

Every Woman and Child

All the Scriptures Pertaining to
Women and Children in the
New Testament

Adele Hebert

A MEMORIAL FOR MARY OF BETHANY

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“Be not afraid. Go tell” (Matthew 28:10)

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Matthew 26:13 Verily I say unto you,
Wheresoever this gospel shall be preached
in the whole world, *there* shall also this,
that this woman hath done,
be told
for a memorial of her.

Mark 14:9 Verily I say unto you,
Wheresoever this gospel shall be preached
throughout the whole world,
this also that she hath done shall
be spoken of
for a memorial of her.

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ACKNOWLEDGMENTS

After years of dissatisfaction in going to churches, I became discouraged and even gave up reading my bible. I knew something was very wrong but I didn’t know what. Then I came across an old book, about to be thrown away. That book captivated my soul and rekindled my love for the Word of God. Katharine Bushnell wrote *God’s Word to Women* in 1921. Her book opened my eyes to the scriptures and restored my faith in God. I owe her so much. This precious book had almost disappeared, but thanks to the faithful ladies, founders of the *God’s Word to Women* website, her wonderful work is again in print.

My path led me to *Christians for Biblical Equality* where I found many awesome books, and got connected to amazing websites. I discovered a whole new world of believers out there, like a secret garden, filled with vibrant, loving and insightful people who all struggled for justice like I did. The more I read, the more I became passionate about the women in the bible.

I really need to thank Chloe Neubert and Maryanne Rempel for encouraging me to write this book. They always enjoyed sharing women stories and gave me many wonderful insights. Chloe is a strong supporter of women’s safe houses and believes that, “This book should be put in the hands of every woman who ends up in a women’s shelter.”

Donna Duperron is the best listener and so positive; she is my inspiration. Cindy Mullen Kunsman was so reassuring; she would post my articles on her website *Under Much Grace* including wonderful pictures. Jayne Lewis sees that this book would help abused women, “Women in prison would love this book.”

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While doing bible studies I not only found many women stories which I had never heard of, but quite often I was shocked and heartbroken to find that bible translators were actually removing "women" words. One article which affected me deeply was written by Sister Ruth Fox, OSB. I had no idea that women were almost completely eliminated from the readings at the Catholic Church, especially on Sundays. Her informative document is the conclusion of this book.

I am extremely grateful for Rick Meyers, founder of the excellent bible software program e-Sword®, at www.e-sword.net.

All the scripture verses in this book are completely accurate. Not one word or comma or period was changed in any verse, whatsoever. There is no ulterior motive; there is no manipulation of scripture. All in chronological order, every woman and child is included. This reference is a valuable collection of all the women and children verses and should be in every home.

I thank God for the many inspired writers and gifted people on the internet; they really educate me and satisfy my need for fellowship. It has been marvelous to discover so many blogs written in support of women and their faith experience. Many women are now learning Hebrew and Greek, and love to share their findings. Others relate their marital and spiritual abuse. Some have very scholarly articles, which honour women and empower them to use their gifts. The real beauty of these blogs is that they become communities in themselves where everyone is welcome; all are equal – male and female.

JESUS GAVE WOMEN A VOICE

Have you ever wondered what it was really like, on that Resurrection morning, when Jesus appeared to Mary Magdalene? Did you ever wish you could have seen the trembling woman, who touched the hem of His garment? What about when Jesus raised that young girl back to life? These people were not just imaginary; they were real women and children, whose lives were never the same after they met Jesus.

Every Woman and Child is a complete volume of all the scriptures pertaining to women and children in the New Testament. In our bibles, women are seldom named and they rarely speak, but even the voiceless and nameless women were so precious to Jesus, and should be remembered. Women were not just quiet followers; they were actually the main characters in Jesus' life, death and Resurrection and were essential in the first years of Christianity. Although there is not much written about women, there are some very profound teachings which have been overlooked, misrepresented, or minimized – especially what Jesus did for them. Thank God someone recorded these few words!

Women had such extreme faith and were the most important links in the life and death of Jesus, yet their stories are all but forgotten. Jesus was surrounded by women all His life. Without the women, we would not have Christianity. We do not know these women and children because we have not been told much about them. Not only must we learn who they are, we need to hear the radical ways that Jesus changed their world, and how those changes affect our lives today.

In most settings, children are usually ignored, but in the gospels their praises are welcomed and Jesus validated them. Jesus loved the

children and gave serious warnings not to harm them. There is even half a chapter devoted only to the protection of children.

You will discover some loving fathers in these pages, who cherished their children. One man went out of his way to find Jesus, to heal his daughter. “In a time when daughters were not valued as much as sons, this is so commendable.” – Chloe Neubert. It is extremely important for children to have godly fathers.

There were also some exceptional husbands. Joseph was chosen by God to be Mary’s husband. Peter cared for his wife’s mother when she was sick. Chuza, Clopas and Zebedee encouraged their wives to follow and support Jesus. Priscilla and Aquila were very influential to the first century believers. After their initial introduction, Priscilla’s name is always mentioned first, indicating Aquila’s supportive role of her teaching abilities. There are many other good husbands who are not mentioned.

Even though women and children were not counted like the men, we must keep in mind that they were part of the multitudes. They followed and supported Jesus right from the beginning of His ministry in Galilee (Matt 27:55; Mark 15:41; Luke 23:55). There are many references to the crowds and to households but the purpose of this book is to bring out the individuals, who we have not heard much about, and see the wonderful ways that Jesus uplifted and cared for each one.

You will find that women in the gospels had strength and unshakeable faith, and Jesus always praised them for it. Women felt special around Jesus so they flocked to hear Him. Women were there from beginning to end; they witnessed His miracles and they heard His teachings. On Resurrection morning, the angel reminded them, “remember how he spake unto you when he was yet in Galilee,” “and they remembered his words.” We would not have our gospels without the women’s words.

It’s a wonder we have this many stories recorded, as the scribes of the day were not used to writing about women. We should realize that if a story about women is in the bible, then it must have had great significance.

Every type of woman is mentioned: barren women, sick women, rich women, widows, robbed destitute women, women who have sick children, prophets, sinful women, loving women, a dead girl, old women, faithful women who want to learn about God, scared women, bold women, women who worry too much, women whose babies are murdered, women who are used, women who dream, rejected women, Gentile women, women who just wanted Jesus to bless their children, women who take risks to be close to Jesus and even anoint Him, grieving women who care enough to go to His tomb, ... women who are chosen to proclaim.

Jesus freed women from so many burdens and restrictions. He defended women’s rights to be educated and healed, and He took away the blood taboos. Jesus liberated women socially, speaking to them in public, and culturally dealing with family ties. He gave severe warnings not to harm children and He never ignored them.

Jesus called women “daughters” and invited mothers and children into the temple. Men were seriously challenged to treat women equally and with respect, in marriage and divorce. Jesus had a lot to say about women, with regards to money and sex. He continually blamed the leaders for creating poverty and warned men about lust. Jesus insisted that widows be taken care of and He gave women permission to say “No.” Most importantly, Jesus selected women to proclaim His Resurrection.

Every encounter with women has meaning and significance for us today. Jesus stopped what He was doing to teach women, to heal them and to defend them. Women broke out of their designated roles and took risks to be near Jesus. Mothers came from far to listen to His wonderful words and to get a blessing for their children. Women endured criticism when they got His attention or when they sat at His feet. Gentile women yearned for the Messiah and pleaded with Him to heal their children. Women crawled through the crowds to touch Him and they supported Him out of their own resources.

Jesus abolished so many traditions which had kept people in bondage. He relieved women from the burden of cooking and preparing too much, and gave them permission not to worry about so many things.

Whatever women did was welcomed and appreciated, even wiping tears from His feet. A child offered what food he had; Jesus blessed it and multiplied it, to feed the hungry people.

Women were no longer blamed for living with a man if they were cast out. Jesus exposed the men's sinfulness before they could stone a woman for adultery. Lepers were touched and Jesus ate with prostitutes. No wonder the women were wailing as they saw Jesus being led to His death!

Ironically, many times the women are prompted to speak and the men are silenced. The New Testament opens with Zacharias being made mute, followed by Mary who accepts and announces the birth of Jesus. Mary proclaims the Magnificat and Elizabeth shouts in a loud voice the arrival of the Lord. Quite often women are asked to speak in public, while the men are forced to listen, after being scolded by Jesus. At the end of every gospel, the women are made heralds of the Resurrection, while the men were left wondering and walk away confused.

This condensed book is a treasure. Your faith will grow as each woman and child becomes more real. You will see how Jesus included them, honored them and empowered them to speak. Women and children are extremely important in God's plan of salvation. Women are natural nurturers and teachers, helping others to grow in their faith. This book describes how women are God's messengers with a voice.

Readers will come to believe that God really does love women and children. In fact, Jesus' first sermon is about a Gentile widow and a young girl, and His last words are to His mother. These New Testament women will come to life as you study them, and the children, too. Jesus made sure that everyone was taken care of. Many things have been hidden and suppressed, but are now in the light. Jesus loves us more than we realize, way more than we've been told.

Every Woman and Child was written on behalf of all women, to share God's love, so that women can deepen their faith, and make decisions to claim their rights, to live in peace. God wants women to be free, to use their voice, especially in preaching the gospel.

This book deals with all the women and children, how Jesus liberated them, especially how He gave women the honor of proclaiming His Resurrection. May your faith grow and your hope be renewed as you treasure what Jesus did for women and children. May you have the courage to follow Him, and to share how much He loves us all. May you be a voice to those who do not know this great love of God.

WHAT'S MISSING IN THE CHURCH?

From the pulpit, so many stories about women and children have been trivialized or have gone unnoticed. We don't know much about these people because we have not been told about them. There are numerous women we have never heard of, as if they were erased from history. You may weep when you see all the times Jesus had to stand up for the women, especially the children.

Many women today are so busy with their careers and raising their families, that, if they do go to church, they think that they are learning all they need to know. Unfortunately, they are being told very little about the women in the bible and what Jesus did for them. "We are trained so well not to question authority." – Chloe Neubert.

Some women have given up on going to services altogether because they are mostly run by men, who preach mainly about the men. On Mother's Day, it's either the Proverbs 31 perfect woman, or a sermon about submission! We hear that men are the head of the family but they are not held accountable for their violence towards women and children. Divorce is an overwhelming issue, driving many away. It is supposedly a sin, but what did Moses and Jesus really say?

Still today, women are marginalized. They feel discouraged and powerless, particularly in marriage and the religious world. We hear continuously that God hates divorce. If there are marital problems, many times the woman is blamed for not submitting enough, and she is told to stay even if she is abused. In most denominations, women are still not allowed to preach or to teach; just bring lots of food.

Contrary to what Christians have been taught, Jesus never told women to submit or to be silent. Rather, He empowered the women to speak and many times silenced the men. Zacharias was the first man to be silenced. It was only after he agreed publicly with his wife that he was given back his voice.

The word 'submit' should have been translated "support." Taken from <http://godswordtowomen.org/submit.htm>:

"In the context of biblical relationships between men and women, the best meaning of *hupotasso* is "to identify with or support" It has nothing to do with being subordinate to, secondary to, or subject to." – Dr. Sue Hyatt.

For those who still want to believe that the word should be submit, it is necessary to know that we must submit only "as to the Lord." Then no one gets abused. Women are often times forced into doing things that are not right, or coerced into doing things that they are not comfortable with, as a result of being told that they must obey unconditionally, but that is a lie. We must always ask ourselves if God would want us to do it.

In case you think that women are the only ones who must submit, think again. Eph 5:21 says, "Submitting yourselves one to another in the fear of God." For a real good teaching, count how many times wives are told to love their husbands. (0) Contrast that with how many times husbands are told to love their wives, and be willing to die for her. (Many)

When was the last time you heard a sermon about what Jesus did for women? Ruth Fox, OSB wrote an amazing article entitled *Women in the Bible and the Lectionary*, where she states that,

"a shocking disproportion of passages about women in the Bible have been omitted, truncated, downplayed or declared optional in the lectionary. Catholics who rely on the readings and homilies at Mass for their only knowledge of Scripture are left largely in the dark about women's books, women's experiences and women's accomplishments in the Bible."

Bible studies are quite often about how to be a better wife, or dealing with loss, or forgiveness or prayer. Bible book stores promote those safe subjects. Mixed bible studies have not been positive experiences for me. You would think that small groups would be the perfect setting where women feel free to participate, but if there are men in the room, the men usually take control, and the women don't get to say much.

Some men memorize those few problematic passages of Paul (silence, submission, head) but they disregard the many examples and teachings of Jesus which prove otherwise. The real problem is that we have heard far too much about Paul and not enough about Jesus. If the teaching doesn't line up with Jesus, then you should question that teaching. Imagine Christianity if we focused only on Jesus! Jesus never wanted women to be silent. He made women use their voice.

"I wish more people would look to the gospels and get their beliefs from the way Jesus treated women, instead of looking to the law that they see in Paul. We have ignored Jesus. Your book will go a long way toward helping people see Jesus." – Shirley Taylor, *Baptist Women for Equality*, <http://bwebaptistwomenforequality.wordpress.com/>.

Jimmy Carter was US president from 1977-81. Article entitled, "Jimmy Carter protests religion's treatment of women."

"Women and girls have been discriminated against for too long in a twisted interpretation of the word of God." -- Jimmy Carter, Former US president, Nobel Prize Winner. <http://m.blogher.com/jimmy-carter-leaves-southern-baptist-church-protest-treatment-women>

In a landmark article, "The words of God do not justify cruelty to women. Discrimination and abuse wrongly backed by doctrine are damaging society, argues the former US President."

"So my decision to sever my ties with the Southern Baptist Convention, after six decades, was painful and difficult."

It was, however, an unavoidable decision when the convention's leaders, quoting a few carefully selected Bible verses and claiming that Eve was created second to Adam and was responsible for original sin, ordained that women must be "subservient" to their husbands and prohibited from serving as deacons, pastors or chaplains in the military service. This was in conflict with my belief - confirmed in the holy scriptures - that we are all equal in the eyes of God."

"During the years of the early Christian church, women served as deacons, priests, bishops, apostles, teachers and prophets. It wasn't until the fourth century that dominant Christian leaders, all men, twisted and distorted holy scriptures to perpetuate their ascendant positions within the religious hierarchy."

"The male interpretations of religious texts and the way they interact with, and reinforce, traditional practices justify some of the most pervasive, persistent, flagrant and damaging examples of human rights abuses."

"The truth is that male religious leaders have had - and still have - an option to interpret holy teachings either to exalt or subjugate women. They have, for their own selfish ends, overwhelmingly chosen the latter."

"Their continuing choice provides the foundation or justification for much of the pervasive persecution and abuse of women throughout the world." <http://www.guardian.co.uk/commentisfree/2009/jul/12/jimmy-carter-womens-rights-equality> Part of Jimmy Carter's letter, 2009.

All women should know that there is much debate about the real authorship of Paul's problematic epistles. Many theologians now have

findings which indicate that the submission and silence passages were added after Paul died. Thank God for the highly educated, reputable men and women who are doing this research!

"The Deutero-Pauline and Pastoral Epistles are not attributed directly to Paul; they were written after his death. However, Paul's influence can be seen in certain passages which contain Pauline concepts. Such passages are now combined with other material which seemed to be appropriate for the conditions which existed in the churches at the time the letters were written. The Deutero-Pauline epistles are Colossians, Ephesians, and II Thessalonians. The Pastoral Epistles are I & II Timothy and Titus." <http://gbgm-umc.org/umw/corinthians/deutero.stm>

"Theologian *Robert Cramer* agrees that the "pseudo-Pauline" epistles were written as a tactic to institute the marginalization of women, especially in the church and in marriage. Since it is now widely concluded that the Pastoral Epistles were written around AD 115, these words were written most likely about 50 years after Paul's martyrdom." http://en.wikipedia.org/wiki/Paul_the_Apostle_and_women#cite_note-13

Why don't we hear about this from the pulpits? They don't want us to know, that's why. Felix Just S.J. Ph.D. has an excellent resource on the disputed / undisputed letters of Paul: <http://catholic-resources.org/Bible/Paul-Disputed.htm> 'Deutero-Pauline Letters.'

"Of the thirteen NT letters *attributed* to Paul, most scholars today distinguish between two groups: those written by Paul himself vs. those written by his followers."

"80% of scholars think they (Ephesians, 1 & 2 Timothy, Titus) were *not* written by Paul himself, but by one of his followers after his death"

Women feel they have been robbed of their place with God, and that religion is a tool to keep them down. They can become doctors, lawyers, and leaders of countries, but they are so restrained in their church and their home. We are no longer in the dark ages, unable to study God's Word. For many, this book is a first step, as they discover what Jesus really did for women and children.

Ideally, I would like to hear from two ministers, one man and one woman, preferably not married. Every Sunday we should hear from both. There are many educated women who are very capable but have not been given the chance to preach. One alternative would be to ask women in the congregation to take turns to speak, or they could have a woman's bible study and someone could present their findings the following week.

Women need representation. Women need women to interpret women stories. Women need someone they can identify with, and to talk to. When did religion turn into a boy's club? There is much proof that women were memorable leaders in the first centuries of Christianity.

As we learn more about how Jesus cared for women and children, perhaps the sermons, commentaries and bible studies will become more inclusive and more charitable. Our bibles desperately need to be more honest.

My hope is that people will start recognizing the imbalance in sermons and see the need to teach others about this injustice. Many women already have degrees in theology, but we need to challenge our leaders, so that they are allowed to preach.

What would Jesus do? What did Jesus do?

BEFORE JESUS CAME

For millennia, women were only shadows living in the dark world of patriarchy. They were at the mercy of the men who they belonged to, with only fringe rights and privileges. Women had almost no control over their lives. All the decisions were made for them and they had no choice but to obey. Their main worth in society was in their ability to produce sons.

Women could not own property, especially if they became widows. It was believed that women were the property of a man in life and death. Legally and socially, women and children had little status or security.

Spiritually, women were considered sinful, inferior and unclean; therefore they were not allowed to enter the inner court of the temple, to worship God. In fact, the women's court was fifteen steps lower than the inner court, ten feet below the men's area! <http://www.bible-lands.net/cities/jerusalem/389-jerusalem-and-herod-the-womens-area-in-the-temple> This has a very good painting by William Hole. <http://www.angelfire.com/nt/theology/temple.html> Fifteen steps lower.

Women were also deprived of the Word of God as most of them were not educated, and not allowed to sit and listen. Approaching Jesus in person was a huge risk. It was forbidden for women to even talk to men in public, and they could never touch a man while menstruating. Women were to be seen and not heard; they had little rights or value.

WHEN JESUS CAME

After long years of waiting for the prophecies to be fulfilled, suddenly Redemption was at hand! At last, God sent His Son, to set us free. From oppression to liberation, from bondage to blessings, from silence to shouts of praise! The New Testament is a new era – Jesus came to heal the broken-hearted and to set free those who are oppressed.

Our gospels are bursting with women who were compelled to proclaim the glad tidings, even before Jesus was born. These women are the forerunners of Christianity, breaking the patriarchal mold, framing the miraculous. Children were also inspired to give loud praises to the Lord. Each of the following women and children exalted a different aspect of the Lord's Deity. They were all filled with the Holy Spirit, long before Pentecost. Only the Holy Spirit could have revealed what they knew. Only by God's grace and with great faith could these women and children express such courageous and glorious acts of love.

The Holy Spirit overshadowed Mary, the mother of Jesus, and she was the first to give praise to her "Saviour." Upon seeing Mary, Elizabeth was filled with the Holy Spirit, and she was the first to shout joyously for her "Lord." After recognizing the long awaited Child, Anna the prophetess was the first to declare the "Redeemer" to the city of Jerusalem. Jesus said He "must needs go through Samaria." He knew there was a woman there, who yearned to worship in spirit and in truth. Jesus revealed Only to her that He was the "Messiah," and she was the first Gentile to preach the "Christ;" she evangelized her whole city. When Jesus called the children into the temple, they did not simply walk in unnoticed; they were moved to cry out, Hosanna to the "Son of David."

After telling Jesus that she believed her brother will rise again on the last day, Jesus revealed Only to Martha, that He was the “Resurrection,” and she revered Him as the “Christ, the Son of God.” Before Jesus was crucified, Mary of Bethany dared to be the first woman to perform a religious function, which only men had claimed – she anointed the “Anointed One.” At the empty tomb, Mary Magdalene was weeping for the One she loved; Jesus appeared to her first and told her, “Be not afraid: Go tell” (Matthew 28:10). Mary Magdalene was the one God chose to announce the “Risen Lord.”

The Holy Spirit kept working through women after the Resurrection. They were teachers and prophets and maids; they held prayer services and meetings in their homes, and they made clothing for the poor. These women were in danger, yet they rejoiced and proclaimed the Lord. Priscilla and Aquila had to leave Rome. Lydia and other women worshiped God outside of their town by the river; the Lord had opened their hearts. Lydia was the first convert in Europe. God even used a slave girl who was possessed, because her heart was right. For days she was driven to follow Paul, crying, “These men are servants of the most High God, which shew unto us the way of Salvation.”

Old and young, Gentile and Jew, slave and free, before most men even knew what was going on, God revealed to these women and children the most precious news of all – Salvation had arrived!

Indeed, Jesus was like no other man. It became immediately clear that Jesus treated women with justice and mercy. He was very concerned about women’s spiritual and financial needs, even their sexual rights. Jesus didn’t ignore women, He taught them, and He took time to bless their children. Jesus acknowledged women, He defended them, and then He summoned them to speak.

Jesus taught in new and revolutionary ways, mostly outdoors and in people’s homes. He welcomed all who would listen: the blind, the lame, even lepers. Jesus included women in the family of God, calling them daughters. He healed them and their children, Gentiles, too. Jesus touched women, even bleeding women, even a dead girl, and He let women and children touch Him. No longer are women unclean!

In most cases women were terrified to be noticed in public, yet Jesus called them out, against all cultural traditions, against religious rules, against the minds of men, even against their own wishes. Generally, the women followed in the background and listened to Jesus. The most common sound you hear from women in the gospels is their weeping.

Most women tried to remain quite invisible in the gospels, but some had great faith and courage to go beyond their given boundaries. One woman crawled through the crowds to touch the hem of His garment, but trembled with fear when Jesus asked her to identify herself. Another woman had a conversation with Jesus at a well, but she ran away when the men arrived. One woman dared to sit at His feet, but she was quiet. Later she anointed Jesus before He was crucified, but she never spoke then either (Matt 26, Mark 14, John 12). She only wiped her tears off of His feet with her hair.

Never before did a man give a woman priority over a religious man. Nor did a woman ever enter the men’s inner court of the temple. Jesus gave radical new teachings on marriage and divorce, warning men not to even look at a woman with lust. He laid hands on sick women and answered their deepest concerns. No longer are women inferior!

Never before did a man stop to bless children and to heal blind beggars. It’s a wonder that Jesus even saw the bent woman. Jesus was teaching in the temple, but He stopped and called her. She had to climb up all those stairs and enter the forbidden men’s area. Then Jesus laid hands on her, healed her and called her “daughter.” The priests were very angry. I wonder what they were more disturbed about – that it was a Sabbath, or that a woman was in their territory?

Never before did a man pay such attention to widows, or encourage women to learn the spiritual life. It was unheard of, for women to be told not to cook so much. Maryanne Rempel often wonders, “When is our day of rest?” Jesus taught men, women and children, even Gentiles. He insisted that women be treated equally and with respect. Jesus made sure women were not left out.

One woman was living with a man and He didn’t judge her. Jesus saved a woman’s life, even though she was caught in adultery. Another

woman was called sinful by men, but He welcomed her anointing and her love. No more shame and blame for women's sexuality. Jesus never saw women as sinful!

Never before did a man use children to teach important lessons. After Jesus drove out the money changers, the blind and the lame came to Him in the temple, and He healed them. Jesus must have called them because they, too, were labeled unclean. Then the children shouted in the temple, "Hosanna to the son of David." Again, the chief priests and scribes were "sore displeased." Why were they so upset? Because women were in the temple, also! (Matt 21:14 - 16) Where there are infants and nursing babies... there are mothers!

Suddenly, women and children are equal!!

What is really shocking is how Jesus treated the men. You will notice that in every encounter where there was an interaction with women or children, whether it was outside, in the temple or even if a woman came into the same room, the men became extremely agitated, sometimes furious.

Jesus refused to chase the women and children away; He got angry and called the men names, pointed out their wicked traditions, exposing their motives and sins. He was never harsh with women, though. There is not one incident where Jesus neglected or put down a woman or a child. He always treated them equally and with respect.

There is something quite reversed in the New Testament; the roles were turned upside down – many times the men were silenced and the women were prompted to speak. At the beginning of the gospels, the women are scared and in hiding; at the end, the men are scared and in hiding. The teachings are in favor of women's protection and the reprimands are given to the men ("do not lust after women" "leave her alone"). Women are called daughters; men are called hypocrites. On almost every page, Jesus praises the women for their great faith and chastises the men for their unbelief, and for the way they treated women.

It is surprising that the writers included so many of these contrasts. In light of the women, the gospels are actually quite humiliating for the men, from Zacharias to Peter.

Considering the culture and the pride of men and the challenging aspect of every 'woman' story, the scribes must have also had radical faith and tenacity to stand behind these stories. We know that some of the early writers were persecuted to death for their loyalty and honesty. We must recognize the sacrifice of those early transcribers and honour them.

Contrary to what women have been taught about being silent, you will now discover that Jesus all but forced women to speak. You will be amazed when you read how many times Jesus invited and challenged women to come forward, in the middle of the crowd, up into the temple, and when He rose again.

It is quite interesting to see how the women develop their voices: they praise, they whisper, they evangelize their whole town, they shout, they speak quietly, they ask boldly, they mourn, they wail, they proclaim. The women had profound faith and followed Jesus for three years. During that time He prepared them for that glorious moment, when He appeared to them only, and commissioned them to "Go and Tell."

Jesus showed the utmost love and respect for women and children. Women have always been part of God's plan and are still urgently needed for the kingdom. Women will always have a valuable role in spreading the Gospel, standing up for what is right, overcoming fears and cultural restraints.

Several times Jesus brought women and children into the forbidden men's area of the temple. When Jesus breathed His last, the veil which concealed the tabernacle in the Holy of Holies was torn in two pieces, from top to bottom. Now all can enter. Now all are equal. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb 4:16)

This book really is good news for women and children!

WHAT DID JESUS DO FOR WOMEN?

Women will find out that Jesus is their teacher, healer and outstanding protector. They will realize just how important women were in the entire life of Christ, from His Conception to His Resurrection, and especially afterward. Jesus gave women the most profound teachings and appointed them to be His witnesses. They were more than witnesses to an event; they were part of the event. Jesus Deliberately Wanted Only Women to see Him.

