

Appendix 4C, Attachment 1, Detail A

SOURCE QUOTATIONS

Note: The quotations are reproduced in the English interlinear wordings as they appear in the referenced text. Parentheses indicate words added by the editors as words taken to be understood.

The 'Anointer'

A. As reported by Luke

The *Luke* account is taken as being a separate event than the report contained in the other three gospels:

(1) "[H]aving entered into the house of [Simon, a] Pharisee he/[Jesus] reclined. And look! woman who was in the city sinner...having brought alabaster of perfumed oil...weeping, to the tears she started to be wetting the feet of him and to the hairs of the head of her she was wiping off, and she was kissing down the feet of him and was greasing to the perfumed oil." The Pharisee apparently murmured that, if Jesus was the prophet he claimed to be, "he was knowing likely who and what sort of woman" was touching him. "...Jesus said toward him, 'Simon, I am having to you something to say. ... Two debtors were to lender any; the one owed denarii five hundred, the but different (one), fifty. Not having of them to give back to both he freely forgave. Which therefore of them more will love him? ... love him more? ... Are you looking at this the woman? I entered...water to me upon feet not you gave; this (one) but to the tears wetted of me the feet and to the hairs of her she wiped off. Kiss to me not you gave; this (one) but from which I entered not left off kissing down of me the feet. To oil the head of me not you greased; this (one) but to perfumed oil greased the feet of me.'" *Luke* 7:37-46.

Textwise, this account is *Luke* immediately is followed by verses *Luke* 8:1-2 [below, at II, A, (1)], where Mary Magdalene is named with others supporting Jesus and his associates.

B. As reported by Matthew, Mark and John

(1) "...Jesus said to the disciples of him,...'after two days the passover is occurring.... ...Caiaphas...took counsel...in order that the Jesus...they might seize.... ... Of the but Jesus having come to be in Bethany in house of Simon...came toward to him woman having alabaster case of perfumed oil costly and was pouring upon the head of him lying up. Having seen but the disciples became indignant saying, 'Into what the waste this? Was able for this to be sold of much and to be given to poor.' ...Jesus said to them, 'Why troubles have you beside to the woman? ...[A]lways for the poor you are having...me but not always'.... [H]aving thrown...the perfumed oil...upon the body of me toward the to put into the grave me she did. ...[I]f ever might be preached the good news...will be spoken also which did this (woman) into remembrance of her.'" *Matthew* 26:1-13.

Textwise, *Matthew's* account is followed by that of Judas' betraying approach to unnamed "chief priests."

(2) "Was but the passover and the unfermented after two days. And were seeking the chief priests and the scribes how him in crafty device having seized they may kill.... And [Jesus] being...in Bethany in the house of Simon...lying down of him came woman having alabaster of perfumed oil nard genuine very expensive; having crushed the alabaster she was pouring down of him of the head. Were but some expressing indignation toward themselves. ... 'Was able for this...to be sold upward of denarii three hundred and to be given to the poor;' and they were feeling great displeasure at her. The but Jesus said, 'Let you go off her; why to her troubles you are having beside? [etc.–the rest of the account paraphrases *Matthew's* above].'" *Mark* 14:1-9.

The *Mark* account also is followed textwise by Judas' betraying act.

(3) "...Jesus before six days of the passover came into Bethany." "They made therefore to him supper there.... The therefore Mary having received pound of perfumed oil of nard genuine of much price greased the feet of the Jesus and wiped off to the hairs of her the feet of him.... Is saying Judas the Iscariot...'Through what this the perfumed oil not was sold of three hundred denarii and was given to poor?' ... Said therefore the Jesus, 'Let go off her, in order that into the day of the burial of me she might observe it; the poor for always you are having with selves, me but not always....'" *John* 12:1-8.

The *John* account is followed textwise by a crowd arriving to greet Jesus, having heard that he was coming to Jerusalem.

C. The One Identification of the Bethany Anointer as Mary, sister of Martha (occurring textwise seemingly before the fact).

"Was but some (man) being sick, Lazarus from Bethany out of the village of Mary and Martha of the sister of her. Was but Mary the (one) having greased the Lord to perfumed oil and having wiped dry off the feet of him to the hairs of her, of whom the brother Lazarus was sick." *John* 11:1-2.

