

Chapter 1 : Edwards Hills on the Story of the Adulteress

Whereas within Jewish culture women were not qualified or authorized to teach, the Gospel of John pictures the risen Christ commissioning a woman to teach his male disciples the most basic tenet of the Christian faith.

The Woman Caught in Adultery John 8: Missing from the earliest extant copies of the Gospels and only rarely cited by early Christians, most biblical scholars regard this passage as a later addition to the text of the New Testament. This practice continues today. Is this story in the Gospel of John? Readers of contemporary Bibles are often surprised to learn that the story of the woman taken in adultery was probably not placed within the Gospel of John until sometime after the Gospel was already circulating without it. Absent from surviving very early copies on papyrus and from every grand fourth- and fifth-century Bible, the earliest copy of the Gospel of John to include the passage is part of Codex Bezae, a fifth-century Greek-Latin manuscript likely copied in Syria. Codex Bezae treats the story as if it were fully part of the Gospel, suggesting that the passage was placed within John at some earlier point, though Bezae preserves a rather unique text and not only of John. Eventually, and after a lengthy historical process, the adulteress and her story gained a secure home both in the Christian tradition and in the Christian Bible. The churches of Rome read the passage during Lent , guaranteeing that the faithful would hear it at least once a year. The story remained less well-known among Greek-speaking Christians, however; when copying their Gospel books, Greek scribes often marked the passage with asterisks, a custom designed to indicate what may not be original to the text, and Byzantine Christian preachers never cited it. The story was known if not exactly popular among Greek-speaking Christians: This writer did not know the passage from John, but that did not stop him from perceiving it as an authentic story about Jesus. Similar attitudes can be found among other ancient Christians. The Egyptian theologian Didymus the Blind circa 300 C. Augustine of Hippo 430 C. Nevertheless, all of these writers viewed this story as fully part of the Christian tradition, worrying less about its absence from an accepted Gospel book than about the meanings they found in it. With the advent of modern New Testament textual criticism , a reappraisal of the inclusion of this passage within John began. Popular English translations today preserve this history by situating it within double square brackets, usually with an accompanying footnote explaining its absence from the most reliable early manuscripts. As the history of the story of the woman taken in adultery demonstrates, beliefs about what constitutes a valuable story about Jesus can and do change. Modifying the text of the Gospels—even to make them more like the most original manuscripts—affects the ways that communities interpret them. She specializes in the literature and history of ancient Christianity with a particular interest in the transmission and reception of sacred texts. She is the author of *Abandoned to Lust: The well-known story of the woman taken in adultery is not reliably present in the earliest manuscripts of the Gospel of John. The story of the woman taken in adultery is not found in the earliest and best copies of the Gospel of John. The story was first cited in the third century, in the context of a church order known as the Didascalia Apostolorum, though there may be allusions to it in the writings of the second-century bishop Papias of Hierapolis and in the Proto-Gospel of James. The story likely circulated either orally or in a noncanonical source before it was placed in some copies of the Gospel of John. Didymus the Blind, Jerome, and Augustine of Hippo knew that the story could not always be found in John, but they cited it anyway. Byzantine scribes sometimes marked this passage with asterisks, indicating that it may be spurious. As a result, the passage is left without comment. The instability of this story has not succeeded in displacing it from the Bible, either during antiquity or today.*

Chapter 2 : Roles Of Women In The Gospel Of John | Download eBook PDF/EPUB

*The Women in the Gospel of John: The Divine Feminine [Rev. Dr. Judith Kaye Jones] on racedaydvl.com *FREE* shipping on qualifying offers. When Dan Brown's novel, The Da Vinci Code, was published, it did something that many biblical scholars were not able to do.*