Your hearts will melt when you read how much Jesus included women in His ministry, and after He rose again. Even children were given attention and God's special favor.

Jesus spoke with authority, allowing women to learn alongside the men, performing miracles on women, no matter what day it was, and sending the crowds away so He could bring a young girl back to life. Despite men's thoughts and attitudes of wanting to send women away, Jesus accepted women for their extraordinary acts of love. Jesus welcomed and approved of being anointed by a woman and gave her the highest honor, commanding us to remember her forever. Suddenly women can anoint!

You will be astounded at how many times Jesus got angry with the men, on account of women. He spoke sternly against abuse and poverty. Jesus caused society to recognize the need to take care of their women and children, especially widows. Many times He scolded the religious leaders and law-makers for how they oppress the poor.

Jesus' words are crucial and life giving for women, helping them to believe that they are loved and supported. He made women realize that they have a right to be heard and protected. Jesus went out of His way

for women. He noticed them and spoke up for them. He called them amidst the crowds, in front of men in the temple, in homes, alone at a well, or caught in a trap.

Not only did Jesus give women respect, He elevated them by making public displays of how they should be treated equally, and with dignity. No longer could men simply send away their wives without giving them half the matrimonial property. If the men did not want to give the women a divorce, Jesus blamed the men for the women's adultery. Jesus shattered all the traditions of men concerning women's sexuality. He declared that women can even leave their husbands. What liberation! Jesus was an exceptional defender of women's rights; we just don't realize all that He did.

Jesus enjoyed listening to women, blessing them and teaching them. He encouraged women, informed them of their rights, and of their valuable place in the kingdom. The status of women and children was lifted to be equal with men. Jesus was concerned about women's work, and moved by their tears. Now women know that they have the Right to name their children. No longer are women bound and limited by society's roles and expectations.

Jesus made women visible. He encouraged them to learn and to speak in public. He appointed women to be His witnesses and heralds of the Good News, Gospel. These women are real. They are our spiritual mothers, our heritage. No longer are women defined by their sexuality. Jesus opened the doors to women's education, their purpose and destiny.

We must never forget that God chose women to "Go and Tell." Never before did a man bestow such a great honor on womankind – to be the first witnesses of His Resurrection, and the first proclaimers of the Risen Lord. Women were more than witnesses; they were The Only Ones There!! The world is ready to read about these outstanding women, and what Jesus made them do.

NO WOMEN = NO CHRISTIANITY

Jesus made women come out of hiding, and He enticed them to speak. One can almost feel the sorrows and the joys of these women. They have so much passion and extreme faith. Right from the opening chapters, it's all about the women. Christianity hinges on the faith and the words of a few women.

Without Mary's faith and cooperation we would have no Child! "Where did your Christ come from? From God and a woman! Man had nothing to do with Him." – Sojourner Truth, *Ain't I a Woman?* Speech delivered in 1851 at Women's Convention, Akron, Ohio. <http://www.fordham.edu/halsall/mod/sojtruth-woman.asp>

Without the women's deep devotion we would not know much of what happened at the cross! There is debate about the "disciple whom Jesus loved," who everybody knew, but who has no name. New archeological material reveals who the beloved disciple was. You will want to read *Jesus Was a Feminist* by Leonard Swidler (Sheed & Ward, 2007), an excellent study on all the women in the New Testament.

Without the women's faithful presence on that Resurrection morning we would have no Christianity! Realistically, if women had not told and retold and retold their experiences, we would have no gospels.

The men had all run away; they were all afraid, hiding, and they would have never thought about going to look for the tomb.

Even if the men had thought of it, they did not know where to go – they did not know where Jesus was laid. Peter had to follow Mary Magdalene back to the empty tomb. Try to imagine the gospels without any of the women's words or details or actions. It is not possible.

It's the women who make the life and death of Jesus come alive. It's the women at the beginning and at the end. Mary said, "Yes" and Mary Magdalene announced, "I have seen the Risen Lord."

****The Immaculate Conception and the Resurrection are the two miraculous moments which changed the history of the world, and God relied on women to make it happen and to make it known.****

The Angel appeared to Mary. The Risen Lord appeared to Mary Magdalene. Mary was "highly favoured" by God to be the mother of Jesus. Mary Magdalene was selected by Jesus to "Go and tell." Both women were reassured not to be afraid. Without hesitation, Mary "arose" and went "with haste." (Luke 1:39). Mary Magdalene and the other Mary left the tomb "quickly" and "did run to bring his disciples word." (Matt 28:8). The women were thrilled to cooperate with God's plan. Mary's spirit "rejoiced." (Luke 1:47). Mary Magdalene "ran" with "fear and great joy."

For centuries, Mary Magdalene has been maligned, discredited, and painted with a filthy brush, but she deserves the highest recognition, together with Mary the mother of Jesus. Early Christianity has acknowledged Mary Magdalene many times as the 'Apostle to the Apostles' yet her witness and testimony of the Risen Lord are pushed out of Easter readings, with the focus being on Peter, who never even got to see Him.

"Women In Ancient Christianity: The New Discoveries" <http://www.pbs.org/wgbh/pages/frontline/shows/religion/first/women.html>. "Scholar Karen King examines the evidence concerning women's important place in early Christianity. She draws a surprising new portrait of Mary Magdalene and outlines the stories of previously unknown early Christian women."

"Discoveries of new texts from the dry sands of Egypt, along with sharpened critical insight, have now proven that this portrait of Mary is entirely inaccurate. She was indeed an

influential figure, but as a prominent disciple and leader of one wing of the early Christian movement that promoted women's leadership."

Is Mary Magdalene not the most important source of information? Without her testimony, we would not know about that most solemn, glorious morning. We would not have salvation!

Christianity depends entirely on the faith and words of women. We cannot imagine the sacrifice those women made, to co-operate with God's plan of salvation. Mary Magdalene was chosen to hold the key of information, to the most precious moment in history. Archeology tells us she was a leader in the early community of believers and a great teacher, but we do not realize the grave danger Mary Magdalene was in, for her knowledge and experience of the Resurrection.

If Jesus chose to reveal Himself first and foremost to Mary Magdalene, should we not honor her as much?

Women appear to be quiet in the background at the beginning, but they do all the praising and evangelizing. They are the faithful ones, they follow, they support, they listen, they anoint. They risk their lives, and say "Yes" and then they ... "Go and Tell."

THE RESURRECTION – RESERVED FOR WOMEN!

Organized religion has long suppressed the fact that Jesus appeared only to Mary Magdalene and the other women at the empty tomb. The overlooked point is – Jesus could just as easily have appeared to Peter when he arrived at the tomb, but clearly and deliberately He did not!

Twice it is recorded, at the last supper, Jesus told the men they would have to go to Galilee (Matt 26:32, Mark 14:28) “But after I am risen again, I will go before you into Galilee.”

On Resurrection morning, the women were specifically instructed by the angel, “tell his disciples and Peter,” to go over “there” to Galilee. “But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.” (Matt 28:7; Mark 16:7) The angel confirms what Jesus had said, that they must go to Galilee to see Him.

At first the angel told the women to go and tell the disciples. Then Jesus appeared to the women Himself, “Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.” (Matt 28:10)

What we have not heard is that, from Jerusalem to Galilee, it is approximately 193 km (120 miles), very rocky and mountainous terrain! On foot, this would have been a long journey to get “there.” Arthur Blessitt actually walked those miles, carrying a cross. http://blessitt.com/Inspiration_Witness/MilesJesusandMaryWalked/MilesJesusandMaryWalked_Page1.html A tourism site from Israel, <http://www.tourplanisrael.com/?CategoryID=171&ArticleID=602> says it is 131 km (81 miles) between Jerusalem and Nazareth in Galilee.

Google maps says there are two routes to Nazareth, one is 153 km, the other 160 km (100 miles). The disciples were told to meet on a mountain in Galilee, so these distances will vary.

Why so far? Why didn't Jesus just appear to the men when they ran to the tomb? The men only saw Jesus, after they got "over there," in Galilee. They had to walk at least 100 miles to see Him!

Perhaps Jesus appeared to those two men walking to Emmaus "that" very day (Luke 24:13) because the eleven needed to hear that Jesus was alive from male witnesses. "And they, when they had heard that he was alive, and had been seen of her, believed not." (Mark 16:11). "Women were the main pillars that the men did not recognize." – Tia Neubert. How humiliating for the men to be told about the Resurrection by women.

It was obvious that the men had not believed the women as they were still in Jerusalem late that same night. "And behold, two of them went that same day to a village called Emmaus," (Luke 24:13) After Jesus revealed Himself, "they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them," (Luke 24:33). Still Jesus did not appear to men in Jerusalem – it was seven miles out.

Although it says that Jesus appeared to the eleven in the following verses, we know that the men had to go to "Galilee" first, to see the Risen Lord. It is recorded too many times that He "goeth before you into Galilee." In John 20:19, it says Jesus appeared to them, "Then the same day at evening, being the first *day* of the week," but it was likely the following week. They could not be in two places, 100 miles apart, at the same time. They were still in Jerusalem "that same day" when the two men from Emmaus came back and told them. How long does it take for eleven men to pack their donkeys, and then walk 100 miles?

We will never know all the reasons why God chose only women to be the first to tell the greatest information ever heard, but the evidence is solid, in all four gospels. The Resurrection of Jesus Christ is the pivotal moment in the history of humankind and God relied on women to tell the world. Women were definitely chosen.

"Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her." (John 20:18) Jesus reserved the most magnificent event for women – so they could proclaim His Resurrection.

Jesus demolished every barrier women had to face. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal 3:28) The veil is torn in two, so women can enter boldly, naturally.

Besides respecting the women publicly and treating them equally, the most transforming gift He gave the women of the world was – Jesus gave women a voice!

Women were selected to broadcast His Resurrection. Women who were timid and shy and meek and humble and scared, who were forbidden to talk to men, who were so restricted, were suddenly assigned to proclaim this glorious news, to reveal this amazing love of God.

The Resurrection message was a privilege reserved for women. In Jerusalem, at the empty tomb, Jesus did not appear when the men arrived. On Resurrection morning, God chose women, only women, and gave them the most priceless message this world has ever heard. Women had to tell the men. They were chosen by God to announce the most outstanding news ever! Mary Magdalene proclaimed the very first Easter message! Jesus is ALIVE!!

Jesus never restricted women in any way, shape or form. He completely gave women the honor to lead men into the new era. Peter was there too, after the women showed him where the tomb was, but Jesus never appeared to him; he had to walk 100 miles to see the Risen Lord. Women were chosen to be preachers by Jesus Himself!

The Resurrection of Jesus Christ marks the most significant event the world has ever known – Jesus rose from the dead!! There has never been a greater victory. No other achievement is comparable. Every detail about this triumphant occasion was planned and prophesied from before the beginning of time.

We cannot fully grasp the Resurrection without thinking of the women who were there. All four gospels recount specific information

about that exceptional morning, which only the women would have known about. There are many details describing Jesus' Resurrection, all pointing to the credibility of the Those Who Were There, All of whom were Women. One clear message is that Jesus wanted women to be proclaimers of this outstanding news.

Everything we know about the Resurrection is what we see through the eyes of Mary Magdalene and the other women. Every word we read about the Resurrection came through the voice of Mary Magdalene and the other women.

Women were chosen by God to announce the most glorious news the world has ever known, therefore they have a right to preach. I was so blessed by these words of Chloe Neubert, "If God calls a woman to preach, then how can men deny the voice of God?"

OUR GOSPELS – MEMOIRS OF WOMEN

The royal commission for women to use their voice and "Go and Tell" was not meant to be a one-time errand on Resurrection morning – our gospels have survived precisely because women told and retold and retold their experiences!

It is no accident that Jesus appeared to women only. It was foretold twice (Ps 68:11, Is 40:9) that women were to be heralds, lady evangelists, preachers of the good news, gospel, but tragically, in most bibles the "women" words have been removed!!

Beginning with the four outstanding women in the genealogy of Jesus and Mary's Immaculate Conception, right through to Peter running to the empty tomb and the male disciples not believing the women who saw Him after He had risen, our gospels are overflowing with stories that only women would have known about or would have dared to repeat.

Young Mary had the most amazing faith, but she had to keep many things in her heart until after Jesus rose from the grave. She would reveal about the angel Gabriel appearing to her, and how she consented to the plan of salvation, to give birth to the Son of God. She would inform that she went quickly to see her cousin Elizabeth who shouted, "Blessed *art* thou among women, and blessed *is* the fruit of thy womb." How comforted Mary would have been when Elizabeth exclaimed that she was carrying the "Lord." We are so fortunate to have Mary's Magnificat. When Elizabeth's son was born, she stated emphatically what his name would be. How wonderful that Mary gave us so many details like "no room for them at the inn," where she had her baby, when the shepherds and the wise men came, and how they had to escape to Egypt at night.

Our Christian faith begins with Mary. We rely on Mary's knowledge of what happened from Jesus' Conception, to the cross and even after the Resurrection. She traveled with Jesus for three years and would have recollected many fine points of His ministry. Mary, along with other women, also received the Holy Spirit on Pentecost. We would never have the privilege of knowing about the birth of Jesus, the infancy narratives or Elizabeth's great faith and boldness, without Mary's testimonies. Her personal version of what happened at the cross is invaluable. Mary's memories are a treasure, indeed!

Our gospels are comprised mostly of the memoirs of the women in Jesus' life, especially His mother Mary and Mary Magdalene. These scriptures have prevailed because women used their voice. Women were The Only Ones There at the Conception and the Resurrection. It was women who gave their priceless testimonies about the empty tomb. It was women who told "the disciples and Peter" that they must go to Galilee to see the Risen Lord.

Our Christian faith is based completely on the words of women.

It is clearly the women after the Resurrection who deserve the credit for giving us our gospels. Suddenly, these women became well-known and respected for their great wealth of information. Women's recollections were immediately sought after. They remembered Jesus' miracles and His teachings and many details of events. It was the women who passed on their personal histories and their knowledge, because so much of what Jesus did or said affected them and their children. Jesus gave women the honour of being reliable witnesses and they were valued for sharing their memories. Without the women we would have no gospels.

Many of the New Testament stories were totally embarrassing to the men because of their lack of faith or because of their abusive behavior and attitudes towards women and children. You can be sure that men did not brag about being made mute, or about what Jesus wrote in the sand, or about the woman with blood. We definitely would not know

about all the baby boys who were massacred, or about the conversation with the Samaritan woman (five husbands and living with a man) who evangelized her whole city, or about the warnings for men not to lust after women, had the women not spread those words.

Naturally, men would have wanted to forget all the names Jesus called them and the times they were silenced and rebuked. And how about all the times they mocked Jesus? Men would have never announced that women can leave their husbands, or that Jesus had to defend the mothers who brought their children, or that men rob widows of their homes.

It was plain insulting to be told that prostitutes will enter first and that if they want to be great they must serve everyone else. It is not likely that men would have talked about the yeast of a woman or about the virgins with oil, or about the young girl brought back to life. Surely, it was women who recalled all the times they were weeping and begging and praising God. I wonder who told about the old widow Anna; she was the first one to go and tell about the Redeemer.

Only women would have relayed all the problems Mary of Bethany had by sitting at His feet, and especially when she anointed Jesus, while being criticized by angry men. Women would have cherished how Jesus took their children in His arms. Only the bold Gentile woman would have appreciated how Jesus healed her daughter. Only Pilate's wife would have given us the message about her dream. Women alone disclosed all these events, and they most likely got in trouble for telling.

Most of the stories in the gospels were too humiliating for the men to want to share, like when the two brothers got their mother to ask if they could sit next to Him in the kingdom, or when the people in the synagogue ruler's house had no faith and laughed Jesus to scorn. Men would have been ashamed to admit that rich men will hardly enter the kingdom, and that the disciples rebuked the mothers who brought children to Jesus. How about when all the men in the synagogue tried to throw Jesus over the cliff?

Other stories would have been of no interest to the men. They would not have boasted how great it was for a barren woman to have a child in her old age, or about the bent woman healed on the Sabbath, or about the

widow with two coins. Only women would have marveled how Jesus cared for pregnant and nursing mothers. You can almost see the women smiling when Jesus said they won't be married in heaven.

During Jesus' ministry, there is not much that Peter could be proud of. Jesus called Peter "Satan" in three gospels. We read that Peter tested Jesus so that he could also walk on water, but he began to sink when he saw the boisterous wind. Peter declared that he would die for Jesus, but then he could not stay awake for one hour. Peter arrogantly refused to let Jesus wash his feet, telling Him to wash his hands and his head, also. In the garden, Peter impulsively cut off a soldier's ear, which Jesus had to heal. While Jesus was being whipped, Peter denied knowing the Lord to the servant-girl. (And Mary Magdalene got the bad reputation?) Some of these accounts would have been made known by women, but after some time it was probably Peter himself who confessed to his defiant behavior.

Women would never forget how Jesus consoled them when they were wailing and how He wept with Martha and Mary. We would know nothing about the women who followed Jesus if they hadn't reminded others later; they are the ones who supported those men for three years, with their own resources. We would not know about the children praising in the temple, if the mothers had not informed others. Now we know that we are "daughters," and that God sees the joy of a woman who finds her lost coin. Now we know that children have angels, and that the Queen of the south will rise up in the judgment, to condemn the men.

Only women would have related to each other not to worry so much and that few things are needed, and about the child who offered his bread and fish to feed the hungry. If women would not have hung onto and persisted about the story of the woman caught in adultery, it would have been lost forever!

Women would have reminisced how Jesus explained to Martha that He was the Resurrection, and how He revealed to the Samaritan woman that He was the Messiah. Only women would have recalled how Jesus said that unless you become like a child, you cannot enter the kingdom, and that Jesus referred to Himself as a mother hen.

Probably the most embarrassing verse in the bible for men is Matthew 26:56, "Then all the disciples forsook him, and fled." "They all forsook him, and fled." Mark 14:50. One man even ran away naked.

Perhaps it was the servant girl who revealed all the humiliations and horrors of Jesus' trial: how He was questioned, mocked, spit on, whipped, beaten, given a royal robe and a crown of thorns. Maybe it was Pilate's wife.

Surely, it was Jesus' mother Mary who noticed the soldiers gambling for her son's tunic, which was made in one piece, woven from the top.

There are many details about the crucifixion which only a faithful person would have dared to reveal. Actually, there are a few brave men who stand out among the rest. One is the centurion who admitted, "Truly this man was the Son of God." Another was Joseph of Arimathea who asked for the body of Jesus and then laid Him in his tomb. Also, Nicodemus brought a hundred pounds of spices and helped Joseph wrap the body of Jesus for his burial.

No one knew about the women preparing spices and bringing them to the tomb just before dawn that first *day* of the week. Only women felt the great earthquake and saw how the "keepers did shake and became as dead men." Only women would have reported about the angel of the Lord who descended from heaven and rolled back the great stone and sat on it. "His countenance was like lightening, and his raiment white as snow." Women provided all these details.

Only women knew about Mary weeping at the empty tomb and how she mistakenly thought Jesus was the gardener. They did not forget where the two angels sat, and how the body of Jesus was wrapped and laid. We can trace every word and footprint and emotion of the whole Resurrection morning, all because of the women's information.

Astoundingly, we even know some of the women's names. It is written that Mary Magdalene and Joanna and Mary the mother of James, and Salome and other women were with them, on Resurrection morning. The women ran and told the disciples what they saw. The men accused the women of telling them idle tales, but the Risen Lord scolded

the men for not believing the women. We would have nothing without the women's testimonies.

Women did not waste time; they ran to tell the good news. There are many clues which support the urgency of their mission. After the angel told Mary she would bear the Son of God, "Mary arose in those days, and went into the hill country with haste." "With a loud voice," Elizabeth announced the arrival of the "Lord." Anna, an old widow who never departed from the temple, instantly went out to the city of Jerusalem to tell "all them that looked for redemption." The Samaritan woman "left her waterpot" and ran to tell the "men" in her city, about the Messiah. On Resurrection morning, Jesus appeared to the women; they "departed quickly, with fear and great joy, to give the disciples word."

Suddenly, women had value after Jesus rose from the dead. Before the Resurrection, women were not allowed to speak to men and they could not be witnesses. After the Resurrection, women's words were instantly highly esteemed. They had privileged information! Women became vital in the community, sharing their personal experiences and passing down the cherished words of the Lord, long before they were even written. People were desperate to hear everything they could about Jesus. The women were excited, evangelizing; the men were still in hiding.

Mary had "kept all these things, and pondered *them* in her heart." Now, finally she could reveal the truths and people would listen. The women at the empty tomb "remembered his words" (Luke 24:8) and they "told all these things unto the eleven and to all the rest." Now, finally the women were free to speak and even the men gladly heard them.

The birth of Christianity flourished because of women's testimonies. After the Resurrection, the women were not afraid to speak or to be heard. They became notable leaders and teachers, and people gathered in their homes. Paul gave women special greetings and he acknowledged their prominence among the believers. After Peter got out of jail, he went to the house of Mary, where many were gathered together praying. After Paul got out of jail, he went straight to Lydia's house. Timothy's faith is the result of his grandmother Lois and his mother Eunice teaching him.

Women's voices became exceedingly important, even more so after the Resurrection. Those first years must have been just buzzing with women circulating their stories. The number of believers grew rapidly because of women. Acts tells us of several women who had the first meetings in their homes and others who led prayer and worship services. Paul gives credit to many women who taught and preached and explained the scriptures. These women did not have subordinate roles; they were very active as prophets, deacons and outstanding among the apostles.

If women had been silent, they would not have been persecuted. Women were hunted down and thrown in prison the same as men. Women were martyrs the same as men. We have no idea how many women gave their lives for this gospel. Jesus never told women to be silent, ever.

Men gave the command for the great stone to be sealed, because of fear. On Resurrection morning, the angel of the Lord rolled it back, and Jesus gave the command, His seal of approval, for women to preach, because of love. Jesus authorized and enabled women to use their voice, especially after the Resurrection!

Every Woman and Child is a vital resource. In these few verses lies women's confidence of knowing they are special, and chosen to be part of the plan of salvation. God needs faithful men, women and even children, to lead in spreading this good news, and to serve by showing love to a hurting world. These passages contain Jesus' words and actions, which entitle women of today to use their talents and which empower them to do what God calls them to do.

HEADINGS

In most bibles, you will find headings arranged according to the topics, such as ‘The Beatitudes’ or ‘The Last Supper.’ These headings were originally designed to have an easy way of finding certain passages, which are common in other gospels. Most people assume that they were part of the original Hebrew or Greek manuscripts.

The main problem with these headings is that they were written by man, they were not inspired by God, and many times they minimize the value of the women in those accounts, for example: ‘The sinful woman,’ ‘The woman caught in adultery,’ ‘Jesus feeds five thousand men.’ These negative headings have become part of our faith culture and we don’t realize the damage that has been done.

The current headings in bibles are quite often neutral, but some misrepresent the dynamics between the men, women and Jesus. In most bibles it says, ‘Jesus blesses the little children.’ It sounds innocent enough, but that does not tell you the struggle those mothers had in order to get their children blessed.

Another difficulty with these headings is that they sometimes divide up scripture at strategic points, and very critical information about an event is lost. In Mark 12:40 Jesus warns about men who rob widows of their houses. In the very next verse, Mark 12:41, Jesus continues about the widow who offered her last two coins. The verse even begins with “And,” which links up the passage directly before it. The same scenario is found in Luke 20:47 and Luke 21:1-4. That is quite a coincidence to have these same stories divided up the same way, even by starting a new chapter.

The real teaching of this poor woman is completely lost – it never was about the widow’s generosity! It’s about how she was robbed, when she should have been taken care of! Jesus was disgusted that she had nothing left, “...but she of her want did cast in all that she had, *even* all her living.” (Mark 12:44, Luke 21:4)

In this book, you will see new headings which bring out some positive points of each story about women and children. These headings are usually words found in the verses, words that are not always mentioned in sermons or commentaries.

No matter how many times you read a verse, all of a sudden you find something else you never saw before. These headings are not written in stone; they are just a new way of highlighting. Feel free to create your own headings. For a real interesting bible study, try reading only the headings.

IN MEMORY OF HER

If you come away with only one point about this book, it’s that I hope you remember to honor the woman who anointed Jesus. This woman is in all four gospels. Three of the gospels say it happened the week before He died. Luke, (the reading we have heard most often), records it at the beginning of Jesus’ ministry. There she is labeled a “sinful woman,” strong emphasis on “sinful,” yet omits her name and the words about remembering her.

Sadly, most people don’t even know who she is, but she was named twice! (John 11:2; 12:3) It is time that we hear from the other three gospel accounts, and we need to make some kind of memorial for her – Mary of Bethany. Jesus commanded us to.

Never before did a woman anoint a man. Jesus welcomed her anointing and publicly acknowledged her. The men were indignant, they even scolded her, but in every gospel Jesus defended her: “Why trouble ye the woman?” (Matt 26:10) “Let her alone, why trouble ye her?” (Mark 14:6) “Seest thou this woman?...” (Luke 7:44) “Let her alone...” (John 12:7)

Jesus commanded that we remember her!

Matt 26:13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

Sadly, I don’t know of any Christian organization which celebrates “the anointing woman” with a memorial.

Jesus told us to remember two things. The Eucharist is one of them, “do this in remembrance of Me.” (1 Cor 11:24) The anointing woman is the other.

Mar 14:9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

Jesus welcomed and approved her anointing. We need to start celebrating, in memory of Mary of Bethany’s incredible act of love.

MATTHEW

Four outstanding women in the family of Jesus:

Mat 1:3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

Mat 1:5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

Mat 1:6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

Courageous Mary, the mother of our Lord:

Mat 1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Mat 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Joseph was a just man:

Mat 1:19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Jesus our Savior, from the seed of a woman:

Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

“From God and a woman!” Sojourner Truth:

Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Mat 1:24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

Mat 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Gifts for the Child:

Mat 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Mat 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Mat 2:3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

Mat 2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

Mat 2:5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

Mat 2:6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Mat 2:7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

Mat 2:8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

Mat 2:9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

Mat 2:10 When they saw the star, they rejoiced with exceeding great joy.

Mat 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Mat 2:12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Take the young child and His mother, flee to Egypt:

Mat 2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

Mat 2:14 When he arose, he took the young child and his mother by night, and departed into Egypt:

Mat 2:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Herod is very enraged. What about all those children?

Mat 2:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Mat 2:17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

Mat 2:18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

Take the child and His mother, back to Israel:

Mat 2:19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

Mat 2:20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

Mat 2:21 And he arose, and took the young child and his mother, and came into the land of Israel.

Mat 2:22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

Mat 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Genuine sorrow is more important than genealogy:

Mat 3:8 Bring forth therefore fruits meet for repentance:

Mat 3:9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

Jesus warns men not to lust after women:

Mat 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

Mat 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Give her a divorce before you send her away:

Mat 5:31 It was also said, Whoever puts away his wife, "let him give her a bill of divorce." Deut. 24:1 (KJ3)

Men "cause" women to commit adultery?