II. Mary Magdalene

A. Journeying with Jesus

(1) Jesus went "journeying through down city and village preaching,...and the twelve together with him, and women some who were having been cured..., Mary the (one) *being called* Magdalene [among others]...who were serving to them out of [their possessions.]" *Luke* 8:1-2; italics supplied.¹

Luke 8:1-2 is the only gospel that names Mary Magdalene in Jesus' company before the crucifixion. Sequentially (*i.e.* parallel textwise with the format of all four gospels) it would place her present during Jesus' second tour through the Galilee regions, when he made crossings of the sea of Galilee after addressing an assembly estimated at 4,000 people.

Matthew and *Mark* at the same point only make mention of a town in the Galilee sea region, which may have been Mary Magdalene's home:

(2) "[H]aving let loose the crowds he stepped in into the boat [somewhere along the sea of Galilee], and came into the regions of Magadan." *Matthew* 15:39.

(3) "And...[Jesus] came into the parts of Dalmanutha/[Magadan/Magdala]."² *Mark* 8:10.

B. Witnessing the Crucifixion

(1) "Were but there women many from far off viewing, who followed to the Jesus from the Galilee serving to him; in whom was Mary the Magdalene and Mary the of the James and Joseph mother and the mother of the sons of Zebedee." *Matthew* 27:55.

(2) "Were but also women from afar viewing, in which ones also Mary the Magdalene and Mary the of James the little and of Jose's mother and Salome, who when he was in the Galilee were following to him and were serving to him...." *Mark* 15:40.

(3) "Having stood but beside to the stake of the Jesus the mother of him and the sister of the mother of him, Mary the of the Clopas and Mary the Magdalene. Jesus therefore having seen the mother and the disciple having stood alongside whom he was loving is saying to the mother, 'Woman, see the *son* of you; next he is saying to the disciple, 'See the mother of you.' And from that the hour took the disciple her into the own." *John* 19:25-27.

¹ It should be noted that the first four letters [*kappy/alpha/lambda/omikron*] of the Greek word here translated [*kappa/alpha/lambda/omikron/ypsilon/my/epsilon/ny/eta*] form the prefix of many words attached to qualities of virtue, subtleness, goodness and beauty, and with an added *sigma* occur as the first word for English *beautiful*, *beauteous*, and third word for English *good*. *Greek Dict.* and its Lexicon, pp. 346; 29 and 117.

² *Dalmanutha* is given in later manuscripts of *Mark* 8:10, taken by some as an alteration, in that certain older manuscripts state either Magadan or Magdala. (It is not known whether foundation ruins enclosed in a locked compound near the sea in the vicinity of modern Migdol are, as some natives claim, the remains of Mary Magdalene's home. In 2000 a contributor to this compilation, as a tourist, was advised by the compound's caretaker that entry to the site was permitted only on approval of the archbishop of Tiberias.)

C. At the Tomb Site--Late Afternoon of the Day of the Crucifixion (the day "of Preparation, which is before the sabbath ["sabbaths"³]." *Mark* 15:42 [the plural appears in some cases--see quotations.]

After Jesus' body was laid in a tomb provided by Joseph of Arimathea, said Joseph-- "having rolled toward stone big to the door of the memorial tomb he went off"--

(1) "Was but there Mary the Magdalene and the other Mary sitting from opposite the grave." *Matthew* 27:61.

(2) "The but Mary the Magdalene and Mary the of Joses were viewing where he has been put." *Mark* 15:47.

(3) "[T]he women [unnamed], who were having come together with out of the Galilee to him [Jesus], viewed the memorial tomb and as was put the body of him, having returned but they got ready spices and perfumed oils. And the indeed sabbath they rested...." *Luke* 23:55-56.

(4) *John* does not relate women viewing the site after the entombment.

D. At the Tomb and Ensuing Report to Others (after the sabbath).

(1) "After but of sabbaths, to the lighting up into one of sabbaths, came Mary the Magdalene and the other Mary to view the grave." Finding the tomb open and empty of Jesus' body, "having gone off quickly...they ran to report back to the disciples of him [Jesus]." *Matthew* 28:1; 8.

(2) "And having come to be through of the sabbath the Mary the Magdalene and Mary the (mother) of the James and Salome bought spices...etc." Finding the tomb open, etc., "they fled from the memorial tomb, was having for them trembling and strong emotion were gripping them. And they told nobody anything, for they were in fear." *Mark* 16:1-7.

