieoram): The name, which means "tower of God," occurs between Iron and Horem in the list of the fenced cities of Naphtali ([Joshua 19:38](#)). Eusebius, Onomasticon places it 9 miles from Dora (Tanturah), on the way to Ptolemais, which points to Athlit. But this is far from the territory of Naphtali. It is probably to be identified with either Khirbet Mejdal, 3 miles North of Qedes, or Mejdal Islim, 5 miles farther to the Northwest.

Mary CALLED Magdalene

“Mary called Magdalene from whom seven demons had come out”

Luke 8:2

Simon called Peter (rock)

Jesus called Christ (anointed)

Thomas called Didymus (twin)

Zebedee's sons James and his brother John whom he named Boanerges, that is, Sons of Thunder

Mark 3:17

10 -The bible itself never says that Mary was from Magdala... What it does say is that she was called Magdalene

And in a similar way Peter , Christ, Thomas Sons of Zebedee were CALLED by nicknames.

It's what they were known as – John was nicknamed by Jesus as ones of the sons of thunder - which is the only title attributed to John within the text of the Bible

Magdalene = Tower

"Mary Magdalene—called the tower from the earnestness and glow of her faith—was privileged to see the rising Christ first of all before the very apostles"

(Letter CXXVII).

Jerome 412 CE



Translated Bible into Latin – Vulgate ~ 382 CE

For over a thousand years (c. AD 400–1530), the Vulgate was the most influential text in Western European society

Roman Catholic canon formally declared Council of Trent (1545-1563)

11 -Jerome knew that Mary was called the tower... Whether he thought this because he knew Magdala meant tower... Or because he knew that's what people referred to her as, is hard to know – but he said that she deserved the title of tower – and he connected it with her strength of character.

I like this quote because we know that Jerome understood word meanings.... We know he understood both Hebrew and Greek – he translated both the old and new testament into Latin – so this is someone in the early church referring to MM as being called “tower.”

For over a thousand years (c. AD 400–1530), the Vulgate was the definitive edition of the most influential text in Western European society. Indeed, for most Western Christians, it was the only version of the Bible ever encountered. The Vulgate's influence throughout the Middle Ages and the Renaissance into the Early Modern Period is even greater than that of the King James Version in English – it contained the apocrypha

The bible as such - as we know it - was never really in the hands of the common people until the last few hundred years – the gospel was oral – . When Latin bibles were produced they were in the hands of the church bishops....The church was still discussing the canon of scripture in 692 CE The Synod of Trullo ... the Roman Catholic canon was not formally declared until the Council of Trent (1545-1563) ... most of it was accepted but still hotly debated in the 4th century.....

[Catholic](#) and [Orthodox](#) Christians regard as fully canonical most of these books called *Apocrypha*, and their canonicity was explicitly affirmed at the [Council of Trent](#) in 1546^[10] and [Synod of Jerusalem \(1672\)](#) respectively. They are called [deuterocanonical](#) by Catholics and [anagignoskomena](#) by the Orthodox.

Interestingly, this means that the early King James translation includes the deuterocanonical books, since the Church of England had not disposed of them by the turn of the 17th century. Most King James Bibles published in the United States, however, do not include them, since it's Protestant denominations which use that translation.

Magdalene = Tower



12 -Other evidence remains

images of Mary Magdalene depicted holding a tower – because she was known as the tower

Bishop Hippolytus of Rome
(2nd-3rd century)



*"Apostle to the
Apostles"*

"New Eve"

3rd Century statue of Hippolytus

13 – Hippolytus assigned her the title of "*apostle of the apostles*" and the "*new Eve*",
Statue 3rd century – so probably what he actually looked like!

Early Christian Writings

Gospel of Philip

“There were three who always walked with the Lord: Mary his mother and her sister and Magdalene, **the one who was called his companion**. His sister and his mother and his companion were each a Mary” (NHC II.3.59.6-11)

*“If the Savior made her worthy, who are you indeed to reject her? Surely the Savior knows her very well. **That is why he loved her more than us**. Rather let us be ashamed and put on the perfect man and acquire him for ourselves as he commanded us, and preach the gospel, not laying down any other rule or other law beyond what the Savior said.”* (NHC BG 8502.1.17.7ff) (Robinson 1988: 526-527)

14 - The groups shunned by the orthodox church and labelled as heretics had a very different view of Mary Magdalene – these are the writings I spoke about in my last talk –

They are not inspired but still very valuable from a historical point of view – they show the thinking of the time READ

They show that there were Christians in the first few Centuries who believed that Mary Magdalene was known as the companion of Jesus – and that He loved her the most (equivalent of “the beloved disciple)

Mainstream Church

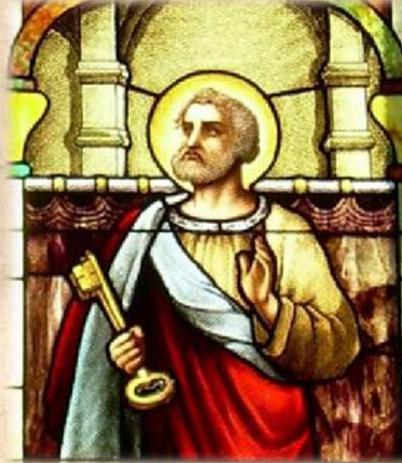
Mary called Tower

Reduced to the repentant sinner



Peter called Stone

Elevated to Pope



15 - The early church esteemed Mary Magdalene as a prominent disciple with excellent qualities of character – but instead of being “called tower” she lost her recognition, was said to come from Magdala – a town which seemed to come into existence at the time of Constantine when relics such as the cross were being sold off... And places mentioned in the scriptures were having monuments built over them... Whilst Mary’s image went downhill... Peter’s was elevated... To that of Pope of the see of Rome –

