

them watching Jesus die on the cross. It appears that those women were with Jesus and the Twelve Disciples the entire time of Jesus' ministry. Does that surprise you? To add to that insight, the women, according to Luke 8:3 contributed from their own resources toward Jesus ministry. What do you think? Write your reflections here.

### Thursday, August 29

Read Luke 8:1-3. We read in this passage that Mary Magdalene was healed from seven demons. We cannot know for sure if she was possessed or that she had some manifestation of mental incapacity or illness. What is important is that Jesus healed her of seven demons which indicate a complete healing and restoration of the person; the number seven is symbolic of completeness and wholeness. Bottom line, Mary was really sick and Jesus healed her and she was returned to full capacity and ability. Can you imagine how Mary Magdalene felt toward Jesus? She was not just inspired by Jesus; she was healed and made whole! That is the very definition of salvation! How are you made whole by Jesus? What does wholeness and salvation mean to you? Write your thoughts here.

### Friday, August 30

Read John 20:1-18. As it was mentioned during the message, Mary experienced Jesus in a very personal way at the empty tomb. She not only saw Jesus but Jesus gave her a mission: To go tell others about the empty tomb and that Jesus had risen! This is a mission for all us to share! How is Jesus alive for you? In you? What can you share about your faith so that others can know about Jesus and more than that, actually know Jesus? Write your ideas here.

## Message Notes – August 25, 2024

### *Women of the Bible* – *Mary Magdalene*\*

- I. Mary Magdalene's life, represents an all too common \_\_\_\_\_ of presenting women in a less than favorable light.
  - A. Barbara Essex, writes, "There are so many legends surrounding Mary Magdalene that it is difficult to separate \_\_\_\_\_ from \_\_\_\_\_."
  - B. "Tradition casts Mary Magdalene as a repentant \_\_\_\_\_ and former \_\_\_\_\_. There is, however, nothing in the Gospel texts that reasonably leads to that conclusion."
- II. The larger issue is the misrepresentation of \_\_\_\_\_ throughout our scriptures.
  - A. We have to decide how to properly \_\_\_\_\_ the writing about women in our scripture and then reintroduce them into a fuller \_\_\_\_\_ of those scriptures.
  - B. Tal Ilan points out that according to \_\_\_\_\_, young, revolutionary movements often attract women because they are anti-establishment, and that these movements search for and accept followers wherever they can find them.
  - C. She adds that as these movements transition to established \_\_\_\_\_ they, "often shed either their \_\_\_\_\_ following."
- III. From scriptures we are certain that Mary Magdalene was a \_\_\_\_\_ within a band of woman who followed Jesus and was counted among his disciples.
  - A. Scholars have long accepted the idea that \_\_\_\_\_ valued that participation of women from the very

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\*John 20:1-18

beginning of his ministry.

- B. We are also told that some of the women, specifically including Mary Magdalene, were \_\_\_\_\_ from evil spirits and infirmities.
1. It is important to note that Mary was \_\_\_\_\_ of \_\_\_\_\_ demons.
  2. Bottom line, Mary was really \_\_\_\_\_ and Jesus \_\_\_\_\_ her and she was returned to full capacity and ability.

- IV. In Matthew, Mark and Luke's gospels, Mary Magdalene goes with other \_\_\_\_\_ to the tomb where Jesus' body is laid.
- A. In John's gospel, Mary is \_\_\_\_\_ as she arrives at the tomb before dawn.
  - B. We know that Mary encounters the \_\_\_\_\_ Jesus as he is revealed to her when He calls her by name.
  - C. Jesus doesn't simply reveal himself to Mary; he gives her a \_\_\_\_\_ and a \_\_\_\_\_!
  - D. Mary Magdalene has the distinction of being the \_\_\_\_\_ to proclaim the good news of Jesus' resurrection.
  - E. We could call her the first "Christian" \_\_\_\_\_.
  - F. Mary Magdalene is a pillar of \_\_\_\_\_ and commitment and a \_\_\_\_\_ for all disciples of Christ.

## ***Daily Devotional Guide***

The following is a daily devotional and study guide meant to enhance your understanding of the message and grow as a Christian.

It is offered for your personal reflection or to share with others.

### **Monday, August 26**

Pastor Jack, early in the message introduced the concept of Wesley Quadrilateral created by the founder of Methodism, John Wesley. The four elements of Wesley's Quadrilateral are Scripture, Tradition, Experience and Reason. Of these four,

Scripture is primary. Through these elements we can develop our faith and beliefs that are relevant and meaningful. Have you ever heard of Wesley's Quadrilateral? Does it may sense to you? Can you see how these various elements can contribute toward one's decision making process? Consider Wesley's Quadrilateral and write your thoughts here.

### **Tuesday, August 27**

Review yesterday's devotion and consider Wesley's Quadrilateral as a system of exploring the life of Mary Magdalene. Remember that scripture is primary. Author Barbara Essex wrote, "Tradition casts Mary Magdalene as a repentant sinner and former prostitute. There is, however, nothing in the Gospel texts that reasonably leads to that conclusion." This is a great example of the balancing of scripture with tradition. Add to it the elements of experience and reason. If Mary was from a small Galilean town, a farming area of Israel, how likely could it be that she was a prostitute? A person could do a deep dive into the likelihood of that from a sociological point of view. This may be a case in which the primary element of Scripture prevails and Mary Magdalene's life is not maligned. What are your thoughts? Record them here.

### **Wednesday, August 28**

Read Mark 15:33-41. In this scripture we learn of women who "used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem." (Verse 41) Listed in Verse 40 was Mary Magdalene along with Mary, the mother of James and Joses and Salome. These women were with Jesus in Galilee where he began his public ministry. This passage from Mark's gospel speaks about