Mat 5:32 But I say to you, Whoever puts away his wife, apart from a matter of fornication, causes her to commit adultery. And whoever shall marry the one put away commits adultery. (KJ3)

Men must wait until women are divorced:

Mat 5:32 But I say to you, Whoever puts away his wife, apart from a matter of fornication, causes her to commit adultery. And whoever shall marry the one put away commits adultery. (KJ3)

God is so much better than the best fathers:

Mat 7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

Mat 7:10 Or if he ask a fish, will he give him a serpent?

Mat 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Jesus touches a sick woman:

Mat 8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

Mat 8:15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

Synagogue official's daughter dies; he pleads for her life:

Mat 9:18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

Mat 9:19 And Jesus arose, and followed him, and *so did* his disciples.

Jesus gives priority to bleeding woman over an official:

Mat 9:20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

Jesus receives bleeding woman with love, not shame:

Mat 9:21 For she said within herself, If I may but touch his garment, I shall be whole.

Jesus calls her "Daughter;" she has great faith:

Mat 9:22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Mat 9:23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

People in ruler's house have no faith; laughed Him to scorn:

Mat 9:24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

Jesus touches dead girl; girl is brought back to life:

Mat 9:25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

Jesus warns of persecution in families:

Mat 10:21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

Mat 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

Mat 10:35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

We are called to love God more:

Mat 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Be very kind to little ones; you will not lose your reward:

Mat 10:42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Among them that are born of women:

Mat 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Wisdom is justified of her children:

Mat 11:16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

Mat 11:17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

Mat 11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

God reveals not to the wise and prudent, but to babes:

Mat 11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

The Queen of the South came from far:

Mat 12:42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

My brother and sister and mother:

Mat 12:46 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

Mat 12:47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

Mat 12:48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

Mat 12:49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

Mat 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

The kingdom of heaven is like a woman's leaven:

Mat 13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Is not His mother called Mary?

Mat 13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

Mat 13:56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

Mat 13:57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

This relationship is immoral, so sending away is advised:

Mat 14:3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

Mat 14:4 For John said unto him, It is not lawful for thee to have her.

Mat 14:5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

Evil mother, daughter, but Herod cannot blame women:

Mat 14:6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

Mat 14:7 Whereupon he promised with an oath to give her whatsoever she would ask.

Mat 14:8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

Herod commanded it; he sent and had John beheaded:

Mat 14:9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*:

Mat 14:10 And he sent, and beheaded John in the prison.

Mat 14:11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

Men are told to feed the people:

Mat 14:15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

Mat 14:16 But Jesus said unto them, They need not depart; give ye them to eat.

Mat 14:17 And they say unto him, We have here but five loaves, and two fishes.

Mat 14:18 He said, Bring them hither to me.

Mat 14:19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

Mat 14:20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

Women and children were there too:

Mat 14:21 And they that had eaten were about five thousand men, beside women and children.

Don't make excuses; help your father and mother:

Mat 15:1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Mat 15:2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Mat 15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Mat 15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

Mat 15:5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

Mat 15:6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

Mat 15:7 Ye hypocrites, well did Esaias prophesy of you, saying,

Mat 15:8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

Mat 15:9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

Canaanite woman cried unto Him:

Mat 15:21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

Mat 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

Men tell Jesus, "Send her away:"

Mat 15:23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

Mat 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Mat 15:25 Then came she and worshipped him, saying, Lord, help me.

Mat 15:26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

Mat 15:27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

"O woman, great is thy faith:"

Mat 15:28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Jesus has compassion on hungry people:

Mat 15:32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

Mat 15:33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

Mat 15:34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

Mat 15:35 And he commanded the multitude to sit down on the ground.

Mat 15:36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

Mat 15:37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

Women and children were there too:

Mat 15:38 And they that did eat were four thousand men, beside women and children.

This man loves his son, kneels down to Him:

Mat 17:14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

Mat 17:15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

Mat 17:16 And I brought him to thy disciples, and they could not cure him.

Mat 17:17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

Mat 17:18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Mat 17:19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

Mat 17:20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Mat 17:21 Howbeit this kind goeth not out but by prayer and fasting.

Huge warning to anyone who harms the faith of a child:

Mat 18:1 At the same time came the disciples unto Jesus, saying,
Who is the greatest in the kingdom of heaven?

Mat 18:2 And Jesus called a little child unto him, and set him in the
midst of them,

Mat 18:3 And said, Verily I say unto you, Except ye be converted,
and become as little children, ye shall not enter into the kingdom
of heaven.

Mat 18:4 Whosoever therefore shall humble himself as this little
child, the same is greatest in the kingdom of heaven.

Mat 18:5 And whoso shall receive one such little child in my name
receiveth me.

Mat 18:6 But whoso shall offend one of these little ones which
believe in me, it were better for him that a millstone were hanged
about his neck, and *that* he were drowned in the depth of the sea.

Mat 18:7 Woe unto the world because of offences! for it must needs
be that offences come; but woe to that man by whom the offence
cometh!

Mat 18:8 Wherefore if thy hand or thy foot offend thee, cut them off,
and cast *them* from thee: it is better for thee to enter into life halt
or maimed, rather than having two hands or two feet to be cast
into everlasting fire.

Mat 18:9 And if thine eye offend thee, pluck it out, and cast *it* from
thee: it is better for thee to enter into life with one eye, rather
than having two eyes to be cast into hell fire.

Children have angels; continually see the face of God:

Mat 18:10 Take heed that ye despise not one of these little ones; for
I say unto you, That in heaven their angels do always behold the
face of my Father which is in heaven.

God's desire is that every child be saved:

Mat 18:11 For the Son of man is come to save that which was lost.

Mat 18:12 How think ye? if a man have an hundred sheep, and one
of them be gone astray, doth he not leave the ninety and nine, and
goeth into the mountains, and seeketh that which is gone astray?

Mat 18:13 And if so be that he find it, verily I say unto you, he
rejoiceth more of that *sheep*, than of the ninety and nine which
went not astray.

Mat 18:14 Even so it is not the will of your Father which is in heaven,
that one of these little ones should perish.

Wife and children have to pay his debt:

Mat 18:23 Therefore is the kingdom of heaven likened unto a certain
king, which would take account of his servants.

Mat 18:24 And when he had begun to reckon, one was brought unto
him, which owed him ten thousand talents.

Mat 18:25 But forasmuch as he had not to pay, his lord commanded
him to be sold, and his wife, and children, and all that he had,
and payment to be made.

Men want to put wives away for any excuse:

Mat 19:3 The Pharisees also came unto him, tempting him, and
saying unto him, Is it lawful for a man to put away his wife for
every cause?

Man must leave his parents, and commit to his wife:

Mat 19:4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

Mat 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Mat 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Moses commanded, "Give her a divorce, then send her away:"

Mat 19:7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

Mat 19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Separated men commit adultery if they marry another:

Mat 19:9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Men must wait until women have their divorce:

Mat 19:9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

If men can't just send women away, it's better not to marry:

Mat 19:10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

Mat 19:11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

Mat 19:12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

Disciples rebuke mothers:

Mat 19:13 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

Mat 19:14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

Mat 19:15 And he laid *his* hands on them, and departed thence.

Honor father and mother, but don't neglect the poor:

Mat 19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Mat 19:17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

Mat 19:18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Mat 19:19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

Mat 19:20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Mat 19:21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

Mat 19:22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Mat 19:23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

Mat 19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Mat 19:25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

Mat 19:26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

If you are called to leave, for the Lord's sake:

Mat 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Jesus listens to a mother; then Jesus tells men to be servants:

Mat 20:20 Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

Mat 20:21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

Mat 20:22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

Mat 20:23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

Mat 20:24 And when the ten heard *it*, they were moved with indignation against the two brethren.

Mat 20:25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

Mat 20:26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

Mat 20:27 And whosoever will be chief among you, let him be your servant:

Mat 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Jesus does not separate a donkey and her colt:

Mat 21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Mat 21:2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

Mat 21:3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

Mat 21:4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Mat 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Mat 21:6 And the disciples went, and did as Jesus commanded them,

Mat 21:7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

Jesus brings blind and lame into the temple:

Mat 21:12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

Mat 21:13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Mat 21:14 And the blind and the lame came to him in the temple; and he healed them.

Priests are angry. Mothers and babies in the temple!

Mat 21:15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

Mat 21:16 And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Prostitutes will enter before religious men:

Mat 21:31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

Mat 21:32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Women do not belong to men; they belong to God:

Mat 22:23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

Mat 22:24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Mat 22:25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

Mat 22:26 Likewise the second also, and the third, unto the seventh.

Mat 22:27 And last of all the woman died also.

Mat 22:28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

Mat 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Mat 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Authorities rob widows of their houses:

Mat 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Jesus is like a mother hen, wants to gather your children:

Mat 23:37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

Jesus cares about pregnant women, those nursing babies:

Mat 24:19 And woe unto them that are with child, and to them that give suck in those days!

See to it that no one misleads you:

Mat 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

Mat 24:39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Mat 24:40 Then shall two be in the field; the one shall be taken, and the other left.

Mat 24:41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

Wise women say, "No!"

Mat 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Mat 25:2 And five of them were wise, and five *were* foolish.

Mat 25:3 They that *were* foolish took their lamps, and took no oil with them:

Mat 25:4 But the wise took oil in their vessels with their lamps.

Mat 25:5 While the bridegroom tarried, they all slumbered and slept.

Mat 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Mat 25:7 Then all those virgins arose, and trimmed their lamps.

Mat 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

“No, there will not be enough for us and you. Go.”

Mat 25:9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

Mat 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Mat 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

Mat 25:12 But he answered and said, Verily I say unto you, I know you not.

Mat 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Men put her down. Woman anoints Jesus on His head:

Mat 26:6 Now when Jesus was in Bethany, in the house of Simon the leper,

Mat 26:7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

Mat 26:8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

Mat 26:9 For this ointment might have been sold for much, and given to the poor.

Jesus rebukes men, “Why do you bother her?”

Mat 26:10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

Mat 26:11 For ye have the poor always with you; but me ye have not always.

Mat 26:12 For in that she hath poured this ointment on my body, she did *it* for my burial.

Jesus commands that we remember her!

Mat 26:13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

Servant-girl is not afraid to identify him. Peter lies:

Mat 26:69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

Mat 26:70 But he denied before *them* all, saying, I know not what thou sayest.

Another servant-girl speaks. Peter lies again, with an oath:

Mat 26:71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

Mat 26:72 And again he denied with an oath, I do not know the man.

Brave wife sends message; husband does not listen:

Mat 27:19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

His blood be on us and on our children:

Mat 27:25 Then answered all the people, and said, His blood *be* on us, and on our children.

Jesus breathes His last. Women are there:

Mat 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

No more veil in the temple. All can enter boldly:

Mat 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Many women are at the cross:

Mat 27:55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

Mat 27:56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

Mary Magdalene and the other Mary are at the tomb:

Mat 27:61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

The angel of the Lord speaks to Mary Magdalene and Mary:

Mat 28:1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Mat 28:2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Mat 28:3 His countenance was like lightning, and his raiment white as snow:

Mat 28:4 And for fear of him the keepers did shake, and became as dead *men*.

Mat 28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

Mat 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

“Go quickly and tell.” Men must go “there” to Galilee:

Mat 28:7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

Women ran to report it to His disciples:

Mat 28:8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Jesus appears to women only; they worship Him:

Mat 28:9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Jesus tells women, "Go tell" them, "there" they will see Me:

Mat 28:10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

MARK

Jesus came to her; He touched a sick woman:

Mar 1:30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

Mar 1:31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

My brother and sister and mother:

Mar 3:31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

Mar 3:32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

Mar 3:33 And he answered them, saying, Who is my mother, or my brethren?

Mar 3:34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

Mar 3:35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Synagogue official values dying daughter; fell at His feet:

Mar 5:22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

Mar 5:23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

Mar 5:24 And *Jesus* went with him; and much people followed him, and thronged him.

By faith, bleeding woman touched His garment:

Mar 5:25 And a certain woman, which had an issue of blood twelve years,

Mar 5:26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

Mar 5:27 When she had heard of *Jesus*, came in the press behind, and touched his garment.

Mar 5:28 For she said, If I may touch but his clothes, I shall be whole.

Mar 5:29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

Jesus gives priority to bleeding woman over an official:

Mar 5:30 And *Jesus*, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

Jesus stops to make trembling woman speak:

Mar 5:31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

Jesus receives bleeding woman with love, not shame:

Mar 5:32 And he looked round about to see her that had done this thing.

Mar 5:33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

Daughter, your faith has made you well:

Mar 5:34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Girl dies; synagogue official needs faith, “only believe:”

Mar 5:35 While he yet spake, there came from the ruler of the synagogue’s *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

Mar 5:36 As soon as *Jesus* heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

Mar 5:38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

Mar 5:39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

People in ruler's house have no faith; laughed Jesus to scorn:

Mar 5:40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

Jesus touches dead girl; girl is brought back to life:

Mar 5:41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

Mar 5:42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

Mar 5:43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Jesus was known as the son of Mary:

Mar 6:3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

Mar 6:4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

This relationship is immoral, so sending away is advised:

Mar 6:17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

Mar 6:18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

Mar 6:19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

Mar 6:20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

Evil mother, daughter, but Herod cannot blame women:

Mar 6:21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

Mar 6:22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

Mar 6:23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

Mar 6:24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

Mar 6:25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

Mar 6:26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

Immediately he sent an executioner, commanded him:

Mar 6:27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

Mar 6:28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

Help your father and mother:

Mar 7:10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

Mar 7:11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.

Mar 7:12 And ye suffer him no more to do ought for his father or his mother;

Mar 7:13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Gentile woman has great faith, fell at His feet:

Mar 7:24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

Mar 7:25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

Bold mother keeps asking Him:

Mar 7:26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

Mar 7:27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

Gentile mother calls Jesus Lord; her daughter is healed:

Mar 7:28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

Mar 7:29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

Mar 7:30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Jesus has pity on this boy, sick from childhood:

Mar 9:17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

Mar 9:18 And wheresoever he taketh him, he tearth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

Mar 9:19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

Mar 9:20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

Mar 9:21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

Mar 9:22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

Mar 9:23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

Mar 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Mar 9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

Mar 9:26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

Jesus takes boy by the hand:

Mar 9:27 But Jesus took him by the hand, and lifted him up; and he arose.

Mar 9:28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

Mar 9:29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

You must be last of all and a servant of all:

Mar 9:33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

Mar 9:34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

Mar 9:35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

Jesus takes children in His arms:

Mar 9:36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

Mar 9:37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

Huge warning to anyone who harms the faith of a child:

Mar 9:42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Men want to put away wives for any excuse:

Mar 10:2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

Mar 10:3 And he answered and said unto them, What did Moses command you?

Give her a divorce, and then send her away:

Mar 10:4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

Mar 10:5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

Mar 10:6 But from the beginning of the creation God made them male and female.

Mar 10:7 For this cause shall a man leave his father and mother, and cleave to his wife;

Mar 10:8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

Let not abuse cause separation:

Mar 10:9 What therefore God hath joined together, let not man put asunder.

Mar 10:10 And in the house his disciples asked him again of the same *matter*:

Adultery against his own wife?

Mar 10:11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

Jesus declares that women can leave their husband!

Mar 10:12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

Disciples rebuked those who brought children (mothers):

Mar 10:13 And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

Mar 10:14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Mar 10:15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Mar 10:16 And he took them up in his arms, put *his* hands upon them, and blessed them.

Honor father and mother, but don't neglect the poor:

Mar 10:17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

Mar 10:18 And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

Mar 10:19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

Mar 10:20 And he answered and said unto him, Master, all these have I observed from my youth.

Mar 10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Mar 10:22 And he was sad at that saying, and went away grieved: for he had great possessions.

Mar 10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

Mar 10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

If you are called to leave, for the Lord's sake:

Mar 10:29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

Mar 10:30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Women do not belong to men; they belong to God:

Mar 12:19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

Mar 12:20 Now there were seven brethren: and the first took a wife, and dying left no seed.

Mar 12:21 And the second took her, and died, neither left he any seed: and the third likewise.

Mar 12:22 And the seven had her, and left no seed: last of all the woman died also.

Mar 12:23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

Mar 12:24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

Mar 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Men devour widow's houses:

Mar 12:38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

Mar 12:39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

Mar 12:40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

This widow had nothing left:

Mar 12:41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

Mar 12:42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

Mar 12:43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

Mar 12:44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

Trials in families:

Mar 13:12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

Mar 13:13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

Jesus cares about pregnant women, those nursing babies:

Mar 13:17 But woe to them that are with child, and to them that give suck in those days!

Mar 13:18 And pray ye that your flight be not in the winter.

Woman anoints Jesus on His head:

Mar 14:3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

Mar 14:4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

Mar 14:5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

Jesus rebuked men, "Let her alone; don't bother her:"

Mar 14:6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

Mar 14:7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

Mar 14:8 She hath done what she could: she is come aforehand to anoint my body to the burying.

Jesus commands that we remember her!

Mar 14:9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

Servant-girl is not afraid to identify him. Peter lies:

Mar 14:66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

Mar 14:67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

Mar 14:68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

Servant-girl speaks out once more. Peter lies again:

Mar 14:69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

Mar 14:70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech agreeth *thereto*.

Jesus breathes His last. Women are there:

Mar 15:37 And Jesus cried with a loud voice, and gave up the ghost.

No more veil in the temple. All can enter boldly:

Mar 15:38 And the veil of the temple was rent in twain from the top to the bottom.

Mary Magdalene, Mary and Salome see Jesus on the cross:

Mar 15:40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

Also, many other women followed Him, ministered to Him:

Mar 15:41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

Mary Magdalene and Mary see where He was laid:

Mar 15:47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

Mary Magdalene, Mary and Salome bought spices:

Mar 16:1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

Mar 16:2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

Mar 16:3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

Mar 16:4 And when they looked, they saw that the stone was rolled away: for it was very great.

An angel tells the women, "He is risen!"

Mar 16:5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

Mar 16:6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

“Go and tell.” In Galilee, “there” you will see Him:

Mar 16:7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

Mar 16:8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

Jesus first appears to Mary Magdalene:

Mar 16:9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Mary Magdalene went and told. Men refused to believe her:

Mar 16:10 *And* she went and told them that had been with him, as they mourned and wept.

Mar 16:11 And they, when they had heard that he was alive, and had been seen of her, believed not.

Jesus rebukes men for not believing Mary Magdalene:

Mar 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

LUKE

Women were eyewitnesses and ministers of the word:

Luk 1:2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

Elizabeth was of the daughters of Aaron:

Luk 1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

Elizabeth, righteous but barren:

Luk 1:6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Luk 1:7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

Elizabeth will bear a son:

Luk 1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

Luk 1:14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

Luk 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

To turn the hearts of the fathers back to the children:

Luk 1:16 And many of the children of Israel shall he turn to the Lord their God.

Luk 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Luk 1:18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

Luk 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

“Because you did not believe, you shall be silent:”

Luk 1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Women without children – a disgrace among men:

Luk 1:24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

Luk 1:25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

Mary believed, was highly favoured! The Lord was with her:

Luk 1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

Luk 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

The angel said, "Blessed art thou among women:"

Luk 1:28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

Luk 1:29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

Luk 1:30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

Luk 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

Luk 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Luk 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Luk 1:34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

Luk 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Elizabeth is in her sixth month:

Luk 1:36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

Luk 1:37 For with God nothing shall be impossible.

Mary believes and says, "Yes:"

Luk 1:38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Elizabeth spoke out with a loud voice:

Luk 1:39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

Luk 1:40 And entered into the house of Zacharias, and saluted Elisabeth.

Luk 1:41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

Luk 1:42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

Elizabeth announces the arrival of the "Lord:"

Luk 1:43 And whence *is* this to me, that the mother of my Lord should come to me?

Luk 1:44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

Luk 1:45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

Mary believes; she gives praise to God:

Luk 1:46 And Mary said, My soul doth magnify the Lord,

Mary rejoices in God her “Saviour:”

Luk 1:47 And my spirit hath rejoiced in God my Saviour.

Luk 1:48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

Luk 1:49 For he that is mighty hath done to me great things; and holy *is* his name.

Luk 1:50 And his mercy *is* on them that fear him from generation to generation.

Luk 1:51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

Luk 1:52 He hath put down the mighty from *their* seats, and exalted them of low degree.

Luk 1:53 He hath filled the hungry with good things; and the rich he hath sent empty away.

Luk 1:54 He hath holpen his servant Israel, in remembrance of *his* mercy;

Luk 1:55 As he spake to our fathers, to Abraham, and to his seed for ever.

Elizabeth says, “No!” and names her son:

Luk 1:56 And Mary abode with her about three months, and returned to her own house.

Luk 1:57 Now Elisabeth’s full time came that she should be delivered; and she brought forth a son.

Luk 1:58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

Luk 1:59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

Luk 1:60 And his mother answered and said, Not *so*; but he shall be called John.

Luk 1:61 And they said unto her, There is none of thy kindred that is called by this name.

Luk 1:62 And they made signs to his father, how he would have him called.

Luk 1:63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

Luk 1:64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

The Lord was with this child, from the womb:

Luk 1:66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

Luk 1:76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

Luk 1:80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Mary gives birth to her firstborn son:

- Luk 2:1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.
- Luk 2:2 (*And* this taxing was first made when Cyrenius was governor of Syria.)
- Luk 2:3 And all went to be taxed, every one into his own city.
- Luk 2:4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)
- Luk 2:5 To be taxed with Mary his espoused wife, being great with child.
- Luk 2:6 And so it was, that, while they were there, the days were accomplished that she should be delivered.
- Luk 2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Shepherds find the baby:

- Luk 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
- Luk 2:9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
- Luk 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
- Luk 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.
- Luk 2:12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
- Luk 2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
- Luk 2:14 Glory to God in the highest, and on earth peace, good will toward men.
- Luk 2:15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.
- Luk 2:16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.
- Luk 2:17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.
- Luk 2:18 And all they that heard *it* wondered at those things which were told them by the shepherds.
- Luk 2:19 But Mary kept all these things, and pondered *them* in her heart.
- Luk 2:20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Jesus, named before He was conceived in the womb:

Luk 2:21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

Luk 2:22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

Luk 2:23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

Luk 2:24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

Simeon took Him into his arms, blessed God:

Luk 2:25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

Luk 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

Luk 2:27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Luk 2:28 Then took he him up in his arms, and blessed God, and said,

Luk 2:29 Lord, now lettest thou thy servant depart in peace, according to thy word:

Luk 2:30 For mine eyes have seen thy salvation,

Luk 2:31 Which thou hast prepared before the face of all people;

Luk 2:32 A light to lighten the Gentiles, and the glory of thy people Israel.

A sword will pierce Mary's soul:

Luk 2:33 And Joseph and his mother marvelled at those things which were spoken of him.

Luk 2:34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

Luk 2:35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Anna, the prophetess, the first evangelist:

Luk 2:36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

Luk 2:37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

Anna, the first to proclaim the "Redeemer:"

Luk 2:38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

The Child continued to grow in wisdom and grace:

Luk 2:39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

Luk 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Luk 2:41 Now his parents went to Jerusalem every year at the feast of the passover.

Luk 2:42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

Luk 2:43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

Luk 2:44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

Luk 2:45 And when they found him not, they turned back again to Jerusalem, seeking him.

Luk 2:46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

Luk 2:47 And all that heard him were astonished at his understanding and answers.

Luk 2:48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

Luk 2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

Luk 2:50 And they understood not the saying which he spake unto them.

His mother treasured all these things in her heart:

Luk 2:51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

Bear fruits; don't just say you're sorry:

Luk 3:8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

Luk 3:9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

And because of all the wicked things Herod had done:

Luk 3:19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

Luk 3:20 Added yet this above all, that he shut up John in prison.

They wondered at His gracious words:

Luk 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Jesus' first message – about a woman and a child:

Luk 4:25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

Widow (1 Kings 17) and young girl (2 Kings 5), extreme faith:

Luk 4:26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman *that was* a widow.

Luk 4:27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

Synagogue is in a rage:

Luk 4:28 And all they in the synagogue, when they heard these things, were filled with wrath,

Luk 4:29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

Luk 4:30 But he passing through the midst of them went his way,

They asked Jesus to help her:

Luk 4:38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

Luk 4:39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Luk 4:40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

Jesus brings a son back to life, for his mother:

Luk 7:11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

Luk 7:12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

Luk 7:13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

The only son of his mother; Jesus cares about widows:

Luk 7:14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

Luk 7:15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

Born of women:

Luk 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

Wisdom is justified of all her children:

Luk 7:31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

Luk 7:32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

Luk 7:33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

Luk 7:34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

Luk 7:35 But wisdom is justified of all her children.

The woman who loved much:

Luk 7:36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

Luk 7:37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

Luk 7:38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

Pharisee ponders what she should Not have done:

Luk 7:39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

Jesus points out what Pharisee should have done:

Luk 7:40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

Luk 7:41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

Luk 7:42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Luk 7:43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

Jesus rebukes him, "You gave Me no water... but she:"

Luk 7:44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

"You gave Me no kiss... but she:"

Luk 7:45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

"You did not anoint My head... but she:"

Luk 7:46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Evidence of faith and repentance – she loved much:

Luk 7:47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

Luk 7:48 And he said unto her, Thy sins are forgiven.

Luk 7:49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

First woman Jesus does not condemn:

Luk 7:50 And he said to the woman, Thy faith hath saved thee; go in peace.

Mary Magdalene, healed, financially supports Jesus:

Luk 8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

Mary, Joanna, Susanna, many other wealthy women, minister:

Luk 8:3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

My mother and My brothers:

Luk 8:19 Then came to him *his* mother and his brethren, and could not come at him for the press.

Luk 8:20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

Luk 8:21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Synagogue official values only daughter, fell at Jesus' feet:

Luk 8:41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

Luk 8:42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

Bleeding woman has great faith; touched His garment.

Luk 8:43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

Luk 8:44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchèd.

Jesus gives priority to bleeding woman over an official:

Luk 8:45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

Jesus stops to make trembling woman speak:

Luk 8:46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

Luk 8:47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

Jesus receives bleeding woman with love, not shame:

Luk 8:48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

Girl dies; synagogue official needs faith, “only believe:”

Luk 8:49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

Luk 8:50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

Luk 8:51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

Luk 8:52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

People in ruler's house have no faith; laughed Jesus to scorn:

Luk 8:53 And they laughed him to scorn, knowing that she was dead.

Jesus touches dead girl; girl is brought back to life:

Luk 8:54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

Luk 8:55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

Luk 8:56 And her parents were astonished: but he charged them that they should tell no man what was done.