How did the mainstream church get the power to sway so many people - just a couple of slides having a quick look the power and influence of the orthodox church

Pontifex Maximus

(High Priest)



Pontifex Maximus
(Augustus)



Pontiff (Francis)

16 - We know Constantine was the first emperor to embrace Christianity -... The Roman emperor was automatically head of religion – one of his titles was Pontifex Maximus – meaning “High Priest”

– Constantine also had this authority over the church

You’ll recognise the word Pontiff which is now used as a title for the Pope

4th Century Church History

Constantine 1 306-337 CE — Embraced

Christianity for political reasons - Eusebius his right hand man

Council of Nicea – 325 CE – Settled the

nature of Jesus. Male bishops interpreted the meaning of scripture – decided on the doctrine of the Trinity.

Helena – Trip to Holy Sites 326-328 CE

Theodosius 1 378-395 CE made orthodox

Nicene Christianity the official state church of the Roman Empire – house groups outlawed – Disputed gospels destroyed. Official Bishops only



Column 330 CE



17 -Constantine initially became a Christian to gain the support of Christians in his empire He tried to keep his popularity by being all things to all religions... He made christianity legal but at the same time still honoured the other gods like Apollo... He called the council of Nicea in 325... But in 330 he built a column for himself – his head the halo and body of Apollos and a piece of the cross inside

Constantine said he had seen a vision of the cross in order to win the allegiance of the Christian soldiers in Maxentius's army. He also embraced the Mithraic cult To secure the help of Roman officers in eliminating other claims to his crown, , all the while worshipping the sun-god Apollo, the supreme god of the empire at the time. He then mixed all the cults into one in order to bring about unity among his subjects.

He merged the way these 3 religions worshipped . The God Apollo had a halo around his head, soon to be lent to Jesus in Christian depictions of the Savior. Mithras's birthday was December 25, the beginning of Saturnalia – soon to become Jesus's birthday, . Instead of Rome there was a new capital of the empire–called Constantinople, a huge column stood, with a bronze statue of Apollo bearing Constantine's face on top and a supposed relic of the true cross inside - it was also alleged to contain noah's axe and the remains of the Seven Loaves – it almost sounds as if he was copying the holy things inside the ark

Constantine appointed his mother Helena as [Augusta Imperatrix](#) (the highest authority a Roman woman could have), and gave her **unlimited access to the imperial treasury** in order to locate the relics of [Judeo-Christian](#) tradition. In 326-28 Helena undertook a trip to the [Holy Places in Palestine](#). According to [Eusebius of Caesarea](#) she was responsible for the construction or beautification, the [Church of the Nativity, Bethlehem](#), and the Church of the ascension [Mount of Olives](#). Local legend attributes to Helena's the construction of a church in Egypt to identify the [Burning Bush](#) of Sinai. Pilgrims in the 6th century wrote they had inspected the house of Mary Magdalene and the church empress Helena (In 326-328 CE) had built in her honour.

Theodosius 1 made orthodox [Nicene Christianity](#) the official [state church of the Roman Empire](#)

CHRISTIANITY UNDER ROMANS

Bishops Responsible for Doctrine

**Emperor enforced doctrine,
rooted out heresy, upheld unity.**



18 - The Emperors wanted unity in their empire – standard beliefs – their concern was harmony in their empire

Thus non orthodox views and home churches throughout the empire were outlawed - and the writings considered as heresy were destroyed – the orthodox church largely took over although conflict continued

MARY'S 7 DEMONS

*“Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. **The Twelve were with him and also some women who had been cured of evil spirits and diseases: Mary called Magdalene from whom **seven demons had come out etc**”** Luke 8:2*

The Twelve

Certain women healed of evil spirits and infirmities

Mary Magdalene - out of whom had come seven demons

Joanna the wife of Chuza, Herod's steward

Susannah

Many others

These women provided for Him out of their substance

19 - Mary's 7 demons

Luke 8:2 says *“Mary called Magdalene from whom 7 demons had come out”* - Then lists a whole bunch of people. I believe the women healed of evil spirits and infirmities are a subgroup in this list... Mary Magdalene is not part of the infirmities group... , her demons are not the same as their evil spirits.

She is just top of the list as normal in the women who follow . The point of all these women wasn't that they had infirmities – the point was that they were also with Jesus as he covered the country preaching the gospel

“Jesus travelled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, ² and also...”

It would be very strange for MM to have 7 illnesses. – surely this is symbolic language. I think even Pope Gregory the 1st almost got it right when he said *“And what did these seven devils signify, if not all the vices?”*

7 Demons 7 = Complete

ISRAEL HAD 7 NATIONS WHICH NEEDED CASTING OUT

Acts 13:19 *"And when He had 'destroyed' (cast out) **SEVEN** nations in the land of Canaan, He distributed their land to them by allotment."*

Deut 7:1 *When the LORD your God brings you into the land you are entering to possess and drives out before you many nations ...**SEVEN** nations larger and stronger than you—*

