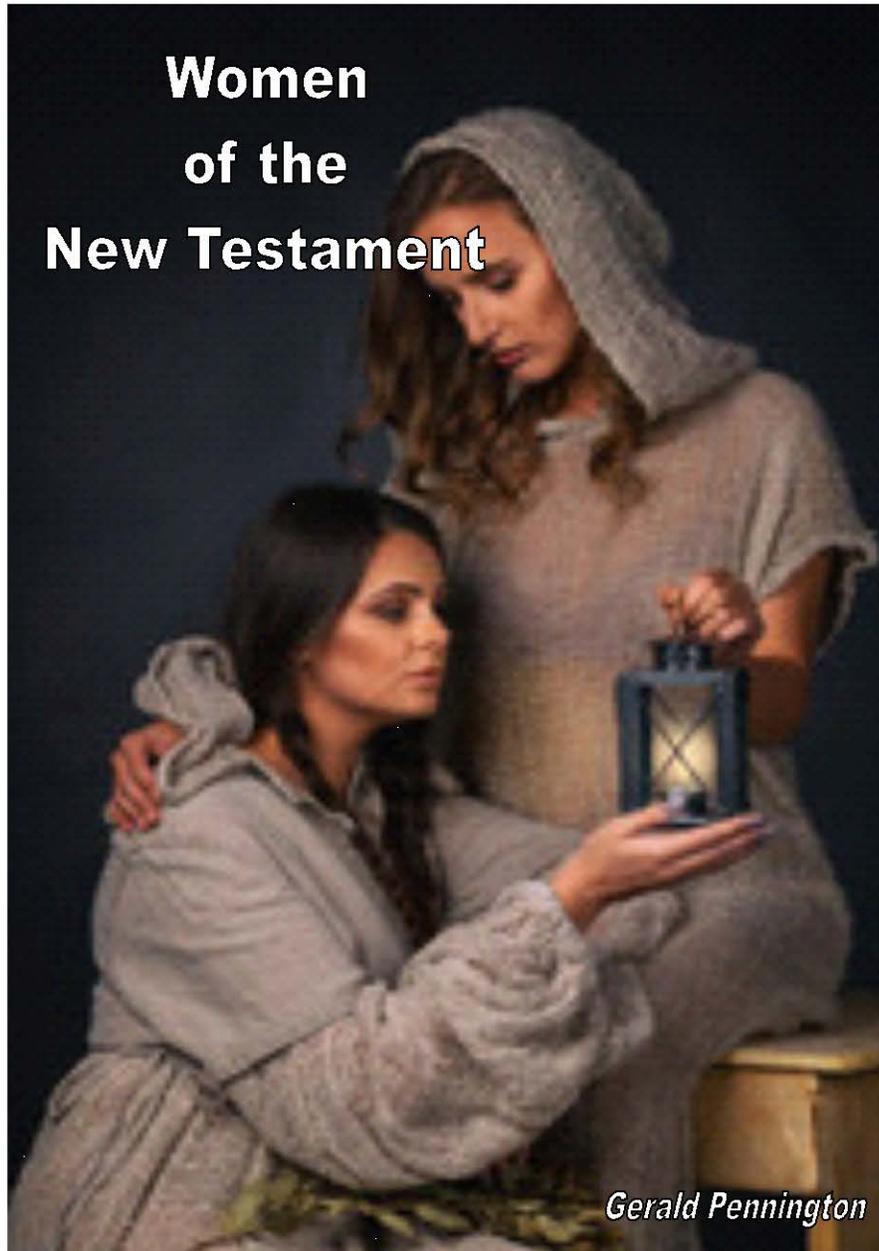


**Women
of the
New Testament**



Gerald Pennington

Women Of The New Testament



**Women
Of The New
Testament**

Introductory Slide One

Women Of The New Testament

Introduction To The Series:

The Role of Women In The Church Has Been A Matter Of Theological Discussion For

**The Role of Women In The Church
Has Been A Matter Of Theological
Discussion For Centuries And Will
Probably Remain So Until The End Of
Time!**

The word "**Woman**" is found **106** times in the New Testament in 98 verses

The word "**Women**" is found **44** times in the New Testament in 44 verses

Centuries And Will Probably Remain So Until The End Of Time!

The word "**Woman**" is found **106** times in the New Testament in 98 verses

The word "**Women**" is found **44** times in the New Testament in 44 verses

Introductory Slide Two

Women Of The New Testament

So Let's Begin Our Discussion With Some Familiar Passages Of Scripture!

1Co 14:34-35 [34] Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

So Let's Begin Our Discussion With Some Familiar Passages Of Scripture!

1Co 14:34-35 [34] Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. [35] And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

- 1) Was This Something That Paul Said Because It Was Simply A Cultural Concern?
- 2) Does it mean that women are not allowed to speak at all, in any form or manner in the Church?
- 3) How should, or should it, be applied to the modern day church?

[35] And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

- 1) Was This Something That Paul Said Because It Was Simply A Cultural Concern?
- 2) Does it mean that women are not allowed to speak at all, in any form or manner in the Church?
- 3) How should, or should it, be applied to the modern day church?

Women Of The New Testament

1Ti 2:11-12 [11] Let the woman learn in silence with all subjection. [12] But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

- 1) Does this passage prohibit a woman from teaching at all?
- 2) What does it mean to “**usurp**” authority over the man? If an Eldership (or the Church)

So Let's Begin Our Discussion With Some Familiar Passages Of Scripture!

1Ti 2:11-12 [11] Let the woman learn in silence with all subjection. [12] But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

- 1) Does this passage prohibit a woman from teaching at all?
- 2) What does it mean to “**usurp**” authority over the man?
- 3) How should, or should it, be applied to the modern day church?

acquiesces to a woman taking a leadership role is she usurping authority? Does it then make it acceptable? NO! Because two wrongs does not make it right. The Eldership (or the Church) exceeds their authority when of if they make this type of decision.

- 3) How should, or should it, be applied to the modern day church?

Introductory Slide Four

Tit 2:3-5 [3] The aged women likewise, that *they be* in behavior as becometh holiness, not

Women Of The New Testament

false accusers, not given to much wine, teachers of good things; [4] That they may teach the

So Let's Begin Our Discussion With Some Familiar Passages Of Scripture!

Tit 2:3-5 [3] The aged women likewise, that *they be* in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; [4] That they may teach the young women to be sober, to love their husbands, to love their children, [5] *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

- 1) What are the good things that the aged women are to teach?
- 2) Does this passage limit or prohibit the woman from working outside the home?
- 3) How should, or should it, be applied to the modern day church?

young women to be sober, to love their husbands, to love their children, [5] *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

- 1) What are the good things that the aged women are to teach?
- 2) Does this passage limit or prohibit the woman from working outside the home?
- 3) How should, or should it, be applied to the modern day church?

When we study the women of the New Testament do we get a sense of womanhood being valued or devalued? Accusations have been made against some of the New Testament writers, especially Paul, as being anti-woman. Do we get this sense from their writings? Jesus and the New Testament writers actually elevated the status of womanhood.

Women Of The New Testament

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

1Pe 3:7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

We know that in some of the Arabic countries today that women are suppressed and counted as secondary citizens. In some countries, young women are not allowed to receive education beyond the sixth grade; are not allowed to leave the home without a male escort; and must be fully covered including their head. Literally, their life does not belong to themselves. Such, I pray, would never be the case in our own country, and I know that this is not how God, Christ, or the writers of the New Testament considered the role and significance of the woman.

Suppression, in a more limited way, although it was still suppression, existed in this country for a number of years. Women were not allowed to vote; could not engage in business; were not allowed to run for public office; were to be seen and not heard; and were expected to remain in the home, bear children, and prepare all of the meals. Thus the old adage “Keep them, barefoot, pregnant, and in the kitchen.” Now let’s be clear: A woman who chooses to remain at home and maintain the order of the home is not devalued in doing so, but is to be honored and cherished.

Addendum to Introduction of Women of the New Testament

Men and women have equal acceptance by God. Paul writes: **Gal 3:26-28** [26] For ye are all the children of God by faith in Christ Jesus. [27] For as many of you as have been baptized into Christ have put on Christ. [28] There is neither Jew nor Greek, there is

Women Of The New Testament

neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. “there is neither ... male or female.” Both men and women can have faith in Christ, be baptized into Christ, become the children of God, and be one in Christ. This does not mean, however, that men and women lose their identity in Christ. Men are still men and women are still women. In Scripture God has things to say to men as men, husbands, and fathers. God has things to say to women, wives, and mothers. The question is not the equal value or acceptance or equality of men and women before God. The question is what roles that men and women are to fulfill in the Church.

Consider the value of women in the Church. A good case can be made for the fact that women are more spiritually minded than men. That aside, the Church would be impoverished without our women. Everything they touch seems to be better. They teach classes, (could you imagine any one of us men teaching a young toddler class) visit those with needs, prepare food for many, support benevolent programs, encourage their husbands, help train children, send cards of encouragement, clean and arrange church buildings, support the preaching of the word, take people to the doctor, and the list goes on. We need the women of the Church.

God has roles for women of the Church. They can teach children, girls, and women. They can teach men under certain conditions (see [Acts 18:26](#)). In Church leadership and in the worship of the Church, God has ordained that men take the leadership roles. Elders and Deacons were men as is evidenced by the qualification given for both that they be husbands. The Greek word in the qualifications for women in [1Ti 3](#) refers not to women deacons, but to wives. The Greek word for deacon is used in respect to Phoebe in [Acts 16:1](#), but not in an official capacity because she could not meet the qualifications of [1Ti 3](#). [[1Ti 3:12](#) Let the deacons be the husbands of one wife, ruling their children and their own houses well.]

Jay Lockhart

His Family, Week 18 Shepherds, Page 114

© 2021 The Jenkins Institute

Introductory Slide Five

Women Of The New Testament

So Let's Consider Some Of The Women Of The New Testament And The Role That They Played In The Ministry Of Christ And In The Growth And Development Of The Early Church.

