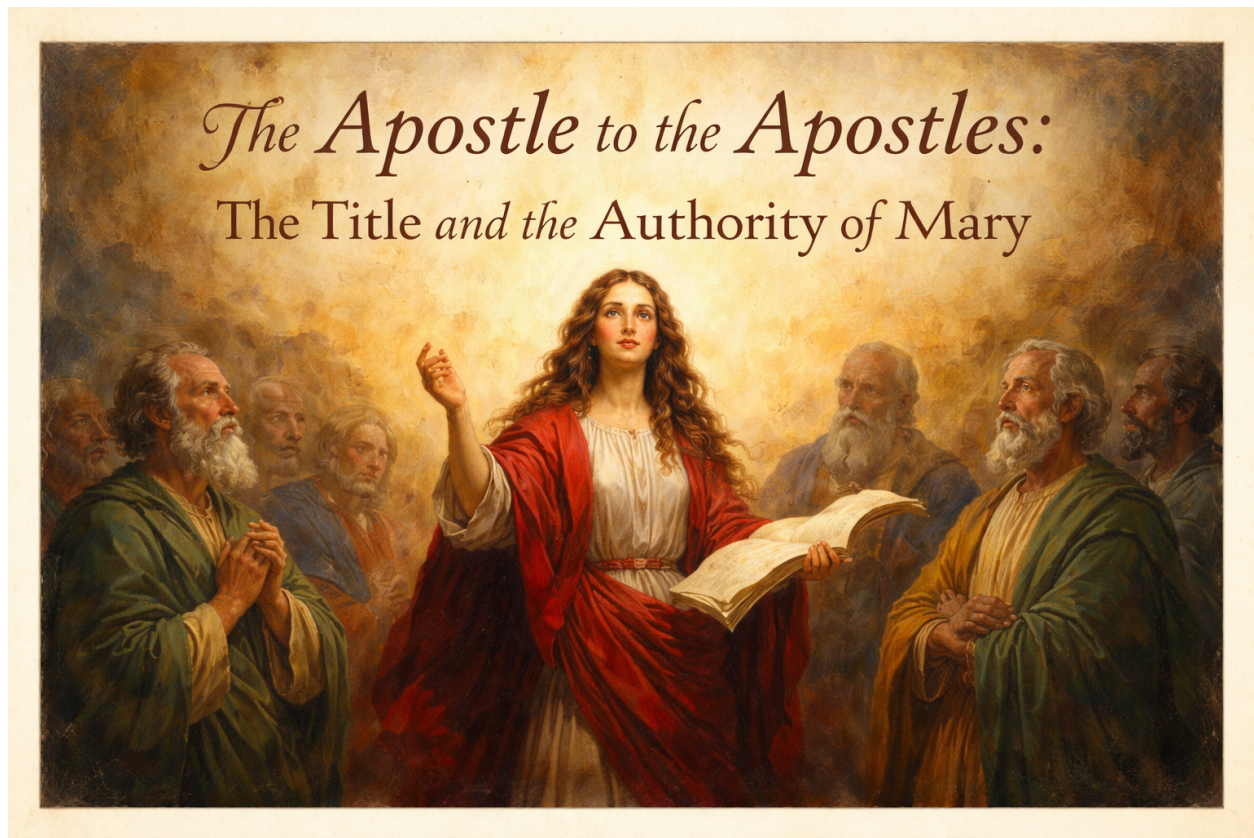


4 Apostles to the Apostles: the Title and the Authority of Mary

Wednesday, February 4, 2026

4:17 PM



In this lesson we will examine the figure of Mary using linguistic, historical, and textual lenses to reconsider her title, authority, and role within early Christian tradition. We will use new tools like the BDAG to push our analysis deeper into the linguistics of the New Testament, and try to expand our awareness of cognitive distortion by diving into a study of our own myside bias and how it shapes our interpretation. We will introduce new apocryphal literature, focusing on the Gospel of Mary, and the argument that “Mary” may function as a title rooted in the MRR linguistic tradition of bitterness, female priesthood, and sacred service. We will dive into anointing narratives and resurrection accounts, we will assess Mary’s proclaimed role as “apostle to the apostles” and consider the possibility of her prophetic and priestly authority. The lesson will help us weigh all of these ideas within symbolic frameworks of conceptual language to explore how themes of devotion may illuminate

conceptual language to explore new themes of devotion may illuminate women's roles in sacred space and covenant identity.



To start let's understand where the book of Mary rests inside of the records of Christian writings. Non canonical writings are texts that were preserved, circulated, and valued in early Christian communities but were not included in the final formation of the New Testament canon. Writings like the Gospel of Mary, the Gospel of Thomas, and the Gospel of Philip, give us important insight into how different groups understood authority, revelation, and the role of figures like Mary. Historically, the process of canon formation had theological, communal, and political considerations, which means exclusion from the canon does not automatically indicate lack of value(D&C 91). At the same time, these texts are later theological developments, symbolic expansions, or community specific interpretations that differ from earlier traditions. For this class, the goal is to read them critically alongside canonical texts, paying attention to linguistic patterns, narrative details, and historical context. Try and see how traditions about Mary developed over time and to evaluate what these developments suggest about authority, and the transmission of sacred roles.

