



REASON TOGETHER CHURCH

HOW DID JESUS TREAT WOMEN?

JOHN 4:7–30 KJV



SERMON & PASTOR'S COMMENTARY

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HOW DID JESUS TREAT WOMEN?

Did Jesus elevate women above the religious and cultural standards of His time?

John 4:7–30 KJV

Aloha, church family.

And aloha to everyone joining us through the website or watching from somewhere beyond these walls.

Whether you are here in person or participating from another island, another state or another part of the world, we are glad you are reasoning together with us today.

Our question is simple.

How did Jesus treat women?

That question may sound as though it has an obvious answer.

But it is worth investigating.

People sometimes tell us what they believe about women.

Religions publish statements about women.

Cultures establish customs concerning women.

Leaders speak about honoring women.

But if we want to know what someone truly believes about women, we should not listen only to the flattering words.

We should watch what that person does when a woman is standing directly in front of him.

Does he listen to her?

Does he speak truthfully to her?

Does he believe she can understand serious spiritual truth?

Does he protect her dignity?

Does he hold her morally responsible?

Does he use his position to serve her or to exploit her?

Today we are going to watch Jesus.

We will see Him meet women from different backgrounds.

Some were respected.

Some were rejected.

Some were wealthy.

Some were poor.

Some were healthy.

Some were suffering.

Some had admirable reputations.

Some carried histories that other people used against them.

Jesus knew every detail.

And He treated each woman with truth, dignity and holiness.

We will also make some careful comparisons with Muhammad and with selected teachings from other religious traditions.

We are not doing that to attack Muslims, Hindus or Buddhists.

Many people sincerely follow the religion and culture in which they were raised.

A person can be sincere and still be sincerely mistaken.

We can love people without pretending that every religious teaching is equally true.

We are comparing teachings.

We are comparing conduct.

Most importantly, we are comparing every religious leader with Jesus Christ.

Before we begin, let me briefly mention our giving practice.

We do not pass an offering plate at Reason Together Church.

If you are our guest, we are not asking you for money.

If you regularly attend another church, we encourage you to support your home church.

Our members may give through the gift box or through the church website.

Giving is an act of worship between the believer and God.

If this is your first time with us, we would appreciate it if you completed a guest card with only your first name and email address.

That will allow us to welcome you without asking for personal information we do not need.

Let us pray.

Heavenly Father,

Thank You for creating both men and women in Your image.

Thank You for giving us Your Word so that our beliefs are not controlled by culture, anger, prejudice or fear.

Help us look carefully at Jesus.

Help us see how He spoke, how He listened, how He corrected and how He loved.

Give us courage to reject teachings that contradict Your Word.

Give us compassion for people who have never been shown the truth about Your Son.

Protect us from pride.

Protect us from cruelty.

Lead us into truth.

In Jesus' name we pray.

Amen.

Our primary passage is John chapter 4, beginning with verse 7.

Let us read it together from the King James Version.

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

“For his disciples were gone away unto the city to buy meat.

“Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

“The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

“Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

“Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

“The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

“Jesus saith unto her, Go, call thy husband, and come hither.

“The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

“For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

“The woman saith unto him, Sir, I perceive that thou art a prophet.

“Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

“Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

“Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

“God is a Spirit: and they that worship him must worship him in spirit and in truth.

“The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

“Jesus saith unto her, I that speak unto thee am he.

“And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

“The woman then left her waterpot, and went her way into the city, and saith to the men,

“Come, see a man, which told me all things that ever I did: is not this the Christ?

“Then they went out of the city, and came unto him.”

Before we examine this meeting, we must begin where the Bible begins.

Genesis 1:27 says:

“So God created man in his own image, in the image of God created he him; male and female created he them.”

Both were created in the image of God.

The man was not created in God’s image while the woman received a smaller portion.

The woman was not an afterthought.

She was not a lesser form of humanity.

She was not created merely for reproduction.

She was not created as property.

She was created in the image of God.

Genesis 2 tells us that God said:

“It is not good that the man should be alone; I will make him an help meet for him.”

Sometimes people read the words “help meet” as though God created Adam a household servant.

That is not what the expression means.

“Meet” means suitable.

Corresponding to him.

God created someone who could stand with Adam in the human partnership God designed.

They were not identical.

They were not interchangeable.

But difference did not mean inferiority.

God established distinction without degradation.

Order without humiliation.

Responsibility without exploitation.

Then sin entered the world.

Sin damaged our relationship with God.

Sin damaged our relationship with ourselves.

Sin damaged the relationship between men and women.

Strength became domination.

Desire became lust.

Leadership became control.

Beauty became something to exploit.

Marriage became something people could manipulate for selfish purposes.

Cultures built customs around those sinful distortions.

Religions sometimes gave those customs divine-sounding names.

Then Jesus entered the world.

Jesus entered a world in which women could possess property and manage money.

We should acknowledge that.

Women were not absent from every part of public life.

But significant restrictions remained.

A woman's security could depend heavily upon her father, husband or son.

Divorce could leave her economically and socially vulnerable.

Female sexual sin could be publicly condemned while the participating man disappeared from the story.

Certain teachers considered women less reliable than men.

The first-century Jewish historian Josephus wrote that women's testimony should not be received in certain legal proceedings because he considered women unreliable.

Josephus did not speak for every Jewish person.

But his words reveal an attitude that existed in the world Jesus entered.

Jesus did not begin His ministry by publishing a political manifesto about women.

He did something more revealing.

He met them.

He spoke with them.

He allowed everyone to watch.

John tells us that Jesus sat beside Jacob's well.

A Samaritan woman arrived to draw water.

We are not given her name.

For centuries, people have remembered her by her ethnicity, her sex and her location.

The Samaritan woman.

The woman at the well.

But Jesus knew her.

He knew her history.

He knew her questions.

He knew her thirst.

And He began with four simple words:

"Give me to drink."

The woman immediately understood that something unusual was happening.

She asked:

"How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?"

She identified two barriers.

You are a Jew.

I am a Samaritan.

You are a man.

I am a woman.

She knew where society had drawn the lines.

Jesus knew where society had drawn them too.

But Jesus did not permit those lines to prevent Him from speaking truth to a woman who needed eternal life.

The disciples had gone into the city.