Jer. 3:8 *"Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce".*

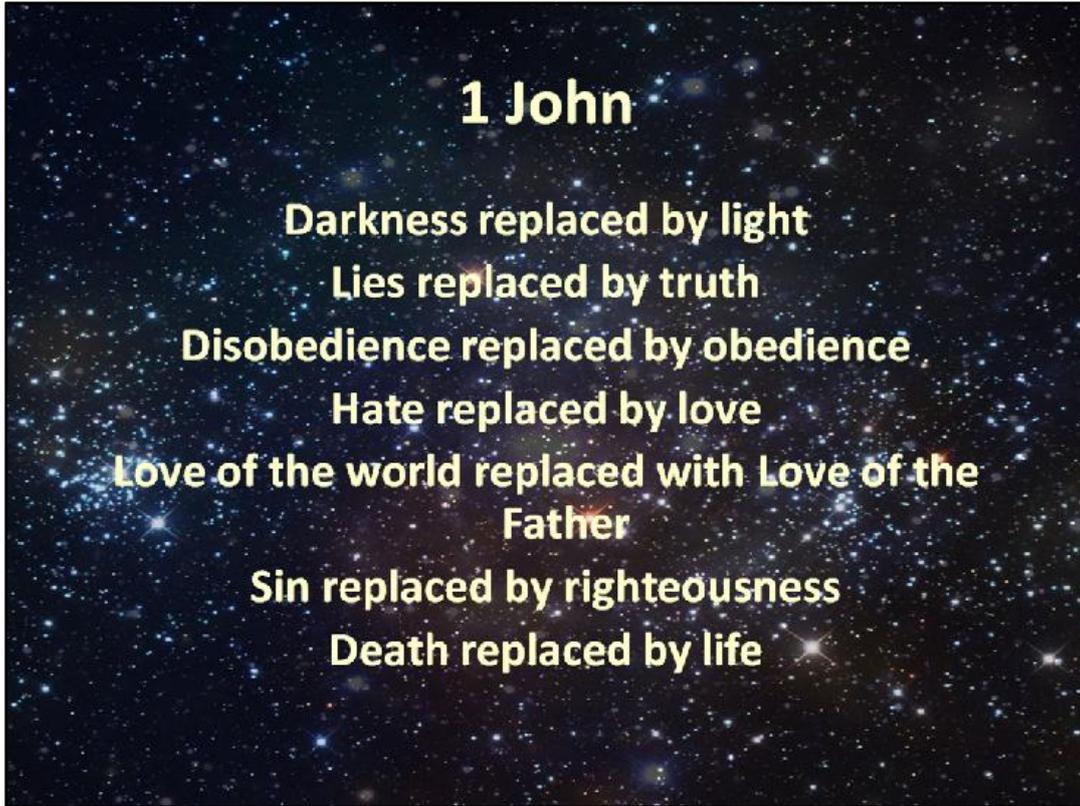
20 - What were Mary's 7 demons ?

In the first century culture 7 meant complete – In Jesus parable - when 7 demons entered into the man with the house swept clean – it meant he was completely taken over by evil

There's Israel itself - when the seven nations were wiped out of Israel it was the finished nation – God's witness – God's wife (it didn't last, they failed). READ

So there were 7 nations in the land – casting them out was a symbol of Israel belonging to God - but they failed – instead of turning the nations to worship God – Israel let in more demons worse than the first - so we're told in Jer. that God wrote Israel a certificate of divorce.

I believe it's recorded that 7 demons were cast out of Mary Magdalene because she was complete – she got it right. Her demons were gone and she didn't let others back in. ...like the 7 demons in the parable of the house swept clean. But Mary wasn't left empty when the 7 demons went... she replaced them with GOOD things

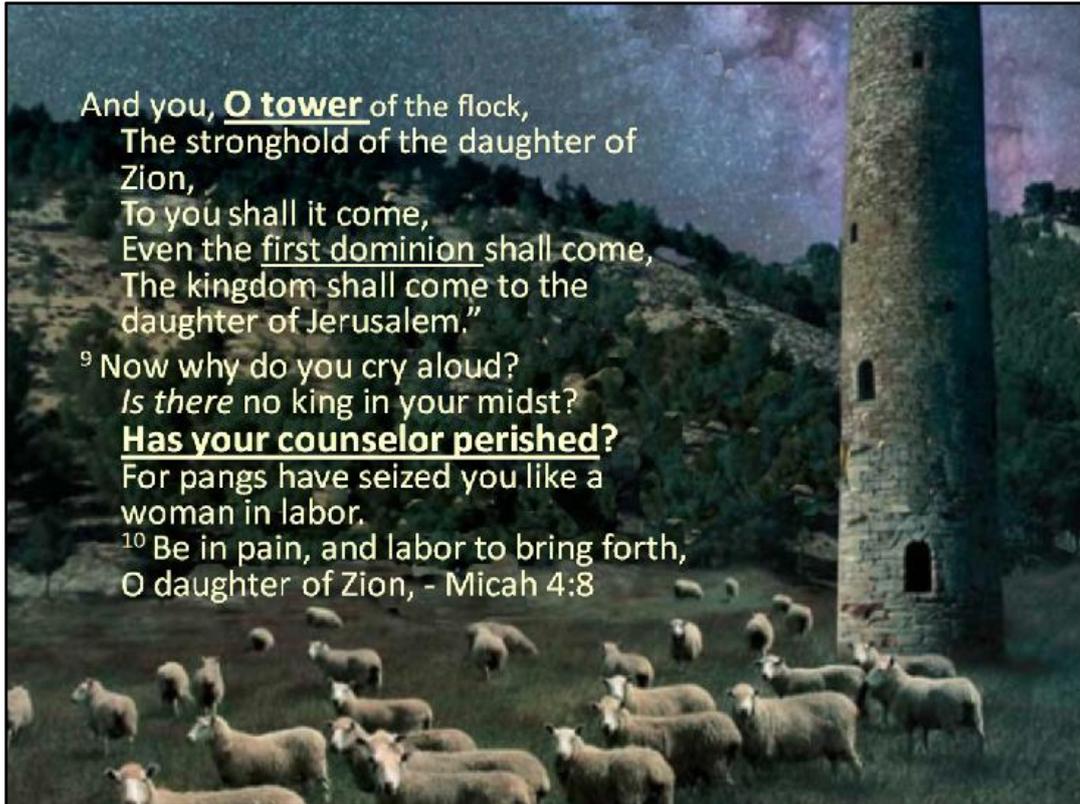


21. Symbolic demons were cast out of MM – Summed up in what we call the Epistle of John

Mary called tower was complete –The 7 demons cast out give us a clue that this woman was a symbol of other things besides being just who she was. There was the literal Israel ... And the symbol of Israel as the wife of God – which had it's 7 nations cast out