This is not an all exclusive list of the women of the New Testament but I trust that this study

**So Let's Consider Some Of
The Women Of The New
Testament And The Role
That They Played In The
Ministry Of Christ And In
The Early Church**

will provide a greater insight into the role that these women played in the early Church.

In the slide portion of this study I have provided a section for study notes. Feel free to adapt to your particular style and manner of teaching.

Index of Study:

- 1) Elizabeth - The Mother of Greatness - Lu 1:5-25, 57-65 Pg 11-12
- 2) Mary - A Woman Favored of God - Lu 1:26-56 Pg 13-14
- 3) Anna - A Woman of Dedicated Service - Lu 2:36-38 Pg 15-16
- 4) Unnamed - An Unnamed Woman Of Samaria - Jo 4:5-42 Pg 17-18
- 5) Syrophenicia - A Woman From A Strange Country - Matt 15:21-25; Mk 7:24-30 Pg 19-20

Women Of The New Testament

- 6) Magdalene - A Woman of Great Loyalty - Matt 27; Mk 16; Lu 8; Lu 23; Jo 19 Pg 21-22
- 7) Susanna - A Woman of Provision - Lu 8:2-3 Pg 23-24
- 8) Herodias - A Woman With a Murderous Heart - Matt 14; Mk 6; Lu 3 Pg 25-26
- 9) Mary/Martha of Bethany - Two Women of Devotion - Lu 10; Jo 11 Pg 27-28
- 10) Rhoda - A Woman Who Would Not Remain Silent - Acts 12:1-19 Pg 29-30
- 11) Unnamed - A Woman Who Sought The Master's Touch - Matt 9:18-26; Mk 5:22-43; Lu 8:41-56 Pg 31-32
- 12) Sapphira - A Woman of Untruthfulness - Acts 5:1-14 Pg 33-34
- 13) Dorcas - A Woman Full of Great Works - Acts 9:36-42 Pg 35-36
- 14) Lydia - A Woman Who Was Europe's First Convert - Acts 16:13-15,40 Pg 37-38
- 15) Phebe - A Woman Who Was Mission Minded - Ro 16:1-2,37 Pg 39-40
- 16) Lois/Eunice - Two Woman of Immense Influence - 2Ti 1:5; Acts 16:1-3 Pg 41-42
- 17) Priscilla - A Woman Who Was A Gifted Teacher - Acts 18:1-26 Pg 43-44
- 18) Drusilla/Bernice - Two Women Who Were Corrupt And Shameless - Acts 24, 25 Pg 45-46
- 19) Unnamed - A Widow Woman of Great Liberality - Mk 12:41-44; Lu 21:1-4 Pg 47-48
- 20) Euodia/Syntyche - Two Women of Discord - Php 4:1-3 Pg 49-50
- 21) Apphia - A Woman Who Was A Fellow Soldier - Phile 1:3 Pg 51-52
- 22) Tryphena/Tryphosa - Two Women Who Labored In The Lord - Ro 16:12 Pg 53-54
- 23) Unnamed - A Mother-In-Law Worthy Of Honor - Matt 8:14-15 Pg 55-56
- 24) Unnamed - A Woman Whose Message Was Enthusiastic - Lu 11:27-28 Pg 57-58
- 25) Unnamed - A Woman Memorialized - Matt 26:7-13; Mk 14:3-9 Pg 59-60
- 26) Suggested Exercise Pg 61
- 27) Bibliography Pg 62

Slide One

Women Of The New Testament

Study Notes:

Women Of The New Testament

Elizabeth **The Mother of Greatness**

“Oath of God”

Luke 1:5-25; 57-80

- 1) Of what family was Elizabeth and Zacharias? **Lu 1:5**
- 2) Of what type people were they? **Lu 1:6**
- 3) What was the disappointment that Elizabeth and Zacharias experienced in their life? **Lu 1:7**
- 4) Who appeared to Zacharias with the announcement that this disappointment would be rectified? **Lu 1:19** Did they believe this announcement to be true? **Lu 1:20**
- 5) Why would we consider Elizabeth to be the mother of Greatness?
- 6) What prophecy did her son fulfill? **Lu 3:4-5**

Lesson One

Lu 1:5-6 [5] There was in the days of Herod, the king of Judaea, a certain priest named

Women Of The New Testament

Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. [6] And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

What We Know About Elizabeth:

Name Means: "God is my oath," or "oath of God" (a worshipper of God)

- 1) Of what family was Elizabeth and Zacharias? **Lu 1:5** - Luke states that she was "a daughter of Aaron" which means that she came from an honored priestly line (**Ex 6:23**)
- 2) She was the wife of a priest, Zacharias, of the course of Abia, that is one of the sects of priests who ministered in the Temple from Sabbath to Sabbath
- 3) There was thus a priestly descent on both sides. Priests were allowed to marry pious women. (**Lev 21:7**)
- 4) Of what type people were they? **Lu 1:6** - they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
 - i. She Was **A Godly Woman**: What a coveted commendation!
 - ii. She Was **A Childless Woman**: Although she was righteous toward God and most

Elizabeth,
The Mother of
Greatness
(Luke 1)

faithful to her husband yet we have five words containing a world of heartbreak disappointment. "And they had no child." **Lu 1:7**

- iii. She Was **A Privileged Woman**: The merciful God of heaven performed a miracle

for Elizabeth as He did with Mary, her cousin. **Lu 1:36** She conceived a son in her old age.

- 5) Who appeared to Zacharias with the announcement that this disappointment would be rectified? **Lu 1:19** Did they believe this announcement to be true? **Lu 1:20**
- 6) What name were they instructed to give to their promised child? **Lu 1:13; 59-63**
- 7) Why would we consider Elizabeth to be the mother of Greatness?
- 8) What prophecy did her son fulfill? **Lu 3:4-5**

What are some lessons that we might learn and apply from the life of Elizabeth?

For queens and females of all walks of life Elizabeth has been a favorite name as evidenced by the fact that there are perhaps millions of females that bear this honored name. If only all who bear this name would be "righteous before God" and blameless in character, what a mighty spiritual force they would be in the life of the nation of which they are a part.

Slide Two

Study Notes:

Women Of The New Testament

Women Of The New Testament

Mary A Woman Favored Of God

“Strong” Luke 1:26-56

- 1) What was the unique situation concerning Mary? **Lu 1:26-27**
- 2) Who came and made an unusual announcement to her? **Lu 1:26**
- 3) What complications arose over her condition? **Matt 1:18-21**
- 4) How and why was the child born in Bethlehem of Judea? **Lu 2:1-4; (Micah 5:2)**
- 5) Who came from the East to see the child? **Matt 2:1-2**
- 6) Did Jesus consider Mary “Queen of Heaven” and “Mother of God?” **Matt 12:46-50** What about the idea or teaching of “praying to Mary” for intercession?

Lesson Two

Lu 1:26-28 [26] And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, [27] To a virgin espoused to a man whose name was Joseph, of the

Women Of The New Testament

house of David; and the virgin's name was Mary. [28] And the angel came in unto her, and said, Hail, *thou that art* highly favored, the Lord *is* with thee: blessed *art* thou among women.

What We Know About Mary

Name Means: "Strong"

- 1) What was the unique situation concerning Mary? **Lu 1:6-27** Mary certainly had to have the fortitude to endure the things that she endured. A pregnancy before wedlock. Such would have been cause for Joseph to put her away.
- 2) Who came and made an unusual announcement to her? **Lu 1:26**; What does this incident suggest about the faith and character of Mary?
- 3) What complications arose over her condition? **Matt 1:18-21**; Was the consternation of Joseph justified? Would he have been legally justified according to the Law of Moses in putting her away? What does the statement "*not willing to make her a public example*" suggest concerning the character of Joseph?
- 4) How and Why was the child born in Bethlehem of Judea? **Lu 2:1-4**; **Micah 5:2**

**Mary,
The Mother of Jesus
A Woman Favored Of God
(Luke 1)**

Mic 5:2 But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

- 5) Who came from the East to see the child?
Matt 2:1-2; How many came? What were the gifts that they brought? **Matt 2:11**; How does this verse differ from modern nativity scenes?
- 6) Did Jesus consider Mary "Queen of Heaven" and "Mother of God?" **Matt 12:46-50**
- 7) Although honored above all women, does the scripture ever authorize praying to Mary as an intercessory?

What are some lessons that we might learn and apply from the life of Mary?

The dogma and sentimental exaggeration of Mary's eminence has removed her from the clear and vivid picture we have of her in the gospels, yet we cannot fail to be impressed with her character even though we are told no more than she was "highly favored" of the Lord and "favor with him" (**Lu 1:28,30**) surely gives her a pedestal all her own.

Slide Three

Study Notes:

Women Of The New Testament

from the temple, but served *God* with fastings and prayers night and day. [38] And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

What We Know About Anna

Name Means: “Grace”

- 1) This is the only occurrence where she is mentioned in scripture. “*Anna*” by interpretation is the same name as “*Hannah*” of the Old Testament. She was the daughter of *Phanuel*, a name identical with *Penuel* and meaning, “*The face, or appearance of God.*”
- 2) She had been married for how many years? **Lu 2:36**
- 3) To what had she dedicated herself after the death of her husband? **Lu 2:37**; The name of her husband is not identified.
- 4) She was a widow of how many years? **Lu 2:37**
- 5) What other passages deal with the care of a widowed woman? **1Ti 5:3-5; Jas 1:27**

Anna
A Woman of
Dedicated Service
(**Lu 2:36-38**)

- i. Paul makes reference to the care of “widows indeed” in **1Ti 5:3-5**; James declares that pure and undefiled religion includes the care of widows and orphans. **Jas 1:27**
 - ii. Explain the difference, if any, between a “**widow in need**” and a “**widow indeed.**”
- 6) What is most likely inferred when she was referred to as “prophetess?” Lu 2:36 Thayer defines the word prophetess as: (1) a woman to whom future events or things hidden from others are at times revealed, either by inspiration or by dreams and visions (2) a female who declares or interprets oracles
 - 7) How frequently did she serve in the temple and in worshipping God? **Lu 2:37**

What are some lessons that we might learn and apply from the dedicated life of Anna?