Jesus was alone with her.

He did not flirt with her.

He did not exploit the privacy of the moment.

He did not use spiritual language to seek personal gratification.

He offered her living water.

He said:

“If thou knewest the gift of God, and who it is that saith to thee, Give me to drink...”

Think about that expression.

“The gift of God.”

Jesus did not begin by telling this woman what she must give Him.

He began by telling her what God desired to give her.

Religion often asks what a woman can provide.

What work can she perform?

What service can she render?

What children can she produce?

What pleasure can she give?

What reputation can she maintain?

Jesus looked at this woman and spoke about what God would give her.

Living water.

Everlasting life.

A satisfied soul.

She did not understand immediately.

She thought about the well.

She thought about the bucket.

She thought about the physical labor of returning to draw water.

Jesus patiently moved the conversation from physical water to spiritual life.

Then He said:

“Go, call thy husband, and come hither.”

She answered:

“I have no husband.”

Jesus said:

“Thou hast well said, I have no husband.”

Then He revealed that He knew the rest.

She had experienced five marriages.

The man currently in her life was not her husband.

We should be careful not to add details the Bible does not give us.

The passage does not tell us why each marriage ended.

Some husbands may have died.

Some may have divorced her.

Some relationships may have involved her own sinful decisions.

Jesus knew every fact that we do not know.

He did not pretend her circumstances were righteous.

He told her the truth.

But notice what He did not do.

He did not call the disciples back and announce her history.

He did not gather the town so everyone could hear the scandal.

He did not reduce her entire identity to the worst thing she had ever done.

Grace did not require Jesus to conceal the truth.

Truth did not require Jesus to be cruel.

He spoke honestly without humiliating her.

The woman realized that Jesus possessed spiritual knowledge.

She said:

“Sir, I perceive that thou art a prophet.”

Then she asked Him a theological question.

Where should people worship?

On Mount Gerizim, as the Samaritans taught?

Or in Jerusalem, as the Jews taught?

Some commentators accuse her of trying to change the subject.

Maybe she was.

But Jesus did not say:

“You are a woman. Theology is not for you.”

He did not say:

“Go find a man and I will explain it to him.”

He answered her question.

He told her where Samaritan worship was wrong.

He told her:

“Salvation is of the Jews.”

Jesus respected her enough to correct her religion.

That matters.

Our culture sometimes says that respecting a person means affirming everything that person believes.

Jesus did not follow that rule.

He treated her with dignity and still told her that her religious system was wrong.

Then He taught her one of the Bible’s great truths about worship:

“God is a Spirit: and they that worship him must worship him in spirit and in truth.”

Jesus discussed the nature of God with her.

He discussed true worship with her.

He discussed salvation with her.

He discussed the future of worship with her.

Then she said:

“I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.”

Jesus answered:

“I that speak unto thee am he.”

He gave this woman a direct declaration of His identity.

The disciples returned and were amazed that He was speaking with a woman.

Their surprise tells us something about the culture.

Jesus’ conduct tells us something about Jesus.

The woman left her waterpot.

She went into the city and said:

“Come, see a man, which told me all things that ever I did: is not this the Christ?”

Jesus permitted her words to matter.

She did not save the city.

She pointed the city toward the Savior.

John 4:39 says:

“And many of the Samaritans of that city believed on him for the saying of the woman.”

This woman had come to the well carrying an empty waterpot.

She returned to the city carrying a testimony.

Jesus saw her sin without seeing her as nothing but a sinner.

He saw a woman capable of hearing truth.

Capable of asking questions.

Capable of understanding theology.

Capable of recognizing the Messiah.

Capable of directing other people toward Him.

And this was not an isolated event.

Luke 10 takes us into the home of Martha and Mary.

Martha was working.

Mary “sat at Jesus’ feet, and heard his word.”

That was not simply a description of where Mary happened to sit.

Acts 22:3 uses similar language when Paul says he was brought up at the feet of Gamaliel.

Sitting at a teacher’s feet was the position of a learner.

A disciple.

Mary placed herself among those receiving instruction from Jesus.

Martha became frustrated.

She asked Jesus to tell Mary to help her.

Jesus did not condemn service.

Service matters.

But Martha had become distracted and troubled.

Jesus said Mary had chosen “that good part.”

He defended a woman’s decision to learn the Word of God.

Jesus did not teach that a woman’s mind belonged only in the kitchen.

He said that hearing His Word was necessary.

Mark 5 introduces us to a woman who had suffered with bleeding for twelve years.

She had endured treatments.

She had spent her money.

Instead of improving, she had grown worse.

Her physical suffering had affected every part of her life.

She moved through the crowd and touched the clothing of Jesus.

Immediately, she was healed.

Jesus could have allowed her to disappear anonymously.

Instead, He asked:

“Who touched my clothes?”

The disciples did not understand the question.

A crowd surrounded Him.

Many people were touching Him.

But one woman had reached for Him in faith.

She came forward trembling.

She told Him the truth.

Jesus called her:

“Daughter.”

That one word matters.

Daughter.

He did not call her unclean.

He did not call her a problem.

He did not call her an interruption.

He publicly acknowledged her faith and restored the woman whom twelve years of suffering had pushed toward the margins.

Luke 7 tells us about a woman who entered the home of a Pharisee named Simon.

She was known in the city as a sinner.

She stood behind Jesus weeping.

She washed His feet with her tears.

She wiped them with her hair.

Simon watched and judged.

He thought that if Jesus were truly a prophet, He would know what kind of woman was touching Him.

Jesus knew exactly who she was.

He also knew exactly who Simon was.

Simon saw a category.

Jesus saw a person.

Jesus did not say her sin did not matter.

He spoke about forgiveness.

He spoke about faith.

He received her repentance.

He exposed Simon's self-righteousness.

Then Jesus told her:

"Thy faith hath saved thee; go in peace."

John 11 shows us another woman named Martha.

Her brother Lazarus had died.

Jesus spoke with her about resurrection and eternal life.

He said:

"I am the resurrection, and the life."

Then He asked:

"Believest thou this?"

Martha answered:

"Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

That is one of the clearest confessions in the Gospel of John.

It came from the lips of a woman.

Luke 8 names women who traveled with Jesus and supported His ministry from their own resources.