This father begs Jesus to look at his son, his only boy:

Luk 9:38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

Luk 9:39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

Luk 9:40 And I besought thy disciples to cast him out; and they could not.

Luk 9:41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

Luk 9:42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

Jesus takes a child, to teach:

Luk 9:46 Then there arose a reasoning among them, which of them should be greatest.

Luk 9:47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

Luk 9:48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

God reveals not to the wise or prudent, but to babes:

Luk 10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Jesus cares that women serve way too much:

Luk 10:38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

Luk 10:39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

Luk 10:40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

Jesus cares that women worry too much:

Luk 10:41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

Jesus declares that spiritual life "shall not be taken from her:"

Luk 10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Women need to ask, and ask, and ask:

Luk 11:5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

Luk 11:6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

Luk 11:7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

Luk 11:8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

Luk 11:9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Luk 11:10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

God is so much better than the best fathers:

Luk 11:11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

Luk 11:12 Or if he shall ask an egg, will he offer him a scorpion?

Luk 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Women are more than wombs and breasts:

Luk 11:27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

Luk 11:28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

The Queen of the South came to hear:

Luk 11:31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

Slaves and women are at the mercy of this man:

Luk 12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

Division will come:

Luk 12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

Luk 12:52 For from henceforth there shall be five in one house divided, three against two, and two against three.

Luk 12:53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Jesus calls bent woman into the temple! Priests are angry:

Luk 13:10 And he was teaching in one of the synagogues on the sabbath.

Luk 13:11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

Luk 13:12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

Luk 13:13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

Synagogue official is indignant. Jesus defends her:

Luk 13:14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

Jesus calls synagogue official a hypocrite:

Luk 13:15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

Jesus calls woman a daughter of Abraham:

Luk 13:16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

The kingdom of God is like a woman's leaven:

Luk 13:20 And again he said, Whereunto shall I liken the kingdom of God?

Luk 13:21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Jesus is like a mother hen, wants to gather your children:

Luk 13:34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

Marriage is no excuse to ignore the kingdom of God:

Luk 14:16 Then said he unto him, A certain man made a great supper, and bade many:

Luk 14:20 And another said, I have married a wife, and therefore I cannot come.

Luk 14:24 For I say unto you, That none of those men which were bidden shall taste of my supper.

We are called to love God more:

Luk 14:26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Jesus recognizes the joy of a woman who finds her lost coin:

Luk 15:8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

Luk 15:9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Prostitutes are blamed, yet they are the victims:

Luk 15:30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

Separated men commit adultery if they marry another:

Luk 16:18 Everyone putting away his wife, and marrying another, commits adultery. And everyone marrying her who has been put away from a husband commits adultery. (KJ3)

Men must wait until women are divorced:

Luk 16:18 Everyone putting away his wife, and marrying another, commits adultery. And everyone marrying her who has been put away from a husband commits adultery. (KJ3)

Huge warning to anyone who harms the faith of a child:

Luk 17:1 Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

Luk 17:2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

At times we must leave and not turn back:

Luk 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

Luk 17:27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

Luk 17:30 Even thus shall it be in the day when the Son of man is revealed.

Luk 17:31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Luk 17:32 Remember Lot's wife.

Luk 17:35 Two *women* shall be grinding together; the one shall be taken, and the other left.

God will bring justice for His elect who cry to Him:

Luk 18:1 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

Luk 18:2 Saying, There was in a city a judge, which feared not God, neither regarded man:

Luk 18:3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

Luk 18:4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

Luk 18:5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

Luk 18:6 And the Lord said, Hear what the unjust judge saith.

Luk 18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

Disciples rebuke mothers with infants:

Luk 18:15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

Luk 18:16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

Luk 18:17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

Honor father and mother, but don't neglect the poor:

Luk 18:18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

Luk 18:19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

Luk 18:20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

Luk 18:21 And he said, All these have I kept from my youth up.

Luk 18:22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Luk 18:23 And when he heard this, he was very sorrowful: for he was very rich.

If you are called to leave, for the Lord's sake:

Luk 18:29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

Luk 18:30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Jesus wept over the city, for them and their children:

Luk 19:41 And when he was come near, he beheld the city, and wept over it,

Luk 19:42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

Luk 19:43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

Luk 19:44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Women do not belong to men; they belong to God:

Luk 20:27 Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

Luk 20:28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

Luk 20:29 There were therefore seven brethren: and the first took a wife, and died without children.

Luk 20:30 And the second took her to wife, and he died childless.

Luk 20:31 And the third took her; and in like manner the seven also: and they left no children, and died.

Luk 20:32 Last of all the woman died also.

Luk 20:33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

Luk 20:34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

Luk 20:35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

Women are daughters of God:

Luk 20:36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Authorities devour widow's houses:

Luk 20:45 Then in the audience of all the people he said unto his disciples,

Luk 20:46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

Luk 20:47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

This widow had nothing left:

Luk 21:1 And he looked up, and saw the rich men casting their gifts into the treasury.

Luk 21:2 And he saw also a certain poor widow casting in thither two mites.

Luk 21:3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

Luk 21:4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

Jesus cares about pregnant women, those nursing babies:

Luk 21:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

Servant-girl is not afraid to speak up. Peter lies:

Luk 22:55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

Luk 22:56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

Luk 22:57 And he denied him, saying, Woman, I know him not.

Mourning and lamenting women; Jesus comforts them:

Luk 23:27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

Luk 23:28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

Luk 23:29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

Luk 23:30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

Luk 23:31 For if they do these things in a green tree, what shall be done in the dry?

Jesus breathes His last. Women are there:

Luk 23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

Luk 23:45 And the sun was darkened, and the veil of the temple was rent in the midst.

Luk 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Women followed Him from the beginning, from Galilee:

Luk 23:49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Women see the tomb, and how His body was laid:

Luk 23:54 And that day was the preparation, and the sabbath drew on.

Luk 23:55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

Women prepare spices and perfumes:

Luk 23:56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Angels tell the women at the tomb, "He is risen!"

Luk 24:1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

Luk 24:2 And they found the stone rolled away from the sepulchre.

Luk 24:3 And they entered in, and found not the body of the Lord Jesus.

Luk 24:4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

Luk 24:5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

Luk 24:6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

Luk 24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

Luk 24:8 And they remembered his words,

Luk 24:9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

Mary Magdalene, Joanna, Mary, and other women tell the men:

Luk 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.

Women's words as idle tales; men do not believe them:

Luk 24:11 And their words seemed to them as idle tales, and they believed them not.

Exactly as the women had said; but the men did not see Jesus:

Luk 24:22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

Luk 24:23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

Luk 24:24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

FOURTH GOSPEL

Everyone can become a child of God:

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

Joh 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The mother of Jesus said to Him:

Joh 2:1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

Joh 2:2 And both Jesus was called, and his disciples, to the marriage.

Joh 2:3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Joh 2:4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

His mother said to the servants:

Joh 2:5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

Joh 2:6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Joh 2:7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

Joh 2:8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

Joh 2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

Joh 2:10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

His mother and His brothers and His disciples:

Joh 2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Joh 2:12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

Pharisee comes at night, does not understand:

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Joh 3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Joh 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Joh 3:7 Marvel not that I said unto thee, Ye must be born again.

Joh 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Joh 3:9 Nicodemus answered and said unto him, How can these things be?

Gentile woman comes at noon, evangelizes whole city:

Joh 4:3 He left Judaea, and departed again into Galilee.

Joh 4:4 And he must needs go through Samaria.

Joh 4:5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Joh 4:6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

Joh 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

Joh 4:8 (For his disciples were gone away unto the city to buy meat.)

Joh 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Joh 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Joh 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

Joh 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Joh 4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

Joh 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Joh 4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Joh 4:16 Jesus saith unto her, Go, call thy husband, and come hither.

Second woman Jesus does not condemn:

Joh 4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

Jesus does not judge woman for living with a man:

Joh 4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

Joh 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

Joh 4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Joh 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Joh 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Joh 4:24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

Joh 4:25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

Jesus reveals He is the "Messiah," Only to a woman:

Joh 4:26 Jesus saith unto her, I that speak unto thee am *he*.

Joh 4:27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

Woman tells “the men” about “Christ.” They listen:

Joh 4:28 The woman then left her waterpot, and went her way into the city, and saith to the men,

Joh 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

Joh 4:30 Then they went out of the city, and came unto him.

Many believed because of the word of the woman:

Joh 4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

Joh 4:40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

Joh 4:41 And many more believed because of his own word;

Joh 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

This man believes; his son was healed at that hour:

Joh 4:46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

Joh 4:47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

Joh 4:48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

Joh 4:49 The nobleman saith unto him, Sir, come down ere my child die.

Joh 4:50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

Joh 4:51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

Joh 4:52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

Joh 4:53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

A boy gladly offers his lunch:

Joh 6:9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

The men sat down. Where did the women go?

Joh 6:10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

Joh 6:11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

Joh 6:12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

Joh 6:13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Whose father and mother we know:

Joh 6:42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

Men want to stone her:

Joh 8:1 Jesus went unto the mount of Olives.

Joh 8:2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

Taken in the very act, men set her in center of court:

Joh 8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

Joh 8:4 They say unto him, Master, this woman was taken in adultery, in the very act.

The men point out this woman's sin:

Joh 8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

Joh 8:6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

Joh 8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

Jesus points out the men's sins:

Joh 8:8 And again he stooped down, and wrote on the ground.

Joh 8:9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

Third woman Jesus does not condemn:

Joh 8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

This woman was a believer. She called Jesus, "Lord."

Joh 8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Mary of Bethany is known for anointing the Lord:

Joh 11:1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

Joh 11:2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Joh 11:3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

Joh 11:4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Jesus loved Martha and her sister (no name) and Lazarus:

Joh 11:5 Now Jesus loved Martha, and her sister, and Lazarus.

Joh 11:6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Joh 11:7 Then after that saith he to *his* disciples, Let us go into Judaea again.

Joh 11:8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

Joh 11:9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

Joh 11:10 But if a man walk in the night, he stumbleth, because there is no light in him.

Joh 11:11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

Joh 11:12 Then said his disciples, Lord, if he sleep, he shall do well.

Joh 11:13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

Joh 11:14 Then said Jesus unto them plainly, Lazarus is dead.

Joh 11:15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

Joh 11:16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

Joh 11:17 Then when Jesus came, he found that he had *lain* in the grave four days already.

Joh 11:18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

Joh 11:19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Joh 11:20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

Martha has tremendous faith:

Joh 11:21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

Joh 11:22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

Joh 11:23 Jesus saith unto her, Thy brother shall rise again.

Joh 11:24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus reveals He is the “Resurrection,” only to a woman:

Joh 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

Joh 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?

Martha declares, “thou art the Christ, the Son of God:”

Joh 11:27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Joh 11:28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

Joh 11:29 As soon as she heard *that*, she arose quickly, and came unto him.

Joh 11:30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

Joh 11:31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

Mary has tremendous faith:

Joh 11:32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

Jesus sees Mary weeping, and is deeply moved:

- Joh 11:33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
- Joh 11:34 And said, Where have ye laid him? They said unto him, Lord, come and see.
- Joh 11:35 Jesus wept.
- Joh 11:36 Then said the Jews, Behold how he loved him!
- Joh 11:37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?
- Joh 11:38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
- Joh 11:39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.
- Joh 11:40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
- Joh 11:41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.
- Joh 11:42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.
- Joh 11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.
- Joh 11:44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
- Joh 11:45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

Mary of Bethany anoints Jesus!

- Joh 12:1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
- Joh 12:2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
- Joh 12:3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
- Joh 12:4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,
- Joh 12:5 Why was not this ointment sold for three hundred pence, and given to the poor?
- Joh 12:6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Jesus needs to defend her, "Let her alone:"

- Joh 12:7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
- Joh 12:8 For the poor always ye have with you; but me ye have not always.

Jesus on a donkey's colt, "Fear not, daughter of Zion:"

- Joh 12:14 And Jesus, when he had found a young ass, sat thereon; as it is written,
- Joh 12:15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

I will see you again. No man will take your joy from you:

Joh 16:21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

Joh 16:22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Slave-girl is not afraid to identify him. Peter lies:

Joh 18:16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Joh 18:17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

Standing by the cross are three women:

Joh 19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

Disciple whom He loved appears, why no name?

Joh 19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Jesus takes care of His mother:

Joh 19:27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

Mary Magdalene comes early to the tomb:

Joh 20:1 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Joh 20:2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Two angels ask Mary Magdalene, "Why are you weeping?"

Joh 20:11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

Joh 20:12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

Joh 20:13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

Jesus appears to Mary Magdalene, "Why are you weeping?"

Joh 20:14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Joh 20:15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus calls Mary Magdalene by her name:

Joh 20:16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus tells Mary Magdalene what to tell the men:

Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

Mary Magdalene announces, "I have seen the Lord!"

Joh 20:18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

ACTS

With the women, and Mary the mother of Jesus:

Act 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

They were all (men and women) filled with the Holy Spirit:

Act 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

Act 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Act 2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

Act 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And your daughters shall prophesy:

Act 2:16 But this is that which was spoken by the prophet Joel;

Act 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Act 2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

The promise is for you and your children:

Act 2:39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

All (men and women) who believed were together:

Act 2:44 And all that believed were together, and had all things common;

Act 2:45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

Act 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Act 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Men and women, both must be accountable to God:

Act 5:1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

Act 5:2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

Act 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

Act 5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Act 5:5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

Act 5:6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

Act 5:7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

Act 5:8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

Act 5:9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

Act 5:10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

Women, too, were constantly added to their number:

Act 5:14 And believers were the more added to the Lord, multitudes both of men and women.)

We must obey God, rather than men:

Act 5:29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

Widows are neglected:

Act 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

The twelve men do not want to serve tables:

Act 6:2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

First Christian ministry – men taking care of widows:

Act 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

Moses lived because of five very brave women:

Act 7:19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

Act 7:20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

Act 7:21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

Dragging both men and women to prison:

Act 8:3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

Both men and women were baptized:

Act 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Queen Candace is fortunate; her eunuch loves God:

Act 8:27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

Both men and women are persecuted:

Act 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

Act 9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

Men and Women Saints:

Act 9:13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

Act 9:14 And here he hath authority from the chief priests to bind all that call on thy name.

All (men and women) those who called on Jesus were bound:

Act 9:21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

All (men and women) who lived there turned to the Lord:

Act 9:35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

Disciple named Tabitha is brought back to life:

Act 9:36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

Act 9:37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

Act 9:38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

Act 9:39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

Act 9:40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

Act 9:41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

Act 9:42 And it was known throughout all Joppa; and many believed in the Lord.

At Mary's house, many were gathered praying:

Act 12:12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

Servant-girl Rhoda has great joy. She kept insisting:

Act 12:13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

Act 12:14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

Act 12:15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

Jews influence Gentile women and men:

Act 13:50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

Jewish mother was a believer:

Act 16:1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

Lydia, a worshiper of God, prevails:

Act 16:12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

Act 16:13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*:

Act 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

Act 16:15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

Paul imprisoned for slave-girl, who proclaims “salvation:”

Act 16:16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

Act 16:17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

Act 16:18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

Act 16:19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,

After prison, they went straight to the house of Lydia:

Act 16:40 And they went out of the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they comforted them, and departed.

And of the chief women not a few believed:

Act 17:4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

Also many honourable Greek women believed:

Act 17:12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

A woman named Damaris joined and believed:

Act 17:34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

Aquila, with his wife Priscilla, had to leave Rome:

Act 18:2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

Act 18:3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

Priscilla and Aquila were with him:

Act 18:18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

Priscilla teaches a learned Jewish man:

Act 18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

Act 18:25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

Act 18:26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

They all, with wives and children, escorted them:

Act 21:5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

Four virgin daughters, all prophetesses:

Act 21:9 And the same man had four daughters, virgins, which did prophesy.

Boys are delivered from the yoke of the law:

Act 21:21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

Binding, putting both men and women in prisons:

Act 22:4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

Act 22:5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

Paul's sister raises a brave son:

Act 23:16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

Drusilla, a Jewess, hears about Jesus:

Act 24:24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

Bernice amid great pomp:

Act 25:13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

Act 25:23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

Act 26:30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

Romans

God's covenant was with Sarah's seed (Genesis 17: 15-19):

Rom 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

If he dies, she is free:

Rom 7:2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

Rom 7:3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

We are children of God, joint-heirs with Christ:

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

Through Sarah comes the child of promise:

Rom 9:8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

Rom 9:9 For this *is* the word of promise, At this time will I come, and Sara shall have a son.

Isaac prayed for his wife Rebecca:

Rom 9:10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

Rom 9:11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

God spoke to Rebecca directly:

Rom 9:12 It was said unto her, The elder shall serve the younger.

We are now God's beloved:

Rom 9:25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

Men are told to be helpers for women (help meet):

Rom 16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

Rom 16:2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Priscilla and Aquila risked their own necks:

Rom 16:3 Greet Priscilla and Aquila my helpers in Christ Jesus:

Rom 16:4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

Rom 16:5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

Mary, who has worked hard for you:

Rom 16:6 Greet Mary, who bestowed much labour on us.

Junia, woman prisoner, outstanding among the apostles:

Rom 16:7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

Tryphaena, Tryphosa and Persis, worked hard in the Lord:

Rom 16:12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

Also his mother and mine:

Rom 16:13 Salute Rufus chosen in the Lord, and his mother and mine.

Julia and Nereus' sister and Olympas, saints:

Rom 16:15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

1 Corinthians

Chloe is a saint and a leader:

1Co 1:11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

Our faith should not depend on the wisdom of men:

1Co 2:5 That your faith should not stand in the wisdom of men, but in the power of God.

Immoral relationship, then they should separate:

1Co 5:1 It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

God wants us to be holy, not lusting:

1Co 6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

1Co 6:16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

1Co 6:17 But he that is joined unto the Lord is one spirit.

Good for a man not to touch a woman:

1Co 7:1 Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

Each one should have a spouse:

1Co 7:2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

Love one another, then no one will be deprived:

1Co 7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

1Co 7:4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

1Co 7:5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

To the unmarried and to widows, let them marry:

1Co 7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

1Co 7:9 But if they cannot contain, let them marry: for it is better to marry than to burn.

If she does leave, let not the husband put away his wife:

1Co 7:10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

1Co 7:11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

If unbelievers accept the believers:

1Co 7:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

1Co 7:13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

Unbelievers are sanctified by the believing spouse:

1Co 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

God has called us to peace. Let them go:

1Co 7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

1Co 7:16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

Do not be servants of men:

1Co 7:23 Ye are bought with a price; be not ye the servants of men.

But if you marry, you have not sinned:

1Co 7:25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

1Co 7:26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

1Co 7:27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

1Co 7:28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

Be free from concern:

1Co 7:29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

1Co 7:30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

1Co 7:31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

1Co 7:32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

1Co 7:33 But he that is married careth for the things that are of the world, how he may please *his* wife.

1Co 7:34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

1Co 7:35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

She is happier if she remains as she is. Really?

1Co 7:36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

1Co 7:37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

1Co 7:38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

1Co 7:39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

1Co 7:40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

The value of travelling with a believing wife:

1Co 9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

Jesus said we are not to rule others, but to serve:

1Co 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

Jesus made no rules for women:

1Co 11:5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

1Co 11:6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

1Co 11:7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

1Co 11:8 For the man is not of the woman; but the woman of the man.

1Co 11:9 Neither was the man created for the woman; but the woman for the man.

1Co 11:10 For this cause ought the woman to have power on *her* head because of the angels.

1Co 11:11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

1Co 11:12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

1Co 11:13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

1Co 11:14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

1Co 11:15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

1Co 11:16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

Women keep silent? Jesus made women speak:

1Co 14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

1Co 14:33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

1Co 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

1Co 14:35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

Meetings are in their house, Aquila and Priscilla:

1Co 16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

2 Corinthians

You shall be sons and daughters to Me:

2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

2Co 6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

2Co 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

2Co 6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Eve was thoroughly deceived by his craftiness:

2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Galatians

God can call us even from our mother's womb:

Gal 1:15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

Gal 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Neither male nor female, you are all one in Christ Jesus:

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

God sent His Son, made of a woman:

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

We are children of Sarah, the free woman:

Gal 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

Gal 4:23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

Gal 4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

Gal 4:25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

Gal 4:26 But Jerusalem which is above is free, which is the mother of us all.

Gal 4:27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

Gal 4:28 Now we, brethren, as Isaac was, are the children of promise.

Gal 4:29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

Gal 4:30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

Gal 4:31 So then, brethren, we are not children of the bondwoman, but of the free.

Ephesians

No longer children, who believe every deceiver:

Eph 4:14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Be wise, and know the will of the Lord:

Eph 5:17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

Eph 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Eph 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Eph 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

Be supportive to one another, to one another, in the fear of God:

Eph 5:21 Submitting yourselves one to another in the fear of God.

Wives, as to the Lord, what is pleasing to the Lord:

Eph 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

Jesus said we are not to rule others, but to serve:

Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Jesus never told women to be subject to anyone:

Eph 5:24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

Husbands, love your wife so much, be willing to die for her:

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,

Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Husbands, love your wife as much as your own body:

Eph 5:28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Husbands, cherish your wife:

Eph 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

Man shall leave his father and mother, and commit to his wife:

Eph 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Eph 5:32 This is a great mystery: but I speak concerning Christ and the church.

Husbands, love your wife, as much as you love yourself:

Eph 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

Children, obey your parents, what is pleasing to the Lord:

Eph 6:1 Children, obey your parents in the Lord: for this is right.

Commandment with a promise, when you honor both parents:

Eph 6:2 Honour thy father and mother; (which is the first commandment with promise;)

Eph 6:3 That it may be well with thee, and thou mayest live long on the earth.

Fathers, be kind to children, teach them about the Lord:

Eph 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Philippians

Men are told to be helpers for women (help meet):

Php 4:2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

Php 4:3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

Colossians

Beware of traditions and rules. Do not be deceived:

Col 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Wives, only as is fitting in the Lord:

Col 3:18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Husbands, love your wife, don't be bitter against them:

Col 3:19 Husbands, love *your* wives, and be not bitter against them.

Fathers, do not provoke your children to anger:

Col 3:20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

Col 3:21 Fathers, provoke not your children *to anger*, lest they be discouraged.

Nymphas had house meetings:

Col 4:15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

1 Thessalonians

As a nursing mother tenderly cares for her own children:

1Th 2:7 But we were gentle among you, even as a nurse cherisheth her children:

Encouraging as a father would his own children:

1Th 2:11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

Suddenly like labor pains upon a woman with child:

1Th 5:3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

1 Timothy

There is justice if men use laws wisely:

1Ti 1:8 But we know that the law *is* good, if a man use it lawfully;

1Ti 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

Men tell women how to adorn themselves?

1Ti 2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

1Ti 2:10 But (which becometh women professing godliness) with good works.

Jesus never told women to be silent or to submit:

1Ti 2:11 Let the woman learn in silence with all subjection.

Jesus never told women to be quiet. He made them speak:

1Ti 2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

After Eve, behold, it was “very good:”

1Ti 2:13 For Adam was first formed, then Eve.

Eve was deceived. Adam deliberately sinned:

1Ti 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

What about barren women? Jesus saved us all:

1Ti 2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

A man must know how to love his wife and family:

1Ti 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

1Ti 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

1Ti 3:4 One that ruleth well his own house, having his children in subjection with all gravity;

Women must be dignified, and have faith:

1Ti 3:11 Even so *must their wives be* grave, not slanderers, sober, faithful in all things.

Husbands of only one wife:

1Ti 3:12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

Forbidding to marry is a doctrine of devils:

1Ti 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1Ti 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

1Ti 4:3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Be constantly nourished on the Word. Desire godliness:

1Ti 4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

1Ti 4:7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

1Ti 4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

Respect the elder women:

1Ti 5:2 The elder women as mothers; the younger as sisters, with all purity.

Honor widows:

1Ti 5:3 Honor widows that are widows indeed;

Children and grandchildren are to look after widows:

1Ti 5:4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

1Ti 5:5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

1Ti 5:6 But she that liveth in pleasure is dead while she liveth.

Many conditions for old women. Count the “if”s:

1Ti 5:9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

1Ti 5:10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints’ feet, if she have relieved the afflicted, if she have diligently followed every good work.

Young widows disregard Christ if they want marriage?

1Ti 5:11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

1Ti 5:12 Having damnation, because they have cast off their first faith.

1Ti 5:13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

Women must rule their households:

1Ti 5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

Widows must be cared for:

1Ti 5:16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

2 Timothy

Timothy was taught by two women, Lois and Eunice:

2Ti 1:5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Avoid such men as these:

2Ti 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

2Ti 3:3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

2Ti 3:4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

2Ti 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

2Ti 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

2Ti 3:7 Ever learning, and never able to come to the knowledge of the truth.

Children need the word of God, for salvation:

2Ti 3:13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

2Ti 3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

2Ti 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Prisca and Claudia, well-respected:

2Ti 4:19 Salute Prisca and Aquila, and the household of Onesiphorus.

2Ti 4:21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

Titus

Good leaders are not quick-tempered:

Tit 1:6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

Tit 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

Tit 1:8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Tit 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Rebellious men must be silenced; they upset families:

Tit 1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

Tit 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Older women and men are to be holy; be a good example:

Tit 2:3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

Women and men need to teach by example how to love:

Tit 2:4 That they may teach the young women to be sober, to love their husbands, to love their children,

Both supportive to one another, both must honor God:

Tit 2:5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Philemon

Don't forget our beloved Apphia:

Phm 1:2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

Hebrews

We need the solid food of good bible study, to discern:

Heb 5:13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

Heb 5:14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

Sara believed the promise, and she conceived:

Heb 11:11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Thank God for Jochebed and Bithya - two defiant mothers:

Heb 11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

Heb 11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Rahab has a memorial – the whole city of Jericho!

Heb 11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Women believed, and were also martyrs:

Heb 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Heb 11:36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

Marriage is to be held in honor, among all:

Heb 13:4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

James

If orphans and widows are in distress:

Jas 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

If a brother or sister needs food:

Jas 2:15 If a brother or sister be naked, and destitute of daily food,
Jas 2:16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

Rahab was justified by her works:

Jas 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

1 Peter

We are a royal priesthood, male and female:

1Pe 2:9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

A wife's submission, even martyrdom, is no guarantee:

1Pe 3:1 Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

1Pe 3:2 While they behold your chaste conversation *coupled* with fear.

God looks at the inside:

1Pe 3:3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

1Pe 3:4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

God told Abraham to obey Sara (Gen 21:12):

1Pe 3:5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

1Pe 3:6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Husbands also must submit, and honour, or don't pray:

1Pe 3:7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Each one has received a special gift:

1Pe 4:8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

1Pe 4:9 Use hospitality one to another without grudging.

