

SYSTEMATIC STUDY OF

BIBLE WOMEN

A TWO YEAR COURSE

STUDIES FROM THE OLD AND NEW
TESTAMENTS

by Coleman Overby

Part 2—WOMEN OF THE NEW TESTAMENT

Revised and expanded by Beth Johnson

**Dedicated to all women who study to show themselves
approved unto God—1 Tim. 2:15**

**“Grace is deceitful, and beauty is vain; But a woman
that feareth Jehovah, she shall be praised. Give her of
the fruit of her hands; And let her works praise her in
the gates” (Prov. 31:30, 31).**

JUST A WORD PLEASE!

This fourth edition of Bible Women is marked by many radical changes from the first three in the series. These changes will be noted:

- 1) All characters studied are placed under the Period of Bible History, to which they belong. Every lesson displays these headings: The Period of History, the time of it, the scriptures covered by it, and the Dispensation of Time. In the New Testament, the Periods of Life of Christ, and the Divisions of Acts are followed with the same consistency. At a glance, the teacher and student may recognize the Period of Bible History and the characters who lived at that time.
- 2) A chart featuring these divisions is included in the book.
- 3) With rare exceptions, all characters are arranged chronologically.
- 4) The questions are often recast, to clarify the meaning, and to provoke thought.
- 5) Where differences of opinion might appear, secondary arguments have been presented as well. These are presented along with the original questions.
- 6) Many of the minor persons, mentioned in the first edition were omitted in the second, but they have been included again here. Therefore the study will take longer than a year.
- 7) An addendum to lesson 22 has been added to give researched notes to students and teachers because of the controversial nature of some of the questions.

This revision is a mite of gratitude for the gracious and extensive reception of previous editions. Its growth in popularity demanded the best the author could give. No efforts have been spared to make it the best. It is intentionally different from any other course of study and fills a niche in the walls of Bible Study, not occupied by any other outline, used by the churches of the Lord Jesus Christ. It should give the users an insight to the Bible never before realized. It is therefore sent forth with a prayerful hope that both the teacher and student will be richly blessed in their quest for His "unsearchable riches."

SUGGESTIONS FOR TEACHERS

- 1) Prepare your lesson well. It will add interest and zest to the class, and it will gain the confidence and respect of the pupils.
- 2) Have a certain time to begin and close the lesson. Nothing helps quite as much as doing things on time and with regularity.
- 3) Make assignments to the students of the questions starred (*); these assignments are to be related in story form. This saves time, aids in covering the lessons, and breaks the routine of the recitation.
- 4) With the students, memorize the periods of Bible History and the Bible Dispensations.
- 5) Have frequent drills on the Periods of History and of the characters studied. This will aid the memory and add life to the course.
- 6) Do not argue or permit arguments in the class. This is the surest way to kill interest. Permit each lady to express herself freely and pass on to the next question.
- 7) Do not do all the talking; this is not a lecture course. Solicit the fullest cooperation of all.

INDEX OF NEW TESTAMENT CHARACTERS STUDIED

Lesson numbers follow each name included so far.

Since this is a work in progress, please be patient until lessons for
Women of the New Testament are finished.

Anna, a prophetess (NT 4)
Apphia, a faithful Sister ()

Bernice, daughter of Herod Agrippa ()

Candace, Queen of Ethiopia ()
Certain woman, an Ehusiast ()
Chloe, of Corinth ()
Claudia, a faithful Sister ()

Damaris, a believer in Athens ()
Daughters of Jerusalem (NT 16)
Daughters of Philip, prophetesses ()
Dorcas (Tabitha), a disciple at Joppa ()
Drusilla, daughter of Herod Agrippa ()

Elisabeth, wife of Zachariah (NT 1)
Eunice, grandmother of Timothy ()
Euodia, a member of the Philippian Church ()

Herodias, wife of Herod (NT 12)

Jairus' daughter (NT 10)
Jezebel, a false prophetess ()
Joanna, wife of Chuzas (NT 8)
Julia, and the sister of Nereus ()

Lois, mother of Timothy ()
Lydia, first convert in Philippi ()

Maid, with Spirit of Divination ()
Maids of the court (NT 18)
Martha, sister of Mary and Lazarus (NT 15)
Mary Magdalene (NT 9)
Mary of Jerusalem ()
Mary of Rome ()
Mary, mother of Jesus (NT 2, 3)
Mary, sister of Lazarus and Martha (NT 14)

Mary, wife of Clopas (NT 16)
Mother of Rufus ()

Paul's sister ()
Persis, saluted by Paul ()
Peter's Mother-in-law (NT 6)
Phoebe, of Cenchreae ()
Pilate's wife (NT 18)
Priscilla, wife of Aquila ()

Rhoda, a maid of Mary, of Jerusalem ()

Salome, daughter of Herodias (NT 12)
Salome, wife of Zebedee ()
Sapphira, wife of Ananias ()
Sister of Nereus ()
Susanna, who ministered unto Christ (NT 8)
Syntyche, a member of the Philippian Church ()

Tabitha (Dorcas), a disciple at Joppa ()
Tryphosa, saluted by Paul ()

Virgins, wise and foolish (NT 17)

Widow of Nain (NT 6)
Widow of the parable (NT 17)
Widow who gave all (NT 18)
Woman of long standing infirmity (NT 13)
Woman of the parable of money (NT 17)
Woman with an issue of blood (NT 11)
Woman with seven husbands (NT 16)
Woman, Her Rank with Men ()
Woman, the adulteress (NT 13)
Woman, the Canaanitish ()
Woman, the Samaritan (NT 5)
Woman, the sinful (NT 7)

Our purpose is to identify and scrutinize the actions and character traits of each woman as well as her position in the home, family and the nation where she lived. We will also study how she carried out her duties as a servant of God or as an enemy of God. We will see how her life influenced those around her and particularly how she used that influence for good or evil.

We cannot gainsay the fact that the women who were mothers, wives, sisters or daughters to their sons, husbands or fathers not only shared their experiences, but also influenced them and others for good or evil. These women, great or lowly, should be studied in order to understand the complete Bible picture.

Individual lessons for SBW-NT (Part 1) are taken from a book by the same name, written by Coleman Overby—last printed in 1945 (now in the public domain). Because Overby’s book contains such extensive research, it has been the basis for several larger publications written by several modern day authors. However, rather than following those newer works, we feel that our time would best be spent studying the original. You will not be expected to buy anything since the book is now out of print.

My sincere hope in this lesson series is to provide more than just a cursory look at each personality in order to help us compare the information we glean with God’s will for us as Christian women. We will attempt, in every case, to compare what actually happened with what should have happened.

**“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”
(1 Cor. 2:12-13)**

His servant,

Beth Johnson

SYSTEMATIC STUDY OF BIBLE WOMEN

New Testament Women
The Fading Jewish Age
Prior to the Birth of Christ
Remarkable Announcements

LESSON 1 PERIOD OF PRE-EXISTENCE

(References in Luke)

ELISABETH -- God is swearer; God is an oath
Note that this name is spelled both with an "s" or with a "z" depending on the source you use.

1. During what time period did Elisabeth and her husband live? You may need to check the chart in the front of the book.
2. Who was her husband, and what was his duty (1:5, 9)?
3. Of what tribe were they (1:5)?
4. Of what family was she (1:5; 1:65-66)?
5. What is said of the model lives of these companions (1:6)?
6. What disappointment had they shared (1:7)?
7. What was the wonderful message to Zacharias (1:8-17)?
8. Describe the child's life and mission (1:14-17).
9. Give the name of the angel who announced the birth of John (1:19).
10. How did the angel confirm his announcement to Zacharias (1: 18-23)?
11. In fulfillment of the angel's words, what did Elisabeth say (1:24-25)?
12. Retell Mary's visit to Elisabeth (1:39-45; 56).
13. What was the age of these parents at the birth of John (1:7, 18)?
14. At the birth of this special son, who rejoiced (1:58)?
15. Recount the remarkable experiences in naming the child (1:59-66).

16. Why was he to be called John (1:13, 60, 63)?
17. When are neighbors "neighborly" (Rom 12:15)?
18. In circumcising the boy, what covenant was fulfilled (Gen 17:9, 12; Lev 12:3)?

POINTS TO CONSIDER:

1. What lesson may be learned from Elisabeth's happiness though "well stricken in years?"
2. How should old age be dignified (Prov. 20:29; 2 Cor. 4:16-18)?
3. Tell of the great faith of Elisabeth during the dumbness of her husband (1:59-65)?
4. Did her unselfishness find its way into the life of John (John 1:30; 3:30; Matt. 3:11)?
5. Give the substance of Zacharias' prophecy (1:67-79; *vs. 76).
6. What is said of John's growth physically and spiritually (1:80)?
7. What did Jesus say of his greatness (Matt. 11:11; also Luke 1:15; Luke 7:24-28; John 5:32-36)?
8. Did Elisabeth fully cooperate with her husband in his life and his work (1:5-6)?
9. Who was next to Jesus in making and baptizing disciples (John 4:1-2)?
10. How did John lose his life (Matt. 14:1-13)?

SYSTEMATIC STUDY OF BIBLE WOMEN

LESSON 2

PERIOD OF PREPARATION

New Testament Women
The Fading Jewish Age
Jesus' Birth to His Baptism
About 30 Years

(References in Luke unless otherwise noted)

MARY - THE MOTHER OF JESUS

1. Who was Mary engaged to? How is she described (1:27)?
2. Where did Mary live? Who was sent to her (1:26)?
 - a. Briefly explain what denominational writers commonly refer to as the *Annunciation* (1:28-38).
 - b. How was Mary favored above all women (1:30-31)?
 - c. How was she fully assured of the event (1:37)? Tell of her implicit trust (1:37-38).
3. Following the *Annunciation*, whom did Mary visit (1:39-40)?
 - a. Reiterate the song of Mary; giving the substance of her praise (1:46-55).
 - b. How long was she with Elizabeth (1:56)?
4. What complications arose because she was found "with child" (Matt. 1:18-20)?
 - a. Under the Law, a breach of marriage contract incurred what penalty (Deut. 22:23-24)?
 - b. What had Joseph planned to do (Matt. 1:19)?
 - c. How did divine intervention remove all doubt Joseph might have had?
 - d. Tell of the angel's visit to Joseph (Matt. 1:20-23).