Mary Magdalene.

Joanna.

Susanna.

And many others.

They were not decorations placed around the ministry.

They were committed followers investing what they possessed in the work of Christ.

When Jesus was crucified, women remained near the cross.

Even while suffering, Jesus looked upon His mother and made provision for her care.

Then came the resurrection.

Early on the first day of the week, women came to the tomb.

John tells us that the risen Jesus appeared to Mary Magdalene.

He told her:

“Go to my brethren, and say unto them...”

Jesus entrusted a woman with the announcement that He had risen.

Remember the attitude expressed by Josephus concerning women’s testimony.

Then look at the Gospel record.

God did not adjust the resurrection account to satisfy the prejudices of men.

The first witnesses at the empty tomb were women.

The first person specifically described in John as seeing the risen Christ was Mary Magdalene.

The central announcement of Christianity was placed upon her lips:

“I have seen the Lord.”

There is another part of Jesus’ treatment of women that we must not miss.

Jesus held men accountable.

In Matthew 5, Jesus discussed lust.

He did not tell men to blame women for their thoughts.

He spoke about the man’s eye.

The man’s heart.

The man’s responsibility.

A man cannot place responsibility for his lust upon the woman he has chosen to sexualize.

Jesus placed responsibility where it belonged.

In Matthew 19, religious leaders questioned Jesus about divorce.

Some men wanted permission to dismiss a wife for almost any cause.

Jesus returned them to creation.

He said:

“Have ye not read, that he which made them at the beginning made them male and female?”

Then He said:

“For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.”

One man.

One woman.

One flesh.

Jesus confronted the hardness of the human heart.

He did not treat a wife as an object a man could casually replace when she no longer pleased him.

In the account of the woman taken in adultery, the accusers brought the woman but not the man.

Adultery requires two participants.

The woman became a public exhibit.

The man disappeared.

Jesus refused to cooperate with their selective righteousness.

But He also told the woman:

“Go, and sin no more.”

Jesus did not elevate women by declaring that women were incapable of sin.

He elevated them by treating them as morally responsible people while refusing to participate in male hypocrisy.

Now we must make our comparison.

We will begin with Islam because Islam makes specific claims about God, revelation and Muhammad.

We should begin fairly.

Islamic teaching opposed the killing of infant daughters.

The Quran provided women with defined inheritance rights in a society where their rights could be uncertain.

Those were meaningful changes within seventh-century Arabia.

We should acknowledge favorable evidence.

A weak argument hides anything that does not support its conclusion.

The Reason Together Method does not do that.

But our question is not whether Muhammad improved some existing customs.

Our question is how Muhammad's teaching and conduct compare with Jesus.

Quran 4:3 permits a Muslim man to marry as many as four wives under the conditions described in that passage.

Muhammad himself had multiple wives.

Quran 33:50 describes marital permissions given particularly to Muhammad.

Jesus never married.

Jesus never collected wives.

Jesus never used religious authority to create sexual access for Himself.

When Jesus taught about marriage, He returned people to the beginning.

"They twain shall be one flesh."

Islamic defenders may tell us that polygyny provided care for widows and women in difficult circumstances.

That may explain how some marriages functioned within a particular society.

But an explanation is not the same as the standard Jesus identified at creation.

Quran 4:34 describes men as protectors, maintainers or those placed in authority over women.

The same passage gives a progression for dealing with a wife whose rebellion or disobedience is feared.

It speaks of admonishing her.

Then separating from her in the marital bed.

Then comes a disputed Arabic word.

Traditional Muslim translations and commentators have understood it to permit striking the wife, sometimes adding that the striking should not be severe.

Some modern Muslim interpreters argue that the word should be understood differently, perhaps as leaving or separating.

We should acknowledge that debate.

But we cannot pretend that the traditional interpretation never existed.

Compare that with Jesus.

Jesus never instructed husbands to strike their wives.

Jesus never gave a man permission to use physical force to produce a wife's obedience.

He confronted lust.

He confronted adultery.

He confronted hardness of heart.

He called men back to God's design.

Quran 4:11 establishes inheritance portions.

In the situation described there, a son ordinarily receives the portion of two daughters.

Islamic inheritance law is more complicated than one sentence, and there are circumstances involving different distributions.

We should not pretend otherwise.

But the distinction in that passage is real.

Quran 2:282 discusses recording a financial debt.

In that specific setting, it calls for two male witnesses, or one man and two women when two men are not available.

We should not turn that into a claim that every Muslim court always counts every woman as half a man in every possible circumstance.

That would go beyond the verse.

But we should also allow the verse to say what it says.

Now compare it with Jesus entrusting the news of His resurrection to women.

Islamic tradition also preserves a statement attributed to Muhammad in Sahih al-Bukhari.

In that account, Muhammad described women as “deficient in intelligence and religion.”

The explanation connected the statement with the financial testimony arrangement and with women not praying or fasting during menstruation.

Muslim scholars offer explanations concerning the intended meaning and context.

We can listen to those explanations.

But the words still provide a revealing contrast.

Jesus never stood before a group of women and described them as intellectually or spiritually deficient because they were women.

Jesus spoke with the Samaritan woman about worship in spirit and truth.

Jesus asked Martha what she believed about the resurrection.

Jesus defended Mary’s decision to learn at His feet.

Jesus received the faith of the suffering woman.

Jesus entrusted Mary Magdalene with resurrection testimony.

Muhammad may have improved certain conditions existing within his culture.

But improving an unjust culture is not the same as reaching the standard demonstrated by Jesus.

We can also look briefly beyond Islam.

A Hindu legal text known as the Manusmriti describes a woman as living under the authority of her father in childhood, her husband in marriage and her sons after her husband's death.

It states that she should not live independently.

Hinduism contains many traditions.

Not every Hindu follows that text in the same manner.

Not every Hindu family treats women alike.

But the teaching exists and has influenced discussions about the position of women.

Traditional Buddhist monastic texts include rules commonly called the Eight Garudhammas.

One of those rules requires a nun, even one ordained for many years, to show deference to a newly ordained monk.

Buddhist scholars debate whether those rules came from the Buddha or were added later.

We should acknowledge that dispute.

But once again, the structure described in the received tradition places the woman beneath the man because she is a woman.

