

Mary Magdalene, The First Apostle: The Struggle for Authority

Ann Graham Brock (2003)

Harvard University Press

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Issue	Matthew	Mark	Luke/Acts	John	Pauline	Acts of Peter	Acts of Paul	Gospel of Mary and others
Time frames of NT era writings	80-85 CE	65-70 CE	Luke 80-85 CE	95 CE	50-60 CE – Letters of Paul are: Romans, 1 Thes, 1&2 Cor, Galatians, Philippians, Philemon Probable pseudonymous books are: Ephesians, Colossians, 2 Thes, 1&2 Timothy, Titus	120 CE. Scholars debate whether Acts of Peter or of Paul came first.	120 CE. Much material in common with Acts of Peter.	Where “MM” is used in this document, it refers to Mary Magdalene. Other Mary figures will be indicated as in Mother Mary, Mary of Bethany.
Meaning of “apostle”	Matthew uses term “apostolic” only once [10:2-5] which is a shorter version of the choosing of the 12 seen in Mark [P. 147].	Mark uses term “apostolic” only once [Mark 6:30]	Luke uses term 6 times in GL, and 34 times in Luke-Acts. It is fair to assume usage is to underscore authority of those so designated [P. 148]. Author of Luke & Acts writes several decades after Paul, adds new requirements for apos-	4G shaped the resurrection narrative from the opposite direction of Luke. One inferred usage in 4G at 13:6, 8. Dialogue with Peter conveys warning about status. 4G & Epistles rarely use, especially	Restriction of “apostle” seen in Luke/Acts is not seen in Paul. Traces of this earlier usage can be found in Acts – a different broader sense referring to persons sent on a mission [Acts 13:2-3] [P. 150-151].	Elements are so close in detail to make interrelationship between the two texts a foregone conclusion [P. 106]. Acts of Peter has a large number of references to ecclesiastical designations or titles: 3 references to an “elder” (præsbyter) named Narcissus, “deacon” (diaconus) and “bishop” (episcopus). The term “apostle” (apostolus) is used frequently, and 2 times “co-apostle”. Peter receives numerous additional titles,	There is a false dichotomy in the scholarship suggesting that MM’s claim for apostolic status is only Gnostic & unorthodox. It is solidly rooted in 3 of 4 canonical gospels & therefore is as orthodox as Peter’s claim [P.171].	

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			<p>tieship. Must be limited to 12, within first generation. [P. 150]. Excludes Paul, James, brother of Jesus who rose to head Jerusalem Church, and all female apostles.</p> <p>Term is used frequently in Acts, the "12"; parallels Paul re divine intervention, with the 11 casting lots to select the 12th [Acts 1:23-26] (P. 9).</p> <p>"Apostle" is used 26 times with narrowed meaning, only twice referring to Paul in a broader sense, but not like the 12. This exception may be from earlier source material [P. 150].</p>	<p>in reference to "the 12." Their general avoidance is significant and likely deliberate [P. 49].</p> <p>No particular esteem for the term "apostles" as referring to a designated group around Jesus.</p> <p>Jesus never specifically chooses Peter as member of 2-3 selected, no special resurrection appearance until Chapter 21, which was a later redaction added on [P. 51].</p> <p>It appears as an effort of Johannes to interact with</p>	<p>(1) Representative of congregation [2 Cor 8:23] (2) commissioned from divine source [Gal 1:1] (P. 8), set apart [Romans 1:1]. Those who claimed a resurrection experience or had it claimed for them [I Cor 15:3, 6-7]. Some see in Paul 2 parallel lists, coming from <u>Peter</u> or <u>James</u> (P. 10), the pillars in Jerusalem [P.158].</p> <p>Restriction of gender in Luke <u>not</u> present in Pauline texts [2 Cor 8:23, 11:5, 13, 12:11-12] [P. 151].</p>		<p>apostle of Christ, apostle of the Lord, as well as the distinction of being chosen by God among all the apostles.</p> <p>Acts of Paul has very few ecclesiastical references. AP is similar to the known authentic epistles of Paul in scarcity or lack of reference to bishops, omission of references to presbyters or any other hierarchical church titles.</p> <p>Differences could be reflective of an earlier date or it suggests a more decentralized leadership. The increase in titles is correlated with women's roles as restricted or non-existent [P. 119].</p> <p>There is dissimilarity between A of Paul and the Pastoral Epistles written in the subsequent generations to Paul.</p>	