Although of an advanced age she did not allow such to hinder her from a faithful and dedicated service. Upon hearing the news of the birth of Christ, for whom she had been looking, she went out to her godly intimates to declare these glad tidings.

Slide Four

Study Notes:

Women Of The New Testament

Women Of The New Testament

Unnamed An Unnamed Woman Of Samaria

John 4:5-42

- 1) Where did she live, near what place? **Jo 4:5**
- 2) Who came to a well where she was drawing water? **Jo 4:6**
- 3) What petition was made of her? **Jo 4:7**
- 4) What was the difference between their waters? **Jo 4:13-14**
- 5) Jesus told her to call her husband? What was her marital situation at this time? **Jo 4:17-18**
- 6) What did she learn of true worship? **Jo 4:23-24**
- 7) Did the people's faith rest upon her word? **Jo 4:39,42**

Lesson Four

Jo 4:5-7 [5] Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. [6] Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. [7]

Women Of The New Testament

There cometh a woman of Samaria to draw water: Jesus saith unto her, **Give me to drink.**

What We Know About This Woman Of Samaria

Name Means: Unknown name

- 1) Where did she live, near what place? **Jo 4:5**
- 2) Who came to a well where she was drawing water? **Jo 4:5**
- 3) Where had the Lord's disciples gone at this time? Why? **Jo 4:8**
- 4) What petition was made of her? **Jo 4:7**; Was it customary for a Jewess male to make such a request of a Samaritan?
- 5) What was the difference between the waters that were being discussed? **Jo 4:13-14**
- 6) Jesus instructed her to call her husband? What was her marital situation at this time? **Jo 4:17-18**
- 7) What question did she ask this prophet? **Jo 4:20**
- 8) What did she learn of true worship? **Jo 4:23-24**; Is all, or any type, of worship acceptable to God? **Matt 15:8-9**
- 9) For whom was she waiting? **Jo 4:25**
- 10) In her excitement what did she do? **Jo 4:28**
- 11) What were the results of her efforts? **Jo 4:30**
- 12) Did the people's faith rest upon her word? **Jo 4:39,42** Contrast what is stated in verse 39 with verse 42.

**An Unnamed Woman
of Samaria
(John 4)**

What are some lessons that we might learn and apply from the experience of the Samaritan woman?

Her ignorant mind had grasped the secret of true worship and of Christ's mission, and her instinct for telling news became apparent as with the passion of an evangelist she said, "Come, see a man, which told me all things that I ever did; is this not the Christ?" Jesus had awakened her to a new and better life and such was the effect of her earnest plea.

Slide Five

Study Notes:

Women Of The New Testament

Syrophoenicia A Woman From A Strange Country
Matt 15:21-28; Mk 7:24-30

- 1) What was it that made this woman so distinctive? **Mk 7:26**
- 2) How would you describe her demeanor? **Matt 15:21-22**
- 3) What was the circumstance that caused her to cry after the Lord? **Matt 15:22**
- 4) What was the plea that she requested of the Lord? **Matt 15:25** Where the Lord's disciples receptive to her pleas? **Matt 15:23**
- 5) Did she allow her circumstances to distract her from her mission? **Matt 15:23-27** What obstacles were present?
- 6) Was she pleased with the outcome? **Matt 15:28**

Lesson Five

Matt 15:21-28 [21] Then Jesus went thence, and departed into the coasts of Tyre and Sidon. [22] And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. [23] But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. [24] But he answered and said, **I am not sent but unto the lost sheep of the house of Israel.** [25] Then came she and worshipped him, saying, Lord, help me. [26] But he answered and said, **It is not meet to take the children's bread, and to cast *it* to dogs.** [27] And she said, Truth, Lord: yet the dogs eat of the crumbs

Women Of The New Testament

which fall from their masters' table. [28] Then Jesus answered and said unto her, **O woman, great is thy faith: be it unto thee even as thou wilt.** And her daughter was made whole from that very hour.

What We Know About The Syrophonicia Woman

Name Means: Unknown name

- 1) This remarkable female in Bible bibliography is called by Matthew “a woman of Canaan,”

Syrophoenicia
A Woman From A
Strange Country
(Matt 15:21-28; Mk 7:24-30)

while Mark refers to her as a “Greek” woman, a Syrophenician by nation. **Mk 7:26.** The term Greek was commonly used to distinguish Gentiles from Jews. She received a rare commendation from Jesus even though she was a descendant of the Canaanite

worshippers of Baal.

- 2) What was it that made this woman so distinctive? **Mk 7:26**
- 3) How would you describe her demeanor? **Matt 15:21-22**
- 4) What was the circumstance that caused her to cry after the Lord? **Matt 15:22**
- 5) What was the plea that she requested of the Lord? **Matt 15:25**; Were the Lord’s disciples receptive to her pleas? **Matt 15:23**
- 6) Did she allow her circumstances to distract her from her mission? **Matt 15:23-27**; What obstacles were present?
- 7) Was she pleased with the outcome? **Matt 15:28**

What are some lessons that we might learn and apply from the experience of the Syrophoenician woman?

Behind Christ’s seeming frowning countenance there was a smile of love. Although He addressed her in a somewhat austere, traditional way, His coolness made the final favor sweeter. She had not requested a whole loaf or bread, nor even a single slice, but only the crumbs falling to the floor.

Slide Six

Study Notes:

Women Of The New Testament

Women Of The New Testament

Magdalene

“A Tower”

A Woman Of Great Loyalty

Matt 27; Mk 16; Lu 8; Lu 23; Jo 19

- 1) What had been her plight? **Lu 8:2**
 - 2) How did she show her appreciation to Christ? **Lu 8:3**
 - 3) Did she become a disciple of Jesus? **Matt 27:55-56**
 - 4) How long did she follow Jesus? **Jo 19:25; Mk 15:47**
 - 5) After leaving the tomb, what did she and the disciples do? **Lu 23:55-56**
 - 6) Early Sunday, where did she go and why? What problem worried her on the way? **Mk 16:1-3** - What did she find at the grave? **Mk 16:4-8**
 - 7) What honor did she receive? **Mk 16:9**
-
-
-
-
-
-
-
-
-
-

Lesson Six

Lu 8:1-2 [1] And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, [2] And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

What We Know About The Woman Called Magdalene

Name Means: “A tower”

Women Of The New Testament

- 1) What had been her plight in life? **Lu 8:2**
- 2) How did she show her appreciation to Christ? **Lu 8:3**
- 3) Did she become a disciple of Jesus? **Matt 27:55-56**
- 4) How long did she follow Jesus? **Jo 19:25; Mk 15:47**
- 5) After leaving the tomb, what did she and the disciples do? **Lu 23:55-56**
- 6) Early Sunday, where did she go and why? What problem worried her on the way? **Mk 16:1-3** - What did she find at the grave? **Mk 16:4-8**
- 7) Who explained Jesus absence? **Lu 24:4**
- 8) Outrunning the others, to whom did she break the news of resurrection? **Jo 20:2**
- 9) What honor did she receive? **Mk 16:9**

**Magdalene ,
A Woman of Great Loyalty
(Matt 27; Mk 16; Lu 8; Lu 23; Jo 19)**

1:14

- 10) Did the disciples believe her report? **Mk 16:11**
- 11) In her aggressiveness, whom was she most like? **Jo 20:1-6**
- 12) Is there any doubt as to where she was after the ascension? **Acts**

What are some lessons that we might learn and apply from the circumstances of Mary Magdalene?

A principle lesson that we all can learn is a service manifested out of gratitude. When Magdalene had been healed from the seven evil spirits she began following and ministering to the Lord and to His disciples. Her loyalty to the Lord was unquestionable. Should we all have the same loyalty and devotion to the one who has spiritually healed us and redeemed us from our sin. Mary Magdalene comprehended the debt that she had to the Lord. She owed much, gave much, loved much, and served much. Are there not a thousand ways in which converted and consecrated women (and men) can serve the Lord acceptably?

Slide Seven

Study Notes:

Women Of The New Testament

Women Of The New Testament

Susanna

“A lily”

A Woman Of Provision

Luke 8:2-3

- 1) Nothing is known of Susanna other than what is mentioned in Luke's account of the Gospels.
 - 2) She along with Mary Magdalene, Joanna the wife of Chuza Herod's steward, and perhaps others unnamed, had been healed of evil spirits and infirmities. **Lu 8:2-3**
 - 3) By all indication they were not only healed physically but spiritually as well.
 - 4) Upon their healing they became followers of Jesus and ministered to Him of their substance. **Lu 8:3**
 - 5) What lessons might we garner from this incident of these women?
-
-
-
-
-
-
-
-
-
-

Lesson Seven

Lu 8:2-3 [2] And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, **[3]** And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

What We Know About The Woman Named Susanna

Name Means: “A lily” - “A white lily”

- 1) Nothing is known of Susanna other than what is mentioned in Luke's account of the Gospels.

Women Of The New Testament

- 2) She, along with Mary Magdalene, Joanna the wife of Chuza the steward of Herod, and perhaps others unnamed, had been healed of evil spirits and infirmities. **Lu 8:2**
- 3) So she had some association with Mary Magdalene and it is clear that they had a similar experience of which they could discuss.
- 4) By all indication they were not only healed physically but spiritually as well. As important and significant is ones physical wellness it cannot began to compare with ones spiritual wellness.