- e. At this point, what prophecy was fulfilled (Matt. 1:23; Isa. 7:14)?
5. What did Joseph do in obedience to the angel's message (Matt. 1:24)?
 - a. What was briefly mentioned of his marriage?
 - b. How was it unusual?
 6. Why were Mary and her husband to go to Bethlehem (2:1-4)?
 - a. There was no necessity of Mary's going; why did she go (Mic. 5:2)?
 - b. What was her condition at this time (2:5-6)?
 7. Give a brief description of the birth. Why was the child "laid in a manger" and what was His clothing (2:7)?
 8. Describe the angelic announcement to the shepherds. What sign was given and how were they to locate the child (2:8-14)?
 9. Now, tell of the shepherds' visit (2:15-20).
 10. Who was deeply moved? What did she do (2:19)?
 11. Tell of the naming and circumcising of the child in Jerusalem (2:21).
 - a. Why was He called "Jesus" (Matt. 1:21,23, 25)?
 - b. Why did His parents offer the sacrifice of birds (2:24, Lev. 12:2, 6-8)?
 - c. When was the child presented to the Lord (2:22; Lev. 12:2-6)?
 - d. How were the parents moved by the things spoken (2:33)?
 12. Give the main points of Simeon's blessing upon Mary (2:34-35).
 13. Who came "from the East" to see the child (Matt. 2:1-2)?
 - a. What king was very disturbed by His birth and why (Matt. 2:3-4)?
 - b. Narrate the visit of the Wise Men to see Jesus (Matt. 2:7-12). Where did they go later? Why?

SYSTEMATIC STUDY OF BIBLE WOMEN

LESSON 3

PERIOD OF PREPARATION

New Testament Women
The Fading Jewish Age
Jesus' Birth to His Baptism
About 30 Years

(References in Luke unless otherwise noted)

MARY, THE MOTHER OF JESUS (continued)

1. Draw a word picture of the experience of having to flee to Egypt (Matt. 2:13-15).
2. Tell of Herod's desperate effort to kill Jesus (Matt. 2:16-18).
3. Tell of Joseph's and Mary's return to Israel (Matt. 2:19-23).
 - a. Why did they withdraw into Galilee (Matt. 2:22)?
 - b. Why did they finally settle in Nazareth (Matt. 2:23; Luke 2:39)?
4. Joseph and Mary lost Jesus; tell of their anxiety (2:41-51).
 - a. Where did they find Him? Was He really lost (2:46)?
 - b. Tell of the child's obedience to His parents (2:51).
 - c. What was said of Mary's thoughtful pondering (2:51)?
 - d. In the meantime, what was said of the growth of the child (2:40; 2:52)?

5. Did Mary have other children; if so who were they (Matt. 13:55-56: Mark 6:3)?
 - a. How are people related to Christ today (Matt. 12:48-50)?
 - b. How is obedience blessed, above blood ties (Luke 11:27-28)?
6. Mary attended the wedding feast in Cana; retell the story (John 2:1-11).
7. How did Jesus address His mother (John 2:4)?
8. How did Jesus refer to his mother as he hung on the cross (John 19:25-27)?
9. Jesus went with Mary to what place after they left Cana (John 2:12)?
10. Later, with whom did she come to see Jesus (Matt. 12:46)?
11. Who informed Him of her presence and desire (Matt. 12:46-47)?
12. What lesson did He now teach on divine relationships (Matt. 12:48-50)?
13. Who was with Mary at the cross (John 19:25)?
 - a. What prophecy is fulfilled here (Luke 2:35)?
 - b. To whom did Jesus commit His mother for protection (John 19:26)?
 - c. We may speculate about the reasons Jesus gave His mother to the Apostle instead of to one of his brothers, but do the scriptures say why?
 - d. What did Jesus ask John to do (John 19:27)?

14. With whom is Mary associated in prayer (Acts 1:12, 14)?

15. As far as we know, where is the last mention of Mary?

POINTS TO CONSIDER:

1. Is there any evidence that Mary ascended to heaven without dying?

2. Is there any evidence that she was sinless (1 John 1:8-10)?

3. Can the doctrine of her *Perpetual Virginity* be true (Matt. 13:55-56: Mark 6:3)?

4. Should intercession in prayer be made through Mary (1 Tim. 2:5)?

5. Should Mother's Day affect the Lord's Day?

6. Is there any reason we should use the term "*Mary, Mother of God*"?

7. Does the Bible use the term "*Mary, the Magnificent*"?

8. Is the term *Immaculate Conception* found in scripture?

SYSTEMATIC STUDY OF BIBLE WOMEN

LESSON 4 PERIOD OF PREPARATION

New Testament Women
The Fading Jewish Age
Jesus' Birth to His Baptism
About 30 Years

(References in Luke unless otherwise noted)

ANNA—grace (Greek form of the Hebrew name Hannah)

1. Whose daughter was she? Of what tribe (2:36)?
2. What was she (2:36)?
3. How old was she and how long was she married (2:36)?
4. How long had she been a widow (2:37)? This is a trick question.
5. What was her continuous work? She is remembered for her devotion and piety (2:37).
6. What special person was it her privilege to see (2:34, 38)?
7. What was her attitude toward this event (2:38)?
8. In what way could we compare Anna to Miriam. What were they both (2:36; Exod. 15:20)?
9. How does Anna compare to Phebe (Rom. 16:1-2).
10. From Anna, what lessons can be learned about widows?
11. Who are widows indeed (1 Tim. 5:3, 5, 9, 10)?
12. What should be the attitude of aged women toward younger women (Tit. 2:4-5)?

POINTS TO CONSIDER:

1. Some ask, "If the priesthood belonged to men, why would Anna's services be necessary?" **What was her *service*? Was Anna a priest or a prophetess? Was she serving men or God?**

2. **Since ANNA was of the tribe of Asher, what right did she have in the temple?**
Some have contended that from the time of Jeroboam, the apostate king, priests were appointed from all tribes (I Kings 12:1, 31) and that was why she was there. **Consider the three ideas below and then tell what is wrong with the above explanation.**
 - a. Was she a priest(ess) or a prophetess?
 - b. Could anyone prove she was in the Holy Place or the Holy of Holies?
 - c. Into what part of the temple grounds were all **tribes** of Israel allowed to come?
3. Notice that Joseph and Mary were of the tribe of Judah. **Would Anna have had the same right in the *courtyard* of the temple as did an Israelite from any tribe?**
Consider the following scriptures: 2 Chron. 26:16-21 (High priest in the Holy of Holies); Heb. 9:6-7 (Any priest in the Holy Place); Heb. 7:14-15 (Jesus of the tribe of Judah); Heb. 11:17; Exod. 28:1; Num. 18:7; Num. 3:9-10; Lev. 1:5, 8, 11.
Remember: none of these people were Gentiles.
4. How does Anna seem to demonstrate that there was a lingering hope in Israel for the coming Messiah?
5. Thus far, who has honored the Christ both in Bethlehem and in Jerusalem?
6. What command of Titus did Anna fulfill (Tit. 2:3-5)?

JUST FOR INTEREST SAKE SEE THE FOLLOWING STUDY:

THE TEMPLE: A Place of Worship
(Adapted from the Living Way STUDENT WORKBOOK)

Matthew 21:12-17; Mark 11:15-19; Luke 19:45-48; and John 2:13-22

Many years ago, before Christ came into the world, God provided more things for people to see when they worshipped Him. Burnt offerings, priests with beautiful clothing, the Ark of the Covenant, tables of stone with the Ten Commandments written on them, and other things helped people worship God. When the time came that Israel was called out of slavery and was therefore God's chosen people, they also had a special place of worship.

In the early years of the nation of Israel, they were traveling around in the wilderness so they needed a place of worship that could be carried from one place to another. This was the tabernacle that you study about in the Old Testament. When the Jews reached the Promised Land and got a king, David prepared and Solomon built a beautiful temple.

Solomon's temple was planned somewhat like the tabernacle. There was an outer court divided into two parts. The upper court for the priests and other worshippers had a brass altar and a brass sea standing on four groups of three oxen each and ten lavers of brass.

The temple was twice as long, broad, and high as the tabernacle. It was built of stones and roofed and lined with cedar. The cedar of the whole house of both holy places was (1 Kings 6:21-22; 30; 2 Chr 3:7-8) overlaid with gold. The temple was divided into two rooms, the Holy Place and the Holy of Holies.

The Holy Place had candlesticks, and tables. In the Holy of Holies were the altar of incense and two cherubim with wings about seven and one-half feet long over the Ark of the Covenant. It was separated from the Holy Place by a curtain and by chains of gold and two doors of olive wood (1 Kings 6:31).

This very beautiful temple was burned by Nebuchadnezzar's general. Under Zerubbabel the Jews erected another temple after they came back from captivity. Herod renovated the temple so completely that it was called Herod's temple. This was the one in existence when Jesus was on earth. The Ark of the Covenant was lost when Israel went into Babylonian captivity and so was not mentioned as being in any of the temples after Solomon's temple.

The temple was a beautiful place—the most wonderful building in Israel and probably (according to Josephus and the Roman Emperor, Valentinus' son, Titus) in the whole world. Columns, gates, roof of cedar, floor of beautiful laid gold, precious stones (2 Chro 3:6), and fine workmanship all combined to make it truly magnificent. Over the gates from the outer court of the Gentiles was inscribed, "Beyond this point none of the uncircumcised may pass, on pain of death."