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				<p>church at large.</p> <p>Depicts Peter bringing net overflowing with fish & unbroken net [21:11]. The number 153 may allude to evangelistic success.</p> <p>A group fishing but Peter single-handed pulls net in obedience to Jesus.</p> <p>Jesus and Peter 1:1, a special commission. Told to feed lambs and shepherd sheep 3 times, perhaps to parallel the 3 denials. Leadership finally in his hands, but not</p>	<p>Junia & Andronicus "outstanding AMONG the apostles" [Romans 16:7] [P.151] Earliest commentators, Jerome & Chrysostom (344-407) understood this apostle to be female, but history rewritten by later writers. See Eldon Jay Epp (2005). <u>Junia: The First Woman Apostle.</u> Minneapolis, MN: Fortress Press.</p>			

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				elsewhere in 4G & does not supercede role of Beloved Disciple [P. 52].				
Apostolic choices & selection	<p>Matthew, Mark, and Gospel of Peter show more consistency re apostolic choices.</p> <p>While diversity is present on these issues, the preponderant position is that a resurrection appearance + divine calling establishes apostleship.</p> <p>Differences have to do with order of/absence of appearances at the resurrection, whether there is a commissioning, with a Christophany, an angelophany, or none.</p> <p>Parallels in Matthew [10:1-5] and Mark [3:14] where the twelve are named. In Mark, the call is functional – they’re chosen for a mission.</p>		<p>Luke and John show the most disparity re apostolic choices [P. 17]</p> <p>Luke carves out a view that the 12 are the only trustworthy witnesses of the resurrection, seeking to ensure that only their version of Jesus’ teachings will be correct, to be taught only by them [P. 153].</p> <p>Luke’s “twelve” are a select group, and only in Luke are they specifically chosen from a larger group of followers, a group not present in Mark and Matthew [Luke 6:13 -- “...he called his disciples to himself, and from them he chose Twelve, whom he also named apostles”] [P. 153]</p> <p>Luke downplays the functionality of the role or mission & makes apostleship more symbolic [P. 154].</p> <p>The author of Luke-Acts portrays the 12 as the initial leaders of Jerusalem Church, with precedence over all other leaders [Acts 4:35-37; 5:2, 27-32; 8:1, 14, 18; 9:27; 11:1-6, 22-23; 16:4]. They appear at</p>		<p>Paul uses term “apostolic” sparingly. Luke uses it the most often.</p> <p>Claim of the 12 as historical going back to Jesus is hard to maintain given that Paul’s list of leaders & witnesses represents the 12 [I Cor 15:5] and the apostles [15:7] as 2 distinct groups. This list of epiphany recipients is early, leading some to claim</p>	<p>These contemporaneous texts draw on authority of Peter and Paul respectively, but in significantly different ways; they differ drastically re roles for men and women [P.18]</p> <p>Acts of Paul include many models of strong female leadership, most prominent being Thecla.</p> <p>When Paul is portrayed speaking to women, messages differ in the 2 books. In Acts of Paul, he does not chastise or refuse them Eucharist as he does in Acts of Peter. Paul strengthens and commissions women in Acts of Paul, telling Thecla, “Go and teach the word of God”[Page 107].</p> <p>In Acts of Peter, speaking parts for women are few. There are 3 variations on theme of women dying, becoming paralyzed when facing sexual temptation [P. 107-108].</p>		