1Pe 4:10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

2 John

To the woman pastor and her congregation:

2Jn 1:1 The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2Jn 1:2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

2Jn 1:3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

2Jn 1:4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

2Jn 1:5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

A precious gift, to have children who also believe:

2Jn 1:13 The children of thy elect sister greet thee. Amen.

No greater joy than children who walk in truth:

3Jn 1:4 I have no greater joy than to hear that my children walk in truth.

TEARS ARE TREASURED

There are few words spoken by women in these gospels, but many tears are shed and recorded, mostly by women, some even by Jesus, the man of sorrows. The fact that all these tears are detailed says that God values all our precious tears, whether for joy or sorrow. Psalm 56:8 consoles us, “Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?”

The beginning of the New Testament opens with glad tidings, the announcement of two children, which brought tears of joy to Elizabeth and Mary. This joy would be short lived for Mary, as Joseph tells her that he will put her away quietly. The betrothed was heartbroken, to say the least. An angel in a dream restores their marriage. After Jesus is born, Mary and Joseph bring the child to the temple, and it is prophesied to Mary that, “a sword shall pierce through thy own soul.” Lk 2:35. When Jesus was missing for days, she would have been beside herself with worry, but Mary would experience many more tears.

Following the joyful birth of Jesus, other women are not so lucky. Recorded in Mt 2:18: “In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.” Those mothers were bereft. Herod had given the order. The soldiers had killed their babies.

In Luke 7, “And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. And he turned to the woman, and said unto Simon, Seest thou this woman?

I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.” Jesus was touched by her tears. He acknowledged her great love.

There was a woman, taken in adultery, Jn 8:1-11. This woman would have been gripped with fear, sobbing uncontrollably, knowing she would be stoned to death. Jesus rescued her from that angry mob. Exonerated, she left as a free woman. Many were cured of blindness, deafness and leprosy. Those who were healed would have certainly danced with joy.

A man named Jairus, a ruler of the synagogue, had a daughter who died. Lk 8:52 “And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.” This man loved his daughter.

No doubt the woman who touched His hem, and was healed of her hemorrhage for twelve years would have greatly rejoiced. There were loving fathers who begged Jesus to heal their children. They would have expressed emotions as they saw their loved ones restored and brought back to life.

Others who would have wept with total gratitude are the Syrophoenician woman whose daughter was cured, and the widow of Nain whose son was brought back to life and given back to her. Without her son, she would have died also. Jesus was so merciful.

The Lord called the woman who had a bent back for 18 years; she couldn't help but praise the Lord in the temple. Many followed Jesus and were moved to hear the wonderful words of their Lord. Mothers brought their children so He could touch them. Crowds walked and went hungry only to hear His blessed Words of Life.

Jesus was friends with Martha, Mary and Lazarus. When Lazarus died, everyone wept. Even Jesus wept. John 11 says, “The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews,

Behold how he loved him! Jesus therefore again groaning in himself cometh to the grave.” After raising Lazarus, Jesus gave thanks to God.

In Lk 23:28, women wailed, “But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.” Jesus had such deep concern for mothers and their children.

There is no telling how many tears were shed at that cross or the tomb, by Mary the Mother of Jesus, Mary Magdalene and the other women. Their grief would have been unbearable. But on Resurrection morning, their tears of sorrow turned to shouts of joy.

Mk 16:1 says, “And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.” These women were still mourning for Jesus. Tears are louder than words.

In John 20, twice Mary Magdalene is asked, “Jesus saith unto her, Woman, why weepest thou? whom seekest thou?”

Then Jesus called her name, “Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.”

Jesus told Mary, “go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.” (John 20:17, 18) Mary Magdalene would have been ecstatic!!

In Mark 16:9, 10 “Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. *And* she went and told them that had been with him, as they mourned and wept.”

Apparently it was important to mention even in Acts 9:39 that, “all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.” Another woman was brought back to life. Our tears are not for naught.

Jesus paid attention to all the tears. He saw them. He acknowledged them. He even wept with the people. There are many tears in the NT, which says that Jesus knows our suffering. He hears our cries.

Jesus also promised in Jn 16:22, “And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”

We have a wonderful promise in Rev 21:4, “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

Thank God all our tears are recorded; each tear is counted, for our consolation. Jesus hears our cries. Jesus sees our tears. Jesus even cries with us.

FAIR LADY WITH THE ALABASTER FLASK

Fair Lady with the Alabaster Flask
How I wish I were there
To smell that fragrance in the air
All through the house
And what a cost! A year's wages!
I would not forget that wonderful smell
And who could forget what you did?
Many saw you
Many knew you
Many smelled your precious perfume
Fair lady, I wish I had been there

You took quite a risk fair lady
You were not invited
Nor welcomed
And to enter a room Full of men
Some were angry to see you there
Some are still angry
Some don't care
Fair lady, you were so strong

Jesus was not angry though
He saw you and smiled
He knew why you came
Only a woman could do it
Only a woman would do
It had always been men before
Men priests, men prophets, men kings, men men

But suddenly now a woman
The time was right
A woman with some means
Who would buy the best
Who was compelled to come
Who dared to enter
You crossed the line Fair Lady
You took a man's place
Oh Fair lady, you were so brave

You anointed... the Anointed One
Not for a crown
Not for a title
But for his burial
A life giving sacrifice
For you and me
Fair lady, how did you know?

It was a special task
You broke that alabaster flask
...And it broke your heart
To see your Lord
You loved him so
To feel his skin
Knowing he would die

To smell that sweet fragrance
For his burial
He would have no funeral
Yet he was so alive
Oh fair lady, how could it be?

No singing in your heart
Only tears that night
Uncontrollable quiet tears
Sweet powerful smell
Tears pouring down
Costly ointment poured out
Oh fair lady, I can hardly bear it
Tears mixed with nard
Sweet sad agony
You used your hair
Oh fair lady on your knees

Jesus knew
Your heart and soul
He defended you
Against those men there
“Let her alone, why do you bother her?”
He said it will be “a memorial”
“Wherever the gospel is preached
In the whole world”
To remember you fair lady

Jesus knew
And so did you
What lay ahead
That's what was so sad

But it had to be done
Jesus' dying was the only way
The ultimate act of love
He loved you fair lady
Thank you for your precious nard
And especially for your tears
May we never forget you... Mary of Bethany
Fair lady with the alabaster flask.

GOD DOES NOT HATE DIVORCE

“You don’t have to die for him;
I already have.” - JESUS

Let me say this: I am not against men; I am against injustice, from any gender, or any podium. There are some excellent men out there who have strong values, who work hard to defend human rights and who try to improve the conditions of this world. I thank God for them. We really need more of them.

Let me also say that I am not promoting divorce. How I wish that all marriages were happy and peaceful. Divorce is very painful, especially for children, but living with controlling or violent men traumatizes much more. Do you really believe that God prefers people to stay in an abusive marriage rather than to get a divorce?

“Even though God instituted marriage, He does not approve of ALL marriages.” – Stephen Gola, *DIVORCE: God’s Will?* (Trafford Publishing, 2005) www.divorcehope.com You will want to read what Stephen teaches about boundaries when submitting. He also proves, with scripture, who is a True Widow. Remarkable book!

Three reasons for divorce, from a woman’s perspective: first, God does not want His daughters to be abused (forced to stay); second, God does not want His daughters to be abandoned (forced to starve); third, men are to give their wives financial security, half of the matrimonial property.

I am deeply concerned about the destructive teachings regarding submission, divorce and remarriage; they have done so much damage. Religion has a direct influence on society's attitudes of power, authority, subordination and women's sexual status. Why are Christian men battering their wives?

Even if there is no physical violence, a vast number of marriages are a living hell, where women live in constant fear and have no control of their lives. They get yelled at and threatened regularly, are belittled and blamed beyond reason. Some women are given almost no money, their friends and family are restricted, and they are forced sexually. Children have to listen to the fighting and everyone walks on eggshells.

When religions teach that women must be silent, they lay the foundation for men to be abusive to their wives. When religions remain silent about the accountability of men towards women and children, they play an enormous role in enabling men to be controlling and bullies in the home.

There are many studies that prove the negative effects of divorce, but we don't hear much from the religious leaders about the women and children who are living with anger and violence. Yes, there are some men who are abused and cheated on, and it all hurts, but we cannot ignore the statistics. Countless women are coerced into staying with their abusive husbands, only to suffer more, affecting them and their children for generations. Children who witness violence in the home are usually violent when they grow up. Boys are victims as much as girls; they just don't talk about it until much later.

Probably the most damaging word in our bibles for women is 'submit.' Jesus never used that word. Submit is a swear word to most women, and we usually only hear half of the sentence. Women are being deceived when they are told to submit. "Support" is a much better translation; then no one is put in a slave position. Even the words "learn in silence with all subjection" are demeaning. "If a preacher talks about submission, then he should be prepared to address abuse in the same sentence." – Maryanne Rempel. God does not want His daughters to be degraded.

Probably the most damaging teaching today is "God hates divorce." That belief locks people in marriage, and for some it is unbearable, even fatal.

First of all, we need to accept that almost all bibles have mistranslated the words "put away." The false teachings about divorce all stem from Malachi 2:16. Most modern bibles say, "God hates divorce," but they Used To Say, "God hates the putting away."

Mal 2:16 For the LORD, the God of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously. *King James Bible*

*An extremely important margin note about the words "put away" in Luke 16:18 is found in the Geneva Bible 1599. The margin reads, "that is, not Lawfully divorced." <http://www.genevabible.org/files/DailyScripture/Luke16Footnotes.htm>

"PUT AWAY" DOES NOT MEAN "DIVORCED."

"PUT AWAY" MEANS "SEND AWAY."

If the wife was only "put away" (not divorced yet), and if she found someone else, she would be committing adultery against her husband (for the wife only), because she was still legally married, (still his 'property') and she would likely get stoned to death.

We are being deceived into thinking that God hates divorce, as if it's the unforgiveable sin. God hates men "putting away" their wives!

Putting away is the final club of abuse, the getting rid of a wife and not giving her the matrimonial settlement. That's what God was angry about in Malachi 2:16. Men had dealt "treacherously" and with "violence" – their wives were cast away empty-handed!

In biblical times, the worst words for women were "put away." To be put away damaged the whole family and, consequently, all of

society. Men were accustomed to just sending away their wives when they wanted to get rid of them, and then getting another one.

A woman who was still legally married but abandoned by her husband was in a tragic, hopeless situation. Forced to stay celibate, her only options were begging, prostitution or starvation!

Our God, through Moses, instituted the divorce certificate in Deut 24, for the protection of the wife, to ensure her a matrimonial settlement, and to enable her to get remarried.

Deu 24:1 “When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts *it* in her hand and sends her out from his house,

Deu 24:2 and she leaves his house and goes and becomes another man’s *wife*,

Deu 24:3 and if the latter husband turns against her and writes her a certificate of divorce and puts *it* in her hand and sends her out of his house, or if the latter husband dies who took her to be his wife,

Deu 24:4 *then* her former husband who sent her away is not allowed to take her again to be his wife, since she has been defiled; for that is an abomination before the LORD, and you shall not bring sin on the land which the LORD your God gives you as an inheritance.

Divorce and remarriage are woman’s rights. Being “put away” was not only a disgrace; for many, it meant death. God saw the suffering of those “put away” wives. Moses commanded in great detail, twice (Deut 24:1, 3) that if a man was displeased with his wife or if he turns against her, he had to first write out a divorce certificate, which included the property settlement, then put it in her hand and after that he could send her away. If something is repeated in the bible it is for confirmation and clarity.

God does not want women to stay in an abusive marriage, nor does he want them to be destitute. Children are on the front lines here. God knows they are greatly affected by how their mother is treated.

Notice that it does not mention adultery or fornication, only that the husband was displeased with his wife. This does not preclude that the woman did anything wrong. Divorce is a safeguard for women, a protection against having to live with a man who did not want her. If divorce was not allowed, women would have been in grave danger, “lest, if they were not permitted to divorce their wives, they should murder them,” – *Matthew Henry Commentary*.

God commanded divorce so that women can get away from their abusive men and get remarried. It is a way out for women. Men had to be commanded to give their wives a divorce, because God knows how much men detest having to divide half the matrimonial property and especially how they loathe giving women their freedom, to be with another man. Men kill for those two reasons. Yes, women kill too, but we all know the statistics that men are much more violent than women.

After a divorce, God decreed that women are allowed to get remarried, even if the husband is still living (Deut 24:2). The only stipulation is that the “former” husband cannot take her back, which meant he was alive; she was not a widow (Deut 24:4). Guidelines had to be made because God did not want women to be passed around and used. This proves that people are allowed to get remarried after a divorce. It was also a warning for the husband to be very sure of his decision, because he could not get her back, ever. These are God’s laws, not man’s.

God instituted divorce as a woman’s entitlement so she could find another husband who loves her. In biblical times, men had the responsibility to take care of the women and children. Obviously, a woman who is sent away is not being cared for. That is why God commanded divorce as a woman’s right. The “put away” wife had no money, she had to remain celibate and she could not remarry, which left her in a very life-threatening situation. One can only imagine how the children fared if they were with their mother.

Big question: Why were the men only sending their wives away, without a divorce? If the certificate was only a matter of granting permission so she could get remarried, the men should not have complained about it, because they wanted to send the wife away in the first place.

It's about Money!!!

Without a settlement, women were destitute. Women had no means for survival. Divorce always involves division of property. At least, if she got her divorce, she would have some finances, which would also make her quite eligible to remarry. She would not be abandoned, forced to starve.

Some might object to this teaching of divorce and remarriage and say that was only in the Old Testament, but Jesus always asked, "What did Moses command you?" (Matt 19:7, Mark 10:3)

Others might object to the property part; they say the divorce was only to enable the woman to get remarried, but what good is a piece of paper? You can't eat it. Women need more than a piece of paper.

The daughters of Zelophehad were given property, because they had no husbands. Achsah received land and two springs of water, after she got married. Job gave his beautiful daughters their share of the inheritance, even though their beauty would have attracted wealthy men; it was their insurance.

Although they are not written about often, divorced people are there in the bible, which means it was a reality: Deut 24:1-4; Deut 22:19, 29; Lev 21:7, 14; Lev 22:13; Num 30:9; Isa 50:1; Jer 3:8; Eze 44:22. The expression 'Til death do us part' is not even in the bible.

Some women who were "put away" in the Old Testament were Tamar (Gen 38), Queen Vashti (Est 1), and the ten raped concubines (2 Sam 20). Tamar was a widow but she needed a levir and her father-in-law refused to give her his son. Queen Vashti was sent into exile for not displaying her beauty to her drunken husband and his friends. The ten raped concubines had to live the rest of their life as widows. These

women were all put away and financially looked after, but they were not free to remarry. Talk about control!

The clearest example in the Old Testament we have of "put away" wives is in Ezra 10, where 113 men had to pledge to separate from their foreign wives, because God told them to go back to the wives of their youth. God ordered the men to "put away" (leave) their illicit relationships (the second wives, foreign women), because these men were not legally married to them – they had not divorced their first wife.

God had "fierce anger" until these foreign wives were "put away." In this case putting away was advised and necessary, because they were not legal marriages. The men even admitted their guilt in abandoning their original wives. They repented. The process took three months as the put away foreign wives needed property for their future security. If the men only had to separate, it would not have taken judges and elders and three months of appointments. The men were not allowed to just walk away.

Even though they were foreign women, they needed papers regarding the property, and the children had to be in their names. The women did not need a divorce paper because they were unlawful unions. There were elders and judges working and each one came at their appointed time, "until the fierce anger of God was turned away from them." At least these put away mothers got to keep their children (Ezra 10:44).

In the first century, men still struggled with divorce and property division (they still do). Men did not like being told to divide up 'their' properties, so they had invented all kinds of excuses not to settle; then they could keep everything. It was obvious that the men wanted to only "put away" their wives and cheat them out of a divorce settlement because many times they tested Jesus with their dilemma, "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?" (Matt 19:3)

Jesus knew what they were up to. The financial aspect, dividing 'their property' is likely the biggest reason why the men simply "put away" their wives and did not give them a divorce, although most men despise the fact that 'their wife' will be with another man.

God has always had to make men respect women, especially when it came to money and sex. Divorce was always allowed, except there were two situations when it was never allowed. The first case was when a man “hates” his wife and falsely accuses her of not being a virgin. “I gave my daughter unto this man to wife and he hateth her... he may not put her away all his days.” (Deut 22:16-19)

“husband, who had thus endeavoured to ruin the reputation of his own wife, was to be scourged, and fined, and bound out from ever divorcing the wife he had thus abused,” – *Matthew Henry Commentary*.

Regarding date rape: The second case was concerning premarital sex, because she was forced. “and he lay hold on her, and he lie with her,... he hath humbled her,... he may not put her away all his days.” (Deut 22: 28, 29).

“if a virgin was not betrothed, and a man seized her and lay with her, and they were found, i.e., discovered or convicted of their deed, the man was to pay the father of the girl fifty shekels of silver, for the reproach brought upon him and his house, and to marry the girl whom he had humbled, without ever being able to divorce her.” – *Keil and Delitzsch Commentary*.

“If a damsel not betrothed were thus abused by violence, he that abused her should be fined, the father should have the fine, and, if he (the father) and the damsel did consent, he should be bound to marry her, and never to divorce her, how much soever she was below him, and how displeasing soever she might afterwards be to him.” – *Matthew Henry Commentary*.

Shamefully, God had to create laws to protect women. Husbands were slandering their wife’s honour, and God wanted to stop men from forcing themselves on women, even if they liked each other. In both situations,

the men were punished with never being able to divorce. Even if these men separated from their wives, they were financially responsible for them, forever. That should have made the men think twice.

Men had to watch what they say, and they had to watch what they do.

Women, being the weaker sex, were to be honoured and protected. Every situation was written about in God’s Word: whether a woman was married, betrothed or not betrothed; whether she consented or not; whether she lived in the city or the country; whether she cried out or not. These laws were mostly directed towards the men, as they seemed to have more problems with lust, self-control and violence.

God never told men to have concubines or multiple wives; they invented those ones for themselves, and for any excuse. One excuse was if a couple had no children (the woman was always to blame). The wife was forced to provide a surrogate mother or she would be sent away. Do you believe Sarah really wanted to offer Hagar?

In the New Testament, we have two examples of illegal / immoral relationships. Herod was told to “send away” Herodias, his brother Philip’s “wife” (Matt 14, Mark 6, Luke 3). She was not divorced yet, so this second marriage was invalid, “not lawful.” Also in 1 Cor 5:1 it talks about a man with his father’s wife (referring to Lev 18:8). These relationships were not approved of, and the people knew it was wrong. God does not allow sister-wives or polygamy.

If an engaged woman was found with child, the engagement could be broken. Joseph wanted to send Mary away privately, and cancel the betrothal contract, because she was pregnant. He planned to “put her away” privately (Matt 1:19). An angel appeared to Joseph and told him to take Mary for his wife. Again, it says “put away,” not divorce.

The main divorce passages are: Deut 24:1-4; Mal 2:16; Matt 5:31, 32; Matt 19:3-10; Mar 10:2-12; Luk 16:18. Divorce was a provision that was commanded since the time of Moses. God designed it for women.

The *KJ3 Literal Translation* (SGPBooks.com, Inc., 2010) translates all the divorce passages properly using “put away”. The *Wuest New Testament* (Wm B. Eerdmans Publishing Co., 1961) uses “dismiss,” which makes it very clear.

Some old bibles which use “put away” are: American Standard Version ASV, Darby DAR, Douay Rheims DRB, Revised Version RV, Young’s Literal Translation YLT. These were all written over 110 years ago.

Almost all modern bibles use the wrong word!

Divorce and Remarriage is NOT Adultery (God’s Kingdom Ministries, 1998-2012) is a great study. The opening sentence goes right to the source of the problem.

“Church opinion has long favored the teaching that remarriage after divorce is adultery, based upon what we believe to be a single mistranslated word in Matthew 5:32 and a few incorrect assumptions. The result? A great many people today who are divorced and remarried are being expelled from their churches. Others are being refused leadership positions or are being plied with a load of guilt for “living in constant adultery.” It is tragic, and so very unnecessary. Many times it turns people away from God altogether, either in rebellion against what they feel is an injustice in Scripture, or else through discouragement over their own inability to remain single for the rest of their lives.” – by Dr. Stephen E. Jones. <http://gods-kingdom-ministries.org/COLDFUSION/Chapter.cfm?CID=197>

Matthew 5:32 is the most common verse referred to, in regards to divorce. One mistranslated word, “put away” was changed to “divorced,” and has caused all the false teachings. It contradicts Deuteronomy 24 and is not consistent with all the other divorce passages. The *KJ3 Literal Translation of the Bible* reads as follows:

Mat 5:31 It was also said, Whoever puts away his wife, “let him give her a bill of divorce.” *Deut. 24:1* (KJ3)

Mat 5:32 But I say to you, Whoever puts away his wife, apart from a matter of fornication, causes her to commit adultery. And whoever shall marry the one put away commits adultery. (KJ3)

The original word was “put away” in both parts of Matthew 5:32, which means sent away or separated. Check the Greek Strong’s word ‘apolu’ G630. Modern bibles have exchanged the words “put away” for “divorce.” The word should not be divorce because we have already established that people were allowed to get remarried. Divorce and remarriage were always permitted. Even if divorce is not spoken of much, the commands are very clear.

The translators were quite successful in changing the words “put away” to “divorce” in most bibles, but they forgot about the commentaries and other books which contained the accurate transcriptions of these verses.

Proof from old books: Francis Augustus Cox, 1783 – 1853, wrote *Female Scripture Biographies*. Put away in Matt 5:32. <http://www.gutenberg.org/files/9783/9783-h/9783-h.htm>

“Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.”

More proof: I also found the accurate translation of Matt 5:32 in another old book – *Sermons on Several Occasions*, John Wesley 1703 – 1791. <http://www.ccel.org/ccel/wesley/sermons.html>

“But I say unto you, that whosoever shall put away his wife, saving for the case of fornication, (that is, adultery; the word porneia signifying unchastity in general, either in the married or unmarried state,) causeth her to commit adultery, if she marry again: And whosoever shall marry her that is put away committeth adultery. (Matt 5:31, 32).”

There is no word “divorce” found in this text. I wonder when the words “put away” were changed to “divorce.” There are literally millions of people who are held captive, still in terrible marriages because of that one mistranslated word. Bible translators are highly accountable for their choice of words. Rev 22:18 gives a severe warning to anyone who adds to these words. You will want to read Gail Riplinger’s book, *Which Bible is God’s Word?* (AVPublications, 2007). She did amazing research on bible translations. You will be shocked!

Ted R. Weiland wrote *Marriage, Divorce and Remarriage*. <http://www.missiontoisrael.org/m-d-remar.php> (pages 4, 6):

“While it is true that the term “put away” – the final step in the divorce process – is sometimes used to represent divorce, women can and often were put away without being divorced.”

“A “put-away” woman would be left to provide for herself, a nearly impossible feat under the conditions of that time. No doubt, some women felt they had no choice but to resort to prostitution in order to provide for themselves and their children. One can understand why Yahweh hated the treachery these hardhearted men committed against their wives. It was for this reason that Yahweh provided for lawful divorce.”

Matt 5:32 is so critical because there are countless millions of people who feel trapped, even after divorce. I do not promote divorce, but it is necessary to know that divorce and remarriage are both allowed. These are God’s way of showing love to women and children.

Marrying someone who is divorced does not mean people are committing adultery. If the new husband marries a divorced woman, then who is he committing adultery against? The former husband divorced her so it can’t be him, because he is no longer her spouse.

To make it simple, Matthew 5:32 should read, “If a man puts away his wife without giving her a divorce, then he causes her to commit

adultery (but if HE is fornicating with another woman, then HE should put that woman away).”

The exception clause in Matthew 5:32, “saving for the cause of fornication,” cannot be referring to women, because if she was having an affair it would not be considered fornication, it would be classified as adultery against her husband, and she would be stoned for it.

Let’s say the wife was having an affair, and the husband sent her away, then why would the husband get blamed for “causing her” to commit adultery? That does not make sense. The fornicating person MUST be referring to the husband, and HE is the one who should send the second woman away, because HE is not looking after his first wife, thereby forcing her to find another man who will look after her. God’s design is monogamy.

In Moses’ day, women were forced to stay celibate if the men did not want to give them a divorce. Today, we are repeatedly and severely warned that God does not allow divorce, even though the scriptures prove that is not true. Then we are told that we cannot get remarried, because those verses have been twisted, in modern translations, to make it sound like it is adultery. So now we are worse off – forced to stay celibate forever, even after a divorce. Women are either forced to stay in abuse or forced to stay single and celibate forever.

Not being able to remarry is a false teaching. In fact, God wants women to get remarried, after they get their property and divorce. We are being deceived into thinking that God hates divorce and remarriage. The bible says, “let every woman have her own husband.” (1Cor 7:2) We are not meant to “be alone.” Furthermore, “if thou marry, thou hast not sinned.” Christian men coerce women into believing that God hates divorce, forcing them to stay, to continue being abused. “Men forbidding to marry” is a “doctrine of devils.” (1Tim 4:1, 3).

People don’t know the scriptures, so they believe what they are told. Tragically, if they are a Christian in an abusive marriage, they feel forced to either remain a victim of abuse, or by the time they do leave, they deny God. Essentially, to be a Christian woman today literally means to submit and accept violence.

While they are in a bad situation, not many people defend the abused woman, 'You made your bed, now you sleep in it.' When a woman feels trapped with an abusive man, it erodes her self-esteem, her strength, her health and eventually her faith. In abusive marriages, the children are caught in the middle and suffer lifetime emotional scars. Frequently, the children are also victims of physical and sexual assault; it is not just the mothers. How could God want all this suffering? Maryanne Rempel claims, "We need to submit only to God. I wish all parents would teach that to their children - boys and girls."

You might think, "What does "put away" have to do with us? Actually, this still goes on in court rooms every day. You can get a divorce paper alright, but that doesn't mean it will be fair. Both parties can feel cheated financially, but it's a well-known fact that usually the mothers and children are left to live in poverty. Entire neighbourhoods in every city are filled with single mothers living in crowded, low-income housing. Women already feel like they have been thrown away, but it is worse when they are cheated out of property and child support.

In recent years, mothers are being knocked out with grief, bereft and devastated, when they lose custody of their children. There are not enough words in the dictionary to describe their nightmare and pain. I'm not saying all mothers are perfect, but the majority of the time it is about money, control and revenge. It was fine for the mother to raise her children while they were married, but as soon as a divorce is on the horizon, the mother is, all of a sudden, unfit.