Jesus told the woman of Samaria at the well that we are to worship in spirit and truth and not in a special place (John 4:20-24). Under Christ we do not depend on a physical building and there are only two things necessary that we see with our physical eyes. We can see people baptized and we see the emblems of the Lord's Supper. The spiritual temple today is one of several descriptions of the life of a Christian. Paul said Christians are the temple of God (1 Corinthians 3:16). We are God's building (1 Corinthians 3:9-14; Ephesians 2:21, 22). Jesus confused his enemies by referring to His body as a temple they would destroy and that He would raise it in three days (John 2:19, 20).

One of the first events in the life of Christ was His presentation in the temple (Luke 2:22, 39). When He was 12, He stayed in the temple when His parents started home (Luke 2:41-50). Twice He showed His zeal for God's temple against the people who did not respect it and were using it to make money from worshipers. He drove out the cattle and overturned the tables of the money-changers (Matt 21:12; Mark 11:15).

1 Kings 6:21

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

1 Kings 6:22

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

1 Kings 6:30

30 And the floor of the house he overlaid with gold, within and without.

2 Chron 3:7

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

2 Chron 3:8

8 And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

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I remember reading about the Gentile partition wall and the women's partition in the Antiquities book of Josephus. But as far as it being in the Bible, I am pretty sure I don't remember ever reading about it there.

According to the historian, Josephus, the Gentiles were never allowed into the temple itself. They could only go up to a certain point in the court yard. Josephus reported that when Titus Vespasian (70 A.D.) finally breached the wall and entered Jerusalem, many of the last Jewish survivors were hiding in the Temple because they didn't think any Gentile would dare go past the "Gentile" wall. (They were mistaken, of course, as Titus and his men not only swarmed into the temple, but burnt it to the ground later.) No stones were left on top of the other.

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Book of Josephus describes the temple of Herod and the building of it:

The middle was much higher than the rest, and the wall of the front was adorned with beams, resting upon pillars, that were interwoven into it, and the front was all of polished stone, insomuch that its fineness, to such as had not seen it, was incredible, and to such as had seen it, was greatly amazing. Thus was the first enclosure. In the midst of which, and not far from it, was the second, to be gone up to by a few steps: this was encompassed by a stone wall for a partition, with an inscription, which forbade any foreigner to go in under pain of death.

Now this inner enclosure had on its southern and northern quarters three gates [equally] distant one from another; but on the east quarter, towards the sun-rising, there was one large gate, through which such as were pure came in, together with their wives; but the

temple further inward in that gate was not allowed to the women; but still more inward was there a third [court of the] temple, where into it was not lawful for any but the priests alone to enter.

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The following information is taken from **Bible History** online:

[http://www.bible-history.com/gentile\\_court/start.htm](http://www.bible-history.com/gentile_court/start.htm)

[http://www.bible-history.com/gentile\\_court/index.htm](http://www.bible-history.com/gentile_court/index.htm)

### **Court of the Gentiles (Herod's Temple)**

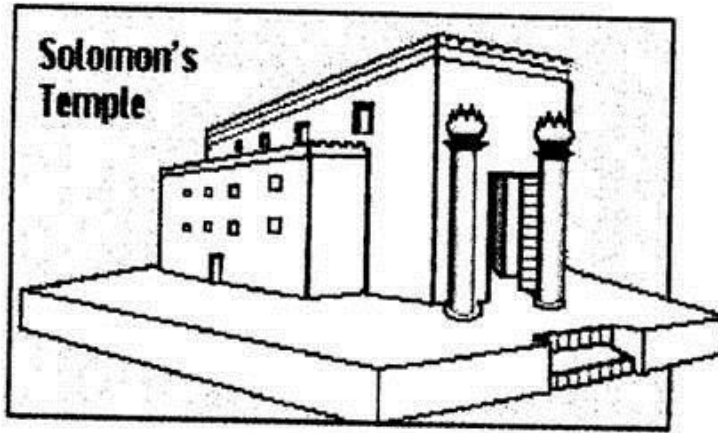
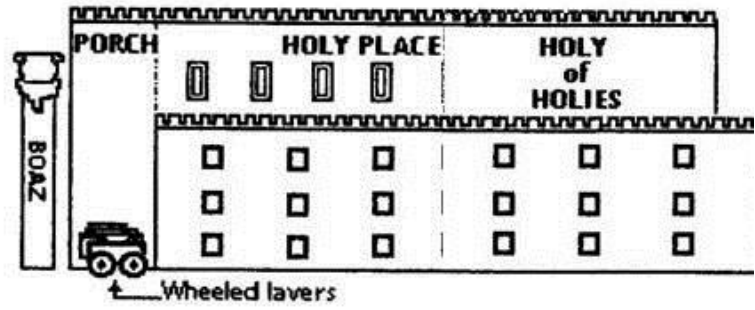
The central sanctuary was approached through a series of spacious outer courts, each court progressively more exclusive. The outermost was the COURT OF THE GENTILES, a huge rectangular area about 35 acres in size. It was paved with colored stones and enclosed by tall, stately columns. Visitors entered through a number of immense double and triple gates, which stood at intervals along the outer court. As its name suggests, the Court of the Gentiles was open to Gentiles as well as Jews, and it was usually crowded with people from many backgrounds and walks of life. On a typical day a visitor would encounter Jewish pilgrims from all over Palestine and the Roman Empire; merchants selling doves, young sheep and cattle for sacrifice; moneychangers converting foreign currency into Jewish shekels; Jewish scribes and rabbis discussing points of Mosaic law; and others simply passing the time of day.

At the center of the Court of the Gentiles stood a second enclosed compound, posted with signs in Greek and Latin warning: "No foreigner is allowed within the balustrades and embankment about the sanctuary. Whoever is caught will be personally responsible for his ensuing death."

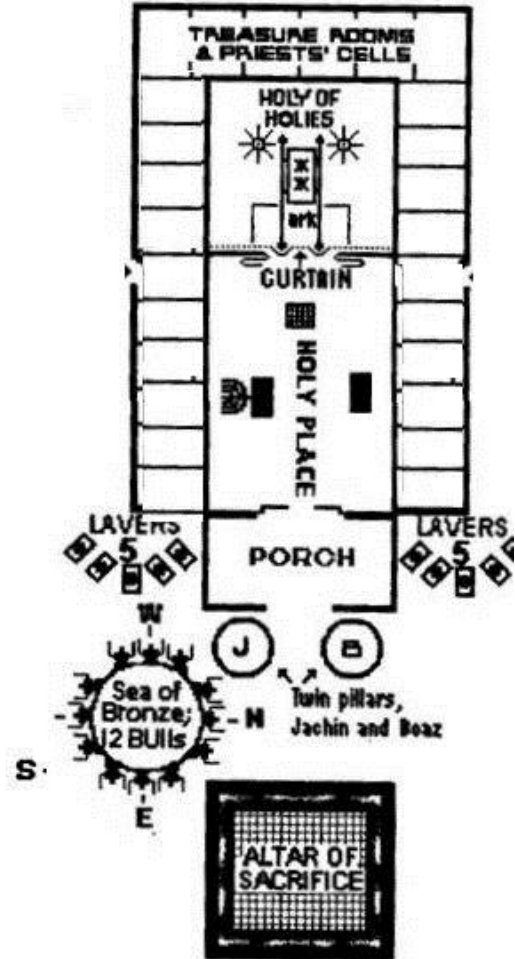
It was therefore a serious accusation that was brought by the Jews of Asia Minor against Paul that he had brought Greeks into the Temple and had polluted the Holy Place (Acts 21:28)

**SCROLL DOWN TO SEE AN ARTIST ILLUSTRATION OF THE TEMPLE:**

# the Temple



## Temple Floor Plan



## One last thought about the temple and those who worshipped there:

Wisdom's Corner

Volume 11 number 36

Gathering the Outcasts

Under the Old Law there were some people that were not allowed to enter the Temple. Anyone with certain physical deformities could not enter. Eunuchs were not allowed in the Temple. Those who had not physically converted to Judaism and were of a foreign nation could not enter the Temple. Anyone who had become unclean by touching something dead was not allowed in the Temple. These people were allowed to have private worship to God but they could not join the congregation in the Temple. They were considered outcasts.

In Isaiah 56:8, we read, "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." Earlier in the chapter God had said that the son of the stranger and the eunuch would be included in the new covenant he would bring.

When the New Covenant was instituted, any former outcast was immediately included if he obeyed God. Anyone who obeys God today can join in congregational worship. The key is that one must obey God. One must do what is necessary to enter the kingdom. Today the only outcasts are those who refuse to obey.

I am glad that God is willing to allow anyone to worship him. It does not matter what nationality, sex, physical condition, or former life one has. If a person will obey God, he can join in worship.

Study your Bible. Learn what is necessary to obey God. And if any of this is hard to understand, ask an adult to help you.

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# SYSTEMATIC STUDY OF BIBLE WOMEN

## LESSON 5

### PERIOD OF BEGINNINGS

**New Testament Women  
The Fading Jewish Age  
From Jesus' Baptism to His Rejection at Nazareth  
About 15 Months**

**(References in John unless otherwise noted)**

#### **SAMARITAN WOMAN**

1. Near what city and district did she live (4:5)?
2. Who came there and sat down by a well to rest (4:6)?
3. Where had His disciples gone? Why (4:8)?
4. What may have been the occupation of this woman (4:7)?
5. What was the occupation of many women (Gen. 24:13)?
6. Name some of these noted women (Gen. 24:15; 29:9-10; Exod. 2:16).
7. What request did Jesus make of the Samaritan woman (4:7)?
8. She appears to resent the request, but for what reason (4:9)? The Samaritans were a mixed race, half Jew and half Gentile (2 Kings 17:24, 27, 29; Ezra 4:10; Ezra 10:18-44). The Jews hated the Samaritans and the feeling was mutual.
9. Jesus avoided an argument, by offering living water. What was He talking about (4:10)?
10. Having misunderstood Him, how did she try to show its impossibility (4:11)?
11. Honoring Jacob above Jesus, what was her argument (4:11-12)?
12. How does Jesus contrast the waters (4:13-14)?
13. Now that the Samaritan woman is interested, for what does she ask (4:15)?
14. When Jesus promised the woman spiritual water what kind of water did she have in mind?