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			<p>Pentecost [2:14], selection of table-servers [6:2] who are then presented to "the apostles" [6:6] [P. 154]. Paul is subordinate, & must seek approval for his plans. He is honored, but not an eyewitness, a spokesman, but does not exactly fit Luke's "apostle" [P.155]. Scholarly consensus is the idea of the 12 didn't originate with & can't be traced to Jesus' ministry [P.157].</p>		<p>it verifies primacy to Peter. Diverging, competing traditions re MM & Peter were early [P.158].</p>	<p>A complete lack of leadership or autonomous actions by any female figures in Acts of Peter.</p>		
	<p>Matt 10:2-4 [12 are named]</p>	<p>Mark 3:14-19</p>	<p>Luke 6:14-16; Acts 1:13</p> <p><u>Narrowed definition of "apostle"</u> -- men who accompanied us the whole time Jesus went in & out among us, BEGINNING FROM THE TIME OF BAPTISM OF JOHN TO THE TIME JESUS TAKEN UP...MUST BECOME A WITNESS WITH</p>	<p>4G never offers a list of the traditional exclusive all-male group of 12 disciples [P. 55].</p>				

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			<p>US OF HIS RESURRECTION [Acts 1:21-22]. They must have witnessed a resurrection appearance WITHIN THE 40 DAYS AFTER [Acts 1:3] [P. 150].</p>					
Resurrection appearances/ order	Matthew, Mark, & John that give prominence to MM tell the disciples to go to Galilee to meet Jesus		<p>Only canonical gospel with individual appearance to Peter</p> <p>Luke mandates that they meet Jesus in Jerusalem [P.158]</p>					Certain Syriac or Coptic texts replace MM with Mary, mother of Jesus in garden on 1 st appearance [P.18]
<p>Lukan omission of Peter traditions</p> <p>[Chapter 2]</p>	<p>Prediction of Jesus' suffering worded similarly in all 3 synoptics [Mat 16:21, Mark 8:31, Luke 9:22]</p> <p>Matthew & Mark agree that Peter rebuked Jesus [Mat 16:22, Mark 8:32b]</p> <p>Jesus in turn rebukes Peter [Mat 16:23, Mark 8:33]</p>		<p>Luke has no rebuke even though agreement in prior text on prediction of the crucifixion shows 3 gospel</p>					

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	<p>All 3 follow with the denial of self and taking up one's cross</p> <p>Jesus predicts Peter's denial [Mat 26:35 "I will never fall away," Mark 14:31 "if all fall away, I never will"] [P. 24-25, 28]</p> <p>Jesus regularly rebukes Peter in Mark and Matthew, e.g. for sleeping & not keeping watch [Mat 16:40, Mark 14:37]</p> <p>In Matthew & Mark, Jesus finds them "sleeping" [Mat 26:40,</p>	<p>writers are working from a common tradition [P.24]</p> <p>Right after the rebuke material, Luke again closely parallels the Markan source [P.25]</p> <p>No parallel on prediction of denial. "Lord, I am ready to go with you to prison & to death" [22:33] which is a post-diction based on later traditions about Peter [P. 28].</p> <p>Nowhere does Jesus ever rebuke Peter. Jesus rebukes disciples as a group [22:45-46] [P. 26]</p> <p>Luke explains they are sleeping</p>	<p>13:37: "Lord, why cannot I follow you...I will lay down my life for you." Jesus: "Will you..." 13:38</p>					