(3) "To the but one of the sabbaths of dawn deep upon the tomb they [referring to the unnamed women in (3) above] came bearing...spices." Finding the stone rolled away from the entrance, etc., "having returned from the memorial tomb they reported...all to the eleven and to all the leftover (ones). They [the women] were but the Magdalene Mary and Joanna and Mary the of James." "... Peter...ran upon the memorial tomb; and...looking at the bandages alone;; and he went toward himself wondering...." *Luke* 24:1; 10-12.

(4) "To the but one (day) of the sabbaths Mary the Magdalene is coming early...and...stone having been lifted off.... She is running therefore and is coming towards Simon Peter and toward the other disciple whom was having affection for the Jesus," and told them that "They lifted off the Lord out of the memorial tomb, and not we have known where they put him." Went out therefore the Peter and the other disciple...running...together...[etc.]" Afterward, "Went off therefore again toward themselves [understood, their homes,] the disciples. Mary but had stood toward the memorial tomb outside weeping." *John* 20:1-11.

E. Mary Magdalene Persona

Pistis Sofia ("Wise Faith") contains discussions purported to have occurred some 11

³The name of the then-month was *Nisan* (which name replaced the *Abib* of Moses' time). It was the first month of the Hebrew sacred lunar calendar, corresponding with part of our months, March and April. In *Nisan* there occurred the seasonal ceremonial convocation and feast of "Passover," instituted by Moses to commemorate the exodus from Egypt (*Exodus* 12:2, 13:4; *Numbers* 33:3). When such a major sacred convocation happened to fall on the same 24-hour period of a regular weekly sabbath, it was referred to as a *great sabbath* ("...it was for great the day of that sabbath;" *John* 19:31). Gospel passages (e.g. "On the day first of the unfermented cakes," *Matthew* 26:17) have led to much commentary concerning the actual timing of events immediately preceding Jesus' crucifixion, viz. "In the month first on fourteenth the (day) of the month between the evenings, (is) the Passover...and on the fifteenth day...the feast of unleavened bread...seven days unleavened bread you shall eat; on the day first a gathering holy shall be for you, any work laborious not shall you do. ...and the day seventh a holy gathering, when work laborious not you shall do." *Leviticus* 23:1-8. The word "Passover" also could refer to the entire festival period.

years after the crucifixion. Reported as present were Mother Mary, apostle Peter, a "Mary," and some other disciples. The "Mary" is a most avid questioner and debater. When Peter expresses resentment because Mary is monopolizing the conversation, she comments, "Peter hates women."

Pistis Sofia, a gnostic document, may not be considered a reliable source as to competition between Mary Magdalene and apostle Peter, fueled by shared understandings between her and Jesus. A scroll find at Nag Hammadi in 1945, however, echoes such suggested interaction.⁴ In one Greek fragment, dated to the early third century a.d., "Mary" is seen attempting to strengthen the resolve of the apostles and disciples, as they grieve the absence of their leader:

(1) "Peter said to Mary, 'Sister, we know that the Savior loved you more than the rest of women. Tell us the words of the Savior which you remember--which you know [but] we do not, nor have we heard them.'" Some of what Mary then relates has a mystical bent. Andrew refuses to believe Jesus was capable of such strange ideas, while Peter doubts Jesus would have spoken so privately with a woman. Then "Mary wept and said to Peter, 'My brother Peter, what do you think? Do you think that I thought this up in my own head and that I am lying about the Savior?' Levi said, 'Peter, you always have been hot-tempered; now I see you contending against the woman like your adversaries. But if the Savior made her worthy who are you, indeed, to reject her? Surely the Savior knew her very well.'" *The Gospel of Mary*; pages 472-3.

(2) "Simon Peter said to them, 'Let Mary leave us, for women are not worthy of Life.' Jesus said, 'I myself shall lead her in order to make her male, so that she, too, may become a living spirit resembling you males.'" *The Gospel According to Thomas*; page 130.

(3) "There were three who always walked with the Master: Mary his mother and her sister⁵ and Magdalene, the one who was called his companion." ... "And the companion of the [...] Mary Magdalene. [...] her more than [...] the disciples [...] kiss her [...] on her [...]. The rest [...] by it [...]. They said to him, 'Why do you love her more than all of us?' The Savior answered and said to them, 'Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another.'⁶ *The Gospel of Phillip*; pages 135-6, with its lacunae.