15. With what request did Jesus lay bare her life (4:16)?
16. What full confession did she make (4:17)?
17. Explain how Christ exposed her previous marital status (4:17-18).
18. She could have had five lawful husbands if they had all died, but what about the "husband" she had now (4:18)?
19. What convinced the woman at the well that Jesus was from God (4:19)?
20. What problem does she present that has apparently plagued her mind (4:20)?
21. How did Christ show her that "places" of worship are not important (4:21)?
22. How were the Samaritans worshipping? Who had the true worship (4:22)?
23. What are to be the true elements of acceptable worship (4:23)?
24. What is the "must" of real worship (4:24)?
25. How do we explain that she expected the Messiah to come (4:25-26)?
26. What was the woman's response when Jesus told her plainly that he was the Christ (4:28)?
27. What was her invitation to her people (4:29)?
28. What were the results of her tidings to her people (4:30, 39-42)?

# SYSTEMATIC STUDY OF BIBLE WOMEN

## LESSON 6

### EARLY GALILEAN MINISTRY

New Testament Women  
The Fading Jewish Age  
The Popularity Period  
About 4 Months

#### PETER'S MOTHER-IN-LAW

1. With whom was she living (Mark 1:29)?
2. Who had come to visit this home? With whom (Matt. 8:14; Mark 1:14-19, 29)?
3. What was her condition (Matt. 8:14; Luke 4:38)?
4. Who told Jesus of her condition (Mark 1:30; Luke 4:38)?
5. Tell four things Jesus did in healing her (Matt. 8:15; Mark 1:31; Luke 4:39).
6. After she was healed, what did she do immediately to express her gratitude (Luke 4:39)?

#### THINGS TO CONSIDER:

1. **Notice all the different names by which Peter is called:** John 1:42 (**Cephas**); Matt. 16:18 (**Peter**); Mark 14:37 (**Simon**); Acts 10:5 (Simon Peter); beginning in Acts 1 throughout most of the book (**Peter**); Acts 11:13 (last time called **Simon**); four times in Corinthians—1 Cor. 1:12; 3:22; 9:5; 15:5 (**Cephas**); Gal. 2:9 & 2 Pet. 1 (**Simon Peter**). **Make a list of these names to keep in your Bible so you can clear up questions you may have.**
2. What must have been the relationship between Peter and his mother-in-law?
3. Do you suppose Peter would have participated in joking about “mothers-in-law?”
4. Should any mother-in-law assume she may enter the home of her child to rule it?

5. What major teaching of a well-known religion is refuted by this account?
6. Later on, how does Paul refer to Peter's marriage (1 Cor. 9:5)?

(References in Luke)

## **THE WIDOW OF NAIN**

1. Who came upon the scene with a great throng of people (7:11)?
2. As they come near the gate of the city, what procession was going out (7:12)?
3. What made the mother's sorrow more bitter than usual (7:12)?
4. How did the prophets speak of the loss of an only son (Jer. 6:26; Amos 8:10)?
5. Who was going with them, to comfort the mother (7:12)?
6. How was Jesus touched by the scene? What did He say (7:13)?
7. How did Jesus stop the bearers (7:14)?
8. Why did He address the young man personally? Could it have been that all the dead might have been raised by the power of His voice (John 5:28, 29)? What will happen at the resurrection?
9. What two things did the young man do (7:15)?
10. To whom did Jesus now give the son (7:15)?
11. In the resurrection will there be a reunion of all the faithful?
12. What ties will not exist then (20:35, 36)?
13. How were all the witnesses affected by the miracle (7:16)?
14. To where did the news spread (7:17)?

# SYSTEMATIC STUDY OF BIBLE WOMEN

## LESSON 7

### EARLY GALILEAN MINISTRY

New Testament Women  
The Fading Jewish Age  
The Popularity Period  
About 4 Months

(References in Luke)

#### THE SINFUL WOMAN

1. Into whose house was Jesus invited to feast (7:36)?
2. Who lived in that city (7:1)? What was she (7:37)?
3. When she learned that Christ was there, what did she do (7:37)?
4. How did she show her deep repentance (7:38)?
5. What three other things did she do (7:38)?
6. What "glory" did she lay at His feet (1 Cor. 11:15)? How would the modern liberated woman fail in this?
7. Who was the Pharisaical host and how did he criticize his guest (7:39, 40, 43)?
8. Relate the Parable of the Two Debtors (7:40-42).
9. Now give the Master's application (7:44-48).
10. Who were the BIG and the LITTLE debtors of the parable?
11. Who was the real host at the feast?
12. Why did Jesus forgive the sinful woman (7:47)?
13. How did He fully assure her (7:48, 50)?

14. Was the faith that saved, faith *only* (James 2:20)?
15. What similar character was saved by faith and works (James 2:25; Heb. 11:31)?
16. We may speculate as to why her name was withheld here, but are we told?
17. **FOR EAGER BEAVERS & BRAVE HEARTS:** Compare the Luke 7:36-50 account with the accounts in John 11:2; John 12:1-9; Mark 14:3-9; Matt. 26:6-13 (See also: Luke 8:2-3; Luke 15:2). **List likenesses and differences in columns, considering such things as time, place, host's name, who was there, what each woman did, etc..**
18. Which women follow and minister unto Him?
19. What is said of the boundless love of God (John 3:16)?
20. Why did Christ come to the world (19:10)?

# SYSTEMATIC STUDY OF BIBLE WOMEN

## LESSON 8

### THE LATER GALILEAN MINISTRY

New Testament Women  
The Fading Jewish Age  
The Popularity Period  
About 4 Months

(References in Luke)

**JOANNA**—Ioanna (ee-o-an'-nah)—defined as feminine of *John* in Strong's (Greek) No. 2489; Joanna, a Christian

1. Whose wife was she (8:3)?
2. What was her husband?
3. In what way had Jesus blessed her (8:2)?
4. How did she show her gratitude (8:3)?
5. What portion of all material blessings belong to God (1 Cor. 16:2)?
6. Can it be said that women are more generous than men (as a rule)?
7. Who is mentioned with her here (8:2, 3)?
8. After the resurrection, with whom was she associated (24:10)?

### **SUSANNA—Greek from Hebrew “a lily”**

The name, apparently of common occurrence, is of the same origin and meaning as Sheshan (1 Chron. 2:31, 34-35).

1. With which noted women is she associated (8:2, 3)?
2. How had she been so richly blessed (8:2)?
3. How did she show her gratitude (8:3)?
4. Woman gave what priceless gift to the world (Gal. 4:4, 5)?

### **Research Question:**

Using the following scriptures (or additional research), tell me more about Joanna, her husband and Herod (Luke 8:3; Luke 24:10; Luke 9:7-9; Acts 13:1; Phil. 4:22). Using the information you find, write a short explanation of who these three people are and what is important about each of them.

# SYSTEMATIC STUDY OF BIBLE WOMEN

## LESSON 9

New Testament Women  
The Fading Jewish Age  
The Popularity Period  
About 10 Months

### THE LATER GALILEAN MINISTRY

(References in Luke)

**MARY MAGDALENE**—of Magdala—the tower (a place) John 11:1

1. At first, what was her plight? What did Christ do for her (8:2)?
2. How did she show her appreciation to Christ (8:3)?
3. Who were the other ladies named Mary who stood with Mary Magdalene at the cross (John 19:25)?
4. Later, where did Mary Magdalene stand with others (Matt. 27:55-56)?
5. From where had they followed Jesus? What were they doing (Matt. 27:55)?
6. Before this, what had she done (Mark 15:40-41)?
7. With regard to liberality of giving, she may be compared to whom (Acts 4:36-37)?
8. When the Savior was buried, what did she “mark” (Mark 15:47)?
9. Later, as she mourned, where did she sit (Matt. 27:61)?
10. Returning home, what did Mary and the others prepare (23:56)?
11. Early on Sunday morning, to where did she come and why (24:1; Mark 16:1)?
12. On the way, what problem were they discussing (Mark 16:3)?
13. To her surprise, as well as the others, what did they find (Mark 16:4)?
14. When she and the others enter the tomb, what did they fail to find (Mark 16:6)?
15. Who was there to explain (24:4; Mark 16:5)?
16. Give the angels’ explanation and order (24:5-8; Mark 16:6-7).
17. She out-ran the others to break the news to whom (John 20:2)?
18. Relate the experience of Peter and John at the tomb (John 20:3-10; Luke 24:10).

19. After they left, Mary returned. Give her sorrowful yet glad experience (John 20:11-18).
20. How did she act on the new orders (Mark 16:10; John 20:18)?
21. How were the disciples affected by the news (Mark 16:11)?

### **THINGS TO CONSIDER:**

1. Consider the following scriptures: John 12:1-3; John 11:18. Matt 26 speaks of Simon the leper; Luke 7 speaks of Simon the Pharisee; Luke 7:1, 11—going from Capernaum to Nain, **Magdala** is between the two. Where is **Bethany**? See maps for routes of travel and explain the relationship between these places.
2. What may be said of her financial condition (8:2-3; Matt. 27:55)?
3. Contrast her faith with that of the disciples.
4. Because of her abiding faith, what privilege was granted to her?
5. Who first broke the news of the empty tomb?
6. To whom did Christ first appear, after his resurrection (Mark 16:9)?
7. Considering Mary's aggressiveness, she was the most like whom (Luke 10:38-42; John 11:1-6; John 12:2-8; John 20:6)?
8. Distinguish between an ordinary sinful woman and one demon-possessed. What might demons cause a person to do (Mark 16:9; Luke 8:2)? One who is sinful without a demon is able to help herself; one who is possessed of a demon is not able to control herself.
9. What lessons may the women of the church learn from Mary Magdalene's gratitude and service?