Ro 8:18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

**Susanna
A Woman Of
Provision
(Lu 8:2-3)**

1Ti 4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

- 5) Upon their healing they became followers of Jesus and ministered to Him and His disciples of their substance. **Lu 8:3**
- 6) Now whether she became a constant follower of Christ as did Mary Magdalene does not seem probable, simply because of any further reference to her in the scriptures. Now, that's not to say that she did not believe or follow Christ but perhaps not to the extent of Magdalene.
- 7) Much is to be said of the one who supplies the need and supports the work of those who are engaged in spreading the word of the Lord. Thus we have applied the title of A woman of provision to this godly woman.

What are some lessons that we might learn and apply from the circumstances of Susanna?

Susanna, along with its shortened version, Susan, has been a popular name among the female gender for many centuries. In apocryphal literature it is also the name of the heroine in "The History of Susanna."

Slide Eight

Study Notes:

Women Of The New Testament

Women Of The New Testament

Herodias

“Heroic”

A Woman With A Murderous Heart

Matt 14; Mk 6; Lu 3

- 1) Who had reproved them (Herodias & Herod) for their unlawful marriage? **Lu 3:19; Mk 6:18-19**
 - 2) Why did Herod hesitate killing John? **Matt 14:5**; Was there another reason as well? **Mk 6:20**
 - 3) How did John affect Herodias? **Mk 6:19**
 - 4) How did her daughter delight Herod? **Mk 6:21-22**; What promise did Herod make to her? **Mk 6:23**
 - 5) Who helped Herodias daughter decide what gift she was to receive? **Mk 6:24**
 - 6) Did Herod comply? (**Mk 6:26**) Why?; How did this affect Jesus? (**Matt 14:13**); How did it affect Herod? (**Matt 14:1-2**)
-
-
-
-
-
-
-
-
-
-

Lesson Eight

Matt 14:1-5 [1] At that time Herod the tetrarch heard of the fame of Jesus, [2] And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. [3] For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. [4] For John said unto him, It is not lawful for thee to have her. [5] And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

What We Know About Herodias

Name Means: “heroic”

Women Of The New Testament

- 1) Herodias was the daughter of Aristobulus, who was the half-brother of Herod Philip I, and Herod Antipas.
- 2) Who had reprov'd them (Herodias & Herod), for their unlawful marriage? **Lu 3:19; Mk 6:18-19**
- 3) Why did Herod hesitate killing John the Baptist? Matt 14:5; Was there another reason as

**Herodias ,
A Woman Given To
Murder (Matt 14)**

well? **Mk 6:20**

- 4) How did John affect Herodias? **Mk 6:19**
- 5) How did her daughter delight Herod? **Mk 6:21-22**
- 6) What promise did Herod make for her? **Mk 6:23**
- 7) The daughter of Herodias is believed to be named Salome and was conceived during a previous marriage.
- 8) Who helped Herodias daughter decide what gift she was to receive? **Mk 6:24**
- 9) Did Herod comply? **Mk 6:26**; Why?
- 10) How did this affect Jesus? **Matt 14:13**;
- 11) How did it affect Herod? **Matt 14:1-2**
- 12) What happened to John's body? **Matt 14:12; Mk 6:29**

What are some lessons that we might learn and apply from Herodias?

Among the female characters in God's portrait gallery there are many wicked women, but Herodias stands out as one of the most vile and vicious.

Slide Nine

Women Of The New Testament

Mary "Strong" **Two Women Of Devotion**
Martha "Lady" **Lu 10; Jo 11**

- 1) Who was their noted brother? **Jo 11:1-2**
- 2) What complaint did Martha make to Jesus? **Lu 10:40**; What was Jesus response? **Lu 10:41-42**
- 3) What tragedy befell this family? **Jo 11:1**
- 4) Who informed Jesus of Lazarus death? **Jo 11:3-4; 11-14**
- 5) How did Mary's grief affect Jesus? **Jo 11:32-37**
- 6) Whom did the Jews come to see and console? **Jo 11:45**
- 7) How did Mary immortalize her name? (**Jo 12:1-8**) - (**Mk 14:3-9**)

Women Of The New Testament

Lesson Nine

Jo 11:1-5 [1] Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. [2] (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) [3] Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. [4] When Jesus heard *that*, he said, **This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.** [5] Now Jesus loved Martha, and her sister, and Lazarus.

What We Know About Mary And Martha of Bethany

Name Means: Mary - "strong"; Martha - "Lady"

- 1) Who was their noted brother? **Jo 11:1-2**
- 2) Whom did they entertain? **Lu 10:38**
- 3) What complaint did Martha make to Jesus? **Lu 10:40**
- 4) What was Jesus response? **Lu 10:41-42** "Martha was cumbered about much serving but

**Mary and Martha
Two Women (Sisters) Of
Devotion
(John 11)**

Mary had chosen the good part which would not be taken from her."

- 5) What tragedy befell this family? **Jo 11:1**
- 6) Who informed Jesus of Lazarus death? **Jo 11:3-4; 11-14**
- 7) Did the disciples understand what Jesus meant when He said "Our friend Lazarus sleepeth"? **Jo 11:11-13**
- 8) Did Martha believe in the resurrection? **Jo 11:24**
- 9) How did Mary's grief affect Jesus? **Jo 11:32-37**
- 10) Whom did the Jews come to see and console? **Jo 11:45**
- 11) How did Mary immortalize her name? **Jo 12:1-8; Mk 14:3-9**
- 12) Martha might be defined as more practical and Mary more the spiritual person: Which of the following would apply to which specific woman or to both?
 - i. Hospitable (Mary and Martha)

Women Of The New Testament

- ii. Meditative (Mary and Martha)
- iii. Guilty of Complaint (Martha)
- iv. Rebuked by Jesus (Martha)
- v. Loved of the Lord (Mary and Martha)
- vi. Woman of Deep Sorrow (Mary and Martha)
- vii. Joyful Women (Mary and Martha)

**What are some lessons that we might learn and apply from Mary and Martha?
Slide Ten**

Study Notes:

Women Of The New Testament

Rhoda

“Rose”

Acts 12:1-19

**A Woman Who Would Not
Remain Silent**

- 1) Herod had slain James the brother of John and saw that it pleased the Jews and had every intent to slay who else?
Acts 12:3
 - 2) What was the Church doing while Peter was incarcerated?
Acts 12:5
 - 3) Who released Peter from the prison and by what means?
Acts 12:6-11
 - 4) To whose house did Peter go? **Acts 12:12**
 - 5) What was the occasion of the appearance of Rhoda? **Acts 12:13**; Did she immediately open the gate? **Acts 12:14**
 - 6) What was the reaction of the disciples? **Acts 12:16**
-
-
-
-
-
-
-
-
-
-

Women Of The New Testament

Lesson Ten

Acts 12:13-15 [13] And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. [14] And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. [15] And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

What We Know About Rhoda

Name Means: Mary - "rose"

- 1) Herod stretched out his hand to do what unto the Church? **Acts 12:1**
- 2) Herod had slain James the brother of John and saw that it pleased the Jews and had every intent to slay who else? **Acts 12:3**
- 3) What was the Church doing while Peter was incarcerated? **Acts 12:5**
- 4) According to **Acts 12:6** in what way was Peter treated while in prison?
- 5) Who released Peter from the prison and by what means? **Acts 12:5-11**
- 6) Did Peter fully comprehend what was happening when he was released from that chains that bound him? **Acts 12:7-11**
- 7) To whose house did Peter go? **Acts 12:12**
- 8) What was the occasion of the appearance of Rhoda? **Acts 12:13**
- 9) Did she immediately open the gate? **Acts 12:14**
- 10) What was the reaction of the disciples? **Acts 12:15**

Rhoda
A Woman Who Would
Not Remain Silent
(Acts 12:1-19)

What are some lessons that we might learn and apply from Rhoda?

Foreign born, this domestic servant (damsel - KJV, a female slave or servant) of Mary, the mother of Mark, takes center stage in this event of Peter's release from prison and reunion with the fellow believers. As a foreigner nothing is mentioned of her pedigree as that would not have been of significant for the times. What is ironic is that all the while that Peter was imprisoned the Church was praying for his release, and yet when that release was forthcoming they did not believe it to be true. Their response to her was that she was mad and upon her insistence they said "it is his angel" but when they finally opened the door they were astonished to see Peter standing there. This is one occasion when it paid dividends that one had such courage as Rhoda who would

Women Of The New Testament

Lesson Eleven

Matt 9:20-21 [20] And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment: [21] For she said within herself, If I may but touch his garment, I shall be whole.

What We Know About This Unnamed Woman

Name Means: Unknown

- 1) How long had this woman been afflicted with this disease? **Matt 9:20**
- 2) According to Mark's account this woman had suffered many things at whose hands? **Mk 5:26; Lu 8:43**
- 3) What conclusion had she already come to in relation to Jesus? **Matt 9:21**
- 4) How did Jesus know that someone had touched Him? **Mk 5:30**
- 5) What did Jesus say had left Him upon the touch of this woman? **Mk 5:30; Lu 8:46**
- 6) What was the disciples response when Jesus inquired as to who had touched His clothes? **Mk 5:30-31**
- 7) Was she immediately forthcoming in admitting that she had touched Him? **Lu 8:45-47**
- 8) How did this woman know that she had been healed? **Mar 5:29**
- 9) What did Jesus say had made her whole? **Matt 9:22**

Unknown
A Woman Who Sought
The Master's Touch
(Matt 9:18-26; Mk 5:22-43;
Lu 8:41-56)

- 10) It is encouraging to note that this same Jesus can heal us spiritually as quickly as He did this woman when through our own faith we obey Him.

What are some lessons that we might learn and apply from this woman who desired to simply touch the Master's garment?