So there's the literal MM and MM the symbol

I believe there's a prophecy about her



22. I believe when MM was referred to as “tower” – this prophecy was in mind – READ slide

There is a link to Eden and a link to Revelation in the theme of light/darkness and the woman giving birth

The “first dominion” is the first rule Gen 1:16 - which was light over darkness – and also applied to Jesus at start of 4th gospel “The light shone in darkness”

The daughter of Zion was given that same dominion... The first dominion – light conquering darkness – 7 demons cast out –

This tower person ...had a counsellor but he perished... Mary Magdalene had a companion / a counsellor – He also perished –

This tower woman was in labour – she was bringing forth children – a symbol of a beloved disciple in the same way Paul was in Gal 4:19 “*My dear children, for whom I am again in the pains of childbirth until Christ is formed in you*” -

LIGHT RULES OVER DARKNESS

To you shall it come,
Even **the first dominion**
(rule) shall come,
The kingdom to the
daughter of Jerusalem."

⁹ Now why do you cry aloud?
Is there no king in your
midst?

**Has your counselor
perished?**

For pangs have seized
you like a woman in
labor.

¹⁰ **Be in pain, and labor
to bring forth,
O daughter of Zion,**

Gen 1:16

The **greater light to rule the
day, and the lesser light
to rule the night: he
made the stars also.**

John 1:4-5

⁵ **The light shines in the
darkness, and the darkness
did not comprehend it...** to
those who believed in his
name, he gave the right to
become children of God—
¹³ **children born not of
natural descent, nor of
human decision or a
husband's will, but born of
God.**

Rev. 12

A great sign appeared in heaven
a **woman clothed with the sun,
with the moon under her feet
and a crown of twelve stars on
her head.** ² **She was pregnant
and cried out in pain as she was
about to give birth...** her child
was snatched up to God... The
woman fled into the wilderness
for 1,260 days...the dragon was
enraged at the woman and went
off to wage war against **the rest
of her offspring**



23 - Micah 4 – 4th Gospel – Rev 12

All have the same theme - "light conquering darkness" and then children being born

Rev 12

This woman is clothed in light... The 12 stars of course are a symbol of Israel – stars are always the spiritual children of Abraham.... Daniel says the wise will shine like stars – Abraham was promised as many children as the stars... Children who will shine in the darkness - This woman gives birth to the church The first child goes to God (Christ) – the rest of her offspring battle on against the dragon (I don't believe the standard interpretation of this prophecy applying to Constantine)

Luke 17:21 the kingdom of God is within you.

This woman of Rev 12 is clothed with the sun – has the moon under her feet and 12 stars on her head... She is surrounded by light – she is the church

This theme of light conquering darkness and the birth of spiritual children runs through the bible from Gen to Rev

THE CHURCH

The Bride
Daughter of Zion
The Beloved in
Song of Solomon

The Beloved disciple
(betrothed Bride
in symbol)



24 - It's interesting that the church – the new creation – is often symbolised as a woman, a bride, a daughter of Zion-

And I believe there is one more symbol of the church we have overlooked – the Beloved disciple, she is the betrothed bride – the church waiting for Jesus to return. The beloved disciple is revealed in the 4th gospel – Understanding who she is and how she acts gives us real insight into how we should act as beloved disciples of whom she is a symbol.

4th Gospel

Written by the Beloved Disciple

"This is the disciple who testifies to these things and who wrote them down."
John 21:24

From the Perspective of a Beloved Disciple (neither
male nor female – children born of God)

For the purpose of Saving Beloved Disciples

*"These are written that you may believe that Jesus is the
Messiah, the Son of God, and that by believing you may
have life in his name"* John 20:31

25 - The Beloved Disciple identifies himself as the author in ch 21 – they want us to understand who they are and what they stand for

READ QUOTES

They clarify at the start the gospel is not concerned about WHO you are but WHAT you are

The purpose of the record is to save others

The 4th Gospel and Mary

When she had said this, she turned around and
saw Jesus standing *there*, and did not know
that it was Jesus. ¹⁵ Jesus said to her, “Woman,
why are you weeping? Whom are you
seeking?”

She, supposing Him to be the gardener, said to
Him,

26 - The 4th gospel gives very specific details about MM– recording even her thoughts – thinking Jesus was the gardener etc.

When she had said this, she turned around (amazing detail) and saw Jesus standing *there*,

The person who wrote the fourth gospel claims to have been a witness - they are not basing their writing on hearsay but what they know as fact because they were there –

In contrast to this the 3rd gospel known as Luke (although the author is nameless) say they have researched what they are writing about – “*Many have undertaken to draw up an account of the things that have been fulfilled^a among us, ² just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. ³ With this in mind, since I myself have carefully **investigated** everything from the beginning*”,

To say the fourth gospel had intimate knowledge of events because the author was inspired is to discount their claim and point they make of being a firsthand witness – of course they were inspired as well.

I don't believe John was at the tomb with MM to witness the exchange between Mary and Jesus – her thoughts are recorded because she herself is sharing them with us.