They are hostile to her but she ignores them. They come out of the village to see for themselves. The disciples urge Jesus to eat, but he says he has already had food. Jesus stays with the townspeople for two days. It does not matter that she is a woman and a Samaritan. Gender and nationality are not important. No one is excluded from the Christian community. The Samaritan woman was a foreigner from a despised religious group, but her story made a clear statement about the role of women in the early Christian communities. The woman was not silent, nor was she limited to the private world of women. She had a voice, and she moved out into the public arena, into male space. Exquisite gold mosaic, German, , showing the Samaritan in a practical if not modest position for drawing water. She entered into debate with Jesus about issues and questions that interested her. She did not wait for permission to speak, but took the initiative. She experienced the progressive stages of faith in Jesus: Normally, Jewish travelers made a detour around Samaria to avoid contact with Samaritans, but Jesus took the direct route. There had once been a great city there. Nearby on the peak of Mount Gerizim had been a temple that rivaled the Temple of Jerusalem. The Samaritan Woman approaches Jesus who is sitting at the well. But all this had been destroyed before the time of Jesus, and only a village remained. Here Jesus stopped, tired and thirsty in the midday heat. His friends had gone to the town to buy food. Only a Samaritan woman was there, drawing water from the well. It was about noon. His disciples had gone to the city to buy food. The woman argues " with Jesus! Scholars presume she knew Jesus was Jewish by the way he spoke. His accent was Galilean. Possibly Jesus was wearing a fringed shawl when he met the woman at the well, and it was this that showed he was Jewish. Or it may be that people from particular regions wore particular designs and colours in their woven clothes " like peasants used to do in France, Belgium, Italy, etc. Jesus may have been wearing a patterned weave that identified him as a Jew from Galilee. Why was water so precious? Every drop of water used in a household had to be carried from the local well. So every day women walked to the bottom of steps cut into the rock, filled their heavy earthenware jars, returned up the steps, and carried the water home. The strong younger women of the household normally did this task, but this is not happening here. The Samaritan woman is no longer young, and since she is carrying her own water, it seems she did not have younger women in her household to do this heavy task. Jesus asked the Samaritan woman for something to drink, and here begins the longest conversation recorded between Jesus and any person. Why was the Samaritan woman surprised? It is surprising that this conversation happens with someone who was a woman, and non-Jewish. The woman herself was certainly surprised when Jesus spoke to her, because normally Jews and Samaritans did not have anything to do with each other. There had been a long-running conflict between the Jews and the Samaritans. Samaria had been the capital of the northern kingdom of Israel during the period of the divided kingdoms. The Assyrians replaced the original people with five alien tribes who resettled the area for information on this event, see 2 Kings. Eventually many of the original population returned and intermarried with the five alien tribes. By the time of Jesus, Jews thought that the people who lived in Samaria were not true descendants of the great Jewish ancestors, and that their religion was not true Judaism but a mixture of beliefs. The water of life Jesus blithely disregarded the ancient enmity between the two groups. The woman questioned him and drew him into conversation. Jesus explained that when people drink ordinary water, they get thirsty again. But he had water that gave eternal, not temporary, life. Naturally this caught the interest of the woman, burdened as she was with the daily task of carrying water. She did not have one, she replied. He was speaking about Samaritan worship in the same way that the Jewish prophets before him had done. Knowing this, the woman called him a prophet, and began asking him about differences between Samaritan and Jewish worship. She knew that the temple on nearby Mount Gerizim had been the central place of worship for the Samaritans, rivaling the Temple in Jerusalem. Samaritans and Jews always argued over which of the two temples was the true place to worship. Basically the woman was talking with Jesus about

where and how you should worship God, an issue that interested her. She spoke to him as an intellectual equal, and he responded. Jesus told her that very soon none of these arguments would matter, because the Messiah was coming, and he would change everything. Note that the disciples are surprised that Jesus is talking to a woman. They are not surprised that he is talking to a Samaritan, even though at the time that this event took place in about 30AD, Samaritans were viewed with great suspicion. By the time that John wrote his gospel, the situation had changed, and there was more concern about the inclusion of women in authority positions than about fraternization with Samaritans. The woman left the water jar she has brought and hurried back to the town. He cannot be the Messiah, can he? The woman told everyone about Jesus, suggesting that he might be the Messiah. The Samaritan woman did the same thing, but on her own initiative. She saw what should be done, and did it.

Chapter 3 : Women in the Synoptic Gospels

The Women in the Gospel of John has 5 ratings and 2 reviews. Mary_Ann said: Has some interesting insights and points for reflection and meditation on the.