# SYSTEMATIC STUDY OF BIBLE WOMEN

## LESSON 10

New Testament Women  
The Fading Jewish Age  
The Popularity Period  
About 10 Months

### THE LATER GALILEAN MINISTRY

(References in Luke)

**JAIRUS' DAUGHTER**—Mark 5: 22-24, 35-43; Luke 8:41-42, 49-56

1. What were the circumstances and where was Jesus when Jairus approached Him regarding his little daughter (Mark 3:7-12; 4:1; 5:1, 21; Luke 8:40)?
2. Who was Jairus (Mark.4:22)? What was the official dignity of his position (Mark 8:41; Mark 9:19)?
3. How did he approach Jesus (Matt. 9:18; Mark 5:22-23)?
4. What was Jairus' request of Jesus (Mark 5:23)?
5. How old was his only daughter (Luke 8:42)?
6. In what way was this request unusual of a religious ruler of that day (Mark 1:21-27, 2:5-7, 15-16, 18, 23- 24, 3:1-6; 3:22)?
7. How do we see Jairus' love for his daughter causing him to be courageous and humble (Mark 5: 21-22)?
8. Being deeply moved, what did Jesus do (Matt. 9:19)?
9. As Jesus followed Jairus to his house, who accompanied them (Matt. 9:19; Mark 5:24)?
10. What hindered them (Mark 5:24; 25-34)?
11. Describe Jairus' daughter at the time of his request (Luke. 8:41-42).
12. What news did Jairus receive on the way to his house (Mark 5:35; Luke 8:49)?
13. What was Jesus' response (Mark 5:36; Luke 8:50)?
14. How do we see that the little girl was much loved (Mark 5:38-39; Luke

8:51-52)?

15. Was the little girl actually dead before Jesus arrived to heal her (Mark 9:39; Luke 8:52-55)? Compare this to John 11:1-14; Eph. 5:11-14; Matt. 27:50-52; 1 Cor. 15:12-20; Judges 15:19 (knowing - Greek #1452 "seeing")?
16. Was Jesus referring to being physically dead or spiritually dead (Rom. 7:9-11)?
17. So from this, what can be deduced about Jairus' little girl's spiritual state (Mark 5: 39; Luke 8:52-55)?

### **PONDER THESE THINGS:**

1. How are this little girl and her father examples for us today?
2. What can be said of the spiritual state of children? Can this be generalized (1 Kings 14:11-13; 2 Kings 2:23-24; Prov. 20:11; Matt. 18:4; Rom. 7:9-11)?
3. Why would Jesus have sent all the mourners besides her parents out when He began to heal the girl?
4. Why would He tell her parents not to tell anyone what was done (Matt. 13:58)?

# SYSTEMATIC STUDY OF BIBLE WOMEN

## LESSON 11

New Testament Women  
The Fading Jewish Age  
The Popularity Period  
About 10 Months

### THE LATER GALILEAN MINISTRY

(References in Luke)

#### A CERTAIN WOMAN

1. In what did she think full happiness consisted (11:27)?
2. Jesus corrected her (11:28). In what does true happiness consist (James 1:25; Matt. 7:21)?
3. Knowing this, how may all be happy (John 13:14-17)?
4. What is the whole duty of man (Eccl. 12:13)? Note the word *duty* is italicized. That is because it is actually not in the original Hebrew Manuscript.

#### WOMAN WITH AN ISSUE OF BLOOD

1. When Jesus was on his way to Jairus' house who met him (Mark 5:25-34; Matt. 9:20-22; Luke 8:43-48; Lev. 15:25)?
2. What had been her disappointing experience with doctors (Mark 5:26)?
3. Having heard of Christ, what did she do (Mark 5:27)?
4. How does the touch show her remarkable faith (Mark 5:28)?
5. How was her faith richly rewarded (Mark 5:29)?
6. When Jesus felt the power going out, what did he say (Mark 5:30)?
7. What was Peter's ready answer (Luke 8:45)?
8. Who joined Peter in this explanation (Mark 5:31)?
9. How did Jesus know that someone had touched him (Luke 8:46)?

10. What open confession did the woman now make (Luke 8:47; Mark 5:33)?
11. What did Jesus say to fully assure her (Matt. 9:22)?
12. What degree of faith saved her (Mark 5:27-28)?

### **POINTS TO PONDER:**

1. To whom should all troubles be taken (1 Pet. 5:7)?
2. What blessing follows an open confession (Matt. 10:32)?
3. What curse will follow those who are ashamed of Christ (Matt. 10:33)?
4. Could it have been modesty that prevented her relating her condition?
5. She would have borne the blessing away secretly, how was it prevented?  
**Why?**

- a) John 5:31-36; Heb. 2:3-4 (Witness of God)
- b) God used the miracles to witness that Jesus was from Him (John 10:25).
- c) God's witness does not fail (Matt. 4:23-24).
- d) Nicodemus accepted this witness (John 3:1-2).
- e) Jesus had far greater witness to his sonship (Acts 17:30-32).
- f) Only Christ has God's witness to the resurrection of the dead (Rom. 1:4).
- g) Without the resurrection of Christ, Christianity is nothing (1 Cor. 15:13-19).

# SYSTEMATIC STUDY OF BIBLE WOMEN

## LESSON 12

New Testament Women  
The Fading Jewish Age  
The Popularity Period  
About 10 Months

### THE LATER GALILEAN MINISTRY

- For a Biblical study of the Herods, see: Matt. 2:1-23; Matt. 14:1-12; Mark 6:14-28; Luke 3:1-20; 9:7-9; Acts 12:1-23.
- For additional research on the Herods see the John A. Dickson edition of *THE NEW ANALYTICAL BIBLE*, KJV pg. 1479, 80; dictionary pg.106. Copies available at the end of this lesson.
- Wikipedia at: (<http://en.wikipedia.org/wiki/Herodias>)
- TheFreeDictionary at: (<http://encyclopedia2.thefreedictionary.com/Herodias>)
- Excite: **Herodias**: ([http://msxml.excite.com/excite/ws/results/Web/Herodias/2/0/0/Relevance/zoom=off/qi=11/qk=10/bepersistence=true/\\_iceUrlFlag=7?\\_IceUrl=true](http://msxml.excite.com/excite/ws/results/Web/Herodias/2/0/0/Relevance/zoom=off/qi=11/qk=10/bepersistence=true/_iceUrlFlag=7?_IceUrl=true))
- Jewish Encyclopedia at: (<http://www.jewishencyclopedia.com/view.jsp?artid=638&letter=H>)
- Catholic Encyclopedia at: (<http://www.newadvent.org/cathen/07292a.htm>)
- Downloadable eBook Herodias: (<http://www.bookrags.com/ebooks/1291/>)
- (Disclaimer: This eBook can only be classified as historical **fiction**. The plot is loosely based in the history of Herod Antipas, Herodias, Salome and John the Baptist.)

### BACKGROUND OF HERODIAS

- **Herod**—the name of a royal family that flourished among the Jews in the times of Christ and the Apostles.
- Herodias was the granddaughter of Herod the Great.
- She was daughter of Aristobulus (son of Herod the Great) and Bernice (daughter of Salome I, sister to Herod the Great).
- She was sister of King Herod Agrippa I, (referred to in Acts 12).
- Her father Aristobulus was half-brother of Herod Philip I, and Herod Antipas
- She was the wife of Herod Philip I (her 1/2 uncle).
- Also *wife* of Herod Antipas (1/2 uncle and former brother-in-law) who was exiled in Gaul (France/Belgium) or possibly Spain.
- Also, Archelaus (Matt 2:22) is another 1/2 uncle.

## **HERODIAS**

1. Who was her father?
2. At first she was married to whom (Matt. 14:3)?
3. To whom was she now married (Mark 6:17)?
4. Who reproved Herod for this unlawful marriage (Luke 3:16, 19)?
5. Tell of John's frank reproof and courage (Mark 6:18; Luke 3:19)?
6. Instead of correcting his life, what did Herod do (Mark 6:17)?
7. Herod wanted to kill John. Why did he not do it (Matt. 14:5)?
8. What was another reason Herod did not kill John (Mark 6:20)?
9. Because of John's open rebuke, what did Herodias do (Mark 6:19)?
10. For what did Herodias entice her daughter to ask the king (Mark 6:24)?
11. How did Herodias want the head delivered (Matt. 14:8)?
12. How quickly did her daughter make known her wish (Mark 6:25)?
13. What made the king feel forced to keep his rash promise (Mark 6:26)?
14. Tell of the beheading of the man of God (Mark 6:27).
15. How was the head delivered to Herodias (Mark 6:28)?
16. Who took care of the body (Mark 6: 29)?
17. What did Jesus do when he heard it (Matt. 14:13)?

## **POINTS TO PONDER:**

1. How are the most heinous sins camouflaged by "upper society's glamour?"
2. When fools are rebuked for foolishness, what will they do (Prov. 9:7)?
3. When wise people are rebuked, what will they try to do (Prov. 9:9; 17:10)?

4. Can **evil people** *appear to do* good? Are they able to do good in God's sight (Matt. 23:28; John 7:24; Luke 12:1b; Matt. 12:34; Matt. 7:16-20)?
5. How do Herod and Herodias compare with Ahab and Jezebel (I Kings 21:25)?
6. Whom did Jezebel hate, and whom did Herodias hate (Prov. 9:8)?
7. Whom did Ahab fear, and whom did Herod fear (I Kings 21:27-29)?
8. What about the hatred of a woman who has surrendered to sin?

## **SALOME**

1. Who were her mother and father?
2. For whom did her stepfather make a feast (Mark 6:21)? When?
3. Who came to dance before the guests and host (Mark 6:22)?
4. Who was so moved with her performance (Mark 6:22)?
5. What was the rash promise (Mark 6:22)?
6. To assure her and to impress the guests, what did he do (Mark 6:23)?

On the following two pages you will see the copies of the Herods (chart form) see the John A. Dickson edition of *THE NEW ANALYTICAL BIBLE*, KJV pg. 1479, 80; dictionary pg.106.