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	<p>Mark 14:37]</p> <p>Matthew & Mark record Peter denying knowing Christ, cursing and swearing [Matt 26:74a, Mark 14:71a]</p> <p>Matt 26:51 "one of those who Accompanied him" cut ear off</p> <p>Mark 14:47 "one of the bystanders"</p>		<p>"for sorrow" [22:45]</p> <p>Luke has Peter say, "Man, I don't know what you're talking about [22:60a], thus shielding him from saying he didn't know Jesus [P.29]</p> <p>22:50: "one of them" (disciples)</p>	<p>4th time Peter appears in 4G is at 18:10-27. He is named as one who cuts off right ear of high priest's slave [v.10]. Peter misreads, Jesus rebukes [v. 11]. The other disciple makes it possible for Peter to enter high priest's court [v.16]. Peter denies being a disciple [17, 25, 27].</p>				

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	At the Transfiguration, Mark has the disciples terrified & Peter hardly knew what to say [9:6] [P. 27].		Luke has Peter say it is good we are here, let's make 3 tents. But he did not know what he was saying [9:33]	Transfiguration story is absent.				

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<p>Luke modifications of Peter traditions</p>		<p>Andrew, Peter's brother, who introduced Peter to Jesus, is present at the healing of Peter's mother-in-law [1:29].</p>	<p>Sometimes source material re Peter is not omitted but modified to make it less unflattering. Other disciples do not receive the individual positive emphasis as Peter does [P. 27].</p> <p>Andrew is missing at Peter's calling [5:1-11].</p> <p>Andrew is less significant than in Mark. He does not appear in the healing of Peter's mother-in-law [4:38]</p>	<p>Peter is never part of a select 2-3 group of disciples for special revelation [P.46].</p> <p>Peter is secondary to Beloved Disciple who is privileged, next to Jesus at last meal.</p> <p>Peter has question, has to signal Beloved Disciple to ask 13:24</p>		<p>Acceptable female roles in Acts of Peter are to ask for help or to donate.</p> <p>In Acts of Peter, he does not even heal his own daughter, saying that her being paralyzed prevented her from being married, preserving her from uncleanness & shame [P. 109]. The Lord is quoted as having said "for this daughter will do harm to many souls if her body remains healthy" [P. 109].</p> <p>In Acts of Peter, a peasant with a virgin daughter asks Peter to pray for her. He prays she receive what is expedient & she fell down dead [P. 110] to "escape the shamelessness of the flesh & to break the pride of blood."</p> <p>The most significant female act in Acts of Peter is by Eubula, who has never been out in public, but she renounces the world, and her most important role is repentance & almsgiving [P. 111].</p> <p>A woman known as a fornicator all over Rome gets a few lines when she brings 10,000 pieces of gold.</p>		

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<p><u>Most significant Supplementary Tradition found only in Luke:</u></p> <p>“They got up and returned at once to Jerusalem. And they found the eleven and those with them, gathered together and saying, “The Lord has risen indeed and has appeared to Simon.” [24:33-34]</p>	<p>28:9-10</p>	<p>Source critical analysis says by the time the reference to P alone was put into Luke, from the unique “L” source, use of Mark as a source had discontinued. Vocabulary is “thoroughly Lukan” as is style, structure, and theological motifs [P.30]</p> <p>Other 3 gospels Jesus or messengers send MM alone or with other women to proclaim.</p>	<p>Luke is a “pro-Petrine text” [P. 32]. Jesus’ EXCLUSIVE resurrection appearance to Peter [24:33-34] is awkwardly embedded into travelers on Emmaus road, giving him temporal priority over Emmaus. Peter is last named in Luke & first named in Acts [P. 32].</p> <p>[24:12, or 24] P sees tomb empty, leaves in puzzled state.</p> <p>No commission to go tell anyone. Never provides divine justification for women to preach. Significantly reduces MM’s status as resurrection witness.</p>	<p>[20:2] MM’s 1st appears, excludes mention of other women named in synoptics, increasing MM’s role. Announcement to disciples is 1st person plural “we” even though MM depicted alone – likely an earlier version included other women with her [P.57].</p> <p>MM embraces Jesus, told to go to other disciples</p> <p>20:18 announcement</p>	<p>Although Luke’s reference to Peter alone at resurrection appearance has no other canonical gospel parallel, Paul quotes this tradition in I Cor 15:5 where Mary is absent. This is the only possible canonical reference to solitary appearance of P where he heads list of witnesses [P.31]</p>			