The lives of these mothers and children are in the hands of the lawyers and judges, and they have no choice. It was no different in the days of slavery. "I have born thirteen children and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me!" – Sojourner Truth. 1851, Akron, Ohio. <http://www.fordham.edu/halsall/mod/sojtruth-woman.asp>

The ultimate abuse for a mother is losing custody of her children. I have only a few words for any mother in this situation: Don't despair. Jesus was extremely angry with the men who didn't treat women right,

and God is the Ultimate Judge. Our God is a God of Justice and Love. God knows your pain; Jesus sees your tears; He even cries with you.

Although Jesus did not promote divorce, He knew that it was inevitable, because of the hardness of men's hearts. Jesus was admonishing the men, telling them that it is not acceptable to just put away their original wives. If men want to be free of their wives, they must divorce them, and they better do it fairly. Women are daughters of God and Jesus demands that men treat them with justice and mercy.

Regardless of what people want or don't want, God does allow divorce, and remarriage, too. And God does not want anyone to submit to anyone else. We are "servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men" (Eph 6: 6, 7).

ADULTERY AND THE “PUT AWAY” WIFE

You will never read a bible study quite like this one.

Jesus gave some radical new teachings about adultery and the “put away” wife which are rarely mentioned, let alone explained. Even though these teachings do not apply to us exactly, they are extremely vital points and must not be dismissed. You will see how Jesus completely eradicated the stigma of the put away wife. You will also find out how Jesus liberated women from the penalty of adultery and turned it onto the men. It was very demeaning for the men to be called adulterers.

Nowadays we don't use the word adultery much; we say people are having ‘an affair.’ It seems that the sacredness of marriage is not as valued as it used to be, and it is not only men who ‘fool around.’ In most countries, there is no punishment for committing adultery anymore; people just get divorced and carry on with their lives. (Tragically, not all countries.)

Mat 5:32 But I say to you, Whoever puts away his wife, apart from a matter of fornication, causes her to commit adultery. And who ever shall marry the one put away commits adultery. (KJ3)

In the Old Testament and right up until Jesus' day, adultery was the most serious accusation for a woman. It meant certain death.

Jesus declared that if a woman is only “put away” (separated but not divorced), then her husband “makes her,” “causes her” to commit adultery (Matt 5:32). This is equivalent to a parent who starves a child

on purpose, (making them, causing them) forcing them to steal food. The parent is responsible for the child, therefore the parent is guilty.

Jesus maintained that the husband is responsible for taking care of his wife until he divorces her, therefore if he simply sends her away, he is now declared guilty for “her” adultery! “Whoever puts away his wife, causes her to commit adultery.” This was outrageous! In reality, Jesus was saying, “Don’t just send your wife away or you’ll be blamed and held accountable for what she does.” Imagine men being told they are guilty for their wife’s future actions!

Then Jesus takes the matter one step further, to avoid any exploitation of the woman. Jesus stated that the man who takes her who is only “put away,” is also guilty of adultery, like a partner in crime. “And who ever shall marry the one put away commits adultery.” This was shocking! Men better not even look at a single woman without seeing her divorce certificate first. What protection! The original husband cannot get off the hook, and the second husband better not act impulsively. Like any other business transaction, there is justice and order. Women were not to be tossed around and taken by men, to be used and then thrown away.

The first husband was not allowed to go free of his responsibility until he paid his wife in full. That’s the procedure. A similar analogy would be if a person owed the bank some money on the mortgage. Another person cannot just come along and take the property without the first owner paying the bank all the money they owe. Jesus reinstated marriage as a serious business, a holy covenant, with the utmost protection and provision for the woman. Men cannot cheat women or play games with God.

Mar 10:11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

Even if a man sent away his wife and he married another woman (which men allowed themselves at the time, for any excuse), he was also guilty of committing adultery “against her,” meaning his original wife (Mark 10:11). Who ever heard of that? The men had never been

accountable to women. Jesus blamed men for committing adultery in every situation. That was unbelievable! This would certainly have elevated the status and dignity of women, but can you imagine the men who heard this?

Please read this slowly. So, no matter if the “put away” wife found another man, the husband is guilty for “her” adultery. Or if another man took the “put away” wife, before she got her divorce, then that man is guilty of adultery. Or if the husband “put away” his wife and found another woman, the husband is guilty of adultery “against” his original wife. Unless the woman was divorced, Jesus declared that the men were always to blame! Even if the “put away” wife committed the adultery, Jesus indicted the husband! The women were completely exonerated! How revolutionary! These words would have infuriated the men. In all these situations, Jesus declared that the men were guilty of adultery, never the woman.

Mar 10:12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

The final extreme teaching about being “put away” is in Mark 10:12, where Jesus announced that a woman could also “put away her husband.” Traditionally, only men could put away their wives. Women had been totally at the mercy of men. This was all completely new! What radical equality! That meant women could leave if they were being abused! And still get a fair settlement! Wouldn’t that make the men stand up? I am surprised that these teachings even made it in the gospels, ...very surprised.

To the men, Jesus was saying, “No!” “No, you can’t just throw her away without giving her a divorce.” “No, you can’t just take her before she has her settlement.” “No, you can’t just send her away and marry another woman, that’s cheating against your wife.” “No, you can’t hurt your wife; she can leave you.” “No more abuse! These women are daughters of God.” “No excuses or loopholes! Either you love her or you hand over the money, and give her a divorce!”

To the women, Jesus was saying, “No more!” “No more blame for adultery, if he sends you away.” “No more tolerating abuse in marriage; you can leave him.” “No more being cheated out of your property; it’s your entitlement.” “No more condemnation for women, if they are put away.” (“No more condemnation” did not give women permission to cheat on their husbands. Jesus was advocating for the wives who were abandoned, sent away.) No more shame or blame for women ...at last!

Every detail of every possible scenario was looked after, to give women their full dignity and protection. Every hint of shame and blame was taken away from women and put on the men. Jesus made men respect women as equal partners in marriage and divorce. He made men give women their share of the matrimonial property. Notice that Jesus also acknowledged getting married again, confirming remarriage (only after getting divorced). Jesus did more for women’s rights than we can ever know. What an outstanding champion and defender of women!

These teachings were more than earth shattering for the men! Their entire culture had revolved around men making their own rules with few responsibilities towards the women. Now Jesus reminded men of the old rules, which had great responsibilities, to protect the women. Jesus’ teachings go completely against all the traditions of blaming women; He blamed the men. No wonder the men thought it was better not to marry, if they had to be that responsible for a wife. (Matt 19:10)

For the rejected women, all these teachings were elevating and completely liberating! What an awesome Savior! Society was forced to start seeing women as equal. Unfortunately, Jesus’ declarations were not accepted by the men at that time, but His Words were not forgotten. It took two thousand years before women won their matrimonial property rights, but the battle is still not over. The patriarchal leaders are determined to keep Christian women from getting divorced and remarried.

It takes a long time for people to change attitudes. Many lives have been lost for the emancipation of women. Many court battles were fought for the freedom women have today. Two thousand years later,

Jesus’ words are the basis for our divorce laws. But we still have a long ways to go.

If men listen to the false teachings of the boy’s club (church), marriage can be a nightmare for women and children. If men follow Jesus, marriage can be fulfilling for everyone: men, women and children, too.

As for women wanting to commit adultery, do you really think there were many at that time, knowing they would get stoned to death? I believe the woman in John 8 was very likely a hungry, put away wife, who was set up, so that men could trap Jesus. She was legally married or she would not have been accused of adultery. And why were there so many men witnesses and accusers? And where was he??

Jesus never condemned the woman caught in adultery because she was not guilty. She was a victim. Men had “caused” her to be in that situation, whatever the circumstance. Jesus simply wrote in the sand, and each of those male accusers left, from oldest to youngest. Then He spoke to her alone, and told her she was free. She was no more at the mercy of men. What a wonderful Savior!

The most overlooked point about the woman caught in adultery is that she was a believer. When Jesus asked, “hath no man condemned thee?” she said, “No man, Lord.” (John 8:11) This poor woman has been given a pornographic reputation throughout the centuries, and is always portrayed horribly in art. She was a believer and Jesus loved her.

Ann Brown wrote a wonderful book, *Apology to Women*, (InterVarsity Press, 1991), where she “confesses that the Bible has often been used to devalue women, illustrating this fact with abundant examples from Christian writing and art through the centuries.” I was truly blessed by her title.

There is a definite connection between the teachings of the church and how women are treated in the home, behind closed doors. These teachings affect all of society, just like the attitudes and oppression in the days of slavery. *A Wife’s Submission* is a fantastic blog <http://hupotasso.wordpress.com/>; Charis Hart examines the toughest passages using Greek and Hebrew word studies. Charis Hart’s new website is *Christian*

Egalitarian Marriage <http://2hold.wordpress.com/>. *Submission Tyranny, in Church and Society*, by Waneta Dawn, is another great blog.

You will want to read *Woman Submit* by Jocelyn Anderson, (One Way Café Press, 2007), an excellent book about the dynamics of religion, family and community towards an abused woman. Another awesome book is *A Woman's Place? Leadership in the Church* by C. S. Cowles (Beacon Hill Press, 1993). Other recommended authors include: Lundy Bancroft, Patricia Evans, Gilbert Bilezikian, J. Lee Grady, Susan C. Hyatt, Aida Spencer, Alvin J. Schmidt, Tikva Frymer Kensky.... The best reference I can give is *Christians for Biblical Equality* www.cbeinternational.org for books, articles and the CBE Scroll.

One Way Press is proud to announce that in Spring of 2013, Shirley Taylor will be releasing her book, *Dethroning Male Headship, Because it Doesn't have a Leg to Stand on*. You will definitely want to check out her website, *Baptist Women for Equality*. Shirley has an excellent resource page.

WARNING: WOMEN ARE DISAPPEARING

Until a few years ago, I had always trusted that the Bible was the Word of God and had never given a thought about the translators. After reading *God's Word to Women*, I was in shock and deeply disturbed to find out that our bibles had been manipulated, in order to sabotage women's freedom and rights. Katharine Bushnell was an extremely educated woman (Medical Doctor, Greek and Hebrew Scholar) and she had so much proof. She believed that "mistranslations were responsible for the social and spiritual subjugation of women." But why hadn't I heard about this from the pulpits or in books?

Comparing bibles, I observed that they can be so different. There were many disappointing moments when I found words that were indeed mistranslated, especially since they seemed to be about women.

Shamefully, I found many "women" words, which are now missing in the newer bibles!!

There are two extremely important verses which started me on my quest to find out the truth about women and translations. On the cover of her book, *God's Word to Women*, was Katharine Bushnell's favorite verse:

"The Lord gives the command; The women who proclaim the good tidings are a great host..." Psalm 68:11 (*New American Standard Bible*)

So I checked my bibles ... and...

To my HORROR! most bibles no longer had "the women" in it at all!! I was so distressed!!!

To my great disappointment, I found only a few bibles which use the word “women.” The translators had changed the word “women” to: “hosts, them that preach, company, many people, ones announcing, great army, thousands, bearers,” ... anything but “women!!”

My heart was deeply wounded... How could this happen to God’s Word? Katharine Bushnell was right! She proved that words had been twisted, right from Genesis, and showed how those words were chosen, deliberately, to subordinate women’s position in the home, the church and society. And the words are still being changed, in our generation! God had warned women, “and he shall rule over thee.” (Gen 3:16) Man is still controlling and dominating women, and using the bible to do it. The male translators had been deceitful.

And then I found some old commentaries which confirm that the word Used to be “women.”

Psalm 68:11, *Barnes’ commentary* (Albert Barnes 1798 – 1870) states, “More literally, “The women publishing it were a great host.” The word used is in the feminine gender...”

Psalm 68:11, *Clarke’s commentary* (Adam Clarke LL.D. F.S.A. 1712 – 1832) says, “Of the female preachers there was a great host. Such is the literal translation of this passage... the publication of good news, or of any joyful event, belonged to the women. It was they who announced it to the people at large; and to this universal custom, which prevails to the present day, the psalmist alludes. See this established in Isaiah 40:9.” (*Clarke*)

From the Masoretic text <http://www.mechon-mamre.org/p/pt/pt2668.htm>

“The Lord giveth the word; the women that proclaim the tidings are a great host.” Psalm 68:12

I did find a few bibles which still used “women” words. I was pleasantly surprised with this one:

Psa 68:11 “Adonoi gives the word; rav (great) was the tzava (company, army) of the mevaserot (heralds, those that published it, the lady evangelists). (*Orthodox Jewish Bible* 2003)

“the lady evangelists.” Those words are awesome.

The Only Modern versions which still have “women” in them are: Amplified, Bible in Basic English, Contemporary English Version, English Standard Version, English Revised Version, Good News Bible, God’s Word, Holman Christian Standard, New American Standard, New English Translation, New International Version (not all NIVs), The Jewish Study Bible, Orthodox Jewish Bible.

Ladies – hang on to this verse; it’s disappearing fast!!

There was a similar verse I needed to check – Isaiah 40: 9. This verse was the title of a book, about the life and work of Katharine Bushnell, *O Thou Woman That Bringest Good Tidings*, written by Dana Hardwick (Wipf and Stock Publishers, 2002).

I searched and searched and searched, in nearly sixty bibles... and... to my GREAT SORROW... there was NO bible that had the word “woman” in it!!

...Yet ...Isaiah 40:9, *Barnes’ commentary* notes,

“It is a participle in the feminine gender...” “Lowth supposes that it is applicable to some female whose office it was to announce glad tidings, and says that it was the common practice for females to engage in the office of proclaiming good news.” (*Barnes*)

...And ...Isaiah 40:9, *Clarke's commentary* says,

“O daughter, that bringest glad tidings to Zion” “For the office of announcing and celebrating such glad tidings as are here spoken of, belongs peculiarly to the women. On occasion of any great public success, a signal victory, or any other joyful event, it was usual for the women to gather together, and with music, dances, and songs, to publish and celebrate the happy news. Thus after the passage of the Red Sea, Miriam, and all the women, with timbrels in their hands, formed a chorus, and joined the men in their triumphant song, dancing, and throwing in alternately the refrain or burden of the song: “Sing ye to Jehovah, for he is greatly exalted; The horse and his rider hath he cast into the sea.” Ex 15:20, 21. (*Clarke*)

“So Jephthah’s daughter collected a chorus of virgins, and with dances and songs came out to meet her father, and to celebrate his victory, Jdg_11:34. After David’s conquest of Goliath, “all the women came out of the cities of Israel singing and dancing to meet Saul, with tabrets, with joy, and with instruments of music;” and, forming themselves into two choruses, they sang alternately: “Saul has slain his thousands: And David his ten thousands.” 1Sa_18:6, 7. (*Clarke*)

...Also ...Isaiah 40:9, Right Reverend Robert Lowth, Doctor of Divinity, Bishop of the Church of England, and Oxford Professor (1710 – 1787) *Isaiah, Volume 2*, (Glasgow University Press, 1822, pages 258,9). Rev. Robert Lowth writes about both Psalm 68:11 and Isaiah 40:9:

“9. *O daughter that bringest glad tidings*] That the true construction of the sentence is this, which makes Sion the

receiver not the publisher of the glad tidings, (which latter has been the most prevailing interpretation,) will, I think, very clearly appear, if we rightly consider the image itself, and the custom and common practice from which it is taken. I have added the word *daughter* to express the feminine gender of the Hebrew participle, which I know not how to do otherwise in our language: and this is absolutely necessary in order to ascertain the image.” (*Lowth*)

“And this gives us the true sense of a passage in the 68th Psalm, which has frequently been misunderstood: “Jehovah gave the word, (that is, the joyful news), The women, who published the glad tidings, were a great company; The kings of mighty armies did flee, did flee: And even the matron, who stayed at home, shared the spoil.” (*Lowth*)

“The word signifying *the publishers of glad tidings* is the same, and expressed in the same form by the feminine participle, as in this place; and the last distich is the song which they sung. So in this place, JEHOVAH having given the word by his prophet, the joyful tidings of the restorations of Sion, and of God’s returning to Jerusalem, the women are exhorted by the prophet to publish the joyful news with a loud voice from eminences, whence they might best be heard all over the country; and the matter and burden of their song was to be, “Behold your God!” (*Lowth*)

So if these commentators, Adam Clarke, Albert Barnes and the well-known Bishop Robert Lowth, knew that the gender was feminine, and even quote both verses, then why did the translators remove the “women?” I was Extremely Disappointed! Mortified!!

From Katharine Bushnell, *Heaven on Earth* (Southport, England, 1914) <http://godswordtowomen.org/heaventable.htm>:

“Isaiah 40:9 The verse, however, is obscured by mistranslation and should read: (*Bushnell*)

*“O thou woman that bringest good tidings to Zion,
get thee up into the high mountain;
O thou woman that bringest good tidings to Jerusalem,
life up thy voice with strength;
lift it up, be not afraid;
say unto the cities of Judah,
Behold your God! (R. V.) (Bushnell)*

“A prophecy about women preaching is also found in Psalm 68:11, and the Revised Version gives the correct translation: “*The women that publish the tidings are a great host.*” (*Bushnell*)

“John the Baptist cannot be meant even though he is the subject of Isaiah 40: 3 because the person addressed in verses 9 and 10 is a female. Precisely the same reasons exist for translating “thou woman” here as “the women” in Psalm 68:11. One and the same prophecy is expressed in different forms as Dr. Adam Clarke long ago demonstrated. In each case of the two passages, the original is a feminine participle of the Hebrew verbal form *bisser*, “to tell good tidings.” (*Bushnell*)

[With Great Sorrow, the Revised Version no longer uses the word “women.”]

The whole verse (40:9) is feminine! *The Duty and Method of Bearing Good Tidings to Zion, a Sermon* by Rev. Alexander McCaul, D.D., pg 9 (London: Hatchard and Son, 187, Piccadilly) 1841:

“The substantive and all the words referring to it are, in the original, feminine. (*McCaul*)

“It is hardly needful to say that in the Bible the feminine is thus applied to churches and to nations. Some commentators assert, that the feminine form is here used for the masculine, and adduce in proof instances which they consider similar, but they forget that here the whole sentence is feminine, which makes this case essentially different. Such a continuation of feminines is applied only where a female is intended...” (*McCaul*)

Then I came across a valuable old book, *Gunethics; Or, the Ethical Status of Women*, Rev. W. Kennedy Brown A. M., D.D. (Funk and Wagnalls, New York and London, 1887). Rev. Brown also writes about both Psalm 68:11 and Isaiah 40:9:

“In the fortieth chapter of Isaiah the following prophecy is found beginning with the third verse: (*Brown*)

(Isaiah 40:3)

“The voice of him that crieth in the wilderness,
Prepare ye the way of the LORD,
Make straight in the desert a highway for our God...” (*Brown*)

“This is universally conceded to be a Messianic prophecy. The New Testament Scriptures affirm the reference of this passage to John the Baptist, the immediate herald of Jesus, the Christ. (*Brown*)

“Immediately following the quotation just made, at the ninth verse, are utterances evidently as distinctively prophetic of the engagement of females in the promulgation of the Gospel. (*Brown*)

(Isaiah 40:9)

“O daughter that bringest good tidings to Zion, get thee up into the high mountain!

O daughter that tellest good tidings to Jerusalem, lift up thy voice with strength;

Lift it up, be not afraid;

Say unto the cities of Judah, Behold your God!” (*Brown*)

“Thus the special heralds of the Gospel, John the Baptist and the woman sex, are designated in a united prophecy. The exhortation of the prophet was to the woman sex. This is suppressed in the ordinary translations, including our Authorized Version (King James). (*Brown*)

“At Isaiah 40:9, there is a most manifest perversion. The Hebrew text demands a feminine herald. As if to avoid this acknowledgment in our Authorized Version, the arrangement of the grammar is Reversed [“O Zion that bringest good tidings”... instead of “O daughter that bringest good tidings to Zion”]. The Revised Version corrects the false arrangement and restores the grammar, but Fails to carry the feminine into the translation [“O thou that tellest the good tidings to Zion”... “daughters” were changed to “thou”]. (*Brown*)

“This text, standing as it does, immediately following a passage which is universally conceded as prophesying the ministry of John, the New Testament Elijah, would bear most conclusive testimony for the prominence of women in publishing the Gospel of glad tidings, were not its significance dissipated in the translation. It is also possible that whole texts on this question have disappeared, very much as the incident at St. John, eighth chapter, beginning at the first verse, was so nearly lost.... (*Brown*)

“It may not be amiss to remark that the interpretation of this sixty-eighth Psalm has always been regarded by commentators as exceedingly perplexing, and conclusions thereon as of doubtful worth. It is also proper to note that the translations generally wholly suppress the sex of woman, including our Authorized Version (King James). Let us refer to the sixty-eighth Psalm. The English Authorized Version reads at the eleventh verse, (*Brown*)

(Psalm 68:11)

“The Lord gave the word.

Great was the company of those that published it.” (*Brown*)

“Let us consider the prophecy of the sixty-eighth psalm which doubtless has reference to the great number of women preachers in the fullness of Gospel times. Beginning with the eleventh verse of this Psalm, we read from the Revised Version: (*Brown*)

(Psalm 68:11)

“The LORD giveth the word:

The women that publish the tidings are a great host.” (*Brown*)

“The angels and Saviour united in authorizing and charging certain women whom Jesus had associated with His disciples to fulfill the mission embodying these features of a spiritual ministry. (*Brown*)

“What more honorable or more purely spiritual ministry has been entrusted to mankind than that of making the first proclamation of the resurrection, the greatest fact and miracle of the kingdom of God? (*Brown*)

“What higher religious honour and spiritual truth has been confided to man than that which received commission to show the path to the Risen Saviour, to announce the marvel

of the ascension, to declare the relation of Jesus and our own relation to the Infinite One? – all of which was specifically entrusted to woman for proclamation to the Church by the Lord Himself after the resurrection and before He had spoken to any of the male disciples. (Brown)

“Christianity no-where in its subsequent history presents women on the elevation assigned them by Jesus, nor, indeed, at the status they were conceded at its rise. (Brown)

“Anything less than an equal opportunity in the field of the world in the labor of human redemption is injustice to the kingdom of God, injustice to the State, injustice to humanity, as well as unwarrantable, almost unpardonable injustice to the sex of woman. (Brown)

Margins and footnotes

It is most likely impossible to find out the exact year when our bibles lost their “women” words, or who is responsible. The deceitful translators definitely had a plan. First the “women” words got insidiously transferred to the margins; then the margins disappeared altogether. It is quite a coincidence that both “women” prophecies got moved before they were eliminated.

Helps to Composition by Charles Simeon (John Burges, Cambridge University, 1801) pg 164. In the footnotes of Isaiah 40:9

•It should be read as in the margin, “O daughter, that bringest good tidings to Zion, &c” It was customary for women to celebrate the praises, of God in public on remarkable occasions. (Simeon)

God’s Word to Women by Katharine Bushnell, 1923, pg xiv. From the forward written in 1943 by Ray B. Munson:

“The Lord giveth the word, [the women] ... that publish the tidings are a great host” (Psalm 68:11, KJV, margin note, Oxford University Press). (Bushnell)

Omitting Margins, missing link for missing “women” words....

“The Geneva Bible is one of the most historically significant translations of the Bible into the English language, preceding the King James translation by 51 years. By and large, the difference is that the KJV lacked footnotes that the Geneva Bible contained.” Taken from http://en.wikipedia.org/wiki/Geneva_Bible

Finally, I found Isaiah 40:9! In Only ONE bible, again the Orthodox Jewish Bible. Thank God for their honesty!!

O Mevaseret Tziyon (O Herald, Preacher of Besorah [Good News, Gospel] Tziyon, O Lady Evangelist Tziyon), get thee up into the har gavo’ah (high mountain); O Mevaseret Yerushalayim (O Herald, Preacher of Besorah [Good News, Gospel] Yerushalayim, O Lady Evangelist Yerushalayim), lift up thy voice with ko’ach; lift it up, be not afraid; say unto the towns of Yehudah, Hinei Eloheichem.

Twice it says, “O Lady Evangelist... O Herald, Preacher of Good News, Gospel.”

.....Only ONE bible.....!!!!!!!!!!!!

This paragraph about Psalm 68:11 in *Hard Sayings of the Bible* (Intervarsity Press, 1996), by Walter C. Kaiser Jr, Peter H. Davids, F. F. Bruce, Manfred T. Brauch sums it up very well (page 276):

“As mentioned before, the announcers of the good news appear to be women, for the Hebrew participle is in the feminine plural form. God placed his word in the mouths of his announcers; the word of promise and power in the face of a hostile world. As such, this word is very close to that of Isaiah 40:9 and especially Joel 2:28-29. These heralders comprised a great host of individuals. Surely this foreshadows what God would do at Pentecost and what he has since done all over the world through the great missionary force which has included so many women.”

Could it be that the “women” in these verses were erased because men didn’t want to give women ‘ideas’ about preaching?

These verses were actual prophecies about the women on Resurrection morning. Jesus fulfilled these words when He appeared to Women Only at the empty tomb, telling them to proclaim His excellent news.

Those prophetic verses belong to women!!

It still grieves me that most bibles do not say “women,” in both these verses. These are such strong and meaningful passages. And if they changed these verses, how many other verses did they change??

Other missing women:

In our modern English bibles, men are “elders” and women are “older” (1 Tim 5:1, 2), yet in the Greek it is the same root word ‘presbuteros.’ “Her” villages are now “the” villages. These verses should say “her towns:” Joshua 15:45, 47; 17:11, 16; Judges 1:27; 11:26; 1 Chronicles 5:16; 7:29; 18:1; Jeremiah 19:15. These verses should say “her cities:” Joshua 13:17; Jeremiah 48:15, 51:43; Ezekiel 29:12, 30:7. And these should say “her villages:” Numbers 21:25; Joshua 15:45, 47.

When speaking of the tribulation, Jesus said, “and the moon shall not give her light.” Matthew 24:39, Mark 13:24. Then He talked about the fig tree, “When her branch is yet tender,” Mark 13:28.

“Inhabitress” is now “inhabitant.” These verses should say “inhabitress:” Isaiah 12:6; Jeremiah 10:17; 21:13; 22:23; 46:19; 48:18, 19; 51:35; Micah 1:11, 12, 13, 15. “Deacon” is for men, “servant” is for women. Again it is the same Greek word ‘diaknonos.’ In Romans 16:1 Phebe used to be a “minister,” now she is a “servant.”

Check your bibles to see if you still have: “born of women” in Matthew 11:11; “from their mother’s womb” in Matthew 19:12; “daughter of Zion” in Matthew 21:5; “born of women” in Luke 7:28; “her children” in Luke 7:35.

In Acts 18:26, less than half the bibles still name Priscilla first, then Aquila. I wonder who changed them around. And the list goes on... Is your heart not breaking?

For many centuries, the “woman caught in adultery” (John 8) was even excluded from the bible, because men thought it would give women the ‘idea’ that Jesus approved of adultery. Can you imagine not knowing that story?? And Junia (Romans 16:7), the only known woman apostle, was robbed of her gender. In the thirteenth century she became a man, Junias!!