Books Without Names

Hebrews ? - unknown

Acts? - Some author as Luke? – both disputed

The oldest manuscript of the gospel [P⁷⁵](#) (*circa* 200) carries the attribution “the Gospel according to Luke”. [\[52\]\[53\]](#) however another manuscript [P⁴](#) from about the same time period [\[54\]\[55\]](#) has no such (surviving) attribution.

27 - Most of us have grown up believing that John wrote the 4th gospel –

Because that’s the name of the book – but none of the gospels have the name of the author within them – within the inspired text

The names attributed to the gospels have been added by people – the church fathers – I was always led to believe that the names on the gospels went back to very early days in the church when the names weren’t disputed – the more you read the more you find they were disputed .

Copies of gospels were circulated widely – there are no surviving original copies

No Original Gospels

No original named copies – copies of copies

Oldest complete New Testament copy
350 CE

Oldest fragment 125-160 CE ?



125 CE?



Fragment Matt 250 CE

28 - Christianity began by word of mouth

It's interesting that the oldest complete copy of the New Test only goes back to the year 350 CE

The oldest record we have saying that John was supposed to have written the fourth gospel was by Irenaeus... About 180 CE – I'll read some comments about this

Irenaeus Unreliable Lack of Other Evidence

The popularity of the Fourth Gospel among Gnostics made it important for the early church to pursue the question of its apostolic authorship ([Perkins: 946](#)). It was Irenaeus who defended the apostolicity of the Fourth Gospel by appealing to a tradition circulating in Asia Minor which, he claimed, linked John of Zebedee to the Fourth Gospel. The testimony of Irenaeus, however, makes for very tenuous evidence establishing John of Zebedee as the Fourth Gospel's author. First of all, it turned out that Irenaeus confused John of Zebedee with a presbyter from Asia Minor who was also named John. Secondly, Irenaeus claimed that he got his information about Johannine authorship of the Fourth Gospel when he was a child from Polycarp, bishop of Smyrna (d. 156) ([Perkins: 946](#)). The church tradition that established John as the author of the Fourth Gospel was based, primarily, on Irenaeus' childhood recollections. It is mainly for this reason, **in the absence of other supporting evidence**, that the majority of biblical scholars today assert that John was *not* the author of the Fourth Gospel.

29 - This idea I'm putting forward that John did not write the 4th gospel is common - Irenaeus was unreliable about many things he said – and it's now commonly accepted that John the apostle did not write the fourth gospel.

John the Elder

Eusebius, quoting from a lost work of St. Polycrates Bishop of Ephesus (ca. 125-196AD) cites Polycrates' reference to the death and burial of John in Ephesus *"Moreover, there is also John, who reclined at the bosom of the Lord and **who became a priest wearing the high priest's mitre**, and a martyr and a teacher. He fell asleep at Ephesus."*

John the elder was a priest of Ephesus – not John the son of Zebedee

30 -It was known that the 4th gospel was popular in the area of Ephesus – so it's assumed to have come from there, it was such a popular gospel that it could not be left out of the canon of scripture

This is another claim READ – This equates John the priest from Ephesus – not John the apostle - with the beloved disciple and author of the 4th gospel

it seems the church fathers –were very unreliable in their interpretation of facts.

[Tradition has it that Mary M and Mary Jesus mother both went to Ephesus also....Gregory of Tours](#), writing in the 6th century,^[68] supported the tradition of the [eastern Church](#) that she retired to [Ephesus](#),

Another item of interest - . The claim that the 4th gospel had a late authorship is guesswork. All we know for certain is that it was written prior to 70 CE because John 5:2 says *"Now There **is** in Jerusalem near the Sheep Gate a pool"* This is present tense – After 70 CE the city was destroyed – there was no more sheep gate.

Lets look at another comment about authorship

Jerome said 2&3 John wrongly attributed

Commenting on the list of people Papias did research on, St. Jerome remarks:

*"It appears through this catalogue of names that the John who is placed among the disciples is **not the same as the elder John whom he places after Aristion in his enumeration.** This we say moreover because of the opinion mentioned above, where we record that **it is declared by many that the last two epistles of John are the work not of the apostle but of the presbyter**"*

31 Another comment from Jerome (translator of Vulgate who said MM was a tower) showing the confusion of church fathers over who John was

All male disciple fled – John wasn't at cross
No gospel calls John the beloved disciple
– rebuked for wanting the place of honour
- rebuked for arguing about who is greatest

First words to John after resurrection?

- rebuked along with other 11 for hardness of heart and not believing the women witnesses

*“Afterward he appeared to the eleven, as they sat at table, and upbraided them with their **unbelief, and hardness of heart**, because they believed not them who had seen him after he was risen.”*

Mark 16:14

Fourth gospel only mentions John in passing as one of the sons of Zebedee – but records Mary Magdalene's innermost thoughts in depth

32 - There is no indication anywhere in the gospels that John had a special place of honour as the beloved disciple

READ

So the first recorded message to John after Jesus rose was a rebuke for having hardness of heart – this is not just disbelief of the women – it's hardness of heart against them - This word for hardness of heart only appears 3 times in the New Testament – The other 2 times are in the context of the certificate of divorce

“He saith unto them, Moses because of the hardness [G4641](#) of your hearts [G4641](#) suffered you to put away your wives: but from the beginning it was not so.” Matt 19:8 (same thing in Mark 10:5)

I agree with the modern day scholars – John was not the author of the 4th gospel.