III. 'Beloved Disciple'

A. At the 'Last Supper'

When Jesus revealed that one of the people present at supper was going to betray him,

Peter, "nodding therefore to this [one]...is saying **to him**, 'Say who it is about whom he [Jesus] is speaking.' Having fallen upward that [one] thus upon the breast of the Jesus **he** is saying to him 'Lord, who is it?'" *John* 13:24-26.

⁴ Quotations are from Robinson, James M., General Editor, *The Nag Hammadi Library*, San Francisco:Harper & Row, 1981.

⁵ Concluded to be Salome--refer to Appendix 4C, Salome.

⁶ Bracketed portions indicate where the ancient manuscripts are undecipherable.
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The unnamed 'beloved' disciple occupied the *bosom* position next to Jesus.⁷ It is not stated that only apostles attended the last supper.

B. At the Crucifixion

"Having stood but beside to the stake of the Jesus the mother of him and the sister of the mother of him, Mary the of the Clopas and Mary the Magdalene. Jesus therefore having seen the mother and the disciple having stood alongside whom he was loving is saying to the mother, 'Woman, see *the son* of you; next he is saying to the disciple, 'See the mother of you.' And from that the hour took the disciple her into the own." *John 19:25-27*.

C. At a Later Sighting of Jesus Near Tiberias

Some of the disciples were fishing; in the company were Peter, Thomas, Nathanael, and "the (ones) of Zebedee [James and John] and others out of his disciples two." As the sun rose a man approached who saw their nets come up empty. "Try again!," he told them. The nets then became so full the group lacked strength to lift them; and,

"Is saying therefore the disciple that whom was loving the Jesus to the Peter, 'The Lord it is.'" *John 21:7*"

A dialogue between Jesus and Peter follows in which Jesus probes the depth of Peter's love for him, after which, Peter turned and looked at "*the disciple whom was loving the Jesus...who also fell upward in the supper upon the breast of him...*," and:

"...Peter is saying to the Jesus, Lord, this (one) but what?"

Jesus replied:

"If ever *him* [that one?] I am willing to be remaining until I am coming, what toward you?' ... Went forth therefore this the word into the brothers that the disciple that not is dying."

The fourth gospel's writer then adds a clarification:

"Not said but to him the Jesus that not *he* is dying, but, 'If *him* I am willing to be remaining until I am coming, what toward you?'"

John 21:15-22.

D. Transcendence of Bodily Relationships

(1) Once Jesus was posed the following query: a woman in her life consecutively marries and is widowed by seven brothers. In the day of the resurrection, to whom does she belong? He answered:

(a) "You are mistaken not knowing the scriptures nor the power of the God; in for the resurrection neither they are marrying nor are they given in marriage, but as angels in the heaven they are...." *Matthew 22:29-30*.

⁷The then-standard ("triclinal") custom for formal banquets was to recline on couches which were backed against three sides of food tables, with the fourth side open for serving. It is believed one couch may have held as many as four or five occupants but that of the honored guest, only three. In taking food, the honored guest at center would have one person before his bosom and the other at his back.

(b) “Not through this are you erring [?--] not having known the scriptures not-but the power of the God? Whenever for out of dead they might stand up, neither they are marrying nor they are being given in marriage, but they are as angels in the heavens....” *Mark 12:24-25*.

(c) “The sons of the age this are marrying and they are given in marriage, the (ones) but having been counted worthy of the age that to attain and of the resurrection the out of dead neither are marrying nor are being given in marriage; neither for to die yet they are able, equal to angels for they are....” *Luke 20:34-36*.

(2) When Jesus was interrupted at a large Galilean assembly, to be told his family had arrived, he queried and answered himself:

(a) “‘Who is the mother of me, and who are the brothers of me?’ And having stretched out the hand of him upon the disciples of him he said, ‘Look! The mother of me and the brothers of me; whoever for likely should do the will of the Father of me, of the (one) in heavens, he of me brother and sister and mother is.’” *Matthew 12:48-50* (italics supplied).

(b) “‘Who is the mother of me and the brothers?’ And having looked around on the (ones) about him to circle sitting he is saying, ‘See the mother of me and the brothers of me; who likely should do the will of the God, this (one) brother of me and sister and mother is.’” *Mark 3:33-35*.

(c) “‘Mother of me and brothers of me these are the (ones) the word of the God hearing and doing.’” *Luke 8:21*.