The Samaritan woman immediately believes in Jesus as Messiah. She leaves her water jar and heads toward the village to give witness to this great revelation. Significance can be attached to the woman leaving her water jar when one considers the call of other disciples which involved leaving fishing boats and tax booths. Jesus uses the apostolic language of sending apostles, as he invites the disciples to join the Samaritan woman in the missionary process she has already initiated. Thus, the Samaritan woman is portrayed as a model for apostolic activity. The fact that Jesus revealed himself to the Samaritan woman is remarkable when one considers that she led a highly irregular life, that she was from a rejected minority group, and that she was in fact a woman. Jesus revealed the truth about himself to a person considered unworthy of hearing such truths and incapable of understanding them. He was not limited by the customs of his day but addressed her as an equal with men and a potential sharer in the kingdom. He gave the Samaritan woman important theological teaching, treated her seriously and responded to her comments. The Johannine Jesus did not require her to cease being a woman or a Samaritan but viewed her primarily as a person in need of the revelatory truth of Jesus as Messiah. Culpepper believes that the Evangelist uses the Samaritan woman as a model of female discipleship, serving to modify the thesis that only male disciples were important figures in the founding of the church. She has a noble heritage, she a shameful past. Unlike Nicodemus, she makes no effort to keep her relationship with Jesus secret but announces it to all: John has chosen to illustrate the full revelatory process with a simple Samaritan woman rather than a male teacher of orthodox Judaism. While the climactic miracle in this story is the raising of Lazarus, John gives great prominence to Mary and Martha throughout the narrative. Rather than attempt a detailed examination of the entire passage, this study will focus on the way the author portrays Martha. John introduces the three characters involved in the narrative in verse 1. It is of note that he portrays Lazarus in terms of his relationship to Mary and Martha. It seems likely that in the eyes of the Evangelist, both Martha and Mary were more prominent than Lazarus. The only other individual in John of whom this is said is the Beloved Disciple. Witherington feels that this implies that Mary and Martha as well as Lazarus were disciples of Jesus. Already in verse 3 the narrator encourages us to see Mary and Martha as persons of faith. This impression is strengthened when Martha tells Jesus that if he had been there her brother would not have died. It is at this point that Jesus attempts to move Martha from her affirmation of traditional eschatological expectations to a realization that he is the one who fulfills Jewish expectations. John presents Martha as the ideal of discerning faith. It is Martha rather than Peter who serves as the Johannine model of discerning and steadfast faith. Within a culture which placed little value on the word and witness of women, John portrays Martha as an exemplary model of what it means to confess the truth about Jesus. Jesus transcends the typecasting of his day and views Martha as a person capable of a perceptive and discerning faith. In short, they are capable of being full-fledged disciples of Jesus. Mary Magdalene comes to the tomb of Jesus in the early morning hours. Having discovered the empty tomb, she runs to tell Peter and the Beloved Disciple. This is difficult to reconcile with verse nine: While Paul has nothing to say regarding the witness of women to the empty tomb and the resurrection, the Gospels make their witness prominent. Frank and Evelyn Stagg state: The most significant affirmation of women in the New Testament may well be found in the tradition made prominent in all four Gospels that women were the one to find the tomb of Jesus empty. The resurrection is foundational to New Testament faith 1 Cor. Thus it is significant that Jesus entrusts a woman with the most crucial message of his earthly mission—the message of his triumph over death. Rather, Jesus chooses to appoint a woman as his witness despite the fact that the testimony of a woman was of no account to those within Jewish culture. It is possible to ascribe to Mary Magdalene a quasi-apostolic role. The narrative in John 20 clearly qualifies Mary on both accounts. Whereas within Jewish culture women were not qualified or authorized to teach, the Gospel of John pictures the risen Christ commissioning a woman to teach his male disciples the most basic tenet of the Christian faith. Brown believes Mary Magdalene is portrayed as holding a