Male Author of 4th Gospel Koine Greek Default

When a person is not identified by being male or female – (writing from the perspective of “A disciple”)

- defaults to the masculine gender

No word for “person”

33 - The idea that Mary Magdalene wrote the 4th gospel is not new – the main objection has been that it's written in the masculine.... Some have suggested that the text was tampered with and changed from “she” to “he” – but as far as I can see , what hasn't been considered is that if a woman were to write from the perspective of “a disciple”... And not a male or female disciple...just a “beloved disciple” (which is the perspective the book is written from) – then the Koine Greek has to default to masculine –

I wrote to a few teachers of Koine Greek to confirm this

Unidentified person defaults to masculine

Vern Poythress (vpoythress@gmail.com)

[Add to contacts](#)

10/03/2014

To: robinthered@hotmail.com

Cc: Andrew Dionne

Dear Mr. Jones,

Thank you for your inquiry. You are correct. Herbert W. Smyth, *Greek Grammar* (Cambridge: Harvard University Press, 1920), p. 271, section 1015: “The masculine is used for person in general.”

Blessings
Vern Poythress

Member of the Translation Oversight Committee
for the English Standard Version

34 - This is one of the replies from someone on the ESV translation committee
(I only identified myself as Robin Jones)

Written by a “Beloved Disciple”

As many as received Him, to them He gave the right to become children of God, to those who believe in His name: ¹³ who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 1:12

35 -The 4th gospel makes the point it was written by a beloved disciple

And those who receive Jesus become children of God – this phrase is gender neutral – neither male nor female

This gospel is all about spiritual birth not a natural birth

2 ROLES – NARRATOR AND SUBJECT

“The Beloved Disciple” the narrator
Mary Magdalene the subject of the story

“Of such a one I will boast; yet of myself I will not boast”. 2 Cor. 12:5

36 - As the “beloved disciple” narrator – everything about this person defaults to masculine.... But if they identify themselves in the story as Mary Magdalene – the subject – and are spoken of in the story as a she

Paul also wrote about himself in two different roles –

Now I’d like to look at the events at the cross where the beloved disciple is identified

Significance of the Cross Parallel to Eden

A Tree



Adam

WOMAN –

Eve - **MOTHER** of all living

Cursed be every one who hangs on a tree" Gal 3:13

"The first man Adam became a living being"; the last Adam, a life-giving spirit. 1 Cor 15:45

Mary is called **WOMAN** (second Eve) John 2:3 Woman, what have you to do with me? My hour has not yet come.

She is called **MOTHER** – "Behold your Mother" – Jesus declares her to be the Mother of his beloved disciple (and, by extension, of all Christians).

37 - John 19 clearly parallels the Garden of Eden: there is a tree (the Cross - see Galatians 3:13), a man (Jesus) and a woman (Mary). The New Adam again calls the New Eve "Woman" (woman behold your son) and declares her to be the Mother of his beloved disciple (and, by extension, of all Christians). As Eve was the "mother of the living" (Gen. 3:21), so Mary is the Mother of all who have eternal life in Christ

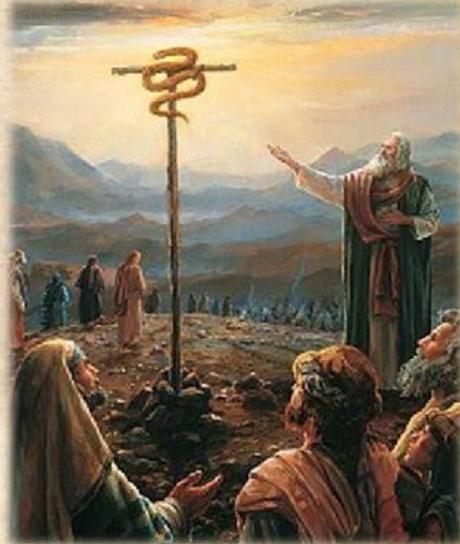
The final words of Jesus at the cross were not to tell a disciple to take his mother home and look after her

They were the very pinnacle of all he had come to accomplish – Here at the cross was his mother – the woman who had been obedient – now the spiritual mother of all beloved disciples – When Jesus looked down and saw his mother and the beloved disciple – then He knew His work was done

Lets look at the passage about this

“Behold Your Son”

John 3 If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? No one has ascended into heaven but he who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life.”



38 - Who did the phrase “Behold your Son” refer to at the cross

Was Jesus looking down from the cross and Saying “Behold your Son” and telling the beloved disciple to take his mum home ?

Or was he telling his mother to look up to Him and behold her Son – Jesus the Son on the cross –

Lets read Jesus words to Nic in John 3

to Nichodemus speaking of spiritual things – in the context of being born again READ

All who look to the Son of man lifted up – and believe – have eternal life – they are born of the new creation – they have a spiritual mother

so Mary m/o Jesus becomes the representative 'mother of the church'
and MM becomes the representative 'beloved disciple'

At the Cross – 3 Women



“Now there stood by the cross of Jesus
His mother

and His mother’s sister Mary the wife of Clopas
and Mary Magdalene (all women).

When Jesus **therefore** saw **His mother**, and **the disciple whom He loved** ~~nearby~~ standing by (2 out of the group he just referred to), He said to His mother, “**Woman, behold your Son!**” Then He said to the disciple, “**Behold your mother!**” And from that hour that disciple took her to his own ~~home~~. **Afterwards** **With this, Jesus knowing that all things were now accomplished**, that the scripture might be fulfilled, said: I thirst. 19:25

39 - This is where MM is identified as the beloved disciple –

I’ve crossed out the incorrect words the translators generally add – can be checked easily with online Greek text comparison

Notice The narration says “**Therefore** when Jesus saw His mother with the beloved disciple”. Meaning one of the ones he just mentioned one of the three women – there were no male disciples at the cross – they all fled – Jesus said “you will all forsake me and flee” John was in that group he spoke to.