Jesus took Mary of Bethany and defended her place at His feet.

Jesus took Mary Magdalene and sent her to speak to His brethren.

This does not mean that Jesus erased every distinction between men and women.

The Bible establishes order in marriage.

The Bible establishes order in the church.

But order does not mean inferior worth.

Ephesians 5 says:

“Wives, submit yourselves unto your own husbands, as unto the Lord.”

Some people stop reading there.

The passage does not stop there.

It says:

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it.”

A husband is not told to demand that his wife sacrifice herself for his comfort.

He is told to model Christ.

How did Christ love the church?

He gave Himself.

The passage tells a husband to nourish and cherish his wife.

It tells him to love her as his own body.

Biblical headship does not give a man permission to become selfish, cruel or controlling.

It makes him responsible before God.

First Peter 3:7 instructs husbands to dwell with their wives according to knowledge.

It commands them to give honor unto the wife.

Then it describes husband and wife as:

“Heirs together of the grace of life.”

Heirs together.

The verse warns a husband that his conduct toward his wife can hinder his prayers.

God does not tell a man:

“You may dishonor your wife because you are the head.”

God tells him:

“Honor her, and remember that I am listening.”

First Corinthians discusses order in worship.

There are instructions for women to keep silence in a particular setting.

But the same letter acknowledges women praying and prophesying.

Therefore, the instruction cannot mean that a woman is forbidden from making any sound in every gathering.

In the chapter about orderly worship, speakers in tongues are also told to keep silence under certain conditions.

Prophets are told to hold their peace when another receives revelation.

The issue is not that one group has human value and another does not.

The issue is order.

First Timothy says:

“Let the woman learn in silence with all subjection.”

Notice that the passage begins:

“Let the woman learn.”

The passage establishes order in teaching and authority.

The following chapter provides male qualifications for pastoral leadership.

But the same Bible that establishes those roles presents women learning from Jesus, serving Christ, supporting ministry, teaching children and communicating resurrection truth.

Galatians 3:28 says:

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”

That verse does not teach that men and women cease to exist.

It does not erase every role.

It establishes equal standing in salvation.

The ground is level at the foot of the cross.

Men are not saved by being men.

Women are not disqualified by being women.

Both must come to Christ.

Both are saved by grace.

Both receive the Holy Spirit.

Both become children of God through faith in Jesus Christ.

Both receive eternal life.

Both are heirs of God’s promise.

Now we can answer our question.

How did Jesus treat women?

Jesus treated women as bearers of God's image.

He treated women as people capable of understanding truth.

He treated women as morally responsible individuals.

He treated women as disciples.

He treated women as witnesses.

He treated women as recipients of healing and forgiveness.

He treated women as people worth defending from hypocrisy.

He treated women as people for whom He would die.

Jesus did not elevate women by pretending that men and women are identical.

He elevated women by restoring the dignity God gave them at creation.

To every woman listening today:

Your worth is not created by physical beauty.

Your worth is not created by marriage.

Your worth is not created by motherhood.

Your worth is not created by money.

Your worth is not created by the approval of a man.

You were created in the image of God.

Jesus sees you as a person who can know Him.

A person who can understand His Word.

A person who can follow Him.

A person who can receive forgiveness.

A person who can receive eternal life.

To every man listening today:

Jesus provides our standard for how women should be treated.

A man cannot claim to follow Jesus while treating women as objects for his gratification.

A man cannot blame women for the sin he has permitted in his own heart.

A man cannot use authority as an excuse for selfishness.

Jesus used His authority to serve.

Jesus used His strength to protect.

Jesus spoke truth without cruelty.

Jesus remained pure.

Jesus gave Himself.

That is our standard.

And to everyone listening:

Do not evaluate a religious system only by whether it says complimentary things about women.

Ask what it permits.

Ask what it requires.

Ask what its founder practiced.

Ask whether women are treated as intellectually and spiritually capable people.

Then compare it with Jesus.

Every leader must be measured against Christ.

Every religious text must be measured against the Word of God.

Every promise must be measured against the Gospel.

The good news is not good news only for men.

The angel did not announce:

“For unto the men is born this day a Saviour.”

The message was:

“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”

John 3:16 does not say that God loved only one sex, one race or one social class.

It says:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Men and women stand on equal ground before God in another important sense.

Both have sinned.

Romans 3:23 says:

“For all have sinned, and come short of the glory of God.”

Sin may appear in different forms.

But every one of us has sinned.

Every one of us needs forgiveness.

Every one of us needs a Savior.

Jesus did not come merely to improve our social standing.

He came to save us from sin.

He died upon the cross.

He bore our sin.

He was buried.

On the third day, He rose again.

Salvation is not earned through religious work.

It is not inherited through family.

It is not obtained by joining a particular culture.

It is received through repentance and faith in Jesus Christ.

Romans 10:9 says:

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”

Romans 10:13 says:

“For whosoever shall call upon the name of the Lord shall be saved.”

Whosoever includes men.

Whosoever includes women.

Whosoever includes the respected.

Whosoever includes the rejected.

Whosoever includes the person with a clean reputation.

Whosoever includes the person carrying a history known only to God.

The Samaritan woman did not need to repair her entire life before speaking with Jesus.

She met Jesus beside a well.

You do not need to be inside this building to come to Christ.

You do not need a pastor standing beside you.

You can call upon Him where you are.

Admit that you have sinned.

Believe that Jesus died for you, was buried and rose again.

Repent.

Turn from trusting yourself, your religion or your works.

Place your faith in Jesus Christ alone.

Prayer does not save you because you repeat a perfect formula.

Jesus saves.

Prayer is how you express your faith to Him.

You can speak to Him in your own words.

You might say:

Lord Jesus,

I know that I have sinned.

I cannot save myself.

I believe You died for my sins.

I believe You were buried and rose again.

I repent and place my faith in You alone.

Forgive me.

Save me.

Help me follow You.

In Jesus' name

Amen.

If you are here with us and you have trusted Christ today, please speak with me after the service.

I would be honored to pray with you and help connect you with other believers.

If you are participating remotely, please contact us through www.ReasonTogether.Church.

Tell us that you have trusted Christ or that you want help understanding the Gospel.

Before we close, everyone is invited to join us in the Reason Together Café.

