

Name:

JESUS OF HISTORY, CHRIST OF FAITH

Unit 5: The Death and Resurrection of Jesus

1. Why did Jesus become a “marked” man?

a. Conflict of Opinions (e.g. Mk 10:1-12; Mk 13:1-2):

b. Outcasts of Society (e.g. Lk 21:1-4; Lk 18:15-17):

c. Position of Authority (Mk 11:27-33):

2. Did Jesus know he was going to die? (Mk 8:31; 9:30; 10:33-34; c.f. 10:35-45)

a. Growing Opposition (Mk 11:15-19):

b. Tension in Jerusalem (Mk 11:1-11; Zach 9:9; Is 62:11):

c. Fate of Old Testament Prophets (Matt 23:29-36):

3. Where did Christians get this notion that Jesus would have to suffer?

a. Minor Old Testament References: Genesis 22:1-14, 37:26-28; Exodus 12; 2 Samuel 15:13-37, 17:23; II Macc 6:18-7:42; Jeremiah 26; Ezekiel 37 esp. 12-13; Daniel 7, 12:2, 13; Zech 9:9-11, 11:12-13, 12:10, 13:7, 14:21,27; Prov 31:6-7; Wisdom 2:10,13,15

b. Isaiah (42:1-4; 49:1-6; 50:4-9; 52:13-53:12):

c. Psalms 22, 35, 69 (“Psalms of Lament”):

Why does Mark use the Psalms?

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Note Bene:

4. How did the Gospel writers view the crucifixion of Jesus?

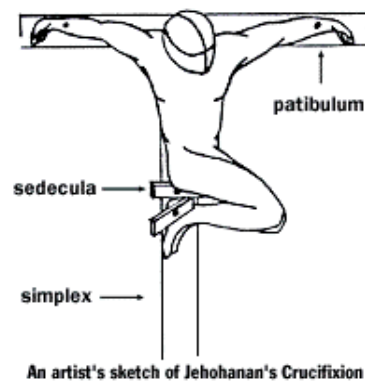
a. Mark:

b. Matthew:

c. Luke:

d. John:

5. It is only through the *resurrection* that we can understand the true message of the cross.



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An understanding of the afterlife and resurrection developed over time in the Old Testament: 2 Sam 14:14; Psalm 88: 6-7, 11b; 115:17; Sirach 17:27-28; 38:34; 39:9; 41:13; 44:10; Eccl 2:16; 3:19-20; Dan 12:2; 2 Macc 7:9-11; 12:39-45; Psalms of Solomon 3:10-12.

1. What are the common points in all the Gospel accounts?

a.

b.

c.

d.

2. What is the evidence for accepting the resurrection?

a. Consistent belief in the Early Church:

b. The Empty Tomb:

Romans:

Disciples:

Women:

c. Jesus' Post-Resurrection Appearances:

d. A Courageous Community:

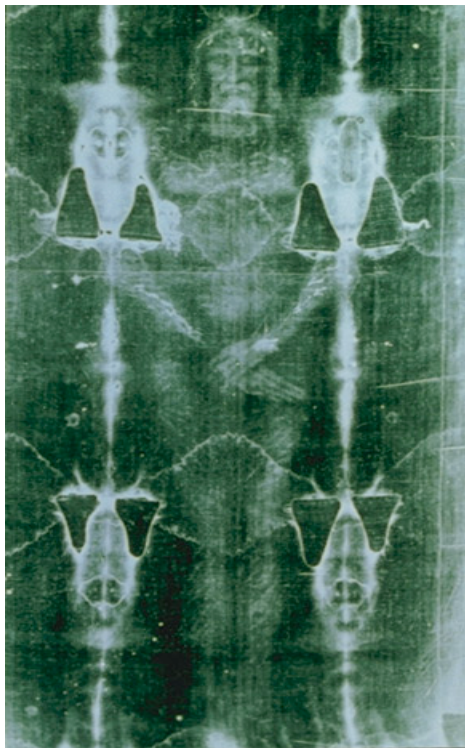
4. What was the Risen Jesus like? (c.f. 1 Cor 15:36-49)

5. Finally, what does the resurrection mean?

a. Affirmation of the Truth of Jesus' teaching:

b. Jesus recognized as the Messiah:

c. Life in Christ



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Unit 5: The Death of Jesus

Women, Mary Magdalene, and the Gospel of John

1. Although the Johannine Community has conservative views towards women, the community also displays an understanding of female self-consciousness and discipleship (i.e. John portrays women speaking far more than Mark, Matthew and Luke: In Mark only 5 instances are recorded, Matthew 9 times, Luke 11 times, only four which occur in stories about Jesus as a grown man. In contrast, John records **22** instances of women speaking. In all these passages, except for the doorkeeper at the court of the high priest, women are portrayed in a self-conscious dialogue with Jesus and/or displayed in positions of discipleship although they are not called disciples (Ramon K. Jusino, "Mary Magdalene: Author of the Fourth Gospel?").

2. Evidence from the Gospel of John that Mary Magdalene is the Beloved Disciple (c.f. 1:35-40; 13:23-26; 18:15-16; 19:25-27 [cf. 19:36]; 20:1-11; 21:7; 21:20-24)

a. John 18:15-18 (Peter and Beloved Disciple follow Jesus):

b. John 19:25-27 (Beloved Disciple at the Foot of the Cross):

c. John 20:1-11 (Beloved Disciple at the Empty Tomb):

3. So, why did the Author/Redactor(s) of John change the Gospel?

4. Why is there a tension between Mary and Peter in John and other Gospels?

a. Gospel of John (c.f. 13:23-26; 18:15-16; 20:1-11; 21:7; 21:20-24)

b. Gospel of Mary:

c. Gospel of Thomas: “*Let Mary depart from us, for women are not worthy of life.*”

d. Gospel of Phillip:

Excerpts from the Gospel of Philip:

And the companion of the [Savior is] Mary Magdalene. [But Christ loved] her more than [all] the disciples [and used to] kiss her [often] on her [mouth]. The rest of [the disciples were offended] by it [and expressed disapproval]. They said to him, “Why do you love her more than all of us?”

There were three who always walked with the Lord: Mary his mother and her sister and Magdalene, the one who was called his companion. His sister and mother and his companion were each a Mary.

Nota bene: Similar examples of Peter being upstaged by Mary occur in the Gospel of the Egyptians and Pistis Sophia (documents found prior to the Nag Hammadi).