Legend has it that this woman who was healed of her plague walked with Jesus as He went to His cross, and that seeing His blood and sweat, she drew out her handkerchief and wiped His brow. Later on as she reverently caressed the piece of linen, she found the image of the blood-stained face of Jesus imprinted on it. O course this only legend and there is no way to substantiate this assertion. The audience who witnessed her confession also heard the Savior's benediction, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace" **Matt 9:22; Mk 5:34; Lu 8:48**. They that be whole need not a physician but they that are sick: **Matt 9:12**.

Women Of The New Testament

Slide Twelve

Study Notes:

Women Of The New Testament

Sapphira A Woman Of Untruthfulness

“Beautiful, A Sapphire” Acts 5:1-14

- 1) What was her husband's name? **Acts 5:1**
- 2) What seemingly generous act did they do? **Acts 5:1-2**
- 3) Where they alone in this spirit of sacrifice? **Acts 4:34-37**
- 4) What sin did her husband commit with her consent? **Acts 5:2**
- 5) Who rebuked her husband? **Acts 5:3**
- 6) Was it a command of the Lord to sell and give their property?
Acts 5:4
- 7) What was the end result of their untruthfulness? **Acts 5:5-10**
- 8) What affect did this have upon the Church? **Acts 5:11**

Women Of The New Testament

Lesson Twelve

Acts 5:1-2 [1] But a certain man named Ananias, with Sapphira his wife, sold a possession, [2] And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

What We Know About Sapphira

Name Means: "beautiful," "a sapphire"

- 1) What was her husband's name? **Acts 5:1**
- 2) What seemingly generous act did they do? **Acts 5:1-2**
- 3) Where they alone in this spirit of sacrifice? **Acts 4:34-37**
- 4) What sin did her husband commit with her consent? **Acts 5:2**
- 5) Who rebuked her husband? **Acts 5:3**
- 6) Was it a command of the Lord to sell their property? **Acts 5:4**
- 7) What was the end result of their unfaithfulness? **Acts 5:5-10**
- 8) To whom did Peter say that they had lied? **Acts 5:3**
- 9) Was Sapphira privy to what had happened to Ananias prior to meeting with Peter? **Acts 5:7-9**
- 10) Was Sapphira punished for the sin that was committed by Ananias? **Acts 5:8**
- 11) What effect did this have upon the Church? **Acts 5:11**
- 12) Is it possible to commit her sin today? Explain

**Sapphira ,
A Woman of
Untruthfulness (Liar)
(Acts 5)**

- 13) Did the type of generosity mentioned in Acts 4:34-37 have any lasting good effects? **Acts 4:36; Acts 13:2**
- 14) What was the thing that really caused the destruction of Ananias and

Sapphira?

- 15) How far should a wife go with her husband on deals of mutual interest?
- 16) Did they profit financially by this transaction?

What are some lessons that we might learn and apply from Sapphira and her husband Aquila?

Peter did not shrink from exalting the Holy Spirit of God (to lie to the Holy Spirit was the same as lying to God. Here the personality and deity of the Spirit are emphasized. We cannot lie against a mere influence. Ananias and Sapphira tempted the Omniscient Spirit, by agreeing to practice a deception on men in whom the Spirit manifestly dwelt in an extraordinary manner, and whom He now spoke and acted. How deceived by Satan they were into believing that they could sin in the dark without that sin being exposed in the light.

Women Of The New Testament

Slide Thirteen

Study Notes:

Women Of The New Testament

Dorcas

A Woman Full Of Good Works

“Gazelle”

Acts 9:36-42

- 1) In what city did she live? **Acts 9:36**; What else do we know about this city? (**Jonah 1:3**; **Acts 10:5**)
- 2) What sort of woman was Dorcas? **Acts 9:36**
- 3) By what other name was she known? **Acts 9:36** What happened to her? **Acts 9:37**
- 4) For whom did they send? What message did they send? **Acts 9:38**
- 5) What does it mean “while she was still with them?” **Acts 9:39**
- 6) When Peter prayed and instructed her to arise what did she do? **Acts 9:40**
- 7) What affect did this have in Joppa? **Acts 9:42**

Lesson Thirteen

Women Of The New Testament

Acts 9:36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

What We Know About Dorcas (Tabitha)

Name Means: "gazelle"

- 1) In what city did Dorcas live? **Acts 9:36**; What else do we know about this city? **Jonah 1:3**; **Acts 10:5**
- 2) What sort of woman was Dorcas? **Acts 9:36**
- 3) By what other name was she known? **Acts 9:36**
- 4) What happened to her? **Acts 9:37**
- 5) Where did they place her body? **Acts 9:37**
- 6) For whom did they send? **Acts 9:38**
- 7) What was the message that they sent? **Acts 9:38**
- 8) What does it mean "*while she was still with them?*" **Acts 9:39**
- 9) What was the occupation of Dorcas? **Acts 9:39**; What conclusion might one draw as to her marital status? **Acts 9:39**
- 10) Does it seem that her acquaintances were proud of the work that she did? **Acts 9:39**
- 11) When Peter prayed and instructed her to arise what did she do? **Acts 9:40**
- 12) To whom did Peter present her alive? **Acts 9:41**
- 13) What effect did this have in Joppa? **Acts 9:42**
- 14) Is she alone in the honor of a woman being restored to life?
- 15) Why did the people love her, mourn her passing, and bring about her being raised?
- 16) How long did Peter tarry in Joppa after raising Dorcas from the dead?

**Dorcas ,
A Woman Full Of Good Works
(Acts 9)**

What are some lessons that we might learn and apply from Dorcas?

One of the first things that we should note about this woman was that she was called a disciple and was a part of the Church that was at Joppa. It is thought by some that Philip had begun a Church in the city of Joppa and that it was not only a center of fervent evangelism but also had a well organized social service. While Dorcas probably owned her own home, she seemed to have no relatives to mourn her passing. The widows she had clothed and to whom she had been a friend prepared her for burial and great grief prevailed. Although so diligent on behalf of others, Dorcas died in the midst of a useful life. We may have heard the request of someone who desired to "*die with their boots on,*" is it possible then that Dorcas died with a "*needle in hand?*"

Women Of The New Testament

Slide Fourteen

Study Notes:

Women Of The New Testament

Lydia
"Travail"

Acts 16:13-15,40

A Woman Who Was Europe's First Convert

- 1) Why had Paul crossed over into Europe? **Acts 16:8-11**
- 2) Of what city was Lydia? What was her occupation? **Acts 16:14**
- 3) Pursuing her work, where did she now reside? **Acts 16:12**
- 4) Where was she when she met Paul and who was with her? **Acts 16:13-14**
- 5) As she heard the teaching of Paul, what did the Lord do for her? **Acts 16:14**
- 6) How does the Lord "open the heart today?" **Acts 2:37; Acts 26:17-18; Ro 1:16**; When she believed, how did she express her faith? **Acts 16:15**

Lesson Fourteen

Women Of The New Testament

Acts 16:13-15 [13] And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*. [14] And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. [15] And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

What We Know About Lydia

Name Means: "travail"

- 1) Why had Paul crossed over into Europe? **Acts 16:8-11**
 - 2) What type of woman would you judge Lydia to be?
 - 3) Of what city was Lydia? What was her occupation? **Acts 16:14**
 - 4) Pursuing her work, where did she now reside? **Acts 16:12**
 - 5) Where was she when she met Paul and who was with her? **Acts 16:13-14**
 - 6) As she heard the preaching of Paul, what did the Lord do for her? **Acts 16:14**
 - 7) How does the Lord "open the heart today?" **Acts 2:37; Acts 26:17-18; Ro 1:16**
 - 8) When she believed, how did she express her faith? **Acts 16:15**
- Lydia ,
Europe's First Convert
(Acts 16)**
- 9) When was she saved? **Acts 16:15-16; Acts 22:16; 1Pe 3:21**
 - 10) Was she hospitable? Why did she say "if you judge me faithful?" **Acts 16:15**
- 11) Does the fact "*her household*" was baptized justify infant baptism?
 - 12) What later became of the Church at Thyatira? **Rev 2:18-19**

What are some lessons that we might learn and apply from Lydia?

Lydia not only sold her dyes - she served her Savior. She stayed in business that she might have the money to help God's servants in their ministry. Where all can not go to the far reaches of the earth, they can still be involved in that effort through their diligent and continuous financial support. How her generous care of Paul and Silas, and perhaps others, must have cheered their hearts. Lydia was, first of all a consecrated Christian, then a conscientious business woman, who continued to sell her purple dyes for the glory of God. When we reach heaven, we shall find this "seller of purple" wearing more superior garments, robes not stained even with the notable dye of Thyatira, but "washed and made white in the blood of the Lamb."

Slide Fifteen

Women Of The New Testament

in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

What We Know About Phebe (Phoebe)

Name Means: “shining,” “radiant as the moon”

- 1) Nothing is known of this godly woman other than what is revealed in Romans 16. She is also referred to by some as “*The Woman Who Wore The Badge of Kindness.*”
- 2) From these verses we learn that she was a servant to the Church at Cenchrea. The Greek word “servant” here is “diakonos” which is the same Greek word used in **1Ti 3:8**, which means “a waiter or an attendant,” from which we get the word deacon. Does this mean that she served as deacon of the Church in the same manner as that which is described in Acts 6 or in meeting the qualifications that Paul set forth in **1Ti 3:8-13**?
- 3) Paul says that she had brought aid or relief (succored) to many as well as to himself. **Acts 16:2**
- 4) Paul encourages the Church at Rome to provide whatever need or accommodations that she

Phebe
A Woman Who Was Mission
Minded
(Ro 16:1-2;37)

might require. “*That ye receive her in the Lord as becometh saints.*”

- 5) It should seem that she was a person of quality and estate, who had business which called her to Rome,

where she was a stranger; and therefore Paul recommends her to the acquaintance of the Christians there: an expression of his true friendship to her. Paul was as well skilled in the art of obliging as most men. True religion, rightly received, never made any man uncivil. Courtesy and Christianity agree well together.