The coffee is free.

It is locally grown.

And there are always free refills on conversations.

Remember our café reminder:

COFFEE.

Christ Offers Forgiveness For Everyone Everywhere.

Bring your questions.

Open your Bible.

Let's Reason Together the Word of God.

Let us pray.

Heavenly Father,

Thank You for showing us Jesus.

Thank You that He never used another person for selfish gratification.

Thank You that He spoke truth without cruelty.

Thank You that He received women as learners, followers and witnesses.

Thank You that He saw the forgotten.

Thank You that He restored the suffering.

Thank You that He forgave the repentant.

Thank You that He gave His life for men and women alike.

Help every woman understand the dignity You gave her.

Help every man follow the example of Christ.

Help us examine every religious teaching carefully and honestly.

Keep us from hatred.

Keep us from compromise.

Give us the courage to speak the truth and the compassion to speak it in love.

For anyone calling upon Christ today, give assurance through the promise of Your Word.

Lead each of us to worship You in spirit and in truth.

In Jesus' name we pray.

Amen.

May the Lord bless thee, and keep thee.

May the Lord make His face shine upon thee, and be gracious unto thee.

May the Lord lift up His countenance upon thee, and give thee peace.

To our first-time guests:

Aloha Nui Loa.

And to everyone:

Aloha.

REASON TOGETHER STUDIES

PASTOR'S COMMENTARY

HOW DID JESUS TREAT WOMEN?

Did Jesus elevate women above the religious and cultural standards of His time?

John 4:7–30 KJV

“Jesus saith unto her, I that speak unto thee am he.” John 4:26

Dr. Thomas W. Hawksley

Pastor & Teacher

Commentary in Brief

CENTRAL CONCLUSION Jesus treated women as people created in the image of God who were capable of receiving spiritual truth, exercising faith, learning as disciples, bearing moral responsibility and giving consequential testimony. He neither flattered women by denying sin nor degraded them because they were women.

The Gospels do not present isolated moments of unusual kindness. They show a consistent pattern. Jesus spoke publicly with the Samaritan woman, received Mary of Bethany as a learner, restored an unclean and suffering woman to public fellowship, forgave a repentant woman, discussed resurrection with Martha and entrusted women with testimony concerning His resurrection.

This pattern becomes more striking when placed within its first-century setting. Women were not without property, money, family influence or public presence, and the culture must not be caricatured. Yet important social, educational and legal structures were strongly male-governed. Jesus crossed meaningful barriers without turning every difference between men and women into an injustice.

Selected teachings from Islam, Hindu tradition and Buddhist monastic tradition contain sex-based distinctions involving marriage, authority, inheritance, debt testimony or religious hierarchy. Those sources must be represented fairly. Favorable reforms should be acknowledged, disputed interpretations should be identified and no text should be used to insult every person who belongs to that faith.

The Biblical conclusion is not that equality requires men and women to become interchangeable. Scripture teaches equal creation dignity and equal standing in salvation while also preserving ordered responsibilities. Jesus elevated women by honoring the dignity God gave them, teaching them the truth and refusing both exploitation and contempt.

1. The Question Beneath the Question

What Does It Mean to Honor Women?

Modern claims about honoring women are often measured by slogans, offices or political outcomes. The Gospels ask us to examine something deeper. Did Jesus treat women as possessions or as persons? Did He consider them capable of understanding doctrine? Did He protect their dignity while speaking honestly about sin? Did He use His authority for their good or for His own advantage?

These questions permit a fair comparison. A teacher's view of women is revealed not only by what he says about them but also by how he speaks to them, what responsibilities he assumes toward them and whether his authority serves them or exploits them.

REASON TOGETHER PRINCIPLE Begin with the conduct and teaching of Jesus. Let Him establish the standard before comparing another culture, leader or religious text.

2. Male and Female in the Image of God

The Foundation Comes Before the Culture

Genesis 1:27 says, “So God created man in his own image, in the image of God created he him; male and female created he them.” The image of God is not divided into a larger male portion and a smaller female portion. Both sexes receive their human dignity from the Creator.

Genesis 2 adds distinction without inferiority. The woman is described as “an help meet for him.” The Hebrew expression presents a helper corresponding to the man, one suited to stand with him in the human calling God had given. The word help is not a declaration of weakness. Scripture can use the same basic word for powerful help that comes from God.

The woman is not an afterthought, an animal or a possession. She is the man’s own kind, bone of his bones and flesh of his flesh. The marriage statement that follows describes the two becoming one flesh. Jesus later appeals to this creation pattern when answering questions about marriage.

CREATION PRINCIPLE Equal human worth does not require identical responsibilities. Distinction is not degradation, and authority is never permission to deny another image-bearer’s dignity.

3. The World Jesus Entered

Real Restrictions Without an Exaggerated Picture

Women in the New Testament world were not universally silent, invisible or legally nonexistent. Some possessed property, managed funds, hosted gatherings, conducted business and exercised influence within families and communities. Luke 8:1–3 names women who supported the ministry of Jesus from their substance.

At the same time, public life, formal education, marriage law and many legal structures were strongly governed by men. Josephus records a restrictive view of women’s testimony in the legal setting he describes. His words do not prove that every Jewish court rejected every woman in every circumstance, but they document an attitude that helps explain why the Gospel testimony of women at the empty tomb is important.

The responsible conclusion is measured. Jesus did not enter a world in which no woman ever acted with agency. He did enter a world in which sex, reputation, ethnicity and social rank could determine who was heard and how a person was treated.

HISTORICAL GUARDRAIL Do not make the culture darker than the evidence permits. The actual Gospel scenes are strong enough without exaggeration.

4. The Samaritan Woman: The Central Encounter

Jesus Crossed More Than One Boundary

John 4 identifies the person at Jacob’s well as a woman of Samaria. Her first response shows why the conversation was surprising: “How is it that thou, being a Jew, askest drink of me, which am a

woman of Samaria?” The encounter crosses boundaries of sex, ethnicity, religious history and social reputation.

Jesus does not make the woman's identity a reason to avoid her. He asks for water and then turns the conversation toward “the gift of God” and “living water.” The deeper movement is from what she might give Him to what only He can give her.