# THE HERODIAN FAMILY

## HEROD THE GREAT

1. Son of Antipater an Idumean, born 62 B.C., died 4 B.C. (Ma. 2; Lu. 1).
2. His titles: Herod the King; King of Judea; Herod the Great.
3. Herod given Galilee by his father in 47 B.C.
4. Won the favor of Antony, and Herod and his brother Phasael were appointed tetrarchs of Judea.
5. By the aid of Antony was made King of Judea.
6. Under Augustus, nearly all of Palestine was added to his territory.
7. His satanic sister, Salome, encouraged him in his crimes.
8. Sought to destroy Jesus, massacred the infants, and died an awful death.
9. He had nine wives. The principal ones given below.

## PRINCIPAL WIVES AND POSTERITY OF HEROD

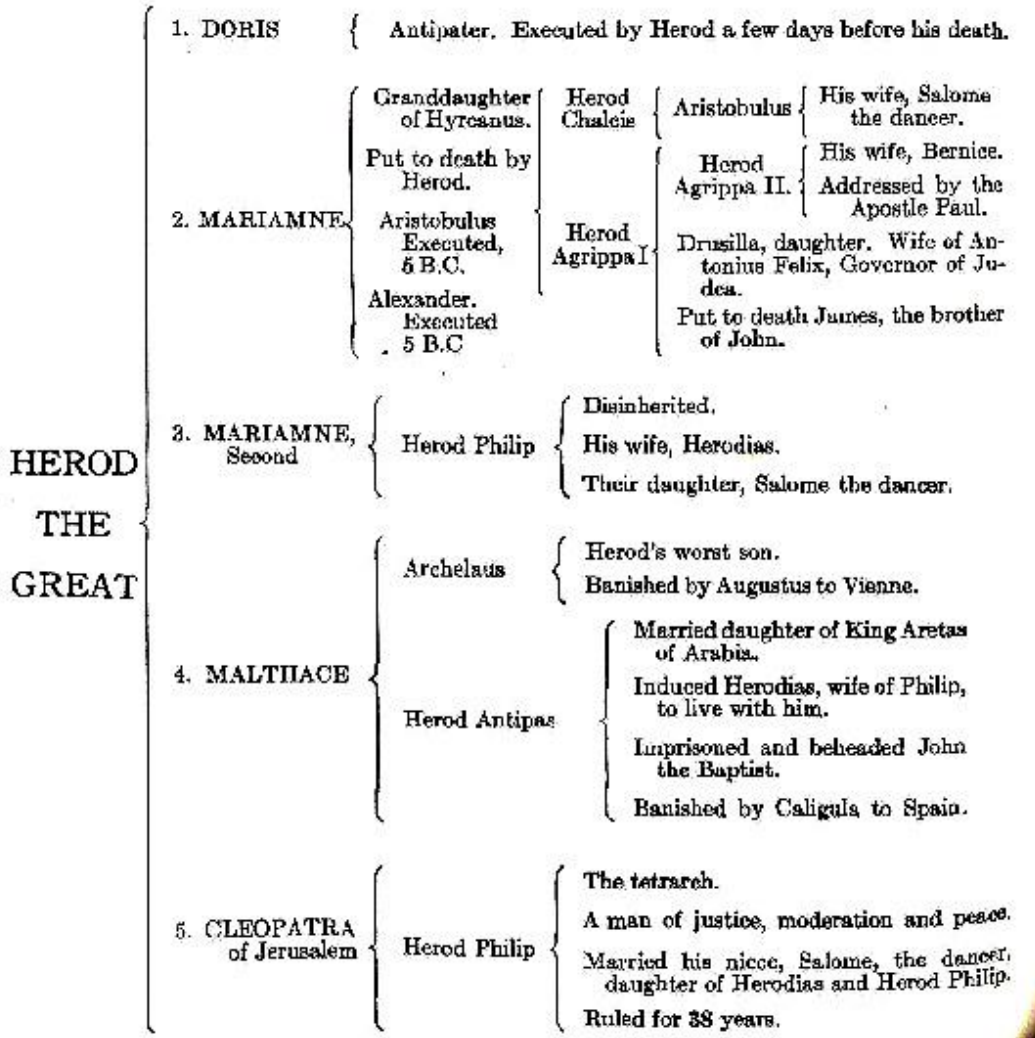
- I. Doris. Mother of Antipater. The son executed by his father a few days before his own death.
- II. Mariamne, daughter of Alexander and Alexandra, of the Maccabees (Asmoneans). Put to death by Herod B.C. 29. Her two sons:
  1. Alexander. Executed B.C. 5.
  2. Aristobulus. Executed B.C. 5.
    - a. Herod Agrippa I. Son of Aristobulus.
      - (1) Made tetrarch of Abilene and of the districts formerly pertaining to the tetrarchy of Philip.
      - (2) Winning favor in Rome he obtained Galilee and Perea, and later Judea and Samaria—the whole of Palestine.
      - (3) To please the Jews he killed James, the brother of John, and proceeded to take Peter (Ac. 12.1-3).
      - (4) His awful death (Ac. 12).
    - b. Herod Agrippa II. Son of Herod Agrippa I.
      - (1) Given the small principality of Chalcis by Claudius.
      - (2) Shortly afterwards made sovereign of the tetrarchies formerly belonging to Philip and Lysanias.
      - (3) He, Bernice and Festus, addressed by Paul (Ac. 25; 26).
      - (4) His wife (niece), Bernice.
    - c. Drusilla. Daughter of Herod Agrippa I, and sister of Herod Agrippa II. (Ac. 12.1,9).
      - (1) Betrothed to Antiochus Epiphanes, prince of Commagene, but married Azizas, king of Emesa. Celebrated for her beauty.
      - (2) Felix, procurator of Judea, brought about her seduction by means of the Cyprian sorcerer, Simon, and took her as his wife.
      - (3) She was with Felix in Caesarea when Paul addressed them and made them tremble (Ac. 24.24).
      - (4) They had a son named Agrippa who, with his mother, perished in the eruption of Vesuvius, 79 A.D.
      - (5) Felix had three wives, each named Drusilla, and one of them the granddaughter of Antony and Cleopatra, the latter the last of the Ptolemies.
- III. Mariamne, second, daughter of Simon, the high priest. Mother of Herod Philip.
  1. Philip was disinherited.
  2. In private life only (Ma. 14; Mk. 6; Lu. 3.19).
  3. His wife, Herodias, deserted him for Herod Antipas, son of Malthace.
  4. Salome, the dancer, his daughter by Herodias (Ma. 14.6).
- IV. Malthace, of Samaria. Her two sons:
  1. Archelaus.
    - a. Brought up in Rome.
    - b. He received Judea, Samaria, Idumea.
    - c. Married Glaphyra, widow of Alexander, son of Mariamne.
    - d. The worst of the sons of Herod.
    - e. After he had ruled nine years Judah and Samaria could no longer endure his tyranny and complained to Augustus.
    - f. Banished to Vienne by Augustus. From this time to 41 A.D., Palestine was 'under Roman procurators.
    - g. Mentioned once in the New Testament (Ma. 2.22).
  2. Herod Antipas.
    - a. Brought up in Rome with Archelaus his brother.
    - b. Received Galilee and Perea of his father's estate.

THE HERODIAN FAMILY

- c. His wife, daughter of King Aretas of Arabia.
  - d. Formed an unholy attachment for Herodias, wife of Philip.
  - e. Aretas, to avenge his daughter, sent an army against Herod, who appealed to Rome, and Aretas was ordered to desist.
  - f. Rebuked by John the Baptist for taking his brother Philip's wife, he imprisoned John. Made a foolish vow when pleased with the dancing of Salome, daughter of Herodias. She requested the head of John, whom Herod then beheaded. References: Ma. 14, 1-12; Mk. 6.14-28; Lu. 3.19-20, 9.9; Ac. 12.20-23.
  - g. Went to Rome to obtain the title of King, was accused of hostility to Rome. Caligula banished him and Herodias to Spain, where he died in misery.
- V. Cleopatra of Jerusalem. Mother of Herod Philip, the Tetrarch.
1. Received of his father's estate, Auranitis, Trachonitis, Paneas, Batanea. Luke speaks of Iturea and Trachonitis (Lu. 3.1. See also Ac. 13.1).
  2. Characterized by justice and moderation.
  3. Married his niece, Salome, the dancer, daughter of Herodias and Philip.
  4. Ruled for 38 years and maintained peace in his country.

THE HERODIAN FAMILY

This chart is designed to simplify the relationship between members of this family. It gives the five principal wives of Herod the Great and their descendants.



# SYSTEMATIC STUDY OF BIBLE WOMEN

## LESSON 13

New Testament Women  
The Fading Jewish Age  
Judean-Perean Ministry  
More than 6 Months

### HIS PEREAN MINISTRY

#### THE ADULTEROUS WOMAN:

1. Where was Jesus at this time (John 8:1-2)?
2. As He taught, who was brought to Him (John 8:3)? Why?
3. How strong was the case against her (John 8:4)?
4. Should the case have been presented with or without her presence?
5. What was the Mosaic Law concerning those taken in adultery (Lev. 20:10-12; Deut. 22:22)?
6. How did the men seek to pit Jesus against Moses (John 8:5-6)? Notice the dilemma which had been set to trap Jesus.
7. Before giving His answer, what did He do (John 8:6b)?
8. What was the astonishing answer (John 8:7)? See also Rom. 2:1.
9. What seems to have been their motive? Which of the Ten Commandments did they hope he would explain away or violate (Exod. 20)?
10. In their hasty, crude arraignment, what had they overlooked (Deut. 17:4-7)?
11. Did Jesus allow the accusers to leave without further embarrassment (John 8:8)?
12. What was said of their departure (John 8:9a)?
13. What did Jesus ask the woman (John 8:9b-10)?
14. Having no witness to condemn her, what did she say (John 8:11)?
15. How was the woman dismissed? On what grounds (John 8:10-11; Deut. 17:4-7)?