These are just some of the mistranslated words and atrocities which I have discovered through my readings and comparing bibles. There are likely many more but I don’t know about them.

I feel that our bibles have been hijacked. Removing the “women” words is a type of female genocide, making women disappear. I was beginning to see how all these mistranslations, misinterpretations, and false teachings work together to keep women in subordination, taking away their equality, giving men all the power, control and authority, and women remaining invisible.

Women are not allowed to question, or speak, or teach, or preach, or divorce. And how many times a year do women have to be indoctrinated with “Must be silent.” “Must submit.” “Must not teach.” “Men are the head.” ...?

‘Undermining Women’s Prominence’ in the early church <http://www.pbs.org/wgbh/pages/frontline/shows/religion/first/women.html> Written by Karen L. King:

“Women’s prominence did not, however, go unchallenged. Every variety of ancient Christianity that advocated the legitimacy of women’s leadership was eventually declared heretical, and evidence of women’s early leadership roles was erased or suppressed. It needs to be emphasized that the formal elimination of women from official roles of institutional leadership did not eliminate women’s actual presence and importance to the Christian tradition, although it certainly seriously damaged their capacity to contribute fully. What is remarkable is how much evidence has survived systematic attempts to erase women from history, and with them the warrants and models for women’s leadership.”

“Or women’s stories could be rewritten and alternative traditions could be invented. In the case of Mary Magdalene, starting in the fourth century, Christian theologians in the Latin West associated Mary Magdalene with the unnamed sinner who anointed Jesus’ feet in Luke 7:36-50. The confusion began by conflating the account in John 12:1-8, in which Mary (of Bethany) anoints Jesus, with the anointing by the unnamed woman sinner in the accounts of Luke. Once this initial, erroneous identification was secured, Mary Magdalene could be associated with every unnamed sinful woman in the gospels, including the adulteress in John 8:1-11 and the Syrophenician woman with her five and more “husbands” in John 4:7-30. Mary the apostle, prophet, and teacher had become Mary the repentant whore. This fiction was invented at least in part to undermine her influence and with it the appeal to her apostolic authority to support women in roles of leadership.”

You will also want to read, Karen Jo Torjesen, *When Women Were Priests: Women’s Leadership in the Early Church & The Scandal of their Subordination in the Rise of Christianity* (New York, NY: Harper Collins Publisher, 1995.)

The ones translating the word keep erasing women words, and the ones speaking the word speak mostly about the men, but throughout the centuries God has called many women. They were not able to be on the pulpits of later organized religions but they had the first house meetings and they formed monasteries and they became missionaries and they passed on their faith to their sons and their daughters.

God still calls women today. They teach bible studies and they read to their children and they comfort the poor and they become bible scholars and they write blogs. All people suffer when women are not allowed to use their gifts. And when women feel devalued enough, they stop going to church.

I still trust God, and I still believe in the Word of God, even though it has been tampered with. Perhaps, if enough people demand it, one day those precious women words will be restored. “O thou woman, preacher that bringest glad tidings.” “The Lord gave the command. Great are the lady evangelists, the heralds who proclaim and publish the good news, gospel.”

We need to focus on Jesus’s words and actions in the gospels, not on Paul’s misinterpreted words. We need to restore our faith in the Lord Jesus and dwell on what He did for women. There is so much of God’s love and protection in those pages that we have not heard. The bible also has some really powerful women and children we could learn from and enjoy.

Women need to hang on to these verses. Hopefully, more women will learn Hebrew and Greek so they are allowed on translation committees. I also pray that more men will be moved by God to defend the equality and dignity and words of women. How I wish there was one bible which translated all the women verses accurately! We cannot let these women verses disappear forever.

“This is such a great work because it will preserve and hopefully restore the truth about these “women” verses. This work reminds me of the people who save seeds; once the original seeds are gone, they are gone forever. The seeds become an extinct species, just like the animals that are disappearing. There is only a fragment of evidence left about the mistranslated “women” words, but thank God there are a few people who are called to do this precious research for the Lord, and for women.” – Irene Fisher

JESUS WAS ANGRY

The purpose of this work is to see why Jesus got angry, not who He was angry with. Women are just as capable of abusing power and money; it just so happens that men were in control at the time.

Is it right for you to be angry? God asked Jonah that question (Jonah 4:4). Is it right for a Christian to be angry? Anger, if not controlled, is a very dangerous emotion and can lead to murder.

The first person to be angry in the Old Testament (Gen 4:5), Cain was very angry and downcast. God had accepted his brother’s sacrifice but not his. What did he do with his anger? “Cain rose up against Abel his brother and slew him.”

The first person to be angry in the New Testament (Mt 2:16), Herod was furious on realizing that he had been fooled by the wise men. What did he do with his anger? Herod “slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under.”

Although we were told to love one another and to forgive our enemies, Jesus was often quite angry. Jesus got very frustrated with His disciples Mt 17:17, “O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?”

Jesus had righteous indignation at the sellers in the temple Jn 2:15,16, “And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables. And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise.” Mostly, Jesus was angry at the Pharisees, like in Mark 3:5, “And when he had looked round about on them with anger,

being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand.”

Amazingly, Jesus never got angry with the women. There were some women who Jesus interacted with but they were definitely not rebuked as some commentators / preachers have alleged. Jesus only rebuked the wind, sea, demons, unclean spirits, fever and men.

Jesus was more severe with his male disciples than anyone else. He rebuked Peter, calling him Satan Mt 16:23. He rebuked James and John for wanting to call down fire from heaven to burn up the Samaritan village Lk 9:55. He rebuked the eleven male disciples for not believing the women’s testimony Mk 16:14. But Jesus never rebuked women.

Let us examine the verses pertaining to women. Notice how Jesus leads them ever so gently, no names, and no harsh critical words. He is teaching them to think differently. In fact, Jesus always uplifts them, guarding their honor, hearing them, blessing them.

Lk 2:48,49, “And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father’s business?”

Lk 11:27,28, “And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.”

Jn 2:3-5, “And when thy wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do *it*.”

Lk 10:41,42, “And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”

Mt 15:23-28, “But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children’s bread, and to cast *it* to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table. Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.”

Mk 7:27-29, “But Jesus said unto her, Let the children first be filled: for it is not meet to take the children’s bread, and to cast *it* unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children’s crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.”

Jn 11:39,40 “Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?”

Jn 20:17 “Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.”

No matter how often and to what degree Jesus was angry, He never sinned; He was always in complete control. Anger only becomes a problem when it is not controlled, when is it not directed at the right cause, and when it is not appropriate. Jesus was angry as an expression of His zealous, holy devotion to God. His righteous anger had nothing to do with Himself; it was always on account of others’ sinfulness or their lack of faith, both of which affected those around them, and those wanting to get into the kingdom of God. His reactions were directed only at those He was angry at; He never took it out on anyone else; and His actions were also appropriate to the cause and situation. Most importantly, Jesus’ anger was exclusively motivated by love.

Jesus made it very clear that we were not to judge others; not even to call someone a fool, Mt 5:22, because names are destructive, demeaning, and abusive. A little further Jesus explains why, Mt 7:5 says, “Thou hypocrite, first cast out the beam out of thine own eye; and then shalt

thou see clearly to cast out the mote out of thy brother's eye." Jesus was able to expose the Pharisees, Mt 23:17, calling them "Ye fools and blind!" because He was perfect. As long as you are without sin, you can cast stones.

Now, we will consider all the verses where Jesus is angry.

With whom	Why	What He called them
Matthew		
8:26	Peter	storm, afraid
9:24,25	people	ridiculed him
12:34	Pharisees	question Him
12:39	Pharisees	want sign
14:31	Peter	sinking, afraid
15:7	Pharisees/scribes	question Him
16:4	Pharisees/ Sadducees	want sign
16:8,9	disciples	did not understand
16:23	Peter	rebuked Jesus
17:17	disciples	could not cure
19:8	Pharisees	men put away wives
21:12,13	money changers	house of prayer
22:18	Pharisees' disciples	taxes
23:3	crowds, Pharisees	heavy burdens
23:13-37	scribes/Pharisees	devour widow's houses travel to evangelize swear by temple gold or temple swear by gift pay tithe strain at a gnat
		little faith people were put forth vipers, being evil evil, generation little faith hypocrites wicked evil, generation little faith Get behind me, Satan faithless perverse hardness men's hearts overthrew tables seats hypocrites do not do their works hypocrites blind guides fools and blind he is guilty hypocrites blind guides

clean outside of cup	hypocrites, extortion
clean inside first	blind
appear beautiful	hypocrites, dead men
appear righteous	full of hypocrisy
garnish sepulchres	hypocrites
say you are innocent	children of murderers
can ye escape hell	serpents, vipers
you slew righteous	murderers, kill prophets
you kill prophets	your house left desolate

Mark

3:5	Pharisees	to accuse Him	anger, hard hearts
4:40	disciples	storm	so fearful, no faith
5:40	people	laughed him to scorn	put them all out
7:6	Pharisees	to find fault	hypocrites
7:17	disciples	questioned him	no understanding
8:18	disciples	confused about leaven	eyes, ears, mind closed
8:21	disciples	forgot miracles	still do not understand
8:33	Peter	rebuked Jesus	Get behind me, Satan
9:19	disciples	couldn't heal	faithless generation
11:15	sellers	den of thieves	overthrew tables, seats
12:15	Pharisees/ Herodians	taxes	hypocrisy, tempt Him
12:24	Sadducees	ask whose wife	don't know scriptures
12:27	Sadducees	about rising again	ye do greatly err
12:40	Pharisees	devour widows' houses	greater condemnation
16:14	Eleven	refused to believe women	unbelief

Luke

4:8	Peter	rebuked Jesus	Get behind me, Satan
6:42	people	seeing others' sins	hypocrites
8:25	disciples	afraid in storm	no faith
9:41	disciples	couldn't heal	faithless, perverse
9:55	James, John	wanted to call fire	rebuked them
11:29	crowds	want sign	evil generation
11:39	Pharisees	not washing	full of wickedness
11:40	Pharisees	be clean inside and out	fools
11:42	Pharisees	tithe mint	woe unto you
11:44	Pharisees	love seats of honor	invisible graves
11:46	lawyers	give burdens	you don't lift a finger
11:48	lawyers	allow murders of fathers	approve killing
11:50	lawyers	killed prophets	blood required
11:52	lawyers	take away knowledge	hindered others
12:1	Pharisees	leaven of Pharisees	hypocrisy
12:28	disciples	worry	so little faith
12:56	people	discern all but the time	hypocrites
13:15	synagogue ruler	Jesus healed woman	hypocrites
13:32	certain Pharisee	warned of Herod's plan	fox
13:35	Jerusalem	killed prophets	will be left desolate
16:14	Pharisees	scoffed at Jesus	abomination to God
18:9	people	prided themselves	humble are justified
18:14	people	exalt himself	shall be abased
19:35	sellers	sellers and buyers	cast them out

Fourth Gospel

The Fourth Gospel reveals only one incident where Jesus was angry, although Judas is described indirectly twice.

Jn 2:16	sellers	overthrew tables	cords
6:70	one disciple	Jesus chose	devil
12:6	Judas	stole money from poor	thief

Compare the amount of times Jesus got angry, and to whom, in the 3 synoptic gospels:

	Matthew	Mark	Luke	John
Peter	3	1	1	-
People	2	1	6	-
Sellers	1	1	1	1
Disciples	2	6	4	2
Pharisees	21	5	12	-

Clearly, Jesus was not afraid, was even justified in calling the religious leaders names. He continuously exposed their wicked traditions, their motives, and their sins. No one knows what Jesus wrote on the ground in Jn 8:6, but all those men left, from the oldest to the youngest; and since He knew their hearts, He revealed enough to make them all leave.

Jesus got very angry with the religious leaders because they were keeping the people from the truth of God, Mt 23:13,14. The Pharisees and scribes were always trying to trap Jesus but He, in turn, exposed their evil, ie they "devour widows' houses," Mk 12:40. In the very next verse Jesus points to the widow "with two mites." He was not praising her; He was admonishing the men for her poverty! She was a widow and the men made sure that women were not allowed to own property. Not only did she lose her husband but now her property was taken away

from her as well. That is why it was so vital for women to have at least one son.

Because the Pharisees were the only ones who could study the law and teach it; the people were at their mercy for legal matters and instruction, plus the rulers made many extra laws which the people could not keep. The ones who would have been affected the most were the women. Since they could not study the scriptures themselves, therefore they had no rights, no voice. That is why Jesus made sure Mary of Bethany stayed at his feet.

The important message Jesus was telling us:

Righteous anger is good; it motivates us to do what is right;

Personal, selfish anger is bad; it motivates us to do what is wrong (sin).

Although it appears that Jesus favored the women, the real point is that He was against their oppression and poverty.

IN DEFENSE OF EVE

From *God's Word to Women*, by Katharine Bushnell

LESSON 12

BIBLE INSTRUCTION AS TO ADAM'S AND EVE'S CONDUCT.

90. After the fourth chapter of Genesis, Eve is never referred to again in the O. T., and Adam is mentioned only twice,—in Job 31:33, "*If I, like Adam, covered my transgression, by hiding my iniquity in my bosom,*" and Hosea 6:7, (R. V.), "*They, like Adam, transgressed the covenant.*" But when we come to the N. T., there is a striking contrast between the estimate put upon Adam's and Eve's conduct. Of Adam it is plainly said that his conduct brought sin into the world. Theologians *infer* disastrous results to the world from Eve's conduct, but there are no clear statements to that effect in the Bible. We presently discuss the lawfulness of these inferences.

91. We will place all passages referring plainly to Adam and Eve in the N. T. in parallel columns:

ADAM.

1. "Adam was not deceived,"
—1 Tim. 2:14.
2. "In Adam all die," I Cor 15:22
3. "By one man [person] sin entered into the world,"
Rom 5:12
4. "Through the offense of one many be dead,"
—Rom. 5:15.
5. "—it was by one that sinned,"
—Rom. 5:16.
6. "The judgment was by one to condemnation,"
—Rom 5:16.
7. "By one man's offense death reigned,"
Rom 5:17.
8. [death reigned] "by one,"
—Rom. 5:17.
9. "By the offense of one judgment came upon all men to condemnation,"
Rom. 5:18.
10. "By one man's disobedience—"
—Rom. 5:19.
11. "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come."
—Rom. 5:14.

EVE.

1. "The woman being [thoroughly] deceived was [literally, "became"] in the transgression." Weymouth renders this, more accurately, "was thoroughly deceived, and so became involved" 1 Tim. 2:14.
2. "the serpent beguiled [literally, "thoroughly deceived"] Eve through his subtlety." 2 Cor 11:3

Both these passages employ the same verb in the Greek original,— "to deceive," with a prefix meaning "thoroughly." The verb itself is the same one which is used of Adam in our first quotation regarding him, excepting that in Adam's case there is no prefix, as in Eve's case. We give the sole references to Eve in the Bible, after the Genesis story. Nor is Eve even remotely referred to elsewhere in the Bible.

Eight times over, Paul declares "one person" alone was accountable for the Fall, and twice mentions that person as "Adam."

92. Someone may claim that "Adam" and the "one" spoken of in the Roman passages means "mankind." But *anthropos*, not "Adam" is the Greek, or the N. T. equivalent for "mankind." Besides, Paul's argument is this: "What *one* did of mischief, another One [Christ] is well able to undo;" and if we conceive, that, after all, Paul means "two," we reduce Paul's forceful statement to inanity. The Bible here teaches that "one person," whom it explicitly states to be Adam, caused the Fall, or else no meaning can be found for its words. All the teaching of the N. T., in which Adam and Eve are mentioned, is to the effect that Adam was the chief offender, as the one "not deceived," when the forbidden tree was partaken of. The greater culpability of Eve as causing the Fall *is taught by tradition only.*

93. But remember, we are now discussing the conduct of Adam and Eve *at one point* - in one incident only - of their lives. But that incident is the sin which has been held to have produced the Fall of the entire world of human beings. We again assert: The Bible nowhere holds Eve accountable for this particulate deed; and it does, in the plain, definite language we have just quoted from the N. T., hold Adam accountable for that deed.

94. It is not by one single verse, such as Genesis 3:16 (the correct translation and interpretation of which is doubtful-see future lessons), that Eve's greater culpability can be established, *in spite of clear statements to the contrary*, and many other incidental Scriptural proofs. For instance, God asked Adam, "*Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?*" and He lays no such charge of express disobedience at the door of Eve. And also note that whereas the Almighty told the Serpent that his creeping gait, dust for his food, and his final mortal injury were to be "*Because thou hast done this;*" and whereas the Almighty told Adam that his drudgery, his fight with thorns and thistles,

and his final return to the dust out of which he was made, were to be “because” Adam has done thus and so, God nowhere says that Eve’s sorrowful and oppressed part is “because” she has done anything. Rather, from the highly honoring words regarding Eve the Almighty has just addressed to the Serpent we have sufficient reasons for concluding that all this might result to Eve because God has elevated her to the honorable position of an enemy of Satan and progenitor of the coming Messiah. William Law says that Adam’s sin, which brought ruin to the world, “is not to be considered as that single act of eating,” but “his express open, voluntary act and deed” of “refusing to be that which God created him to be.” On Romans 5:14, where “*Adam’s transgression*” is spoken of as causing death to the entire human race, that high authority, *Bengel’s Gnomes* says, “Chrysostom on this passage shows exceedingly well, what Paul intended to prove by his argument, ‘that it was not the very sin of the transgression of the law [Eve transgressed it, under deception], but that of the *disobedience of ADAM*, this was what brought universal destruction.’” (The capitals are ours.)

95. The rest of the story (excepting Genesis 3:16, which we next explain), on the very face of it, bears evidence of Eve’s favor with God, through her confession and faith. After the eating, God assigns to Adam his particular vocation (Genesis 3:19). Adam was to earn his bread by tilling the soil, “*till thou return unto the ground, for out of it thou wast taken.*” Eve was not taken out of the ground, in the same sense as Adam; when she became an identity apart from Adam, it was by God’s taking her out of Adam (Genesis 2:21). Now please rub your eyes carefully, search the latter end of chapter three of Genesis, and point me the place where the Bible teaches that Eve was *expelled* from Eden. I cannot find such teaching. I find that the one whose duty it was to “*till the ground,*” was expelled; the one who was “*taken out of the ground*” was expelled; but I find no account of the sex which was to bear children “*in sorrow,*” in the story of the expulsion; and I choose to believe that something of the odors of Eden have enveloped motherhood ever since creation. Yet Eve must soon have abandoned Eden to follow Adam (see pars. 122, 123, 137).

96. We are taught, in Revelation 22:14, that those who “*wash their robes*” (the R.V. is the correct reading here), “*have right to the tree of life.*” If this be true for deliberate sinners, much more is it true for a wholly deceived person. We have shown that Eve was a believer. We see no reason why Eve should have found a “flaming sword” between herself and the tree of life. Adam was thrust out of Eden, with a flaming sword between himself and the tree of life, “*lest he put forth his hand and take of the tree of life, and eat, and live forever.*” But if Eve was already “living” spiritually, the same motive could not have existed for cutting off her access to the tree of life; she already had eternal life.

97. It was not *physical death* which was to follow, if Adam ate of the forbidden “tree of the knowledge of good and evil.” God said: “*In the day that thou eatest thereof thou shalt surely die*” (Genesis 2:17). Yet when Adam ate he did not on that very day fall to the ground and expire. But he did die, *spiritually*, on that very day, though he lived, physically, for many years. “Death” and “life” are employed of spiritual states, all through the Bible. And since “death” is used here for the first time in the Bible we discover that its primary Scriptural sense is the spiritual one. Then we may lawfully infer the same of the word “life,”—at least as regards human beings, into whom God breathed His Own “*breath of life*” (Genesis 2:7). Therefore, when Adam faced his doom, to return, eventually to the ground out of which he was made, he understood this to mean spiritual death; and it is but natural to read, as the very next incident, that, marking a contrast between himself and Eve, Adam called his wife “*Eve,*”—“*Living,*”—*spiritually living.*

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You can read *God’s Word to Women* online.
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FOR CATHOLICS, BECAUSE I CARE

I am including a valuable article for Catholics because the majority do not know what they have been missing. I am not against the Catholic church! I am against patriarchy and spiritual abuse, which can be applied to any denomination. I am against women being left out. With permission and gratitude, I add this wonderful work, because it relates directly to my premise – we do not know the women and children in the bible because we have not heard about them.

This article is addressed to Catholics in particular because of the excellent research done by Ruth Fox, OSB on the Lectionary and its absence of women. The Lectionary regulates which scriptures will be read every day of the year. No matter where you are in the world those same verses will be read and preached about. Please realize that men have determined which scriptures will be used, and on which days.

Many people do not talk about religion because they are either wounded, they have no conviction, or they have been turned off. I had known Donna Duperron for at least ten years and she had never talked about her faith. She would listen to me for hours and always ask how my book is coming along. One day when I talked about the Lectionary, she said, “Hey wait a minute, I heard that word before. What is it?” When I explained what it was, she was in tears. She admitted she was Catholic and apologized for not supporting me more, “because, frankly I don’t know all these women that you are always telling me about. I have never heard of them.” This book was precisely for people like her.

Conspicuously, only a few women are in the Sunday readings, and many of them are in the optional readings. Even more insidious are the selected passages – they happen to be mostly the passive parts of stories, the ones where women don't speak or act!!

Although these are wonderful passages, the active women with extreme faith are seldom found on a Sunday. Shamefully, on every Easter, Mary Magdalene is in the optional reading!! One priest even admitted to me that he “never reads the optional readings because the people would fall asleep.” I could cry.

Ruth Fox, OSB revealed in her remarkable study entitled “*Women in the Bible and the Lectionary*” that

“some of the significant biblical passages about women are omitted altogether, are relegated to weekdays, where only a small number of churchgoers will hear them, or are designated as optional.”

Ruth Fox's document was written in 1996 and based on the English language Lectionary, approved by the United States Conference of Catholic Bishops in 1970. There may have been slight changes since then.

Please check your Catholic Sunday Missal to see how many women are represented on Sundays compared to men. You will be shocked!!

WOMEN IN THE BIBLE AND THE LECTIONARY

By Ruth Fox, OSB

At the conclusion of a four-hour presentation I recently gave on “Women of the Bible,” one of the participants exclaimed, “I never knew Jesus had women disciples!” She was puzzled as to why she had never heard this before, since she had been a devout, church-going Catholic for all her 35 years. She heard the Sunday scripture readings and listened to homilies week after week, yet her admission confirmed once again that the revisions of the lectionary mandated by the Second Vatican Council suffer a serious flaw.

The revision of the lectionary was mandated by the Constitution on the Sacred Liturgy: “The treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word” (#51). In 1969, the Sacred Congregation for Divine Worship promulgated a new order of readings for use at Mass. From this directive, the National Conference of Catholic Bishops in the United States authorized the publication of a new lectionary for use in our churches effective Palm Sunday, 1970.

Thus many more books and passages of the Bible were made available to Catholics through the scripture readings at Sunday and daily Mass. Homilies based on the readings were to illustrate the relevance of these passages to the daily Christian life, and for more than 25 years, pastors, liturgists and Catholics in the pews have been rejoicing at this increased

exposure to the word of God. The widely-held assumption has been that the lectionary faithfully presents the essence of the Bible, with the omission of only a few troubling or gory passages.

This satisfying assumption has recently been controverted by shocking evidence to the contrary. A careful analysis of the lectionary reveals that a disproportionate number of passages about the women of the Bible have been omitted. Women's books, women's experiences and women's accomplishments have been largely overlooked in the assigned scripture readings that are being proclaimed in our churches on Sundays and weekdays. In this article I will point out some of the significant biblical passages about women that are omitted altogether, are relegated to weekdays, where only a small number of churchgoers will hear them, or are designated as optional. I hope to illustrate how some of the lectionary's readings are used to reinforce what some believe to be the weaknesses or proper roles of women. Then I will make a cursory review of the imbalance of the saints recognized in the lectionary. Finally, I will offer some suggestions for liturgists and presiders to rectify the deficiencies.

First Testament Women

A survey of the lectionary reveals that the account of the two brave midwives, **Shiphrah and Puah** of the Book of Exodus, is omitted entirely from the lectionary. The weekday reading of Exodus 1:8-22 (lectionary #389, Monday of the Fifteenth Week in Ordinary Time, Year I) skips from verse 14 to verse 22, thus excising the story of these valiant women who put their own lives at risk by defying the pharaoh's law of death in order to uphold God's law of life.

Deborah, named a prophet and judge of Israel and recognized as a mother of Israel, also is passed over in the lectionary. As prophet and

judge, Deborah advised her people, planned a military strategy against the Canaanites, appointed a general and then led the victorious battle. Deborah's song of victory in Judges 5:1-31 is considered to be one of the most ancient extant compositions of the Bible, but it is not used in the lectionary. Although Gideon, Jotham, and Jephthah from the Book of Judges find their way into the weekday lectionary, Deborah is left standing outside the gate.

The Book of **Ruth** gains only two weekday readings (#423, Friday of the Twentieth Week in Ordinary Time, Year I, and #424, Saturday of the Twentieth Week in Ordinary Time, Year I). The first is the famous "Wherever you go" passage that shows her devotion to her mother-in-law, and the second is the passage that exalts her bearing of a son for her husband Boaz.

Huldah the prophet, who made history in 2 Kings 22, is excised from weekday reading #373 (Wednesday of the Twelfth Week in Ordinary Time, Year II). This woman, a seventh century BCE contemporary of Jeremiah and one of the few women or men literally labeled a prophet, was consulted by King Josiah, the reformer. When an old scroll (now thought to probably have been the original form of Deuteronomy) was found in the temple by the priest, Hilkiah, the king ordered, "Go, consult the LORD for me, for the people, for all Judah, about the stipulations of this book that has been found..." (2 Kings 22:13) The royal delegation took the scroll not to Jeremiah but to Huldah, who verified the authenticity of the scroll and, as a prophet, spoke God's warnings to the king. The verses referring to Huldah (verses 15-19) are neatly sliced out of the middle of the lectionary passage (2 Kings 22:8-13; 23:1-3):

Esther, a great heroine in a time of oppression, is proclaimed only in a Lenten weekday reading (#228) that records her prayer appealing to God for strength. No account of the bravery with which she saved her people from annihilation is given anywhere in the lectionary. Three other passages from the Book of Esther are found in the lectionary (in

the Common of Saints, #737; and in Masses for Various Occasions, #821, #876), but not only might these passages never be used in the parish, all three are accounts of the prayer of Esther's uncle, Mordecai.