Truth Without Inventing a Story

Jesus knows that the woman has had five husbands and that the man presently with her is not her husband. Scripture does not tell us how each marriage ended. Some husbands may have died. Some may have divorced her. Sin may have been involved in ways the text does not identify. Calling her a prostitute or blaming her for every broken relationship goes beyond what John wrote.

Christ does identify the irregular present relationship. His respect for her does not require silence about sin. Yet He does not expose her for entertainment or reduce her entire identity to her history. He tells the truth in a way that leads the conversation toward worship, Messiah and salvation.

Serious Theology for a Woman of Samaria

The woman raises the dispute between worship on Mount Gerizim and worship in Jerusalem. Jesus does not dismiss her question as too theological for a woman. He corrects Samaritan error, explains that true worshippers shall worship the Father in spirit and in truth and directly reveals Himself as Messiah: “I that speak unto thee am he.”

John later says that many Samaritans believed because of the woman's saying. She did not become their savior. She became a witness who directed them to the Savior, and they came to hear Him for themselves.

JOHN 4 PRINCIPLE Jesus joined dignity, truth and revelation. He neither affirmed religious error nor treated the woman as unworthy of the deepest truth about Himself.

5. Jesus Received Women as Learners

Mary at His Feet

Luke 10:39 says that Mary “sat at Jesus' feet, and heard his word.” That position should not be reduced to a decorative scene of private devotion. Acts 22:3 uses the language of sitting at a teacher's feet when Paul describes his education under Gamaliel. Mary is listening in the posture of a learner.

Martha's service was not sinful. The problem was that she was cumbered and troubled while Mary had chosen the “good part.” When household expectations threatened to pull Mary away, Jesus defended her priority of hearing His Word.

Martha and the Resurrection

In John 11, Jesus meets Martha in grief and discusses resurrection, life and faith with her. Martha responds with one of the Gospel's great confessions: “I believe that thou art the Christ, the Son of God, which should come into the world.” Jesus treated her grief seriously and her mind seriously.

DISCIPLESHIP PRINCIPLE Women were not merely beneficiaries standing at the edge of Christ's ministry. They listened, learned, confessed truth and followed Him.

6. Jesus Restored Women Publicly

The Woman with the Issue of Blood

Mark 5 describes a woman who had suffered twelve years, spent what she had and grown worse under many physicians. Her physical condition also carried social and ceremonial consequences. She approached Jesus quietly and touched His garment in faith.

Jesus could have allowed her to disappear after being healed. Instead, He brought the event into the open, listened to “all the truth” and called her “Daughter.” His public words did not shame her. They confirmed her healing, honored her faith and sent her away in peace.

A Daughter of Abraham

In Luke 13, Jesus heals a woman bent over for eighteen years and calls her “a daughter of Abraham.” The synagogue ruler could see only a schedule violation. Jesus saw covenant identity and bondage from which she should be loosed.

RESTORATION PRINCIPLE Jesus did more than remove suffering. He restored belonging and refused to let religious coldness hide the worth of the person before Him.

7. Mercy Did Not Mean Moral Indifference

The Woman in the Pharisee's House

Luke 7 places a woman known as a sinner inside the house of a Pharisee. Simon judges both the woman and Jesus. Christ does not deny her sin. He exposes Simon's lack of love, explains the relationship between forgiveness and gratitude and sends the woman away with peace.

This is not sentimental approval. The woman's tears, love and humility accompany a scene of forgiveness. Jesus' holiness did not require Him to recoil from a repentant sinner, and His mercy did not require Him to redefine sin.

Selective Condemnation

John 8, as received in the KJV, presents a woman caught in adultery while the participating man is absent. Jesus exposes the accusers' hypocrisy, refuses their attempt to use the woman as a trap and then tells her, “Neither do I condemn thee: go, and sin no more.” Grace protects her from unjust condemnation and calls her away from sin.

TRUTH AND MERCY Jesus never elevated women by pretending they could not sin. He elevated them by treating them as morally responsible people to whom forgiveness, holiness and a new beginning could be offered.

8. Women as Supporters and Witnesses

Named Participants in the Ministry

Luke 8 names Mary Magdalene, Joanna, Susanna and many others who ministered to Jesus from their substance. The text neither erases their names nor disguises their material contribution. Their resources supported the work of the ministry.

At the Cross and the Empty Tomb

Women remained near the cross when many disciples had scattered. Even while suffering, Jesus made provision for His mother. After the resurrection, the risen Christ appeared to women and instructed them to carry news to His followers. John records Jesus telling Mary Magdalene, “go to my brethren, and say unto them.”

The women did not create the resurrection by reporting it, and their witness does not eliminate every distinction of church office. It does show that Jesus was willing to place consequential testimony in the mouths of women even when some surrounding attitudes treated female testimony with suspicion.

WITNESS PRINCIPLE The authority remained Christ's. The honor was that He entrusted women to tell others what He had done and what He had said.

9. Jesus Held Men Accountable

Lust Begins in the Heart of the One Who Looks

In Matthew 5, Jesus places responsibility for lust upon the person who looks with lust. He does not excuse the man by treating a woman's existence as the cause of his sin. The eye and heart of the sinner must be confronted.

Hardness of Heart Is Not God's Design

In Matthew 19, Jesus answers a question about divorce by returning to creation. He identifies hardness of heart and points again to the two becoming one flesh. The discussion does not permit a powerful spouse to treat the other as disposable.

This dimension matters. A religious system may speak respectfully about women while placing nearly all sexual blame upon them. Jesus confronts the sins of men, the misuse of authority and the hypocrisy of accusers.

ACCOUNTABILITY PRINCIPLE Biblical responsibility is never one-sided. Men answer to God for their eyes, hearts, promises, use of authority and treatment of women.

10. How Comparative Study Should Be Done

Teachings Are Not the Same as People

A religious text may be examined without declaring that every follower behaves identically. Muslims, Hindus and Buddhists represent many cultures, schools and levels of observance. Some women within those communities describe their faith as a source of dignity and devotion. Fair study should hear that testimony without surrendering the right to examine the governing texts.

The reverse distinction also matters. A favorable individual example does not settle what a text teaches. The appropriate comparison asks what the identified source says, how major interpreters have understood it and how that teaching compares with Jesus.