- i. *Paul gives a very good character of her. As a sister to Paul: Phebe our sister; not in nature or blood, but in grace and pure Christianity: his own sister in the faith of Christ.* **Gal 3:28**
 - ii. *He recommends her to their care and kindness, as one worthy to be taken notice of with peculiar respect. “Receive her in the Lord.”*
- 6) Tradition tells us that she delivered Paul’s letter to the Church at Rome which he had written from Corinth. [Footnote to **Ro 16:37** - *Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.*]

What are some lessons that we might learn and apply from Phebe?

Slide Sixteen

Study Notes:

Women Of The New Testament

thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

What We Know About Lois and Eunice

Name Means: Lois = “pleasing,” Eunice = “conquering well”

- 1) What relation were these two women? **2Ti 1:5**
- 2) Where did they live? **Acts 16:1**
- 3) Who was Eunice’s noted son? **Acts 16:1**
- 4) What was Lois’ and Eunice’s nationality? **Acts 16:1**
- 5) What was Eunice’s husband’s nationality? **Acts 16:1**
- 6) Had they been interested in Timothy’s spiritual training? **2Ti 3:15**
- 7) Was this important to his future spiritual success? **Pro 22:6; Pro 20:11**
- 8) How did Timothy turn out? **Php 2:19-20**. Is this always the case?
- 9) Is there ever a time or occasion when it is too early to start training a child in spiritual matters?
- 10) Had Eunice’s Gentile husband affected this spiritual training? **Acts 16:3**
- 11) What instructions are given to “aged women?” **Tit 2:3-5**
- 12) Were these women rewarded for their righteousness? **Php 2:19-20; 2Ti 1:5**
- 13) What do you think was the greatest contribution of these two women to the world?
- 14) Can you think of any other Bible women who may have had a similar effect upon the world as these two women?

**Lois and Eunice
Two Women Of
Immense Influence
(2Ti 1)**

What are some lessons that we might learn and apply from Lois and Eunice?

Lois was a devout Jewess who had instructed her daughter and grandson in Old Testament scripture. The family lived at Lystra, and it is possible that Paul, during his visit there, had the joy of leading Lois, Eunice, and Timothy to Christ (**Acts 14:6-7; Acts 16:1**) and then wrote of the “unfeigned faith” that dwelt in all three. We have no record of Timothy’s father apart from the fact that he was a Greek (Gentile). As been observed by others, “One godly parent may counteract the bad influence of the ungodly, and win the child to Christ. (**1Co 7:14; 2Ti 3:15**). Now, this is not to say that Timothy’s father was a bad person or attempted to exert ungodly influence upon Timothy. Here Paul dwells upon the faith and the influence of the mother and grandmother in the spiritual instruction of Timothy, whom Paul called his “son in the faith.” (**1Ti 1:2**)

Slide Seventeen

Study Notes:

Women Of The New Testament

Women Of The New Testament

Priscilla
"Ancient One"

Acts 18:1-26

**A Woman Who Was A
Gifted Teacher**

- 1) Who was Priscilla's husband? **Acts 18:2**
- 2) What was the nationality of Aquila? **Acts 18:2**
- 3) What was the occupation of Priscilla and Aquila? **Acts 18:3**
- 4) Did the Jews at Corinth accept Christ? **Acts 18:5-7**
- 5) How long did Paul remain in Corinth? **Acts 18:9-11**
- 6) Where did Priscilla and Aquila accompany Paul? **Acts 18:18-19**
- 7) What preacher came to Ephesus while they were there? **Acts 18:24**
- 8) What error did he hold? How did Priscilla and Aquila handle this matter? **Acts 18:25-26**

Lesson Seventeen

Acts 18:1-4 [1] After these things Paul departed from Athens, and came to Corinth; [2] And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. [3] And because he was of the same craft, he abode with them, and wrought: for

Women Of The New Testament

by their occupation they were tentmakers. [4] And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

What We Know About Priscilla

Name Means: Priscilla = “ancient one”

- 1) Who was Priscilla’s husband? **Acts 18:2**
- 2) What was the nationality of Aquila? **Acts 18:2**
- 3) What was the occupation of Priscilla and Aquila? **Acts 18:3**
- 4) Did the Jews at Corinth accept Christ? **Acts 18:5-7**
- 5) How long did Paul remain in Corinth? **Acts 18:9-11**
- 6) Where did Priscilla and Aquila accompany Paul? **Acts 18:18-19**
- 7) Who was the preacher that came to Ephesus while they were there? **Acts 18:24**
- 8) What description is given of this preacher? **Acts 18:24-25**
- 9) What error did he hold? **Acts 18:25**
- 10) How did Priscilla and Aquila handle this matter? **Acts 18:25-26**
- 11) What other outstanding quality is mentioned concerning Priscilla and Aquila? **1Co 16:19**
- 12) Whom did Paul tell to greet Priscilla and Aquila for him? **2Ti 4:19**

Priscilla,
A Woman Who Was A
Gifted Teacher
(Acts 18)

What are some lessons that we might learn and apply from Priscilla?

Perhaps it would be worthy of our consideration to observe the fascinating facets of the union existing between this husband and wife.

- i. They were one in marital bliss
- ii. They were one in the Lord
- iii. They were one in secular occupation
- iv. They were one in their friendship for Paul
- v. They were one in their profound knowledge of the scriptures
- vi. They were one in the service of the Church

These humble tentmakers are an example worthy of emulation for a husband and wife who not only work side by side in their secular endeavor but also work side by side in their spiritual endeavor.

Slide Eighteen (1)

Slide Eighteen (2)

Study Notes:

Women Of The New Testament

Women Of The New Testament

Drusilla “Watered By Dew

Bernice “Victorious”

Acts 24

**Two Women Who
Were Corrupt And
Shameless**

- 1) Two of the daughters of Herod Agrippa I. His other daughter (Mariamne) is not mentioned in the scriptures.
 - 2) Drusilla was more beautiful than Bernice and according to tradition there was great hatred between the two. Siblings don't always get along with one another.
 - 3) We are first introduced to Drusilla during Paul's second missionary journey. As a Jewess, she apparently had a guilty conscience about Paul in a prison cell awaiting judgment at the hands of Felix, her husband.
 - 4) She requested for Felix to hear Paul again and they both heard a message they did not expect. **Acts 24:25**
-

Women Of The New Testament

Drusilla “Watered By Dew

Bernice “Victorious”

Acts 24

**Two Women Who
Were Corrupt And
Shameless**

- 1) Bernice along with her sister Drusilla were two of the most corrupt and shameless women of their time in Roman history.
 - 2) She was the oldest daughter of Herod Agrippa I. According to the historian Josephus she was first married to a man named Marcus and later to her uncle Herod, king of Chalcis, who soon afterward died. She later married Polemo, king of Cilicia, but deserted him shortly after their wedding. Then she made her way to Jerusalem where she lived with Agrippa II. Bernice eventually became a mistress of the Roman emperor Vespasian, then of his son Titus.
 - 3) The sordid affairs of Drusilla and Bernice caused them to be labeled as corrupt and shameless.
-

Lesson Eighteen

Acts 24:24-25 [24] And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. [25] And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. **Acts 25:13** And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. **See also Acts 25:23**

Women Of The New Testament

What We Know About Drusilla and Bernice

Name Means: Drusilla = “watered by dew;” Bernice = “victorious”

- 1) Two of the daughters of Herod Agrippa I who ruled A.D. 38-45, and is described as the one who “**vexed**” the Church. His other daughter (Mariamne) is not mentioned in scripture.

Acts 12:1

- 2) Drusilla was more beautiful than Bernice and according to tradition there was great hatred between the two. Siblings don’t always agree with one another and do not always get along with one another.
- 3) Let’s observe what history reveals to us about these two women that the scriptures do not tell us:
 - i. Bernice was first married to Marcus (son of Alexander) but soon afterward married her uncle

**Drusilla and Bernice,
Two Women Who Were
Corrupt And Shameless
(Acts 24)**

Herod, king of Chalcis. When he died, she was suspected of evil relations with her own brother Agrippa, with whom she appeared as his consort. In company with Agrippa, she visited Festus when he became procurator of

Judea. Leaving Agrippa, she married Ptolemy, king of Cilicia who for her sake embraced Judaism by the rite of circumcision. She soon left Ptolemy, however, for a future period of intimacy with her brother. Subsequently she became the mistress of Vespasian, then of Titus, son of Vespasian, but when Titus became emperor, he cast her aside.

- ii. Drusilla was married to Aziz, king of Emesa on his becoming a Jew. She proved unfaithful to her husband whom she left. She illegitimately married the Roman governor, Felix, who, enamored of her Oriental beauty, abducted her through the subtlety of Simon, a Jewish necromancer. Her marriage was sinful in that (1) she married outside of the Jewess faith (2) she had not been legally divorced from her first husband.
- 4) It is no wonder that they were considered corrupt and shameless because of their immoral lifestyle.

What are some lessons that we might learn and apply from Drusilla and Bernice?

Imagine what must have went their minds when Paul reasoned of righteousness, temperance and judgment to come (**Acts 24:25**) or when he stood and declared the gospel to Agrippa. (**Acts 26**)

Slide Nineteen

Study Notes:

Women Of The New Testament

Women Of The New Testament

Unnamed

A Widow Woman Of Great Liberality

Mk 12:41-44; Lu 21:1-4

- 1) How did Jesus know what each person was giving? **Mk 12:41** Does He know what we give?
- 2) Did he condemn those who gave in abundance? **Mk 12:43**
- 3) How was it possible that this poor widow gave more than the wealthy in the eyes of Jesus? **Mk 12:43-44**
- 4) What example, if any, did she leave for us to emulate?
- 5) What should be our response to giving? **Lu 6:38; 1Co 16:1-2; 2Co 9:7**
- 6) Why was it necessary for one to give? Is it still necessary?
- 7) How much of what we possess belongs to God anyway?