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			<p>43 verses re women, 23 unique to L. Pairs with narratives about men, roles of followers, subordinate [v. 37].</p> <p>[24:4] MM encounters only 2 men in dazzling clothes at sepulcher, not Jesus.</p> <p>24:6-7 No kerygmatic statement by MM, all by 2 messengers.</p> <p>24:10 THEY told these things to apostles, women not named until here.</p> <p>24:12 Disciples' unbelief except P – ran to tomb wondered what happened [P.35]</p>	<p>Peter's 5th & final appearance in 4G at empty tomb [20: 2-10] is likely a later insertion [P.57].</p> <p>20:1 MM arrives, sees it is empty, better connects to v. 11.</p> <p>20:2-10: MM runs to Peter & Beloved Disciple. Peter & other disciple go to empty tomb – no appearance by Jesus or angel.</p>				

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			<p>"Futile non-sense" "idle talk" – can also translate at "trash," "trumpery" -- ONLY here in NT [P.35]</p> <p>Argument that the Emmaus story in Luke verifies primacy of Jesus' appearance to Peter is not the most archaic: there are traces of the women's visit to the tomb [24:22-23] and an angelophany</p>	<p>v.2 "we do not know" vs. MM statement to angels "I do not know"</p> <p>Text gives Peter no special recognition or authority but shows awareness of alternate narrative re P, but protophany to MM even excluded other women [P.59]. Two men serve to corroborate MM.</p> <p>Other disciple outran Peter. P was behind him, P follows [20:3-10].</p> <p>Other disciple reaches tomb first & believes – believes MM's report, that she spoke</p>	<p>I Tim 2:11-15 Paul forbids women teaching. They are saved by marrying, bearing children, submission, living in silent domestication.</p> <p>Pastorals discourage critical political sentiment. Rife with ecclesial titles + support for family/household. They identify strength of church with household [P. 120]</p> <p>Titus 3:1: Submit & obey rules & authorities.</p>	<p>Paul in Acts of Peter is an advocate of social conformity, submission to political authorities. His interactions mirror those of Peter. Women kiss Paul's feet in adulation. Typical female failing is sexual passion.</p> <p>In Acts of Peter, the appeal is significant for upper class men – demonstrated commitment to social &</p>	<p>Acts of Paul provide an alternative for women: practice celibacy to be saved. Thecla is lured away from her lover to teach the word of God. Her resistance to social & familial pressure leads to winning Paul's approval of the right to teach.</p> <p>In Acts of Paul, new converts are upper class women whose husbands are upset.</p> <p>Tryphaena becomes Thecla's</p>	

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			<p>to them [24:24]. Probably the earliest is MM's visit to the tomb, but given a Petrine slant by the time Luke writes [P.159].</p> <p>Luke significantly shaped MM tradition [P.33]. He parallels Matt and Mark but diminishes her position among disciples subtly.</p> <p>Negative reactions of disciples [24:10-11, 23] that no one believes the women adds to likelihood that the MM tradition had priority because this tradition was unlikely to have been created [P. 159].</p>	<p>truth [P.49].</p> <p>The term "follow" is a literal technical term for becoming a disciple in 4G [v.6]. It is used to subordinate P, does not concentrate on P, never describes reaction of other disciples [P. 50].</p> <p>[16:30] Disciple believed Jesus had returned to Father as promised. Christological faith in resurrection not yet an objective of faith [P. 48].</p> <p>Augustine said</p>	<div style="border: 1px solid black; padding: 5px;"> <p>Note parallel in 4G & Acts of Paul: A new familial bond with Mother Mary & Beloved Disciple [19:26-27a]. M adopts BD as her son, his becoming son of M entitles him as the one who continues what Jesus began [P. 54].</p> </div>	<p>family ties [P. 117]. Established & defined loyalty to family as normative to Christian life.</p> <p>After conversion of woman she converts</p>	<p>surrogate Christian mother when denounced by birth mother [P. 116]. Acts of Paul REDEFINES "FAMILY" AS CHRISTIAN COMMUNITY. Bio ties are replaced with Christian kinship. Thecla does not fulfill her betrothal. Her mother says "burn the lawless one." In the Syriac version -- burn her in public so those who hold similar doctrines may be afraid [P. 115].</p> <p>In Acts of Paul she leaves her husband [P. 113].</p>	