Judith, another heroine who jeopardizes her life for her people, is recalled in just two passages: Judith 13:18, 19, 20 (lectionary #709) is an optional responsorial psalm for the Common of the Blessed Virgin (“You are the highest honor of our race”), and lectionary #737, in the Common of Saints (Judith 8:2- 8), praises the recluse Judith's asceticism and physical beauty; it is recommended for proclamation on the memorials of saints who were widows. Judith's initiative, determination and great courage in saving her nation are nowhere presented in the lectionary.

The heroism of the Maccabee brothers is recounted on the Thirty-second Sunday in Ordinary Time (#157), but the passage stops short of the tribute paid to their mother, who encouraged their bravery. Although the **mother's valor** is recognized in the Bible as “most admirable and worthy of everlasting remembrance” (2 Maccabees 7:20), she is actually remembered by the church only on Wednesday of the Thirty-third Week in Ordinary Time (#499) and only in Year I! The sons and their brave mother are again separated in the Common of Martyrs (lectionary #713.2 and #713.3 deal with the sons, while #713.4 deals with the mother).

Second Testament Women

Two of the most obvious exclusions of women from Second Testament scriptures are found in different readings from the daily lectionary. In the continuous reading from Romans, verses one and two of chapter 16 are omitted from lectionary #490 (Saturday of the Thirty-first Week in Ordinary Time, Year I): “I commend to you our sister **Phoebe**, who is a deaconess [the Greek word is “deacon,” the revised NAB uses “minister”] of the church of Cenchræ. Please welcome her in the Lord,

as saints should. If she needs help in anything, give it to her, for she herself has been of help to many, including myself.” Thus churchgoers will never hear in our liturgy of Phoebe, a woman who was a **deacon.**

Another overt omission of a verse about women's spiritual influence is made in 2 Timothy 1:1-12, which is assigned to Wednesday of the 9th Week in Ordinary Time, Year II. Lectionary #355 neatly excises verses 4 and 5, including: “I find myself thinking of your sincere faith – faith which first belonged to your grandmother **Lois** and to your mother **Eunice.**”

There are also noteworthy omissions of women from the assigned gospel passages. It seems incredible that **the Magnificat**, the beautiful and revolutionary song of **Mary** in Luke 1:46 - 56, is never proclaimed on a Sunday; it is found on a weekday before Christmas (#199) and on two feast days of Mary, the Visitation (#572) and the Assumption (#622). But by not assigning it to a Sunday, the lectionary seems willing to risk that not many Catholics will hear this marvelous song of praise attributed to Mary.

The Gospel of Luke is the only one that narrates Jesus' healing of a woman who had been **crippled for eighteen years** (Luke 13:10-17); yet this pericope is assigned to Saturday of the Twenty-ninth Week in Ordinary Time (#479). Although Jesus recognizes her with the unusual status of “daughter of Abraham,” this touching story of her faith and Jesus' breaking of the Sabbath law in the synagogue to heal a woman is not proclaimed on any Sunday.

It is well known that **Jesus' women disciples**, led by **Mary Magdalene**, according to all the gospels were the first witnesses to the Resurrection. Easter Sunday's gospel in the **U.S.** lectionary (#43), however, stops just at the point of the beautiful story of Jesus' appearance to Mary Magdalene in the garden and his important commission to her: “Go to my brothers and tell them...” (John 20:17; the newer Canadian lectionary rectifies

this problem by adding verses 10--18.) In fact, this appearance of Jesus to Mary Magdalene does not rate any Sunday of the Easter season but is assigned to Easter Tuesday (#262) and is used again on the saint's memorial (always a weekday, never a Sunday) in July (#603). Peter and John's race to the tomb in John 20:1-9 (#43), though, is retold every Easter Sunday, and Jesus' appearance to Thomas in John 20:19-31 (#44) is read on the Second Sunday of Easter every year.

While it is only natural that the gospels for the Sundays of Easter should proclaim the appearances of the risen Lord, the gospels assigned to the fourth through the seventh Sundays of Easter use excerpts from the prayer of Christ at the Last Supper, ignoring Christ's appearance to and dialogue with Mary Magdalene in John 20:11-18 for Sunday proclamation. Similarly, the gospel for Easter Monday (#261) gives Matthew's account of the women finding Christ risen (Matthew 28:8-15). Whereas Matthew 28:1-10 is read at the Easter Vigil in Year A, Matthew 28:8-15 would make an excellent follow-up Sunday gospel--but is relegated to Monday. The first reading for each of the Sundays of Easter is taken from the Acts of the Apostles. The selections focus on the sermons and activities of Peter, Paul, Barnabas and Stephen. The **women leaders** found in the Acts of the Apostles--**Tabitha, Lydia and Priscilla**--are given second place in the weekday readings of the Easter Season.

Making Women Optional

Throughout the lectionary, some of the assigned gospel passages that are quite lengthy have optional cutoff points to make the readings shorter and supposedly more acceptable to the Sunday assembly. The presider is authorized to read the whole passage or to cut it short. Several of these passages set aside by parentheses as optional and expendable relate the experiences of women.

February 2, the feast of the Presentation of the Lord in the temple, is assigned the passage from Luke 2:22-40. When Mary and Joseph presented Jesus in the temple, they were met by Simeon and the **prophet Anna**, both of whom recognized the infant as the Savior. In the lectionary (#524), the verses about the prophet Anna may be omitted. This same gospel is read on the Sunday after Christmas in Year B (#17), but both Simeon and Anna are considered optional here. The prophet Anna might never appear to witness to Jesus in our churches.

Jesus' healing of a **woman with a hemorrhage** is significant for Jesus' disregard for the taboos against women (speaking to a woman in public, being touched by a woman or being made unclean by the touch of a bleeding woman). Yet this miracle with all its implications can be sliced out of the gospel (Mark 5:21-43) in the optional short reading for the Thirteenth Sunday in Ordinary Time in Year B (#99). **If** the presider decides not to read it in Year B, it is never heard by the Sunday assembly. Matthew's and Mark's complete versions of this story may be heard on a weekday (Tuesday of the Fourth Week in Ordinary Time, every year, #324; and Monday of the 14th Week in Ordinary Time, every year, #383), but Luke's version is omitted altogether in Year C.

The Gospel of Matthew is used for the passion reading on Palm Sunday, Year A (#38). Although this passion account begins with the **anointing of Jesus on the head by a woman**, the lectionary omits these verses (26:6-13). The optional short version of this reading also concludes just before the mention of the faithful women who had followed Jesus to Jerusalem from Galilee. The gospel reading for Wednesday of Holy Week (#260) begins again with Matthew 26:14, repeating the story from Sunday of the betrayal by Judas and excluding again the anointing by a woman.

For Year B, the Palm Sunday passion reading is from Mark (#38). Only the optional long version includes the anointing of Jesus on the head by a woman and the witness of the women at the cross. Thus the role

of Jesus' women disciples is again excluded for those who might hear only the short version.

In the Gospel of John, the **anointing of Jesus** is performed by **Mary of Bethany** at a banquet served by her sister Martha. This version of the anointing story (John 12: 1-8) is read only on a weekday, on Monday of Holy Week (#258). It is not included in the reading of the passion on Good Friday, which is taken from the Gospel of John.

One might ask: Is any account of the anointing of Jesus by a woman familiar to Catholics? Of course, the sinful and penitent woman of Luke 7:36 - 50, who washes Jesus' feet with her tears, is presented on the Eleventh Sunday in Ordinary Time in Year C (#94) and every year on Thursday of the Twenty-fourth Week in Ordinary Time (#446); but the lectionary does not give us the same familiarity with Mark's and Matthew's versions, in which a woman--not identified as a sinner--assumes the role of a prophet in anointing Jesus on the head. It is to this woman that Jesus promised (in vain?), "I assure you, wherever the good news is proclaimed throughout the world, what she did will be spoken of as her memorial." (Matthew 26:13, Mark 14:9).

Luke's gospel also includes a passage (8:1-3) that notes some of **Jesus' women disciples: Mary Magdalene, Joanna, Susanna and others who go unnamed**. These three short verses are attached to Luke 7:36-50 when it is read on the Eleventh Sunday in Ordinary Time in Year C (#94). But why? By association with the woman in Luke 7:37, are the women named in Luke 8:2-4 also assumed to be sinful? These verses are marked as optional, but if they are omitted, Joanna and Susanna may go unknown except for a weekday mention (Friday of the Twenty-fourth Week in Ordinary Time, every year, #447).

One of the few feminine images of God in the gospels, "the reign of God is like yeast which a woman took..."(Matthew 13:33) is optional on the only Sunday it appears (the Sixteenth Sunday in Ordinary Time,

Year A, #107). Matthew's and Luke's parables with this image plus the parable of the mustard seed are found on weekdays (Monday of the Seventeenth Week in Ordinary Time, lectionary #401, and Tuesday of the Thirtieth Week in Ordinary Time, lectionary #480). Probably only few Sunday homilies present the image of a **bakerwoman God** to balance the image of the farmer God.

When women are not overlooked or rendered optional in the lectionary, sometimes passages containing positive references to them are left out while those containing negative references are retained. Take, for example, Exodus 15:20-21, in which **Miriam** (sister of Moses and Aaron) is identified as a prophet and leads a liturgy of thanksgiving after the crossing of the sea; this passage is omitted from the lectionary. These verses could easily have been attached to the Easter Vigil reading (#42) that exalts the role of Moses, particularly in light of modern scholarship that has pretty much proven that the older scriptural tradition is that of Miriam leading the liturgy of thanksgiving. The account of Moses leading the song of victory was added later, borrowing from the Miriam story. Miriam's weaker side, however, is revealed later, in the story of her envy and punishment with leprosy (Numbers 12:1-13) in a weekday reading (Tuesday of the 18th Week in Ordinary Time, Year I, #408).

Another disturbing tendency is the editing of texts according to **gender stereotypes**. One of the most convincing examples of this is the editing of **Proverbs 31** for the Thirty-third Sunday in Ordinary Time, Year A (#158). The lectionary omits verses 14-18 and 21-29, which praise the woman's initiative, business acumen, dignity and wisdom: "Like merchant ships she secures her provisions from afar...She picks out a field to purchase; out of her earnings she plants a vineyard. She is girt about with strength...She makes garments and sells them...She is clothed with strength and dignity." The lectionary does, however, include the passages that praise the woman for serving her husband and being his "unfailing prize." The gospel for this same day is Matthew 25:14-30, which is about the three servants who are given silver pieces.

Only with the reading of the complete passage of the industrious woman will listeners be able to find a connection to the industrious male servant of the gospel.

The tragedy of the sacrifice of the **daughter of Jephthah** is read on Thursday of the Twentieth Week in Ordinary Time, Year I (#422). Her father, having made a rash vow to sacrifice “whoever comes out of the doors of my house to me when I return in triumph” (Judges 11:31), felt obligated to fulfill his brazen promise. The lectionary augments the tragedy by succeeding this reading with the response “Here am I, Lord; I come to do your will” and Psalm 40. Does this imply that God approved of Jephthah’s impulsive vow or that parents have unlimited, life-threatening authority over their children? Victims of violence should surely never be expected to sing “Here am I, Lord” on the table of sacrifice. Those who sing this song may well ask, ‘Where is the God who rescued the son Isaac from his father but did not rescue the daughter from her father?’

On Holy Family Sunday, the Sunday after Christmas, one would hope to find readings portraying the family of Mary, Joseph and Jesus as a model for contemporary families. The first reading from Sirach does refer to respect for mothers as well as fathers (Sirach 3:4, see lectionary #17), but the responsorial psalm that follows, Psalm 128, is addressed to men and reflects the psalmist’s view of the ideal role of women: “Your wife shall be like a fruitful vine in the recesses of your home.” The second reading clearly puts the family relationships in similar perspective: “You who are wives, be submissive to your husbands” (Colossians 3:18). Credit must be given to the U.S. bishops, who requested and received permission from the Vatican in June, 1992, to omit that verse and the following three verses from public reading. A similar permission was requested and received to shorten Ephesians 5:21 -32 to omit “Wives should be submissive to their husbands...” on the Twenty-first Sunday in Ordinary Time, Year B (lectionary #123), on Tuesday of the Thirtieth Week in Ordinary Time, Year II (lectionary #480), and at weddings

(lectionary #775). One wonders if liturgists and pastors are aware of these permissions: See the Newsletter of the Bishops’ Committee on the Liturgy, June, 1992.

The first reading on Pentecost Sunday (#64) is Acts 2:1-11. The opening verse as given in the Bible (NAB) reads: “When the day of pentecost came, it found them gathered in one place” (emphasis added). Those who were gathered are named in Acts 1 as the eleven and “**some women in their company, and Mary the mother of Jesus,** and his brothers.” In the lectionary, the opening sentence is interpreted and modified to read “When the day of Pentecost came it found the brethren gathered in one place” (emphasis added). Although “brethren” theoretically may be an inclusive noun, it is not heard as such in this selection. Have homilists revealed that Mary and other women received the Holy Spirit on Pentecost along with the men?

The Calendar of Saints

An important part of our Catholic liturgical experience is the remembrance and celebration of the holy men and women who have been faithful to Christ unto death. From the time of the early martyrs, liturgical tradition has brought the saints to our attention for veneration, inspiration and encouragement. The 1970 lectionary, of course, follows the revised calendar. But the revised sanctoral cycle has an **unbalanced ratio** of **144 male saints** to **28 female saints**. (The U.S. bishops have since **added 10 men** and **7 women** to the roster.) The month of **June alone brings 19 men** before the church for veneration, and **no women!** Days in the sanctoral cycle are ranked in the descending order of solemnity, feast, memorial and optional memorial. Celebrations in honor of **Mary, Joseph, John the Baptist, Peter and Paul** are given the status of solemnities. Feasts also are assigned to these five again, as well as to **14 more men**. The highest rank in the calendar that any woman besides

Mary has achieved is that of memorial. Even though **Mary Magdalene** has been recognized through the centuries as “**apostle to the apostles**” (see John Paul II, “On The Dignity and Vocation of Women,” # 16), she ranks below the Twelve in the liturgy.

Further study of the lectionary reveals that **42 male saints** have at least one proper reading assigned for their day, while only **8 female saints** (not counting Mary) have a special reading. Of these, only **Mary Magdalene, Theresa of the Child Jesus and Anne** (who shares a memorial with Joachim) are assigned a proper first reading and gospel. Memorials without proper readings may use readings from the appropriate set of “common” readings (Common of Martyrs, Common of Saints and so on). However, for days ranked below feasts--which include all the memorials of women--liturgical guidelines recommend the use of the daily continuous readings from the lectionary.

Memorials of both men and women saints use both the Common of Martyrs and the Common of Saints. But only memorials of men use the Common of Pastors and the Common of Doctors. Furthermore, only memorials of women are assigned to the Common of Virgins, even though many of the male saints are in fact virgins, too (i.e. celibate or vowed religious).

The memorials of the only two women ever named “doctors” of the church--Catherine of Siena and Teresa of Avila--each do have proper first readings, but the gospel is chosen not from the Common of Doctors but from the Common of Virgins (for both Catherine and Teresa) or the Common of Saints/ Religious (for Teresa)!

Women and men who are looking for spiritual nourishment from the stories of our ancestors, both male and female, are finding that the diet is very meager at the table of the liturgy.

Invaluable Manifestations

The rationale used for choosing the scripture texts for the lectionary is found in the introduction to the lectionary, especially in #7 and #8. Omitted passages are those of lesser importance; they contain serious literary, critical or exegetical problems; they will not be understood by the faithful; they are not essential to the meaning of the text; they have lesser spiritual value; they have little pastoral worth; and they contain truly difficult questions. Certainly all of us would agree that not all passages of the Bible are suitable for public reading in the liturgy; and an analysis of the lectionary similar to mine would reveal that many stories of men also are omitted. But given the already limited focus on women in the Bible, it would seem that lectionary editors would begin to choose to be more inclusive of women - if they wished the liturgy to speak to women. But it is not just a matter of speaking to women. Just as men are held up as spiritual models for women (how many sermons have we heard on the faith of Peter?), so, too, men’s spirituality is enriched and aided with feminine patterns of holiness.

Since Vatican II we have been reminded again and again that “the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fountain from which all her power flows” (Constitution on the Sacred Liturgy, # 10). The liturgy is meant to be a source of holiness and a celebration of union with God for all God’s people. If liturgy is to be authentic, then, it must speak to the experience of women as well as men. Because “sacred scripture is of paramount importance in the celebration of the Liturgy” (CSL #24), the scripture readings should represent the totality of salvation history and human experience. Because the homily is to be drawn mainly from the scripture readings, it follows that if the readings overlook women or present negative stereotypes, homilies will also. The full history of God’s intervention in the lives of women and men needs to be made

known if the celebration of the liturgy is to “pertain to the whole body of the church.” (CSL #26).

Pope John Paul II has himself called for the recognition and appreciation of the historical gifts of women: “The church asks at the same time that these invaluable ‘manifestations of the Spirit,’ which with great generosity are poured forth upon the ‘daughters’ of the eternal Jerusalem, may be attentively recognized and appreciated so that they may return for the common good of the church and of humanity, especially in our times.” (On the Dignity and Vocation of Women #31).

For more information and suggestions for liturgists and presiders to rectify the deficiencies, please visit

<http://www.cta-usa.org/reprint6-96/fox.html>

“After reading the article ‘*Women in the Bible and the Lectionary*’ by Ruth Fox, OSB, I was surprised to see how few women’s roles and accomplishments, from both the Old and New Testament were being used in Sunday readings. Having more of these readings on Sundays would help the faithful understand that women indeed had important roles as prophets, judges, heroines and as Jesus’ disciples. Women are not getting an adequate representation from the pulpit. There is a definite imbalance. The Canadian lectionary includes the readings that Ruth Fox, OSB has listed as Sunday readings, but unfortunately many of them are optional, just as Sister Ruth said.” – Gisele Duguay.

JESUS LOVED WOMEN SO MUCH

Jesus loved women so much!

Thank God no woman was made mute.

Thank God no woman killed innocent baby boys.

Thank God no woman was ever rebuked harshly by Jesus.

Thank God no woman was ever called a name by Jesus.

Thank God no woman was ever silenced.

Thank God no woman ran away.

Thank God no woman denied knowing Jesus.

Thank God no woman was ever predicted to be part of the plot to murder Jesus.

Thank God no woman pronounced Jesus’ death sentence.

Thank God no woman was part of the beating, mocking, whipping, or crucifixion.

Thank God no woman ever hurt Jesus in any way.

Jesus loved women so much!

Thank God one woman said, “Yes!”

Thank God another woman shouted, “No!”

Thank God Jesus said, “Be not afraid.”

Thank God women told and retold and retold their stories; they were given a voice.

Thank God for women prophets. An old woman, the first evangelist, not ready to die, told everyone, spoke to all in Jerusalem.

Thank God for the caring, nurturing, generous women who followed, fed those men three years.

Thank God for the timid, trembling woman who dared to touch His hem. Jesus made her speak, He called her daughter.

In front of the crowd, Jesus announced she had great faith.

Thank God Jesus touched women, and He let them touch Him.

Thank God Jesus saw women who were ill, healed and blessed them.

Thank God Jesus stopped His teaching on the Sabbath, in the Temple.

Then He called a bent woman forward, placed His hands on her.

Jesus made her straight and called her daughter.

Thank God a mother named her son.

Thank God for the good men who supported their wives, those who wanted their wives to follow Jesus.

Thank God the kingdom is now available to women, and outcasts, and the poor, and the sick, and sinners, and prostitutes.

Thank God Jesus was angry with those who abuse power and money.

Thank God Jesus had a lot to say about widows.

Thank God for the bold woman who asked for crumbs.

Jesus commended her for her great faith.

Thank God Jesus defended children, called them, hugged them, blessed them.

Thank God for the voiceless, sobbing woman who kissed Jesus' feet,

She poured out her costly ointment, wiped His feet with her hair.

Jesus loved her.

Thank God Jesus talked to a woman at a well. He told her He was the Messiah. The woman ran and told. She told the "men" in her village and they all believed ...because of her.

Thank God for the named women in the genealogy of Jesus.

Heroic foreign women, with radical faith in our God.

They all used their voice, at great risk, saved many lives.

Bold women, who believed the promises, our noble mothers.

These great Mothers are Outstanding Women of Valor!!

And Jesus came from them...

Tamar represents all abused and thrown away women. Not only was she brilliant and assertive, Tamar was Righteous and God blessed her abundantly. Tamar restored the dignity of abandoned women. And she saved the tribe of Judah.

Rahab had extreme faith in the LORD. She had a sharp mind and the courage to lie. Rahab boldly restored the faith of the Israelite men and she enabled the great victory at Jericho. Rahab stands at the gateway to the Promised Land.

Ruth had an exceptional love for God and loyalty towards family. She restored the obligation for men to provide for women. Ruth elevated the value of women, and the sanctity of marriage. Ruth was a major feminine influence in the family of David.

Bathsheba represents all women who are taken and given and neglected. She claimed the throne for her son and was instrumental in overthrowing their enemies. Bathsheba restored the honour of women who are lusted after. And she saved the nation of Israel.

(...And all these women told the men what to do...)

And thank God for Mary; she restored motherhood.

She gave us her life, her love, her Son.

Mary's Seed saves us from our sins.

Thank God we are now called daughters, sisters, and friends.

Thank God women and babies can now enter the temple.

Thank God children shouted, "Hosanna!" Hurray!

Thank God Jesus said not to worry about many things.

Thank God even tears were treasured and recorded.

Thank God Jesus always defended and protected mothers.

Jesus said, "Suffer not the children."

Thank God women were encouraged, invited to sit at Jesus' feet.

Thank God Jesus touched women, even those with blood, even a dead girl. He was never ashamed of females.

Thank God Jesus made women equal in marriage and especially in divorce. Women can now leave their husbands.

Thank God Jesus never judged women, He loved them,
even if others thought they were sinful,
even if they had had five husbands and were living with a man,
even if they were caught in adultery.

Thank God that Holy Spirit is a feminine word.

The kingdom of God is like the yeast of a woman baker.

Jesus sees the joy of a woman who finds her lost coin.

Thank God Jesus said we must be born again.

Thank God Jesus described Himself as a mother hen.

Thank God Jesus noticed, acknowledged that women love much.

Thank God for the parallel stories about women.

Thank God Jesus valued and praised women who anoint.

Thank God an old woman shouted with a loud voice.

Thank God for servant girls speaking, and pregnant women praising.

Thank God Jesus wept. He had mercy (another feminine word).

Thank God for the very brave woman who dared to share her dream.

Thank God Jesus pointed out the destitute widow;

She had been robbed of her home, only two coins left.

Thank God Jesus revealed His being the Messiah to a woman!

And the Resurrection disclosed only to a woman!

Thank God for the woman who anointed Jesus. He defended her.

Wherever the gospel is preached all over the world,

What she has done will be told in memory of her.

Thank God women were honored, uplifted, blessed, healed, and heard.

Thank God Jesus gave women a voice!

Thank God women and children were precious!

Thank God Jesus consoled and comforted women who wailed.

Thank God for the faithful women who were there under that cross.

Thank God for the "Many" women, looking on from a distance.

Thank God for the nameless, voiceless women ...almost forgotten.

Thank God for the women who "took note" of the tomb,

The women saw how Jesus' body was laid,

How His body was wrapped.

The women would later show the men where His body was.

Thank God for the women who bought spices to anoint Him,

To mourn the One they loved.

Thank God the women went to the tomb that early morning.

Thank God Jesus chose a woman/women to be the first to see the Risen Lord!!

Thank God Jesus revealed Himself to women only at that tomb,

Jesus first comforted the women, "Do not be afraid."

Then He told the women, "Go tell the men to go to Galilee,
...there they will see Me."

The men had to follow the women, to find that empty grave.

Peter came to see; he saw "the linen cloths," but nothing else.

Thank God Jesus chose to reveal Himself to women that morning.

The men would only see Him later "...over there... in Galilee."

Thank God Jesus chose a woman/women to "Go and Tell!"

A woman testifies, "I have seen the Lord!"

Thank God she/they ran and told and told and told!

Mary Magdalene – Beloved Disciple!!!

Mary Magdalene – Apostle to the Apostles!!!

Thank God the women “remembered His words.”

They and the “Other” women “told” all these things to the men.

Thank God women did not think it was idle words, nonsense.

Thank God the women believed.

Thank God women were there in the upper room.

Thank God women received the Holy Spirit!!

Thank God for the women who had the first meetings, in their homes.

Thank God women were teachers, co-workers, prophets and apostles

... and yes, many women were martyrs.

Thank God a few women spoke.

Thank God someone recorded those few words. Thank God!

Thank God women are still hearing the voice of God.

Above all, Jesus gave women a voice!!

HOPE

I hope you enjoyed this book about the women and children in the New Testament. The Serenity Prayer has always been a favorite of mine. “Lord, grant me the serenity to accept the things I cannot change, courage to change the things that I can, and wisdom to know the difference.” I believe we have been very docile and passive, trusting and accepting religion without question, but women have been left out for so long. Now is the time for us to be active, so we can restore the honor that Jesus gave to women. Jesus set many boundaries and high standards about how to treat women. He called women “daughters of God” and the world must learn to treat them as the “bride of Christ.”

There is much we can do. We can learn more about these women and children, especially what Jesus did for them, to revive our faith. We need to get better representation of the women from the pulpits, to recognize their equal value. We need to learn the truth about demeaning words like “submit” so we can identify false teachings.

We need to stop women words from disappearing in our bibles, so we do not become invisible. We need to know what God thinks of us, so we can reclaim our dignity and rightful place in the plan of salvation.

We need to know our women and children stories so we can pass them on to our children. We need to allow women to use their voice because God does not want women to be silent.

Equality starts with education, and change does not come easily. People in power usually want to retain their control. If we really believe that God’s plan was love and equality for all, then we need to know our scriptures. Jesus gave women a voice. God still wants women to proclaim His Resurrection and His great Love.

Every Woman and Child was written to give women knowledge, hope and freedom, to discover how much God loves them, and to enable them to use their talents and their voice, for the furthering of the kingdom of God. It will heal many wounded hearts and open sleepy eyes.

“This book is a very, very wonderful work, a masterpiece on behalf of all women.” – Ruth Fox, OSB.

ABOUT THE AUTHOR

Adele Hebert is an independent scholar, and lives in northern Alberta, Canada. She has been teaching bible studies and editing Christian books. *Under Much Grace / Overcoming Botkin Syndrome* recently honored her writings; *God's Word to Women* is very familiar with her; *Christians for Biblical Equality* published an article in *Priscilla Papers*. Adele worked with Leonard Swidler on his latest book *Jesus Was A Feminist* and was on a committee to edit *The Source Bible*. Hillary McFarland featured an excerpt in her book *Quivering Daughters*. Adele's passion is writing bible studies on how Jesus gave women a voice.

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