Lesson Nineteen

Mar 12:41-42 [41] And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. [42] And there came a certain poor widow, and she threw in two mites, which make a farthing. **Lu 21:1-2** [1] And he looked up, and saw the rich men casting their gifts into the treasury. [2] And he saw also a certain poor widow casting in thither two mites.

What We Know About This Widow Of Liberality

Name Means: Unknown

Women Of The New Testament

- 1) What term did Jesus use to describe this widow? **Mk 12:42**
- 2) How did Jesus know what each person was giving? **Mk 12:41**; Does He know what we give?
- 3) Did He condemn those who gave in abundance? **Mk 12:43**; It is quite likely that they took no pains to conceal what they gave.
- 4) How much did she put into the collection? **Mk 12:42** (two mites which would equal about a penny)
- 5) Why did she not give more? **Mk 12:44**
- 6) How was it possible that this poor widow woman gave more than the wealthy in the eyes of Jesus? **Mk 12:43-44**
- 7) What example, if any, did she leave for us to emulate?

Unnamed
A Widow Woman Of Great
Liberality
(Mk 12; Lu 21)

- 8) Is our giving to be a matter of love rather than law as it was under the Old Law?
- 9) What should be our response to giving?
1Co 16:1-2; 2Co 9:7
- 10) Why was it necessary for one to give? Is it still necessary? **Lu 6:38**
- 11) How much of what we possess belongs to God anyway? **Acts 17:28**
- 12) Can we compare God's message to Malachi to this woman's giving? **Mal 3:8-10**

What are some lessons that we might learn and apply from this widow woman given to liberality?

Of all the nameless women in Biblical history this most sacrificial widow is one whose name and background we would love to know. As we read the gospels accounts her devotion always touches our hearts, and we are grateful that Jesus observed her offering and has preserved her story as a fitting testimony to her love, devotion and dedication. The scribes who devoured widows' houses, getting all that they could, doubtless paraded their giving, but here was a poor widow woman who was intent on a far nobler purpose, namely, to give all she could. Notice **2Co 8:1-5**

Slide Twenty

Study Notes:

Women Of The New Testament

Women Of The New Testament

Euodia

“Fragrant”

Two Women Of
Discord

Syntyche

“Fortunate”

Php 4:1-3

- 1) Nothing is known of these two women other than what is revealed in the text. They are mentioned no where else in scripture.
 - 2) What we do know was that they were both Christians in the Church at Philippi. At Philippi women were the first hearers of the gospel and Lydia the first convert.
 - 3) It would seem that they had a leading role in teaching the Gospel to other women in a private sphere of labor once the Church had been formed there. **1Ti 2:11-12**
 - 4) And they had a disagreement of some sort! What initiated this conflict we are not told, but Paul encouraged them to be of the same mind
-
-
-
-
-
-
-
-

Lesson Twenty

Php 4:1-3 [1] Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved. [2] I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. [3] And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

What We Know About This Widow Of Liberality

Name Means: Euodia = “fragrant” - Syntyche = “fortunate”

- 1) Nothing is known of these two women other than what is revealed in the text. They are mentioned no where else in scripture.

Women Of The New Testament

- 2) What we do know is that they were both Christians in the Church at Philippi. Paul considered the church at Philippi as his joy and crown, and whom he longed for, and encouraged them to stand fast in Lord. **Php 4:1**
- 3) At Philippi women were the first hearers of the gospel and Lydia was the first convert. **Acts 16:12-15**
- 4) It would seem that they had a leading role in teaching the Gospel to other women in a private sphere of labor once the Church had been formed there. **1Ti 2:11-12**
- 5) And they had a disagreement of some sort! What initiated this conflict we are not told, but

**Euodia and Syntyche,
Two Women Of Discord**
(Php 4)

Paul encouraged them to be of the same mind.

- 6) This is the same plea that Paul had made to the Corinthian Church. **1Co 1:10-11**

What are some lessons that we might learn and apply from these two women of Philippi?

What caused this breach between these two faithful Christian women in the Philippian Church we are not told. Perhaps one had a more dominant personality than the other and received more attention. Whatever the dispute was, it became serious and hindered the work of the Church, so Paul besought the two women to give up their differences and live in peace in the Lord. The lack of harmony between Euodias and Syntyche disturbed the Apostle so he urged a reconciliation. Those who are redeemed should live in peace with an endeavor to please Him who saved them. A humorist suggested that because of the strife between these two sisters in Christ they should have been called “*Odious*” and “*Soon-touchy*.” Can two walk together except they be agreed? (**Am 3:3**). We would like to think that Paul’s plea was not in vain and that Euodias and Syntyche were completely reconciled and went on to serve the Lord in harmony.

Slide Twenty-One

Women Of The New Testament

Apphia “Fruitful”
Philemon 1:2

**A Woman Who Was
A Fellow Soldier**

- 1) Again, nothing is known from the scriptures of this woman other than what is recorded in the text.
- 2) It is suggested that she may have been the wife of Philemon, and either the mother or sister of Archippus who was evidently a close member of the family.
- 3) It is likely that she lived out the significance of her name by being a fruitful branch of the Vine.
- 4) She is referred to by Paul as our “beloved or dearly beloved.”
- 5) Archippus is specifically referenced as a fellow-soldier but such could be said of Apphia as well.

Women Of The New Testament

Lesson Twenty-One

Phm 1:2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

What We Know About This Widow Of Liberality

Name Means: Apphia “fruitful”

- 1) Again, nothing is known from the scriptures of this woman other than what is recorded in the text.
- 2) What we do know is that she was a faithful Christian. That, within itself, is sufficient to say about anyone, male or female.
- 3) It is supposed that she may have been the wife of Philemon, and either the mother or sister of Archippus who was evidently a close member of the family.
- 4) It is likely that she lived out the significance of her name by being a fruitful branch of the Vine.
- 5) She is referred to by Paul as our “beloved or dearly beloved.”
- 6) Archippus is specifically referenced as a fellow-soldier but such could be said of Apphia as well.

What are some lessons that we might learn and apply from Apphia?

With Philemon Apphia is joined, probably his yoke-fellow; and, having a concern in the domestic

Apphia
A Woman Who Was A
Fellow Soldier
(Philemon 1:2)

affairs, the apostle directs to her likewise. She was a party offended and injured by Onesimus, and therefore proper to be taken notice of in a letter for reconciliation and forgiveness. Justice and prudence would direct Paul to this express notice

of her, who might be helpful in furthering the good ends of his writing. She is set before Archippus, as more concerned and having more interest. A kind conjunction there is in domestic matters between husband and wife, whose interests are one, and whose affections and actions

Women Of The New Testament

must correspond. These are the principal parties written to. The less principal are, *Archippus, and the church in Philemon's house*. Archippus was a minister in the church of Colosse, and Paul might think him one whom Philemon would counsel with, and who could assist in the peace-making and forgiveness as a *fellow-soldier*. He had called Philemon his *fellow-laborer*. Ministers must consider themselves as laborers and soldiers, who must take pains, endure hardships; stand on their guard, make good their post; and must look on one another as fellow-laborers and fellow-soldiers, who must stand together, and strengthen one another's hands and hearts in the work of the Church and in personal relationships.

Slide Twenty-Two

Study Notes:

Women Of The New Testament

Tryphena "Luxurious"

Tryphosa "Luxuriating" Ro 16:12

Two Women Who
Labored In The
Lord

- 1) Nothing is known of these two women other than what is revealed in the text. They are mentioned nowhere else in scripture.
 - 2) What we do know is that they were commended by Paul for their labor in the Lord.
 - 3) It is thought that they were close relatives, perhaps sisters, who were very active in the Church at Rome or else Paul would not have singled them out.
 - 4) It has been suggested that they were of nobility that they lived delicately. Nevertheless, their influence was highly regarded in the Church and by Paul.
-
-
-
-
-
-
-
-
-
-

Women Of The New Testament

Lesson Twenty-Two

Ro 16:12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

What We Know About Tryphena and Tryphosa

Name Means: Tryphena = “luxurious;” Tryphosa = “luxuriating”

- 1) Nothing is known of these two women other than what is revealed in the text. They are mentioned no where else in scripture.
- 2) What we do know is that they were commended by Paul for their labor in the Lord. Such is a noteworthy commendation.
- 3) It is thought that they were close relatives, perhaps twin sisters, who were very active in the Church at Rome or else Paul would not have singled them out.
- 4) It has been suggested that they were of nobility; that they lived delicately and if they were members of Caesar’s household this may well have been the case.
- 5) Nevertheless, their influence was highly regarded in the Church and by Paul.

What are some lessons that we might learn and apply from Tryphena and Tryphosa?

Their names, characteristically pagan, stand in contrast to their significance. Having a similar

**Tryphena And
Tryphosa
Two Women Who
Labored In The Lord
(Ro 16:12)**

resemblance in appearance and constitution they were given names having a like meaning which is not unusual with twins or sisters. In addition to wealth or prosperity, to live “delicately” may reference physical weakness and as tender and delicate women. (**1Pe 3:7**). Whether of gentle and refined manners or delicate in health, or both, these active workers carved a niche for themselves in Paul’s portrait gallery of saints. Early Christian inscriptions in cemeteries used chiefly for the servants of the emperor contain both of these female names, and so can be identified as being among “the saints of Caesar’s household” (**Php 4:22**). How we should bless God for the record of those early

Women Of The New Testament

“honorable women which were Greeks” (**Acts 17:12**) who became humble followers of the Lord. Whether one has much, or little or of a different nationality they can still be productive in the Lord’s work. Such was the case with Tryphena and Tryphosa.