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				<p>he could not have then believed He's risen; did not know it was necessary for Him to rise again, believed women had said He was taken; still did not understand [v. 9] – word is plural referring to both disciples.</p> <p>Christ sends MM to proclaim a standard apostolic announcement: "I have seen the Lord." Brown says "it is she, not Peter, who is the first to see the risen Christ." He says MM "comes close" to Pauline apostolic requirements,</p>		<p>husband. Subtle diminishment of Paul – his converts fall away except for 7, including 2 women, & Peter has to reconvert them.</p> <p>Acts of Peter and Pastorals are similar in that they both claim authority of Paul + restrict women leadership & establish male ecclesial hierarchy</p>	<p>In Acts of Paul, Thecla tells Paul everything & he marvels greatly, but in Acts of Peter, he is threatening and moralistic toward Rufina</p>	

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				<p>but he stops short. Brock has shown that the majority of accounts show she is due apostolic authority [P. 159].</p> <p>10:16: Other sheep belong to His fold – recognizes Peter. Brown argues they symbolically counterpose churches venerating Peter & the 12.</p> <p>Johannine community & Beloved Disciple vs. Peter & traditions of 12.</p> <p>When chapter 21 added, the Beloved Disciple still remains elevated, only</p>				

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				male who didn't flee, & with his adoption by Mary, he is more significant than Peter [P. 55]				
<p>Portrayal of MM & other female disciples in Luke & others</p> <p>[Chapter 2]</p>	<p>27:55 Women minister to <u>Him</u> in Matt & Mark</p> <p>15:40 MM stands at foot of cross in Matt & Mark</p> <p>"All these known" in Luke is not found in Matt or Mark.</p>	<p>15:41</p> <p>27:56</p>	<p>8:3 Women minister to THEM. MM is healed & a financial contributor</p> <p>24:10 Luke does not name women – only after coming back from the tomb. Others stand with them, diminishing them. "All his acquaintances" including women stood at a distance watching [23:49]. "All these known to him" No subject-verb agreement. Use of "acquaintances" so now expect a male</p>	<p>4G women: Samaritan woman at well begins Christian mission in Samaria [4:1-45] – Jesus reveals His divinity directly to her.</p> <p>Judas complains of Mary anointing Jesus with expensive ointment, but Jesus defends her action [11:54 –12:11]</p>				<p>In Greek ms of G of Philip, MM exercised apostolic leadership. She is present at Jesus' side when he allocates apostolic missions. She is included numerous times in GPh in its use of the plural form of 'apostles.' In Coptic re-writing, she disappears & Peter appears instead. Manipulation of primary apostolic figures appears to be quite</p>

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			<p>plural in agreement but female plural is preserved from the earlier source [P.34].</p> <p>Mary praised for quietly sitting, listening [10:38-42]</p> <p>Simeon & Anna [2:25-35, 36,38] Anna gets 3 verses, Simeon gets 11.</p> <p>Anna: No canticle, Spirit not said to be with her. Silent witness, fasts, pays, grateful [P. 37].</p> <p>Simeon: Spirit with him said 3 times, 2 canticles.</p> <p>Acceptable roles for women restricted to imperial world view. Needs to be</p>					<p>deliberate.</p> <p>Other texts replace MM with Mary, mother of Jesus with such frequency in Syriac & Coptic texts that it appears deliberate. Superimposition of the Marys 4 times by Ephrem in the Diatessaron. Growth of the veneration of Mary, Mother of Jesus appears correlated. She posed no challenge to Peter's authority [P.141].</p> <p>Confusion between & conflation of MM, Mary of Bethany, & sinful woman didn't occur in</p>