place within the tradition about women disciples analogous to that of Peter among the male disciples. She, like them, saw the risen Lord and received from him the commission to go and preach the news of his resurrection. Rather than assuming that women have similar characteristics and tendencies, and formulating rules designed for women only, Jesus treats them as unique and valuable individuals. Nowhere does he condescend to flatter women, but rather he demands as much from them as from men. None of the women in John except Mary the Mother of Jesus and Mary the wife of Cleopas are described in relationship to men. In fact, John does just the opposite as he defines Lazarus by his relationship to Martha and Mary! Rather than viewing women in terms of their roles of wife, mother and housekeeper as was common within Jewish culture, the Johannine Jesus views them as individuals capable of making important decisions and commitments. Instead of seeing women primarily in terms of their sex or marital status, Jesus views them in terms of their relationship to God. He has close friendships with women not related to him, like Mary and Martha, and even holds an extended private conversation with a Samaritan woman of ill repute. While rabbinical thought considered it inappropriate to involve women in intellectual instruction, Jesus teaches women personally. He assumes that women are capable of learning and understanding the theological truths that he presents to them, and able to engage in theological debate. Jesus is willing to risk public scandal in order to instruct women. John further affirms women in their intellectual capacity as he presents them as valid witnesses of the truth about Jesus. It is through the witness of the Samaritan woman that the people of Sychar are introduced to Jesus. In summary, we observe that women in the Fourth Gospel are presented positively and in intimate relation with Jesus. Women are portrayed as comprehending the teaching of Jesus and responding enthusiastically and appropriately. They are women who are not afraid to take initiative in their relationship with Jesus, and the Evangelist presents Jesus as affirming these women in their unconventional roles. Jesus pays no heed to the views of women common in his time. Rather, he enters into theological discussion with women, affirms them in their public proclamation of his revelation, values them as close friends and chooses them to be witnesses to the truth of his resurrection. While the Johannine Jesus does not give us explicit teaching on the subject, his words and actions imply several principles that governed his relations to women: He did not view women in terms of sexual temptation or sexual gratification. He neither avoided nor catered to them. He did not create new categories or rules for them as women but approached them as responsible and capable individuals. He did not assess their value according to their role of wife or mother but viewed them in relationship with himself. He did not specify areas of ministry for women and other areas of ministry for men. Rather, he affirmed women as they took initiative in the exercise of their particular ministry gifts. He was willing to challenge cultural norms in order to remain true to the higher kingdom vision. How do we live out the principles Jesus models for us in the Gospel of John? We live in a society which is much different from that of Jesus. Or is it really that different? Do we avoid hiring women as part of pastoral teams because of the sexual temptation they may represent to the male members of the staff? Should we not rather call men to be responsible for their own sexual desires? This fourth question requires further explanation before we can begin to answer it. Jesus was not afraid to defy cultural prohibitions when it came to relating to women. However, neither did Jesus fully implement his kingdom vision. While the Gospel writers present evidence of Jesus having followers who were women, the fact remains that Jesus did not choose to have women as part of his special group of twelve disciples. Does this then imply that women are forever barred from leadership roles within the church? Rather, I believe Geddert is correct when he states: Jesus also lived in the real world, and though he prepared the soil for the full implementation of his kingdom vision, he did not himself institute all the radical changes that the implementation of that vision would entail. Geddert, Paul summarizes the kingdom vision of Jesus in Galatians 3: We cannot beg to refrain due to cultural considerations, for women in leadership has become acceptable in almost every sphere of our society except the church. Can it be that we have created our own church subculture that renders us incapable of implementing this part of the kingdom vision? Has not the time come to free ourselves from our self-imposed bondage and to allow the vision of Jesus to break through to our reality in all its fullness? The University of Chicago Press, *The Community of the Beloved Disciple. Anatomy of the Fourth Gospel.* The Liturgical Press, *A New Vision for Humanity. Man and Woman in Biblical Perspective.*

Chapter 4 : SAMARITAN WOMAN in the Gospel of John. She argued with Jesus.

Judith Kaye Jones contends that the Gospel of John does not just include stories about women, it is structured around stories of women. In this unique testament, women and their encounters with Jesus provide the framework for the central message of Jesus.