Slide Twenty-Three

Study Notes:

Women Of The New Testament

Unknown

Matt 8:14-15

A Mother-In-Law Worthy Of Honor

-
- 1) Why do you suppose that mother-in-laws have been made the object of ridicule throughout the years?
 - 2) While some may seem to be over-bearing and intrusive such does not appear to be the case in Peter’s situation.
 - 3) When she was healed by the Lord of the fever she immediately arose and ministered to them.
 - 4) Let’s briefly consider the ramifications of this incident:
 1. The Case
 2. The Cure
-
-
-
-
-
-
-
-
-
-

Women Of The New Testament

Lesson Twenty-Three

Matt 8:14-15 [14] And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. [15] And he touched her hand, and the fever left her: and she arose, and ministered unto them.

What We Know About Peter's Mother-In-Law

Name Means: Unknown

- 1) Why do you suppose that mother-in-laws have been made the object of ridicule throughout the years?
- 2) While some may seem to be over-bearing and intrusive such does not seem to be the case in Peter's situation.
- 3) The scriptures do not tell us specifically as to whether she was a follower of Christ, but how could she not be? When she was healed by the Lord of the fever she immediately arose and ministered unto them.
- 4) So let's briefly consider this event: fevers are the most common distempers; but, the patient being a near relation of Peter's, it is recorded as an instance of Christ's peculiar care of, and kindness to, the families of his disciples. Here we find,
 - 5) **The Case: Matt 8:14**
 - i. That Peter had a *wife*, and yet *was called to be an apostle of Christ*. Why is this noteworthy? **1Ti 4:1-3** The church of Rome forbids ministers to marry, which is contrary to that apostle from whom they claim to derive an infallibility.
 - ii. That Peter had a *house*, though Christ had not, **Matt 8:20**. Thus was the disciple better provided for than his Lord. That he had a house at Capernaum, though he was originally of Bethsaida; it is probably, he removed to Capernaum, when Christ removed thither, and made that his principal residence.
 - iii. That he had his *wife's mother* with him in his family, which is an example to be kind to one another's relations as their own. Probably, this good woman was old, and yet was respected and taken care of, as old people ought to be, with all possible tenderness. **1Ti 5:8**
 - iv. That she lay ill *of a fever*. Neither the strength of youth, nor the weakness and coldness of age, will be a defense against diseases of this kind. The palsy was a chronic disease, the fever an acute disease, but both were brought to Christ.
 - 6) **The Cure, Matt 8:15.**

Unknown
A Mother-In-Law
Worthy Of Honor
(Matt 8:14-15)

Women Of The New Testament

Lesson Twenty-Four

Lu 11:27-28 [27] And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. [28] But he said, **Yea rather, blessed are they that hear the word of God, and keep it.**

What We Know About This Enthusiastic Woman

Name Means: Unknown

- 1) The applause from this affectionate, honest, and well-meaning woman to the Lord is quite admirable upon hearing His excellent discourses.
- 2) While the scribes and Pharisees despised and blasphemed them, this good woman admired them, and the wisdom and power with which He spoke: *As he spake these things (Lu 11:27)*, with a convincing force and evidence, a *certain woman of the company* was so pleased to hear how he had confounded the Pharisees, and conquered them, and put them to shame, and cleared himself from their vile insinuations, that she could not forbear crying out, *“Blessed is the womb that bore thee.*
- 3) Surely never was there a greater or better born of a woman: happy the woman that has him

Unknown
A Woman Whose Message
Was Enthusiastic
(Luke 11:27-28)

for her son. This was *well said*, as it expressed her high esteem of Christ, and that for the sake of his doctrine; and it was not amiss that it reflected honor upon the virgin Mary his mother, for it agreed with what she herself had said (**Lu**

1:48), *All generations shall call me blessed*; some even of this generation, bad as it was.

- 4) To all that believe the word of Christ, the person of Christ is precious, and He is *an honor*, **1Pe 2:7**. Yet we must be careful, lest we, like this good woman, magnify too much the honor of his natural kindred, and so *know Him after the flesh*, rather than after the spirit.
- 5) Jesus used this occasion to pronounce that *those* who are his faithful and obedient followers are even happier than she was who bore and nursed him.
 - i. He does not deny what this woman said, nor refuse her respect to him and his mother; but leads her from this to that which was of higher consideration, and which more concerned her: *Yea, rather, blessed are they that hear the word of God, and keep it, Lu 11:28.*
 - ii. Though it is a great privilege to hear the word of God, yet those only are truly blessed, that is, blessed of the Lord, that hear it and *keep* it, that keep it in memory, and keep to it as their way and rule.

Women Of The New Testament

Lesson Twenty-Five

Matt 26:13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there shall also this, that this woman hath done, be told for a memorial of her.*

What We Know About This Woman Who Was Memorialized

Name Means: Unknown

- 1) Here was a singular act of kindness from this good woman to our Lord Jesus in anointing his head with oil. **Matt 26:6-7**.
 - i. It was *in Bethany*, a village hard by Jerusalem, and *in the house of Simon the leper*.
 - ii. It is probable that he was the one who had been cleansed from his leprosy by our Lord Jesus, and he would express his gratitude to Christ by entertaining him; nor did Christ disdain to converse with him, to come in to him, and sup with him.
 - iii. Though he was cleansed, yet he was called *Simon the leper*. Those who are guilty of scandalous sins, will find that, though the sin be pardoned, the reproach will cleave to them, and will hardly be wiped away.
- 2) The identity of this woman remains in the realm of speculation: Some suppose that it was Mary, the sister of Martha and Lazarus; while others conclude that it was Mary Magdalene.
- 3) It could have been either one or neither of the two but this incident can be looked upon as:

Unknown
A Woman Memorialized
(**Matt 26:7-13**);
(**Mk 14:3-9**)

- i. **An act of faith in our Lord Jesus**, the Christ, the Messiah, the anointed. To signify that she believed in him as God's anointed, whom he had set king, she anointed him, and made him her king. They shall *appoint themselves one head*, **Hos**

1:11. This is *kissing the Son*.

- ii. **An act of love and respect to him**. Some think that this was she who *loved much* at first, and *washed Christ's feet with her tears* (**Lu 7:38**, **Lu 7:47**); and that she had not left her first love, but was now as affectionate in the devotions of a grown Christian as she was in those of a young beginner.
 - iii. Where there is true love in the heart to Jesus Christ, nothing will be thought too good, no, nor good enough, to bestow upon him.
- 4) She demonstrated what the disciples really should have been expressing, and perhaps they did, but not to the level that this woman manifested.
 - 5) Instead of appreciation they had indignation for what this woman did **Matt 26:8-9**. In their hearts and minds what she did was a waste.
 - 6) Can any service that we give to the Lord be considered a waste of time, energy, or value?

What are some lessons that we might learn and apply from this woman who was

Women Of The New Testament

memorialized?

Suggested Exercise: Match the appropriate description with the woman listed to the left by inserting the alpha number in the blank provided. There are six unnamed women so those identifications are generic.

- | | |
|--------------------------------|---|
| 1) ____ Elizabeth | a) A woman full of great works |
| 2) ____ Mary (Mother of Jesus) | b) A woman who was a gifted teacher |
| 3) ____ Anna | c) The mother of greatness |
| 4) ____ <i>Unnamed</i> | d) A woman of dedicated service |
| 5) ____ Syrophoenicia | e) A woman who sought the Master's touch |
| 6) ____ Magdalene | f) Two women of devotion |
| 7) ____ Susanna | g) A woman of untruthfulness |
| 8) ____ Herodias | h) A woman favored of God |
| 9) ____ Mary/Martha of Bethany | i) A woman whose message was enthusiastic |
| 10) ____ Rhoda | j) A woman who was a fellow soldier |
| 11) ____ <i>Unnamed</i> | k) A widow woman of great liberality |
| 12) ____ Sapphira | l) An unnamed woman of Samaria |
| 13) ____ Dorcas | m) Two women who were corrupt and shameless |
| 14) ____ Lydia | n) A woman who would not remain silent |
| 15) ____ Phebe | o) A mother-in-law worthy of honor |
| 16) ____ Lois/Eunice | p) A woman from a strange country |
| 17) ____ Priscilla | q) A woman who was Europe's first convert |
| 18) ____ Drusilla/Bernice | r) A woman who was memorialized |
| 19) ____ <i>Unnamed</i> | s) Two women of discord |
| 20) ____ Euodia/Syntyche | t) A woman with a murderous heart |
| 21) ____ Apphia | u) A woman of great loyalty |
| 22) ____ Tryphena/Tryphosa | v) A woman who was mission minded |
| 23) ____ <i>Unnamed</i> | w) A woman of provision |
| 24) ____ <i>Unnamed</i> | x) Two women of immense influence |

Women Of The New Testament

25) _____ *Unnamed*

y) Two women who labored in the Lord

Bibliography:

The following resources were used in the compilation of this study, but not necessarily in the order listed: The layout and design of the study notes are mine, but much of the material was garnered from the sources listed below. It is with much appreciation for these men and the valuable writings and interpretations of the scripture that they have rendered. This work is intended for private study or as a guideline for Bible class study, however, it may be adapted for sermon usage. May God receive the glory in all things and may we be enriched from this study. Gp

- 1) *Women of the Bible Vol. II Study by Bill E. Smith Helm Publishers, Oklahoma, City Okla.*
- 2) *Matthew Henry Commentary ... electronic version*
- 3) *Albert Barnes Commentary ... electronic version*
- 4) *Adam Clarke Commentary ... electronic version*
- 5) *John Gill's Commentary ... electronic version*
- 6) *People's New Testament Notes ... B.W. Johnson ... electronic version*
- 7) *All the Women of the Bible ... Herbert Lockyer, Zondervan Publishing, 1967*
- 8) *Who Was Who In The Bible ... Thomas Nelson Publishing, 1999*
- 9) *His Family, Week 18 Shepherds, Page 114 ... Jay Lockhart, 2021 The Jenkins Institute*

As I have heard before, so I say now, "others have milked the cow, but I have churned my own butter." So get the churn ready!

Serald Pennington

October 5, 2022