

Class 7a

## HOW THE JESUS MOVEMENT BEGAN

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### Outline

- Dig Team Project: Caesarea Maritima
- Jesus and John the Baptist
- Starting a Movement
- Admitting Female Companions

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## JESUS & JOHN THE BAPTIST

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## Jesus and John the Baptist

### Matthew 3:13-17

Then Jesus arrived from the Galilee to the Jordan, to John to be baptized by him. But John prevented him saying, "I need to be baptized by you, and you would come to me?" But Jesus answered and said to him, "Permit it now, for in this way it is fitting for us to fulfill all righteousness." Then he permitted him. And when Jesus was baptized immediately he came up from the water; and see, the heavens were opened (to him) and he saw the Spirit of God descend like a dove and come on him, and see, a voice from the heavens saying, "This is my son, the beloved, in whom I am well pleased."

### Mark 1:9-11

And it was in those days that Jesus came from Nazareth of the Galilee and was baptized in the Jordan by John. And immediately as he was coming up from the water, he saw the heavens tearing and the Spirit like a dove coming down to him. And a voice was from the heavens, "You are my son, the beloved, in whom I am well pleased."

### Luke 3:21-22

Now it was when all the people had been baptized and Jesus had been baptized, and was praying, the heavens were opened and the Holy Spirit descended on him in bodily form like a dove, and a voice came from heaven, "You are my son the beloved, in whom I am well pleased."

### John 1:29-34

The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks before me, for he was before me.' I myself did not know him, but for this I came baptizing with water, that he might be revealed to Israel." And John bore witness, "I saw the Spirit descend as a dove from heaven, and it remained on him. I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God."

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## Jesus and John the Baptist

- Later gospel writers tend to make
  - John MORE subordinate
  - Jesus MORE important
  - Jesus' "need" for baptism clearer
  - John MORE aware of Jesus' identity

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## Jesus and John the Baptist

### Matthew 11:2-6

When John heard in prison what the Messiah was doing, he sent word by his disciples and said to him,

"Are you the one who is to come, or are we to wait for another?" Jesus

answered them, "Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. And blessed is anyone who takes no offense at me."

### Mark

### Luke 7:18-23

The disciples of John reported all these things to him. So John summoned two of his disciples and sent them to the Lord to ask, "Are you the one who is to come, or are we to wait for another?" When the men had come to him, they said, "John the Baptist has sent us to you to ask, 'Are you the one who is to come, or are we to wait for another?'" Jesus had just then cured many people of diseases, plagues, and evil spirits, and had given sight to many who were blind. And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them. And blessed is anyone who takes no offense at me."

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## Jesus and John the Baptist

### John 1:1-9

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

### John 1:29-34

The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks before me, for he was before me.' I myself did not know him, but for this I came baptizing with water, that he might be revealed to Israel."

And John bore witness, "I saw the Spirit descend as a dove from heaven, and it remained on him. I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God."

### John 3:22-32; 4:1-3

After this Jesus and his disciples went into the Judean countryside, and he spent some time there with them and baptized. John also was baptizing at Aenon near Salim because water was abundant there; and people kept coming and were being baptized—John, of course, had not yet been thrown into prison.

Now a discussion about purification arose between John's disciples and a Jew. They came to John and said to him, "Rabbi, the one who was with you across the Jordan, to whom you testified, here he is baptizing, and all are going to him." John answered, "No one can receive anything except what has been given from heaven. You yourselves are my witnesses that I said, 'I am not the Messiah, but I have been sent ahead of him.' He who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. For this reason my joy has been fulfilled. He must increase, but I must decrease."

Now when Jesus learned that the Pharisees had heard, "Jesus is making and baptizing more disciples than John"—although it was not Jesus himself but his disciples who baptized—he left Judea and started back to Galilee.

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## Jesus and John the Baptist What Historians Conclude

- Jesus was a follower or disciple of John the Baptist
  - he was baptized by John
  - he and his followers continued baptizing
  - he preached a variant of John's message
  - his disciples "competed" a little with John's disciples
- Criteria this satisfies
  - early/eyewitness testimony (Q, Mk, John?)
  - multiple independent attestation (Q, Mk, John)
  - awkwardness

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## STARTING A MOVEMENT

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The Twelve			
Matthew 10:1-4	Mark 3:13-19a	Luke 6:12-16	John
Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first,	He went up the mountain and called to him those whom he wanted, and they came to him. And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message, and to have authority to cast out demons. So he appointed the twelve:	Now during those days he went out to the mountain to pray, and he spent the night in prayer to God. And when day came, he called his disciples and chose twelve of them, whom he also named apostles:	(others named disciples) A man born blind Martha, Mary, and Lazarus of Bethany Judas (another one who speaks at the last supper) Mary Magdalene Joseph of Arimathea 2 others (unnamed)
Simon, also known as Peter, and his brother Andrew, James son of Zebedee, and his brother	Simon (to whom he gave the name Peter); James son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Thaddeus, and	Simon, whom he named Peter, and his brother Andrew, and James, and	(is list of 7 appears in 21:2) Simon Peter Andrew (1:35-40)
John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddeus;	Simon the Cananaean, and Judas Iscariot, the one who betrayed him.	John, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Simon, who was called the Zealot, and Judas son of James, and Judas Iscariot, who became a traitor.	The sons of Zebedee Philip (1:43-44) Nathanael of Cana (1:45-51) Thomas called the Twin Judas son of Simon Iscariot