16. Did she ask for forgiveness? Was any word of pardon spoken?

### **CONSIDER SOME SCRIPTURES CONCERNING COMMON IMMORALITY**

**ADULTERY:** Lev. 19:20-22; Deut. 5:18; Deut. 22:20-30; Matt. 5:27-30

**FORNICATION:** NT: 4202 porneia (por-ni'-ah); from NT: 4203; harlotry (including adultery and incest); figuratively, idolatry: KJV - fornication. Matt. 5:32; Matt. 19:9; Mark 10:11 (**And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.**); John 8:41; Acts 15:20; Acts 15:29; Acts 21:25; Rom 1:29; 1 Corinthians 5:1 (**It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. [unmarried son living with his married step mother]**); 1 Cor. 6:13; 1 Cor. 6:18; 1 Cor. 7:2; 1 Cor. 10:8; 2 Cor. 12:21; **Gal. 5:19 (Both fornication and adultery are mentioned in this verse, so they cannot be the same. Neither will inherit the Kingdom, so both sins are an abomination to God.)**; Eph. 5:3; Col. 3:5; 1 Thess. 4:3; Jude 7

**HOMOSEXUALITY:** Lev. 18:19-25; Lev. 20:13; Rom. 1:24-27; 1 Cor. 6:9

**INCEST:** Gen. 19:33; Gen. 35:22; Gen. 38:15 ff; Lev. 18:1-18; Lev. 20:19-21; Deut. 23:1; Deut. 23:22-23; Deut. 23:27:20; 2 Sam. 13; 2 Sam. 13:14; 2 Sam. 16:22; Ezek. 22:11; 1 Cor. 5:1; Matt. 14:3 Marriage or any sexual relationship is forbidden between any persons near of kin or a direct ancestor or a direct descendant or any close relative, such as brother or sister of either himself or any of his ancestors or any of his immediate descendants.

**PROSTITUTION:** Lev. 19:29; Lev. 21:9; 1 Cor. 6:15-18

### **CONSIDER THESE SINS: Part of, or Related to, Adultery and Fornication**

What Is A 'Sexual Orientation'?

Page numbers are from "Paraphilias," Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition, Text Revision (Washington: American Psychiatric Association, 2000), pp. 566-582

Source: (<http://www.afa.net/sexualorientations.asp>)

1. Apotemnophilia - sexual arousal associated with the stump(s) of an Amputee
2. Asphyxophilia - sexual gratification derived from activities that involve oxygen deprivation through hanging, strangulation, or other means

3. Autogynephilia - the sexual arousal of a man by his own perception of himself as a woman or dressed as a woman (p. 574)
4. Bisexual - the capacity to feel erotic attraction toward, or to engage in sexual interaction with, both males and females
5. Coprophilia - sexual arousal associated with feces (p. 576)
6. Exhibitionism - the act of exposing one's genitals to an unwilling observer to obtain sexual gratification (p. 569)
7. Fetishism/Sexual Fetishism - obtaining sexual excitement primarily or exclusively from an inanimate object or a particular part of the body (p. 570)
8. Frotteurism - approaching an unknown woman from the rear and pressing or rubbing the penis against her buttocks (p. 570)
9. Heterosexuality - the universal norm of sexuality with those of the opposite sex
10. Homosexual/Gay/Lesbian - people who form sexual relationships primarily or exclusively with members of their own gender
11. Gender Identity Disorder - a strong and persistent cross-gender identification, which is the desire to be, or the insistence that one is, or the other sex, "along with" persistent discomfort about one's assigned sex or a sense of the inappropriateness in the gender role of that sex (p. 576)
12. Gerontosexuality - distinct preference for sexual relationships primarily or exclusively with an elderly partner
13. Incest - sex with a sibling or parent (Scripture defines this as sex with near of kin.)
14. Kleptophilia - obtaining sexual excitement from stealing
15. Klismaphilia - erotic pleasure derived from enemas (p. 576)
16. Necrophilia - sexual arousal and/or activity with a corpse (p. 576)
17. Partialism - A fetish in which a person is sexually attracted to a specific body part exclusive of the person (p. 576)
18. Pedophilia - Sexual activity with a prepubescent child (generally age 13 years or younger). The individual with pedophilia must be age 16 years or older and at least 5 years older than the child. For individuals in late adolescence with pedophilia, no precise age difference is specified, and clinical judgment must be used; both the sexual maturity of the child and the age difference must be taken into account; the adult may be sexually attracted to opposite sex, same sex, or prefer either (p. 571)

19. Prostitution - the act or practice of offering sexual stimulation or intercourse for money
20. Sexual Masochism - obtaining sexual gratification by being subjected to pain or humiliation (p. 573)
21. Sexual Sadism - the intentional infliction of pain or humiliation on another person in order to achieve sexual excitement (p. 574)
22. Telephone Scatalogia - sexual arousal associated with making or receiving obscene phone calls (p. 576)
23. Toucherism - characterized by a strong desire to touch the breast or genitals of an unknown woman without her consent; often occurs in conjunction with other paraphilia
24. Transgenderism - an umbrella term referring to and/or covering transvestitism, drag queen/king, and transsexualism
25. Transsexual - a person whose gender identity is different from his or her anatomical gender
26. Transvestite - a person who is sexually stimulated or gratified by wearing the clothes of the other gender
27. Transvestic Fetishism - intense sexually arousing fantasies, sexual urges, or behaviors involving cross-dressing (p. 575)
28. Urophilia - sexual arousal associated with urine (p. 576)
29. Voyeurism - obtaining sexual arousal by observing people without their consent when they are undressed or engaged in sexual activity (p. 575)
30. Zoophilia/Bestiality - engaging in sexual activity with animals (p. 576)

**THE WOMAN OF LONG STANDING INFIRMITY:** Luke 13:10-17

1. How long had she been sick? Describe it (Luke 13:11).
2. What, likely, was the spirit of infirmity? Note her shape.
3. To whom had this condition been ascribed (Luke 13:16b).
4. Jesus has compassion on her, describe the healing (Luke 13:12-13)?
5. How were many affected by the miracle (Luke 13:13b)?
6. Why was the ruler so provoked; what did he say (Luke 13:14)?

7. Give Jesus' reply to his hypocritical reasoning (Luke 13:15). Consider also these teachings about compassion (Luke 14:5; Exod. 23:5; Deut. 22:4).
8. What was the ruler's judgment of values? If you speak words, is that work?
9. Why did Jesus release the woman on the Sabbath Day (Luke 13:16)?
10. Describe the humiliation of His adversaries (Luke 13:17).
11. What about the happiness of the multitudes (Luke 13:17b)?
12. How do honest people feel toward the constructive critic?
13. How do dishonest people feel toward a constructive critic?

# SYSTEMATIC STUDY OF BIBLE WOMEN

## LESSON 14

New Testament Women  
The Fading Jewish Age  
Judean-Perean Ministry  
More than 6 Months

### HIS PEREAN MINISTRY

#### MARY, THE SISTER OF LAZARUS AND MARTHA

1. Who was her brother and why was he so important in Bible history (John 11:2)?
2. Who was her sister and for what is she remembered (John 11:1; Luke 10:38-42)?
3. Who owned the house where they all met together (Luke 10:38)?
4. While her sister was busy with preparations for the guest, what did Mary do (Luke 10:39)?
5. Because Martha was busy with serving, what did she ask the Lord to do (Luke 10:40)?
6. How did the Lord defend Mary's wise part (Luke 10:42)?
7. With what village was the family connected (John 11:1)?
8. What happened to the brother (John 11:2)?
9. Together with her sister, what word did Mary send to Christ (John 11:3)?
10. Seemingly indifferent, what did Jesus say and do (John 11:4, 6)?
11. How did he feel toward this family (John 11:5)?
12. Relate the conversation of Jesus before responding to the appeal (John 11:7-16).
13. What had already taken place when Jesus reached Bethany (John 11:17)?
14. Who had come to console the sisters (John 11:19)?
15. Being deeply grieved, where was Mary (John 11:20)?

16. Who broke the news to her of Christ's arrival (John 11:28)?
17. What was her quick response to the appeal (John 11:29)?
18. Where was Jesus at the time (John 11:30)?
19. Who followed her supposing what (John 11:31)?
20. In deep grief, what did she do and say (John 11:32)?
21. Describe the journey to the tomb (John 11:33-38).
22. Describe the raising of Lazarus (John 11:39-44)?
23. How was the glory of God now manifest (John 11:4, 44)?
24. How did the Lord prove His love for the sisters (John 11:5, 44)?
25. Why did Jesus address Lazarus personally (John 11:43)?
26. Would all the dead be raised by the power of his voice (John 5:28, 29)?
27. Later, who entertained Jesus in the city of Bethany (Matt. 26:6)?
28. Compare the events at this supper (John 12:2).
29. With what did Mary anoint his head and feet (Matt. 26:7; John 12:3; Mark 14:3)?
30. How did she dry his feet (John 12:3)?
31. What about the odor of the ointment (John 12:3)?
32. Who led the unjust criticism of Mary's kindness (John 12:4)?
33. Who joined in the criticism (Matt. 26:8)?
34. What was Judas' motive in criticizing her (John 12:6)?
35. Relate Jesus' defense of Mary (Mark 14:6-9).
36. RESEARCH QUESTION: Compare Mary from Bethany, the Sinful Woman and Mary Magdalene using your notes from this lesson and from lessons 7 and 9.

# SYSTEMATIC STUDY OF BIBLE WOMEN

New Testament Women  
The Fading Jewish Age  
Judean-Perean Ministry  
More than 6 Months

## LESSON 15

### HIS PEREAN MINISTRY

#### MARTHA, SISTER OF MARY AND LAZARUS

1. Who was she entertaining (Luke 10:38)?
2. To what degree did she entertain him (Luke 10:40)?
3. Who was more interested in hearing and learning (Luke 10:39)?
4. Who else sat at the feet of a notable Jewish teacher (Acts 22:3)?
5. Needing help, what did Martha bid Christ to do (Luke 10:40)?
6. How was each of the sisters honoring Christ?
7. How, and with what words, did He temper the rebuke (Luke 10:41)?
8. Who else did Jesus rebuke by repeating the name (Luke 22:31)?
9. Which should predominate, food for the soul or food for the body (Luke 10:42)?
10. Who had chosen the "good" part (Luke 10:42)?
11. To what does the "good part" refer?
12. What is the idea in "one thing is needful"?
13. What was the assurance to Mary (Luke 10:42)?
14. When Lazarus was sick, Martha and Mary sent for whom (John 11:3)?
15. When Martha learned of Christ's arrival, what did she do?
16. In her disappointment, what did she say to Him (John 11:21)?
17. However, what hope did she hold (John 11:22)?
18. How did Jesus assure her (John 11:23)?