Acknowledge Favorable Evidence

The Quran condemns the killing of infant daughters and assigns women defined inheritance portions. Those developments should not be concealed. A comparison loses credibility when it ignores evidence that does not fit its preferred conclusion.

At the same time, improvement over a cruel practice is not the final measure of truth. Jesus Christ remains the standard. The question is not whether a teaching was better than the worst feature of its culture but whether it reflects the dignity, purity and sacrificial responsibility revealed by Christ.

COMPARATIVE GUARDRAIL Represent the text accurately, identify disputes honestly, acknowledge favorable evidence and never use criticism of a teaching as permission to degrade its followers.

11. Selected Islamic Teachings in Context

Marriage and Special Permission

Quran 4:3 permits a man to marry as many as four wives under stated conditions. Quran 33:50 describes marital permissions specifically given to Muhammad. Jesus never married, gathered wives or used spiritual authority to secure sexual privileges. When He taught about marriage, He returned to the creation statement that two become one flesh.

Authority and the Disputed Command in Quran 4:34

Quran 4:34 describes men as maintainers, protectors or those placed in authority over women. Near the end of its disciplinary sequence appears a command traditionally translated as striking or beating, often restricted by later interpreters to a limited or symbolic action. Some modern Muslim interpreters argue that the term should be understood as separation, departure or another nonviolent response.

The dispute must be disclosed. It would be unfair to claim that every Muslim interprets the verse as permission for domestic violence. It would also be inaccurate to conceal the long-standing interpretation involving physical striking. By comparison, the New Testament commands a husband to love sacrificially, honor his wife and remember that she is an heir together of the grace of life.

Inheritance, Debt Witnesses and a Hadith

Quran 4:11 gives a son the share of two daughters in the inheritance case it describes. Islamic inheritance law contains other cases and should not be reduced to the slogan that every woman always receives half of every man. Quran 2:282 calls for two men, or one man and two women when two men are unavailable, in the specific setting of documenting a debt. The verse should not be universalized to every kind of testimony.

Sahih al-Bukhari 304 records Muhammad describing women as deficient in intelligence and religion, connecting the explanation to debt testimony and menstruation. Muslim interpreters offer contextual explanations. The contrast remains meaningful: Jesus never described women as intellectually or spiritually deficient because they were women.

MEASURED CONCLUSION The selected Islamic sources contain real distinctions involving marriage, authority, inheritance, debt testimony and descriptions of women. Each should be stated within its actual context and compared without caricature.

12. Brief Hindu and Buddhist Comparisons

A Received Hindu Legal Tradition

Manusmriti 5.147–148 presents a woman as living under the protection or authority of father, husband and sons rather than independently. Hinduism is internally diverse, and many Hindus do not organize daily life around this text. The passage nevertheless preserves a religious-legal model in which female life is formally placed under continuing male control.

A Received Buddhist Monastic Hierarchy

Traditional accounts of the Eight Garudhammas require a senior nun to defer to a newly ordained monk. Modern Buddhist scholarship disputes whether these rules originated with the Buddha and how much authority they should carry. The disputed history must be acknowledged, so the rules should remain a supporting example rather than the main argument.

These brief comparisons are not an attempt to summarize entire religions. They show why the study must identify a text, state its limits and resist turning a documented hierarchy into a stereotype about every adherent.

SCOPE PRINCIPLE One carefully identified text can support a limited observation. It cannot bear an unlimited claim about every culture, century or follower.

13. Biblical Passages Commonly Removed from Context

Ephesians 5: Submission and Sacrificial Love

Ephesians 5 must be read as a complete unit. The wife's submission is paired with the command, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Christlike headship means self-giving responsibility, nourishment and care. It cannot be turned into permission for selfish control or cruelty.

First Peter 3: Honor and Shared Grace

First Peter 3:7 commands husbands to dwell with their wives according to knowledge, give honor unto the wife and recognize husband and wife as "heirs together of the grace of life." The warning that a husband's prayers may be hindered makes his conduct a serious spiritual matter before God.

First Corinthians 14: Silence in an Ordered Gathering

First Corinthians 14 contains commands for silence involving tongue-speakers without an interpreter, prophets when another receives revelation and women in the situation Paul addresses. First Corinthians 11:5 already acknowledges women praying and prophesying. The later command therefore cannot responsibly be expanded into the claim that women possess no spiritual voice or capacity.

First Timothy 2: Let the Woman Learn

First Timothy 2:11 begins, “Let the woman learn.” The passage then establishes order concerning teaching and authority, while the following chapter supplies male qualifications for pastoral office. A distinction in responsibility does not establish female inferiority in intelligence, salvation or human worth.

Galatians 3: Equal Standing in Christ

Galatians 3:28 declares that believers are one in Christ Jesus. The passage concerns union with Christ, sonship by faith and participation in the promise. It establishes equal standing in salvation. It does not require the conclusion that every biological distinction or ordered responsibility has ceased to exist.

CONTEXT PRINCIPLE A verse should not be isolated from the commands around it or made to answer a question the passage is not addressing.

14. Equal Worth Does Not Mean Identical Roles

Two Errors Must Be Avoided

One error uses Biblical roles to imply that women are less intelligent, less spiritual or less valuable. Scripture does not permit that conclusion. The other error assumes that equality exists only when every responsibility is interchangeable. Scripture does not require that conclusion either.

The Biblical pattern holds creation dignity, sexual distinction, ordered responsibility and shared salvation together. Men and women are equally image-bearers, equally sinners in need of grace and equally saved through faith in Christ. Husbands bear a sacrificial responsibility within marriage, and Scripture gives male qualifications for pastoral office. Neither truth cancels the other.

Jesus Himself demonstrates how authority should be understood. His authority never depends upon humiliation, coercion or sexual advantage. He uses authority to teach truth, bear burdens, protect the vulnerable, call sinners to repentance and give Himself for others.

BIBLICAL BALANCE Difference without dignity becomes domination. Equality without any distinction rewrites the text. Christ shows authority joined to holiness, sacrifice and love.

15. What the Conduct of Jesus Requires

Women Are Called to Christ Himself

No woman should conclude that her sex, history, reputation, illness, ethnicity or lack of status places her beyond the attention of Christ. The Samaritan woman, the suffering woman, the repentant woman, Martha, Mary and the women at the tomb testify that Jesus sees, teaches, forgives, restores and receives women who come to Him.