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## Starting a Movement

### Were There 12 Main Followers?

- Applying the criteria
  - Early, independent witnesses attest to the tradition (Mk, Jn, L, Q, Paul)
    - "You are those who have stood by me in my trials, and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel." (Q 22:28-30 || Matt 19:28)
    - For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. (Paul in 1 Corinthians 15:3-5)
  - A problem: with Jewish end-time hope
  - But as well; by the gospel's time
    - The gospel was no longer being preached just to Israel
    - And the end-time and its kingdom had not come
  - Awkwardness

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## ADMITTING FEMALE COMPANIONS

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## Female Companions at the Resurrection



Giotto di Bondone, The Life of Jesus: Noli me tangere (1304-1306)  
Arena Chapel, Padua

John 20:11-18

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb, and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni" (which means Teacher). Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

- The latest tradition gives Mary the most prominent role
  - she finds the tomb
  - she tells the men
  - she is the first to see the risen Jesus

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## Female Companions at the Resurrection



James Tissot, Apparition de Jésus aux saintes femmes (1886-1894)  
Brooklyn Museum

Mark 16:1-8

When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side, and they were alarmed. But he said to them, "Do not be alarmed, you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee, there you will see him, just as he told you." So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

- The earliest tradition gives Mary the least prominent role (though still more than the men)
  - she finds the tomb
  - she runs away afraid
  - no one sees the risen Jesus

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## Female Companions at the Crucifixion

Matthew 27:55-56

There were also many women there, looking on from afar, who had followed Jesus from Galilee, serving him, among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Mark 3:13-19a

*[Jesus has just died on the cross]*

There were also women looking on from afar, among whom were

Mary Magdalene, and Mary the mother of James the younger and of Joseph, and Salome, who, when he was in Galilee, followed him, and served him, and also many other women who came up with him to Jerusalem.

Luke 23:49

And all his acquaintances and the women

who had followed him from Galilee

stood at a distance and saw these things.

John 19:25b-27

But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold your son!" Then he said to the disciple, "Behold your mother!" And from that hour the disciple took her to his own home.

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## Female Companions during Jesus' Ministry

Matthew 9:35	Mark 6:6b	Luke 8:1-3	John
And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and infirmity.	And he went about among the villages teaching.	Soon afterward he went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who provided for them out of their means.	

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## Admitting Female Companions Analyzing the Developing Tradition

- Tendencies in the gospels
  - female companions are marginalized
    - Ignored until they can't be avoided (Mark, Matthew)
    - Or turned into respectable women (Luke)
  - their role at resurrection grows
- Applying the criteria
  - women were in the movement (Mk, Q – the frequent slur that Jesus hung out with "tax collectors and sinners")
  - this was awkward
- Tendencies the gospels
  - Was Mary Magdalene a prostitute?
  - Was Mary Magdalene Mrs. Jesus?

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## Was Mary Magdalene a Prostitute?



Titian, *The Anointing of Mary Magdalene* (1490-1495)  
Galleria Palatina, Palazzo Pitti, Florence

Luke 7:36-8:3

One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table. And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner." Jesus spoke up and said to him, "Simon, I have something to say to you.... Do you see this woman? I entered your house, you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven, hence she has shown great love. But the one to whom little is forgiven, loves little...."

Soon afterward he went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who provided for them out of their means.

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## Was Mary Magdalene a Prostitute?



Titian, *The Anointing of Mary Magdalene* (1490-1495)  
Galleria Palatina, Palazzo Pitti, Florence

John 12:1-8

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

- People confused this Mary with Mary Magdalene
- People confused this anointing woman with the sinful anointing woman of Luke 7
- Mary Magdalene's intimacy with Jesus was made sexual
- Mary Magdalene's prominence in gnostic tradition was perceived to be dangerous
- Women's leadership in general was marginalized
- As the church shifted from being persecuted to being accepted, and more average people entered, penitent prostitutes became popular models

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**WAS MARY MAGDALENE  
MRS. JESUS?**

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**Leonardo da Vinci**  
The Last Supper  
1495-1498      Fresco in the dining hall at Santa Maria delle Grazie in Milan, Italy

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Dan Brown published his book in 2003

Ron Howard directed the 2006 film, starring Tom Hanks

In the book, Brown's characters discover:

- that Jesus and Mary Magdalene were married and had a child
- that their descendants and those who protect them:
  - 
  - (the bridechamber)
  - allowed women to have leadership positions
  - remembered the sexual union of Jesus and Mary in texts that mentioned their frequent kisses
- that the Catholic Church has tried to suppress this truth
- that the gnostic gospels reveal it, and gnostic Christians continue the tradition

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Ron Howard directed the 2006 film, starring Tom Hanks

Using the criteria of historicity:

- there is no text that says Jesus was married, and in fact several imply he was not
- debates about Jesus' marital status don't begin until Christians begin debating the pros and cons of virginity vs. marriage in the mid-100s CE
- several gnostic gospels do say that Jesus loved Mary; one even says he used to kiss her on the [ ] (the text breaks off)
  - But the gnostics were not fond of the material world or women as such
  - In some of those same texts, women have to "become male" to become spiritual
  - So they can lead the community, but not as women
  - And intercourse with Jesus is about revelation, not sex; they aren't interested in perpetuating matter
- the Catholic Church has marginalized women from leadership

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**Flemish Master of the  
Magdalene Legend**  
Mary Magdalene Preaching

c. 1500-1520  
John G. Johnson Collection  
Philadelphia

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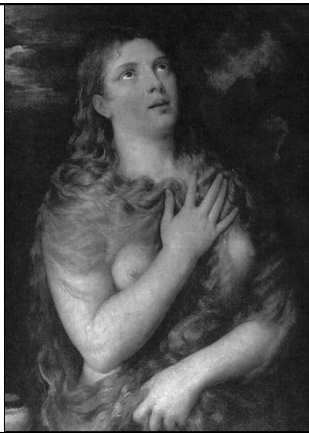
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**Titian**  
The Atoning Magdalene

1490-1576  
Galleria Palatina  
Palazzo Pitti, Florence

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**Giampietrino**  
Mary Magdalene

First half of 1500s  
Pinacoteca di Brera  
Milan

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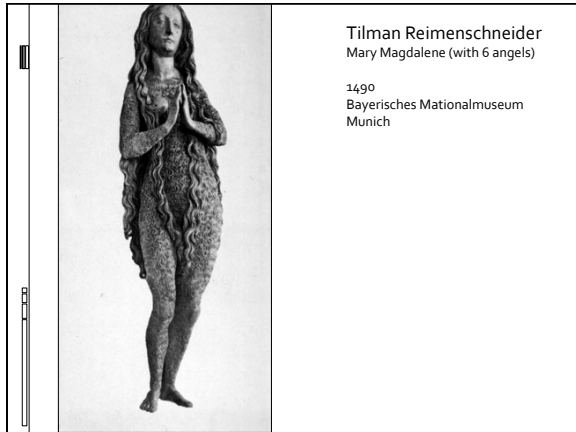
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Tilman Reimenschneider  
Mary Magdalene (with 6 angels)

1490  
Bayerisches Nationalmuseum  
Munich

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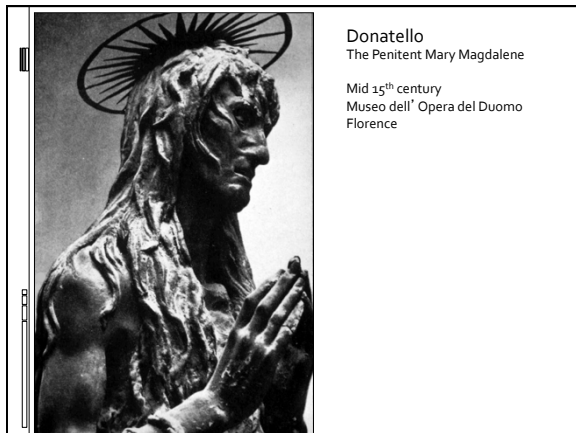
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Donatello  
The Penitent Mary Magdalene

Mid 15<sup>th</sup> century  
Museo dell' Opera del Duomo  
Florence

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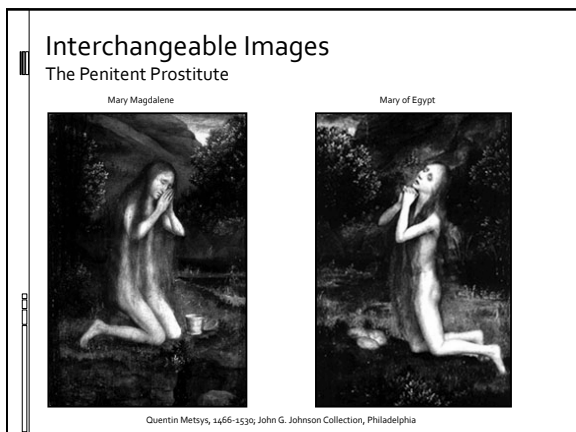
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