AT THE CROSS

This was the hour of Jesus’ glory.
The seed of the woman was bruised in the heel by sin.
The seed of the serpent was bruised in the head by righteousness.
Jesus died for “The Disciple He loved”.

HERE AT THE CROSS WAS THE WOMAN, THE SEED, AND THE BELOVED DISCIPLE –who Jesus was glorified in “And all Mine are Yours, and Yours are Mine, and I am glorified in them”. John 17:10

Notice Jesus calls his mother WOMAN This is an echo of the events in Eden - here was the woman who had the seed to destroy sin. At the wedding in Cana Jesus also referred to his mother as Woman – what have I to do with you my hour has not yet come – This was something between these 2 the mother and the son....this was their hour – this was the hour the Son had everything to do with the woman.

Jesus wasn’t pointing at a male disciple and saying “look after my mum when I’m gone” Mary had plenty of other children of the flesh to look after her....The Son he was referring to was himself – The Son on the cross.... He’s saying this is it –we did it – there’s a connection between mother and Son. Then he looked at the beloved disciple – the whole reason for His death on the cross – He died for all beloved disciples of whom MM was a symbol.... He said ‘behold your mother’

This was not Mary’s real mother yet she took her to her own –We know that Jesus was the second Adam... I believe these 2 Marys in their own way were like the second Eve (Jesus also refers to Mary Magdalene as “Woman” at the tomb) – they got it right – instead of giving in to Sin they followed Jesus and helped give birth to the church – the new creation.

Notice that it was WITH this... That Jesus knew all was accomplished.... It wasn’t just Jesus who laid down his life that day at the cross – The beloved disciple also laid down their life – in service –

Clearly the author of the 4th gospel is the same as the author of 1 John- which I believe Mary also wrote

Laying Down Ones Life

1 John 3:16

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters.

40 –READ quote

This is what I believed happened at the cross when Mary Magdalene took Jesus mother to her own –

– It wasn't just Jesus who took up His cross that day – it was also the beloved disciple -

And We should take up our cross daily – not giving in to temptation – and serving others

The Witness

*“This is the disciple who testifies to these things and who wrote them down. **We** know that his testimony is true.”* John 21:24

The Greek word μαρτυρέω for ‘testify’ or ‘witness’ occurs 34 in 4th Gospel

41 - The fourth gospel is the only gospel which makes the claim that the author was a witness of the events recorded. They were around at the time - they knew the truth of the matter. *“This is the disciple who testifies to these things and who wrote them down. **We** know that his testimony is true.”* John 21:24

The word witness occurs 34 times in the fourth gospel. In the other 3 gospels combined it only occurs 4 times.

As the ladies read – Paul does not refer to the witness of MM – He only mentions Peter- He’s not saying Peter was first – he merely leaves out women witnesses as they didn’t count in that society – Very often in the Bible things are recorded that show how people operated in the culture of their day – that doesn’t mean we do the same thing – It doesn’t mean we copy Paul and only mention Peter as the witness of the resurrection..... it means we compare scripture with scripture to find the fuller picture.

How appropriate that a woman not accepted as a witness in the Roman world - would be the first to witness the resurrection – the first are last and the last first – the least become greatest – I love the way God does this –

Mary Magdalene went to the disciples with the news: “I have seen the Lord!” And she told them that he had said these things to her. (no condemnation of the 11)

On the evening of that day, the first day of the week etc



42 -I believe even passage like this give a clue to the author– If someone else had written this – say one of the 11 disciples – you would expect them to include the extra passage about the mistake they made in not believing Mary – but if Mary wrote this – she is just stating what she did – and leaves out the mess the 11 made – she doesn’t judge them. That’s what beloved disciples do – they don’t judge when others make mistakes. Understanding the who wrote this gospel and how they acted gives us more insight into how we should behave as beloved disciples.

Lists

Mary Magdalene listed first 7 times

“Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene”. John 19:25

43 - The only time Mary Magdalene appears last is in the fourth gospel – the one she herself wrote

How appropriate that others would put her first (7 times) and she would put herself last – this explains why she is listed last in the 4th gospel.... Yet Jesus elevated her to sit beside Him at the last supper. Surely it was not to be John, who asked for the place of honour who would be given it.

The Last Supper

“Go into the city to a **certain one** and tell him,
‘The Teacher says: **My appointed time is near.**
I am going to celebrate the Passover with my
disciples at your house (should read “toward
you”).” Matt. 26:18

“What have I to do with you, **my hour has not
yet come**”.

44 - The disciples are to give this **deliberately unidentified** person the message that “**my appointed time is near**”. Who would this statement be most relevant to? Surely it would be to Jesus’ mother. At the wedding in Cana Jesus said to her “what have I to do with you, **my hour has not yet come**”.

How appropriate to tell her now– this is it – now is the time – “**my appointed time is near**”.

Place of Honour

Song of Sol 2:4

*“He brought me to the
banqueting house, and
his banner over me was
love”*



45 - I'm sure that not only Jesus mother but MM and many others were present at the last supper

It's not logical to think there were only men present – much like the feeding of the 5,000 3 gospels say 5,000 men.... One gospel throws in 'besides women and children'

It would be totally appropriate for the beloved disciple to have the place of honour beside Jesus and would fit so well with the Song of Sol -

This word banner is used on every other occasion as the banner the tribes camped under – you had to trace your family lineage to be under that banner

But the banner of love is a new creation – Jesus turned all the old traditions on their head – the beloved disciple now comes to the banqueting table under the banner of love – not a tribe of Israel

Translators Bias

Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. ² So she came running to Simon Peter and the other disciple, ~~the one~~ Jesus loved (phileo), John 20:1-2

SHOULD BE READ AS

“She came running to Simon Peter and the other disciple whom Jesus loved”

46 - I'd like to clarify a verse which people raise as evidence that Mary and the beloved disciple were 2 separate people

The translators turned **the other** disciple Jesus loved into “the other disciple **THE ONE** He loved” – (easily checked with online interlinear check <http://biblehub.com/interlinear/john/20-2.htm>) The words “the one” are not in original. Also the word for “love” is different – it's phileo not agape . Agape is always used to describe The Beloved Disciple. This passage is talking about another disciple Jesus loved possibly Peter's wife.