19. Martha said she knew Lazarus would rise on the "last day." When did she think that day was (John 11:24)?
20. Give Christ's discussion of the resurrection (John 11:25-26).
21. \*How did the Holy Spirit through the apostle Paul further illuminate the resurrection on the "last day" (Acts 17:31-32; 1 Cor. 15:12-58)? This is a long reading, so give a succinct, two-part answer in your own words here.
22. What, then, did Martha reaffirm (John 11:27)?
23. Later, Martha joined whom in entertaining Jesus (Matt. 26:6: John 12:2)?
24. Who were the guests at the feast (John 12:2; Matt. 26:8)?
25. While she served, who anointed the Master (John 12:2-3)?

## **MARY AND MARTHA: POINTS TO CONSIDER**

1. Contrast the traits of the two sisters.
2. What if all were Marthas; what would be the results?
3. What if all were Marys; what would be the results?
4. Is there wisdom in combining the traits?
5. Did Christ condemn Martha for desiring to serve (Luke 10:38; John 12:2)?
6. What was the point of the criticism (Luke 10:41)?
7. Show how the "good part" should be combined with serving (Matt. 6:33).
8. What if the devotion of Mary neglects the housekeeping and the home?
9. What if the tidiness of Martha neglects devotion to God?
10. How did Mary immortalize her name (Mark 14:3, 9)?
11. How did Martha also immortalize her name (Luke 10:38; John 12:2)?

## SALOME

Matthew 20:20-21—Then came to him the **mother of Zebedee's children** with her sons, worshipping him, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

Matthew 27:56—Among which was Mary Magdalene, and Mary the mother of James and Joses, **and the mother of Zebedee's children**.

Compare this with Mark 15:40.

Mark 15:40—There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, **and Salome**;

Mark 16:1-2—And when the sabbath was past, Mary Magdalene, and Mary the mother of James, **and Salome**, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

1. To whom was she married (Mark 15:40; Mark 16:1; Matt. 27:56)?
2. Who were their well-known sons (Matt. 4:21)?
3. What was the occupation of her husband and sons (Matt. 4:18, 21)?
4. Who were their partners (Matt. 4:18; Luke 5:10)?
5. How did Jesus show favor to her sons (Matt. 4:21; Matt. 17:1-2; Mark 5:37; Mark 9:2; Mark 13:3; Mark 14:33; Luke 8:51; Luke 9:28-29)?
6. Later, they were made what (Luke 6:13-14)?
7. Because of their dispositions, what were they called (Mark 3:17)?
8. What ambitious request did Salome make for her sons (Matt. 20:21)?
9. What question did Jesus ask her sons; and what was their answer (Matt. 20:22)?
10. What "cup" did James drink (Acts 12:1-2)?
11. What "cup" did Jesus have to drink (Matt. 26:39)?
12. To where was John exiled (Rev. 1:9)? Why?

13. Did Salome and her sons understand what was meant? See question #9
14. Whose right was it to confer such positions (Matt. 20:23)?
15. What was and is the sole ground for greatness (Matt. 20:26-27)?
16. As Jesus hung on the cross, where did Salome and the others stand (Mark 15:40-41)?
17. What unnamed number were beholding from afar (Matt. 27:55)?
18. At his burial, what did Salome and others do (Luke 23:55b)? Note: They came from Galilee.
19. Why did she and the others come to the tomb (Mark 16:1)?

### **POINTS TO CONSIDER:**

1. How and why was she so richly blessed in her sons?
2. Because of their previous discussions and arguments about who should be greatest among them, the apostles **assumed** Salome was asking for the positions of honor for her sons (Mark 9:34; Mark 10:41; Luke 22:24). What other **possible reason** might she have asked for such positions?
3. How did she cooperate with her sons as preachers and apostles?
4. What should be the attitude of mothers toward sons in Christian living?
5. In molding character, how did she rank with her husband?
6. What did Timothy's mother and grandmother do for him (2 Tim 1:5)?
7. \* Some denominational commentaries teach that Salome and Mary (the wife of Clopas and sister to Jesus' mother) are the same person. This will take quite a bit of research, but try to discern if Salome is related to Mary, the mother of Jesus in any way (John 19:25a; Matt. 27:55-56; Mark. 15:40; 16:1)?

# SYSTEMATIC STUDY OF BIBLE WOMEN

New Testament Women  
The Fading Jewish Age  
Judean-Perean Ministry  
More than 6 Months

## LESSON 16

### LAST WEEK OF HIS MINISTRY

#### MARY, THE WIFE OF CLEOPHAS (CLOPAS)

Note the pronunciation of this "Mary." See Strong's NT: 3137—**Maria (mar-ee'-ah); or Mariam (mar-ee-am')**; of Hebrew origin [OT: 4813]; Maria or Mariam (i.e. Mirjam), (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Before you begin this lesson, read the following scriptures aloud: Matt 27:55-56; Matt 27:61; Matt 28:1; Mark 15:47; Mark 16:1-2; Mark 16:9; Luke 23:55-24:11; Luke 24 1; John 19:25; John 20:1-2; John 20:11-12; John 20:16-18 and Acts 1:14.

1. Who was her husband (John 19:25)?
2. Who were her sons (Mark 15:40)?
3. Who of her sons became an apostle (Mark 15:40)? See also: Matt. 27:56; Luke 24:10.
4. As Jesus hung on the cross, with whom did she stand (John 19:25)?
5. With others, what did she do from afar (Mark 15:40)?
6. While Jesus was in Galilee, how did she assist him (Mark 15:41)?
7. She and others, marked what place (Mark 15:47)?
8. At the time, where did she sit (Matt. 27:61)?
9. After the burial of Jesus, what did she assist others in doing (Luke 23:56)?
10. Early Sunday morning, what did she and others come to do (Mark 16:1; Matt. 28:1; Mark 15:47; Luke 24:10)?
11. On the way, what were they discussing (Mark 16:3)?

12. To their surprise what did they find (Mark 16:4)?
13. How did their plans change when they entered the tomb (Luke 24:3)?
14. While they were "affrighted" (astonished), who appeared, and with what news (Mark 16:5-6)?
15. What instructions were given to them (Mark 16:7)?
16. Later, how was her sadness turned into joy (Matt. 28:9-10)?

### **THINGS TO CONSIDER:**

1. What may be said of her as a mother and companion?
2. What may be learned from her service?
3. What may be learned from her association and mutual interest with the other women?
4. Wives too busy with household duties may learn what from her?
5. How was she so richly rewarded for her labors?

**FOR FURTHER STUDY: Various colors of highlighting are an indication of who each lady is.**

**Mary (mother of Jesus) stood with whom?**

***Matt 27:55-56—And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was **Mary Magdalene**, and **Mary the mother of James and Joses**, and the mother of Zebedee's children.***

***Mark 15:40—There were also women looking on afar off: among whom was **Mary Magdalene**, and **Mary the mother of James the less and of Joses**, and **Salome**;***

***Luke 24:10—It was **Mary Magdalene**, and **Joanna**, and **Mary the mother of James**, and other women that were with them, which told these things unto the apostles.***

***John 19:25—Now there stood by the cross of Jesus **his mother**, and **his mother's sister**, **Mary the wife of Cleophas**, and **Mary Magdalene**.***

### **WOMAN WITH SEVEN HUSBANDS**

**Read: Matt. 22:23-33; Mark 12:18-27; Luke 20:27-40**

1. Who introduced this case (Luke 20:27)? What do they believe (Acts 23:6-8)?
2. What was Moses' teaching to confirm the possibility of such a case (Luke 20:28; Deut. 25:5)?
3. What was the experience of the woman (Luke 20:29-32)?
4. Now, what was the question intended to ensnare Christ (Luke 20:33)?
5. What was the basis of the Sadducee's religious dilemma (Matt. 22:29-32; Acts 23:8)?
6. Doubtless the woman was sad and lonely with losing seven husbands or with never having a child, but what could have been her hope and joy for eternity (Matt. 5:4; Luke 6:21)?
7. If we were to have such a life, what should give us cause to laugh and be comforted (Rom. 8:17-25)?
8. Give Mark's account of this situation (Mark 12:24-27).
9. Give Christ's proof of the resurrection (Luke 20:37-38).

**POINTS TO CONSIDER:**

1. What will be wholly unknown in heaven (Matt. 22:30)?
2. Why will there be no weeping in heaven (Rev. 21:4)?
3. What determines divine relationship (Matt. 12:48-50)?
4. In the resurrection, what radical changes will be made to our bodies (1 Cor. 15:50-54)?
5. What will our new bodies be like (Phil. 3:20-21; Matt. 22:30)?
6. What are the angels like (Heb. 1:13-14; Exo. 33:18-23; Matt. 18:10; Luke 1:19; Judges 13:16-21)? How are the angels' forms different than a man's?

**DAUGHTERS OF JERUSALEM**

1. On his way to Golgotha, who followed him weeping (Luke 23:26-27)?

2. How did he address the sympathetic women (Luke 23:28)?
3. He urged them not to weep for whom (Luke 23:28)?
4. For whom were they to weep (Luke 23:28)?
5. Notice how the unselfishness of Jesus is manifested here.
6. To what did Jesus refer (Matt. 24:14-22; Mark 13:14-20; Luke 21:20-24)?
7. What horrors would accompany the destruction of Jerusalem (Luke 23:29-30)?
8. What was Jesus' example to illustrate this (Luke 23:31)?

**LESSONS 17 TO THE END ARE TO BE  
CONTINUED AS TIME PERMITS...**