Men Must Learn the Use of Strength and Authority

Men are not invited to admire Jesus abstractly while ignoring His example. A man should examine whether his words honor women as image-bearers, whether he accepts responsibility for his own sin and whether any authority entrusted to him is exercised through sacrifice rather than selfishness.

Every Listener Must Test Religious Claims

The question is not settled by saying that a religion respects women. Open the text. Examine the founder's conduct. Identify the governing commands. Listen fairly to interpretations. Then compare the result with Jesus Christ and the Word of God.

PASTORAL APPLICATION The purpose of comparison is not to win permission to despise someone. It is to see Christ more clearly, reject what contradicts Him and invite every person to come to Him.

16. Why the Question Ultimately Leads to Christ

Jesus Did More Than Improve a Social Standard

Jesus did not come merely to make ancient society more courteous. He came to seek and to save that which was lost. His treatment of women reveals His character, but His saving work reaches the deepest need shared by women and men.

Equal at the Foot of the Cross

All have sinned and come short of the glory of God. No man is saved because he is male, and no woman is condemned because she is female. Jesus Christ, the sinless Son of God, died for our sins, was buried and rose again. Salvation is received by grace through faith in Him.

Galatians 3 does not erase every earthly distinction, but it leaves no room for a privileged class at the door of salvation. Every believer is received through Christ. Every believer depends upon the same grace. Every believer belongs to the same Savior.

FINAL ANSWER Jesus treated women as image-bearers worthy of truth, dignity, discipleship, moral accountability and salvation. He elevated them above prejudice and hypocrisy without denying creation distinctions or excusing sin. His life remains the standard by which every teaching and every teacher must be judged.

Questions for Personal Reflection

Do I begin with Jesus, or do I begin with assumptions shaped by my culture?

Have I confused equal human worth with identical responsibilities?

Do I read John 4 without inventing details about the Samaritan woman's past?

Can I explain how Jesus joined truth and mercy without sacrificing either?

Do I recognize women in the Gospels as learners, supporters and witnesses?

Do I hold men responsible for lust, hardness of heart and the misuse of authority?

Can I criticize a religious teaching without degrading the people who follow it?

Am I willing to acknowledge favorable evidence in a tradition with which I disagree?

Do I read Biblical passages concerning women in their complete contexts?

Has my admiration for the conduct of Jesus become personal faith in Jesus as Savior?

A Personal Invitation to Salvation

The dignity Jesus showed women points to the greater gift He offers every sinner. If you recognize that you have sinned and cannot save yourself, you may come to Jesus Christ today. Believe that He died for your sins, was buried and rose again. Repent and place your faith in Christ alone.

Romans 10:9 says, “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” Verse 13 promises, “For whosoever shall call upon the name of the Lord shall be saved.” Jesus also said in John 6:37, “him that cometh to me I will in no wise cast out.”

Walking into a church building, raising a hand or repeating a pastor's words cannot save you. Jesus saves. You may speak to Him in your own words, or you may use the following prayer to express sincere repentance and faith:

Lord Jesus, I know that I am a sinner and that I cannot save myself. I believe that You died on the cross for my sins, were buried and rose again. I turn from trusting myself and place my faith in You alone. Forgive me, save me and help me follow You. Thank You for giving me eternal life. In Jesus' name, amen.

Those words are not a magic formula. If you sincerely turned to Jesus Christ and trusted Him, speak with a faithful pastor or mature Christian, begin reading the Bible and follow Christ through baptism, fellowship and discipleship. If you are watching, listening or reading remotely, visit www.ReasonTogether.Church and contact us. We would be honored to help connect you with a faithful, Bible-believing church.

A Closing Prayer

Our Heavenly Father,

Thank You for creating both male and female in Your image. Forgive us when we allow culture, pride or personal advantage to distort the dignity You have given.

Thank You for the way Jesus spoke truth, showed mercy, received learners, restored the suffering and honored faithful witnesses. Teach us to see women as He saw them and to exercise every responsibility in a way that reflects His holiness and sacrificial love.

Give us courage to examine religious claims honestly and humility to represent other people fairly. Keep us from caricature, cruelty and speculation. Let every comparison lead us back to the beauty and authority of Christ.

Most of all, draw women and men to the Savior who died for our sins and rose again. Help us trust Him, follow Him and make His grace known.

In Jesus' name we pray.

Amen.

Selected Sources

Primary Scripture

John 4:7–42 KJV, with supporting use of Genesis 1:26–27; Genesis 2:18–24; Matthew 5:27–32; Matthew 19:3–9; Mark 5:25–34; Luke 7:36–50; Luke 8:1–3; Luke 10:38–42; Luke 13:10–17; John 8:1–11; John 11:20–27; John 19:25–27; John 20:11–18; Acts 22:3; Galatians 3:26–29; Ephesians 5:21–33; 1 Corinthians 11:5; 1 Corinthians 14; 1 Timothy 2:11–15 and 1 Peter 3:7.

Gospel Scripture

John 3:16–18; John 6:37; Romans 3:23; Romans 5:8; Romans 6:23; Romans 10:9–13; 1 Corinthians 15:3–4 and Ephesians 2:8–10.

Historical and Comparative Primary Texts

Josephus, Antiquities of the Jews 4.219; Quran 2:282, 4:3, 4:11, 4:34, 33:50 and 81:8–9; Sahih al-Bukhari 304; Manusmriti 5.147–148 and the Eight Garudhammas in received Buddhist monastic tradition.

Interpretive Cautions

Quran 4:34 is presented with acknowledgment of its historic strike/beat reading and modern nonviolent interpretations. Quran 2:282 is limited to its debt-documentation context. The historicity and authority of the Eight Garudhammas are disputed in modern Buddhist scholarship. No selected text is treated as a complete description of every adherent.

Pastoral Note

This commentary accompanies the approved Reason Together Study. It does not replace the sermon transcript or internal Study Vault. Its purpose is to provide a readable public explanation of the principal Biblical, historical and comparative reasoning, preserve pastoral cautions and help readers apply the study faithfully.

REASON TOGETHER *Bring your questions. Open your Bible. Let's Reason Together the Word of God.*