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	<p>26:6-13 [Anointing at Bethany]</p>	<p>14:3-9</p>	<p>met, instructed, edified & controlled.</p> <p>Luke OMITs anointing at Bethany. A somewhat parallel incident in Galilean ministry – a sinful woman [7:36-50].</p> <p>Result is reduced prophetic significance of anointing to foreshadow passion.</p> <p>Changed emphasis to emotional extravagance of woman’s action. Jesus accepting touch & her being forgiven, often interpreted as a prostitute.</p> <p>Exegetical habit of conflating MM</p>	<p>12:1-8</p>				<p>early church writings [Origen, Chrysostom] nor in E. Orthodox. Peter never gained primacy or ascendancy in early eastern Christian church.</p> <p>MM was Galilean, liturgical celebrations 6/30, 7/22, & 8/4. Mary of Bethany was Judean, celebrated on 6/4 [P. 169].</p> <p>For an in-depth study of Mary of Bethany, deciphering OT code words used in 4G that are indicative of her ordination, see Thomas W. Butler (1998). Let Her Keep</p>

Mary Magdalene, The First Apostle: The Struggle for Authority

Ann Graham Brock (2003)

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			<p>& sinful woman began here as this account is immediately followed by mention of MM in Chapter 8.</p>					<p>It. Tracy, CA: Quantum Leap Publisher</p> <p>Pope Gregory the Great [560-604] institutionalized the conflation – a more insidious way of diminishing her because it was within the scriptural canon</p>
<p>Declarations of Who Jesus is:</p>				<p>Martha's [Ch. 11] declaration is before Lazarus is</p>				

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				<p>raised. Contrast with Peter's which is not specific</p>				
<p>Apostolic Authority in 4G Compared to Synoptics</p> <p>4G Chapter 1</p> <p>4G Chapter 6</p>	<p>4:18-20 Peter is first mentioned</p>	<p>1:16-18</p>	<p>5:1-9</p>	<p>P is seen in only 5 chapters [1,6,13,18,20] & later redaction of ch. 21.</p> <p>1: 40 P not mentioned 1st as in synoptics. No special call at all. Jesus did not take initiative to find Peter. Andrew has 1st contact, tells Peter, his brother. But manner suggests P is better known to 4G because A introduced in relation to P [P.42].</p> <p>6:67 P has prominence, acts for group when Jesus</p>				

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				asks if they too will go away. P's confession upholds outspoken status of Luke [P.42].				
<p>4G Confession v. Synoptics</p> <p>Confession in synoptics not associated with "the 12"</p>	16:16: You are the Christ the Son of the Living God	8:29: You are the Christ	9:20: The Christ of God	11:27a Confession by MARTHA, NOT P. I believe you are the Christ the Son of God 6:69: P says "you have the words of eternal life. We believe & have come to know you are the Holy one of God. [This term could designate a prophet.] Not a Christological confession, no recognized messianic title [P.43]. Textual variants try to refashion				For a translation from the Coptic, commentary and powerful meditations based on G. of Mary, see Jean-Yves LeLoup (2002). The Gospel of Mary Magdalene: Translation from the Coptic and Commentary. Rochester, Vermont: Inner Traditions. Leloup is an Orthodox Priest living in France. He also has translations and commentaries available on: G of Philip, Thomas, &

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Issue	Matthew	Mark	Luke/Acts	John	Pauline	Acts of Peter	Acts of Paul	Gospel of Mary and others
								Judas.
Jesus' response to Peter's Confession				No praise or request for secrecy.				