It is highly literary and symbolic. It does not follow the same order or reproduce the same stories as the synoptic gospels. To a much greater degree, it is the product of a developed theological reflection and grows out of a different circle and tradition. It was probably written in the 90s of the first century. The Gospel of John begins with a magnificent prologue, which states many of the major themes and motifs of the gospel, much as an overture does for a musical work. The prologue proclaims Jesus as the preexistent and incarnate Word of God who has revealed the Father to us. The author is primarily interested in the significance of these deeds, and so interprets them for the reader by various reflections, narratives, and discourses. The first sign is the transformation of water into wine at Cana Jn 2: The same theme is further developed by other signs, probably for a total of seven. The third sign, the cure of the paralytic at the pool with five porticoes in chap. Jn 6 contains two signs, the multiplication of loaves and the walking on the waters of the Sea of Galilee. These signs are connected much as the manna and the crossing of the Red Sea are in the Passover narrative and symbolize a new exodus. The multiplication of the loaves is interpreted for the reader by the discourse that follows, where the bread of life is used first as a figure for the revelation of God in Jesus and then for the Eucharist. This is a narrative illustration of the theme of conflict in the preceding two chapters; it proclaims the triumph of light over darkness, as Jesus is presented as the Light of the world. This is interpreted by a narrative of controversy between the Pharisees and the young man who had been given his sight by Jesus, ending with a discussion of spiritual blindness and spelling out the symbolic meaning of the cure. And finally, the seventh sign, the raising of Lazarus in chap. Lazarus is presented as a token of the real life that Jesus, the Resurrection and the Life, who will now ironically be put to death because of his gift of life to Lazarus, will give to all who believe in him once he has been raised from the dead. But these are written that you may [come to] believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name. Jn 21 seems to have been added after the gospel was completed; it exhibits a Greek style somewhat different from that of the rest of the work. The prologue Jn 1: Within the gospel itself there are also some inconsistencies, e. To solve these problems, scholars have proposed various rearrangements that would produce a smoother order. However, most have come to the conclusion that the inconsistencies were probably produced by subsequent editing in which homogeneous materials were added to a shorter original. Other difficulties for any theory of eyewitness authorship of the gospel in its present form are presented by its highly developed theology and by certain elements of its literary style. For instance, some of the wondrous deeds of Jesus have been worked into highly effective dramatic scenes Jn 9 ; there has been a careful attempt to have these followed by discourses that explain them Jn 5 ; 6 ; and the sayings of Jesus have been woven into long discourses of a quasi-poetic form resembling the speeches of personified Wisdom in the Old Testament. The gospel contains many details about Jesus not found in the synoptic gospels, e. These events are not always in chronological order because of the development and editing that took place. However, the accuracy of much of the detail of the fourth gospel constitutes a strong argument that the Johannine tradition rests upon the testimony of an eyewitness. Although tradition identified this person as John, the son of Zebedee, most modern scholars find that the evidence does not support this. These opponents are even described in Jn 8: On the other hand, the author of this gospel seems to take pains to show that women are not inferior to men in the Christian community: The final editing of the gospel and arrangement in its present form probably dates from between A. Traditionally, Ephesus has been favored as the place of composition, though many support a location in Syria, perhaps the city of Antioch, while some have suggested other places, including Alexandria. The principal divisions of the Gospel according to John are the following:

Chapter 5 : John - but Jesus went to the Mount of Olives. - Bible Gateway

The narrative of the Samaritan Woman at the Well is an opportunity for the author of the Gospel of John to clarify what Jesus is offering in comparison to what the initiates experienced during the Eleusinian Mysteries.

The story of the woman caught in adultery is found in John 7:53-81. This section of Scripture, sometimes referred to as the pericope adulterae, has been the center of much controversy over the years. At issue is its authenticity. Did the apostle John write John 7:53-81? The Textus Receptus includes John 7:53-81. This is because the earliest and many would say the most reliable Greek manuscripts do not include the story of the woman taken in adultery. The Greek manuscripts show fairly clear evidence that John 7:53-81 is not original. Among the manuscripts that do contain the section, either wholly or in part, there are variations of placement. Some manuscripts put the pericope adulterae after John 7:44. There is internal evidence, too, that John 7:53-81 is not original. Reading from John 7:53-81. Also, the vocabulary used in the story of the adulterous woman is different from what is found in the rest of the Gospel of John. Most likely, the story had been circulating for a long time—it was an oral tradition—and a scribe or scribes felt that, since it was already accepted as truth by consensus, it was appropriate to include it in the text of Scripture. The problem is that truth is not determined by consensus. Those who favor the inclusion of the story of the woman taken in adultery point to the sheer number of Greek manuscripts that contain the passage. They explain its omission in early manuscripts as an attempt by overzealous church leaders to prevent misunderstandings. Here is the theory of those who favor inclusion: John wrote the passage just as it appears in the Textus Receptus. But later church leaders deemed the passage morally dangerous—since Jesus forgives the woman, wives might think they could commit adultery and get away with it. So, the church leaders tampered with the Word of God and removed the passage. Later scribes, following the lead of the Holy Spirit, re-inserted the pericope, which should never have been removed in the first place. The fact, however, remains that John 7:53-81 is not original. Thus, there is serious doubt as to whether it should be included in the Bible. Many call for Bible publishers to remove these verses along with Mark 16:7-8. The original autographs are inerrant, but none of the original autographs are extant in existence. What we have today are thousands of ancient documents and citations that have allowed us to virtually re-create the autographs. The occasional phrase, verse, or section may come under scholastic review and debate, but no important doctrine of Scripture is put in doubt due to these uncertainties. A belief in inerrancy underpins a reverent, careful investigation of the text.

