

Class 2b

## WOMEN IN JESUS' TEACHINGS: DID HE LIBERATE THEM?

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### Outline

- "Q" – the earliest source for Jesus
  - The formation of the gospel tradition
  - The synoptic gospels' relationship: evidence, question, solution
  - What is Q?
- Was Jesus a feminist? The evidence of Q
  - The evidence of Q & Levine's argument
  - Our conclusions

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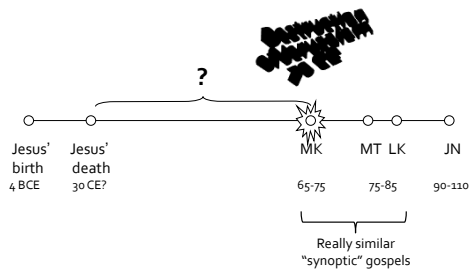
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### Formation of the Gospel Tradition



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## The Synoptic Gospels: The Evidence

### Case 1

Some material is shared by Mark, Matthew and Luke.  
This is called the Triple Tradition.

#### Matthew 9:18-19

While he was thus speaking to them, behold, a ruler came in

and knelt before him, saying, "My daughter has just died;

but come and lay your hand on her, and she will live." And Jesus rose and followed him, with his disciples.

#### Mark 5:22-24

Then came one of the rulers of the synagogue, Jairus by name; and seeing him, he fell at his feet, and besought him, saying, "My little daughter is at the point of death.

Come and lay your hands on her, so that she may be made well, and live." And he went with him.

#### Luke 8:41-42

And there came a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought him to come to his house, for he had an only daughter, about twelve years of age, and she was dying.

As he went, the people pressed round him.

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## The Synoptic Gospels: The Evidence

### Case 2

Some material is not in Mark at all, but is identical in Matthew and Luke. This is called the Double Tradition.

#### Matthew 10:37-38

"He who loves father or mother more than me is not worthy of me, and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me.

#### Mark

#### Luke 14:25-26

Now great multitudes accompanied him, and he turned and said to them, "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple.

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## The Synoptic Gospels: The Evidence

### Case 3

Some material is only in Matthew, and some material is only in Luke.

#### Matthew

#### Mark

#### Luke 15:11-32

And he said, "There was a man who had two sons, and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate, and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger!...'"

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## The Synoptic Gospels:

The Question: "The Synoptic Problem"

How do we explain the literary relationship of Matthew, Mark and Luke, since at times (but not always) they are so similar?

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## The Synoptic Gospels

The Consensus Solution: The Two-Source Hypothesis

The theory that the authors of Matthew and Luke used two shared sources for their gospels

- Q (a list of sayings of Jesus)
- and the Gospel of Mark,

in addition to their own unique material. The theory is one way of accounting for the synoptic problem.

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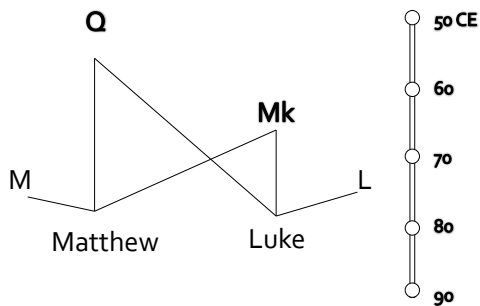
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## The Formation of the Gospels:

A Sketch



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## The Two-Source Hypothesis

### Why It's the Consensus View

#### 1. Why we think Mark was first

- o The style and theology of Mark's gospel is rough. It's easier to explain how later authors "cleaned up" Mark than to argue that Mark abbreviated the other gospels and created an inferior narrative.
- o Matthew and Luke have all of Mark except 3 verses, and largely follow Mark's order. Meanwhile, there's a lot in Matthew and Luke that doesn't appear in the other or in Mark.

#### 2. Why we think Q existed

- o It's reasonable to imagine that a list of Jesus' sayings would have circulated.
- o We've never found it, but the *Gospel of Thomas* is like it.

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## What Is Q?

Matthew and Luke sometimes preserve sayings of Jesus that are almost identical in form and are not found in any other gospel. This material is almost entirely sayings of Jesus. A list of such sayings must have circulated before they wrote their gospels, and both Matthew and Luke used this source (Q stands for *Quelle*, the German word for source).

Thus, Q is the earliest available source for the "historical Jesus." If we want to make any claims about what Jesus did, Q will be our most important source. If you're weighing evidence, Q evidence takes priority.

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## WAS JESUS A FEMINIST? THE EVIDENCE OF Q

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## Was Jesus a Feminist?

### Women in Q

Second-wave feminist biblical scholars argued in the 1970s that women are prominent in Q, and therefore must have been prominent in the Jesus movement. They pointed out four features of Q:

1. Jesus mentions women in his teachings
2. Male and female characters are often paired in his stories
3. Sophia is prominent in Q
4. Q appears to dismantle the traditional, patriarchal family

Amy-Jill Levine disagrees.  
She doesn't think any of these 4 show a feminist Jesus.  
Why?

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## Was Jesus a Feminist?

### Our conclusions

- Did the historical Jesus movement include women?
- Is there evidence that Jesus advocated or worked for the social, economic, or political equality of the sexes?

Remember: by now it is no longer enough to say that he's a good guy, and therefore he must have done this. You should never start from the conclusion, force the evidence to fit it, and ignore contrary evidence. Starting from the evidence, was Jesus a feminist?

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