The beloved disciple is also present in the fishing boat of John 21. There are 7 disciples – 5 are named males including John as the son of Zebedee – 2 disciples are not named. There seems a pattern that the unnamed disciples are women, including the disciple known to Caiaphas (likely Joanna)

The disciples in the boat were not naked (a translation bias) – not time now to look at the unnamed disciples in the fourth gospel , nor the link to Joanna and the high priest – nor the unnamed disciple with Andrew who followed Jesus from the start.

END

Luke 24:12 Peter, however, got up and ran to the tomb

John 20:3 Peter and the other disciple started for the tomb.

Matt. 13:10

And the disciples came and said to Him, "Why do You speak to them in parables?"

Mark 4:12

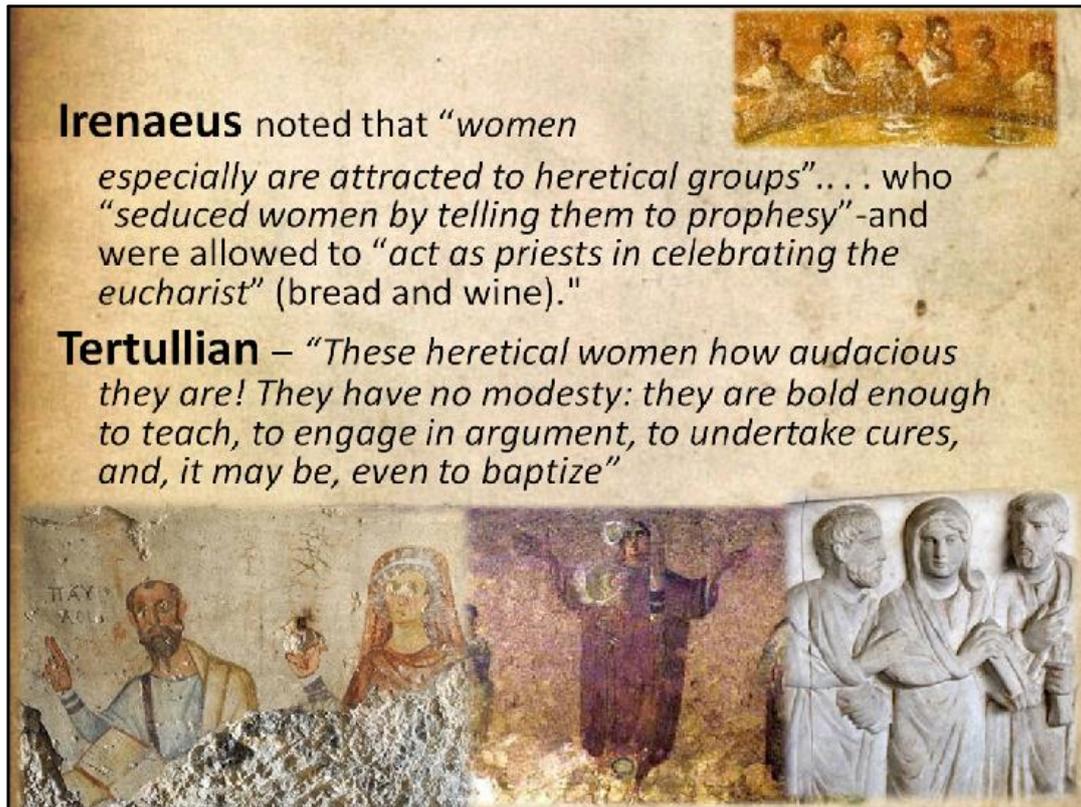
But when He was alone, **those around Him with the twelve** asked Him about the parable.

Luke 8

And the twelve were with Him, and certain women...

Then **His disciples** asked Him, saying, "What does this parable mean?"

Different accounts of same events



Irenaeus noted that “women especially are attracted to heretical groups” . . . who “seduced women by telling them to prophesy” -and were allowed to “act as priests in celebrating the eucharist” (bread and wine).”

Tertullian – “These heretical women how audacious they are! They have no modesty: they are bold enough to teach, to engage in argument, to undertake cures, and, it may be, even to baptize”

A slide from last talk with quotes about the fears of Irenaeus and Tertullian

Recorded in Detail

*"But Mary stood outside by the tomb weeping, and **as she wept** she stooped down and looked into the tomb. And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. Then they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." Now **when she had said this, she turned around** and saw Jesus standing there, and did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" She, **supposing Him to be the gardener**, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away." Jesus said to her, "Mary!" **She turned and said** to Him, "Rabboni!" (which is to say, Teacher). Jesus said to her, "**Do not cling to Me**, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to **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 to her." John 20:11-18*

Examples

Matt 10:24 *“The **disciple** is not above **his** master, nor the servant above **his** lord.”*

Here, 'disciple' is singular, but may be either male or female, but 'disciple' is the default masculine (as is the 'his').

*“Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to **him** and dine with **him**, and **he** with Me.” Rev. 3:20*

Here, 'disciple' is singular, but may be either male or female, but 'disciple' is the default masculine (as is the 'his').