Chapter 6 : Does John belong in the Bible?

In John's Gospel, the role of witness, exercised by women, is a role that women continue to exercise when they preach, teach, write, and speak about Jesus to others. In bearing witness to the truth, they fulfill tasks that Jesus assigned to them and to all his flock.

It offers a fascinating set of explorations which could be used as a basis for preaching or small group study. The Gospel of John is remarkable in the prominence it gives to encounters between Jesus and women, both in the frequency with which these stories occur and in their theological importance. In this booklet we will explore the stories of these women, who stand as witnesses to the identity and character of Jesus, and as examples of developing belief in him. Five of the seven episodes appear only in John. At a time when women were generally not accorded public roles, were not accepted as reliable legal witnesses, were not to be directly taught in particular not Torah, and were defined largely by their roles of mother and wife, it is notable both that Jesus models such an inclusive and affirmative attitude to them, and that the author of John chooses to include these episodes in his gospel. He presents the Samaritan woman as the first evangelist, Mary as an exemplar of devoted service, and Mary Magdalene as the first resurrection witness. This countercultural prominence accorded to women in John gives many scholars reason to explore attitudes towards women in the church today through the medium of these stories. The self-declared purpose of John is given in Discipleship knowing Jesus is a key idea in John, and throughout the gospel people are measured by their responses to the Word made flesh. This extract from the study of Jesus and his mother in John 2 gives a good flavour. On deeper examination, it seems here to serve a theological purpose: His apparent refusal to answer her request is therefore neither a reprimand to her nor a refusal to get involved with a practical task such as finding more wine; rather it is an opportunity to make a distinction between the work and authority of his earthly mother and his heavenly Father. The miracle is accomplished by the word of Jesus, and his mother witnesses to the power of his words before she sees the evidence. It serves as an announcement to those who have ears that the new age is beginning; the Messiah has come. Jesus will revisit this with the Samaritan woman, as he talks about a new way of worship, and a new and living water that is the life-giving Spirit. At the end, the wine that gives life will be the blood of the vine himself. In the unnecessary extravagance of this miracle—“six huge jars of the very best wine”—Jesus demonstrates the abundance of the life he brings. By the end of this episode, his glory has been revealed, and his disciples believe in him. In all of these ordinary meeting places, and in the extraordinary, God meets with women. John does not present Jesus as offering a special gospel for women, and nor does he offer such a thing himself. He uses the stories, words and experiences of women to serve as his own teaching material, as his own evidence for witness to the revelation of God in the person of Jesus. John uses both women and men as paradigms of discipleship and witnesses to the offer of eternal life in Jesus. The Samaritan, the woman caught in adultery, Martha, and Mary are prominent amongst the individual conversation partners where Jesus reveals his identity, vocation and the nature of faithful discipleship. We can confidently claim that John chose to include these encounters for a reason, as a skilful and theologically rich author. What we can only come to an informed opinion about is why he chose them. The booklet is well worth getting hold of, and can be ordered post-free from the Grove website. More from my site.

Chapter 7 : The Woman Caught in Adultery

Roles of Women in the Fourth Gospel Raymond E. Brown. Union Theological Seminary, N.Y.C. from: Theological Studies 36 () pp. There are several ways of approaching the biblical evidence pertinent to the contemporary debate about the role of women in the Church and about the possibility of ordaining women to the priesthood.

Jesus came to a town in Samaria. Vexed in her dear heart, she sat near the wayside by the Maiden Well, from which the women of the place were used to draw water. The Ancient Eleusinian Mysteries were arguably one of the most well known of all the spiritual currents of the Greek world at the time the Gospel was written. The Eleusinian mysteries as well as the other pagan mysteries of the first centuries were competing with the new Christian Faith and eventually were suppressed by the rising Christian movement. The narrative of the Samaritan Woman at the Well is an opportunity for the author of the Gospel of John to clarify what Jesus is offering in comparison to what the initiates experienced during the Eleusinian Mysteries. Similarity of the name of the city: So Jesus came to a town in Samaria called Sychar. Both Jesus and Demeter sit by a well used by the inhabitants of the place to draw water: And Jesus, tired as he was from the journey, sat down by the well. A Samaritan woman came to draw water. Both Jesus and Demeter ask for a drink: Jesus said to her, "Will you give me a drink? The 5 husbands and the man with whom the Samaritan is staying represents the 5 rulers of Eleusis and the father of the woman: What you have just said is quite true. Demeter, although one of the most important Greek goddess, refuses to rejoin the other gods on Mount Olympus. Jesus, in the role of Demeter, mentions that the place of worship is not on the Mountain. The Samaritan woman said: In the symbolism of the Samaritan Woman at the Well, Jesus takes the role of Demeter and the Mountain represents Mount Olympus, the abode of the Greek gods, where Demeter was supposed to reside but choose not to. With this symbolism, the author of the Gospel of John states that the place of worship is neither the Jerusalem temple of the Jews, nor Mount Gerizim of the Samaritans, nor Mount Olympus of the Greeks but the worship in spirit and truth. Both Jesus and Demeter are not recognized for who they are: When he comes, he will explain everything to us. Both Jesus and Demeter are invited by the inhabitants of the place to stay with them: Could this be the Christ? Then she bade them go with all speed and invite the stranger to come for a measureless hire. And they found the good goddess near the wayside where they had left her before, and led her to the house of their dear father. And she walked behind. Both Jesus and Demeter do not accept food: Both narratives mention 4 months before the harvest: Both narratives mention the white color of the harvest: Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. In the fields the oxen drew many a curved plough in vain, and much white barley was cast upon the land without avail. Hymn to Demeter - So she made the drink and offered it to Demeter, just as she had ordered. The Lady accepted it. The ingredients used to make this drink remain a secret but it is supposed that this beverage deeply influenced each initiates experience and possibly was the cause of the ecstatic and ineffable visions experienced during the mysteries. Some scholars suggest that the drink contained psychoactive substances which may have enhanced the experience and contributed to make the Eleusinian Mysteries the most important spiritual event of the Greek world for centuries. The author of the Gospel of John clearly states that what Jesus is offering supersede the experience of the initiate during that initiation night: To learn more about what the water represents in the Gospel of John, read the narrative of the water turned into wine at Cana. During at least three centuries, the pagan mysteries and Christianity were competing and eventually the rising Christian movement succeeded in suppressing the pagan mysteries in AD. It is obvious that any reader of the Gospel of John who previously had been initiated at Eleusis would recognize the symbolic behind the narrative of the Samaritan Woman at the Well. The author of the Gospel of John uses the narrative of the Samaritan Woman at the Well as an opportunity to position his message in regard to the main Pagan Mystery of the time: The symbol of the well In the Indian tradition the subtle body is represented as a set of two wells, one on top of the other. One of the well is set into the earth originating at the Muladhara chakra at the base of the spine. The other well is an inverted well originating from Sahasrara, the upper chakra at the crown of the head from which the nectar of immortality flow. The two wells divide the body at the level of the navel. Gorakhnath also states, in perhaps

his most renowned bani: He who has a guru drinks his fill; he who has no guru goes thirsty. These images are similar to those found in a longer poem by Gorakhnath, who once again uses the dynamics of drawing water from a well to describe the workings of the subtle body. Here, he compares the human body to a city filled with all manner of hungry and thirsty animals, which are so many allegorical representations of the human condition. So the cows and buffalo of the city, tethered to the stake of illusion, represent the absence of discrimination *aviveka*, while its dogs are the mind that steals away and conceals true knowledge. From this well, the women of the city draw water which they carry in pitchers on their heads and these pitchers thus constitute portable wells. On the level of the bodily microcosm, the interpretation is the following: As it rises along the length of the medial *susumna nadi*, this semen is transformed into nectar. The symbol of the grain and the harvest: Demeter is the goddess of the harvest, who presided over grains, the fertility of the earth, and the seasons. One of her common surname is *Sito* wheat as the giver of food or grain. This bread is my flesh, which I will give for the life of the world. The movement of the Bindu is closely connected with the circulation of the life energy in the form of the breath. By merging the lower Bindu with the upper Bindu, the nectar flows and immortality is achieved. This is symbolized in the Samaritan Woman at the Well narrative by the grain being sowed, growing and ripening to its full maturity ready for harvesting. Those who this realize have verily conquered the Bindu. Jesus compare his death to a grain of wheat that needs to die for the shaft to grow, ripen and bear much fruit. So Jesus, being wearied from His journey, was sitting thus by the well. The nation Israel is considered to be the Virgin because virgin carries the meaning of the only people of God. It implies a people with only one God as opposed to people with many gods. The use of the word virgin implies that Israel should be chaste and only have one husband who is God. The Samaritans were known to worship many gods: That is why shortly after in the narrative Jesus mention to the Samaritan Woman her five previous husbands in reference to the many gods worshipped by the Samaritans. Books about the Eleusinian Mysteries:

Chapter 8 : Manuscript History and John

The Gospel of John was written to prove that Jesus Christ is the Son of God. As an eyewitness to the love and power displayed in the miracles of Jesus, John gives us an up-close and personal look at Christ's identity. He shows us that Jesus, though fully God, came in the flesh to distinctly and.

Their mother was one of the women identified as being present at the crucifixion of Jesus Matthew It appears that the mother and sons had all become involved in the vital work and ministry of Jesus Christ. A humble eyewitness John was a Jew who was an eyewitness to the life, ministry, miracles and message of Jesus. It seems his disposition changed over the years. By the time he wrote his Gospel near the end of the first century, he would often humbly write in the third person, not mentioning that he was the person who was present at an event. One example of this is John Since the apostle John records this incident, it seems likely he was the other of the two disciples. Readers through the centuries have recognized this as an obvious reference to John himself. The key to the content of John is found in John These three words give us insight into the message John wanted to show his readers: Much of what we know about what Jesus thought and the emphasis of His gospel message in His final hours before His arrest and crucifixion are found exclusively in the Gospel of John. There are 27 interviews noted in Johnâ€”some extensive, some brief. The Son of God is shown to be very much involved with each person He meets. He shows a genuine interest and personal involvement with His creation. This is likely one of the primary reasons John begins the book with powerful statements about the very nature of Jesus, the Son of Godâ€”God Himselfâ€”who came in the flesh. John shows that God became flesh and literally gave His own life to pay for the sins of humanity and that He lived a perfect life in the flesh. The reader of the Gospel of John will also note that there are no parables in the book. John portrays Jesus as a dynamic individual bringing the good news of the Kingdom of God sent directly from the Father and taught and lived by Jesus Christ. Organization of the Gospel of John One way in which the Gospel of John is organized is around one of the key words, signs. There are seven signs or miracles specifically mentioned as being done by Jesus: The changing of water into wine 2: The healing of the impotent man 5: The feeding of the 5, 6: The walking on water 6: The healing of the blind man 9: The raising of Lazarus from the dead Another suggested outline is from The New Bible Commentary: Early encounters in Jerusalem, Samaria and Galilee 2: Healing and discourse in Jerusalem 5: Further signs and discourses in Galilee 6: Jesus at the Feast of Tabernacles 7: Further healing and teaching 9: Death and raising of Lazarus Close of the public ministry in Jerusalem Jesus with the disciples Passion and resurrection narratives These are helpful keys to appreciating and understanding the living Christ in His ministry to us today. He was one of the earliest disciples chosen by Jesus. As a fisherman, he was used to hard work and dependence on the physical elements to be successful. He was not removed from the everyday lives of his fellow human beings. He knew what it was like to be cold, wet and hungry. He was down-to-earth but exceptionally deep in his understanding of the very nature of Jesus, the Son of God. John knew very well the physical person, Jesus, who was also God in the flesh. God obviously used John in a special way to help humans from all ages know that Jesus was the Logos, the Word, become flesh. He was God, the Son of God. John records several occasions in which Jesus taught dogmatically that He could do nothing except the Father did the works John 5:

Chapter 9 : Gospel of John - Wikipedia

Also, the vocabulary used in the story of the adulterous woman is different from what is found in the rest of the Gospel of John. For example, John never refers to "the scribes" anywhere in his bookâ€"except in John

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

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