<https://www.bibleodyssey.org/articles/noncanonical-writings/>

Mary's Role

Myside Bias

Key Insights

Tendency to reinforce prior beliefs rather than objectively test them

Schema Locking: Stabilizes mental framework against alternative interpretations

Discipline: Evaluate Mary based on linguistic and historical evidence

Evaluate Mary's title, authority, and role on linguistic evidence instead of preformed conclusions

Evaluate Mary's title, authority, and role on linguistic evidence instead of preformed conclusions

Myside bias is a our cognitive tendency to evaluate evidence, construct arguments, and interpret texts in ways that reinforce our prior beliefs and not test them. A concept inside the my side bias is *schema locking*, where repeated exposure to a preferred interpretation then stabilizes a mental framework so strongly that any alternative readings are no longer considered. Usually people unconsciously read Mary through inherited assumptions, typically minimizing or elevating her role, but rarely fully engaging the linguistic and historical data. Recognizing and interrupting this should give us a more disciplined reading of the canonical and non canonical texts, where Mary's title, authority, and role will be evaluated on linguistic evidence and not preformed conclusions. Our reading goes over the cognitive flexibility and schema's that we have been talking about, but it approaches it from the lands of a mental disorders that's create a top down processing mechanism. While this is aimed at controlling focus for mental health cases studying this has helped me best to understand how Schema

<https://pmc.ncbi.nlm.nih.gov/articles/PMC4084861/>

Luke 8:1-3

"Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom

of God. And the twelve were with him, as well as some women who had been healed of evil spirits and infirmities: Mary called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others who provided for them out of their means." — Luke 8:1–3 ESV

Scholarly Doubts About Mary Magdalene

"Luke carefully distinguishes between female figures"
— Jane Schaberg & Elizabeth A. Johnson

"There is no textual basis in Luke itself to equate Mary Magdalene with the anointing woman"
— Karen King & Susan Haskins

Most scholars agree Luke 8:1–3 refers to Mary Magdalene as a distinct historical figure, not the "sinful woman" of Luke 7.

In Gospel of Luke 8:1–3, Mary Magdalene is introduced alongside other women who support Jesus' ministry, but if we carefully analyze the text it shows that Luke distinguishes her from the unnamed woman in the previous chapter (Luke 7:37). A lot of scholars point out that later Christian traditions merged multiple female figures into a single composite identity, Luke's narrative structure presents Mary Magdalene as a newly introduced figure, identified by the phrase "from whom seven demons had gone out," which functions as a character introduction rather than a continuation. This distinction is important for this lesson because it demonstrates how interpretive traditions can override the text itself, reinforcing the need to read carefully and resist assumptions shaped by prior beliefs. By isolating what Luke actually says, students can better evaluate Mary's role on its own terms and consider how her authority develops within both canonical and non canonical traditions.

Introducing a New Narrative Figure

Narrative Reset

Καί ἐγένετο ἐν τῷ ἑπομένῳ

"And it came to pass afterward..."

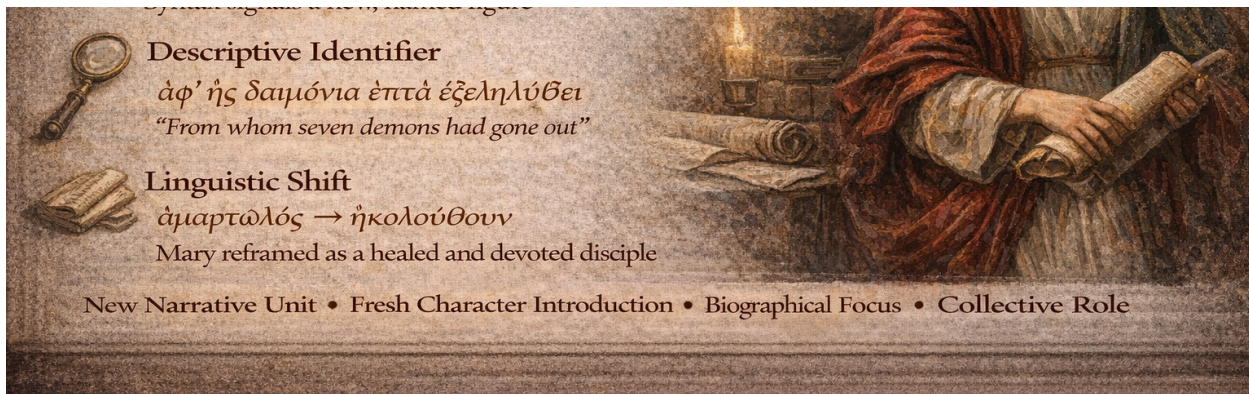
Standard Lukan transition marking a new scene

Formal Introduction

Μαρία ἡ καλουμένη Μαγδαληνή

"Mary, the one called Magdalene"

Syntax signals a new, named figure



Descriptive Identifier
 ἀφ' ἧς δαίμονια ἐπτά ἐξεληλύθει
 "From whom seven demons had gone out"

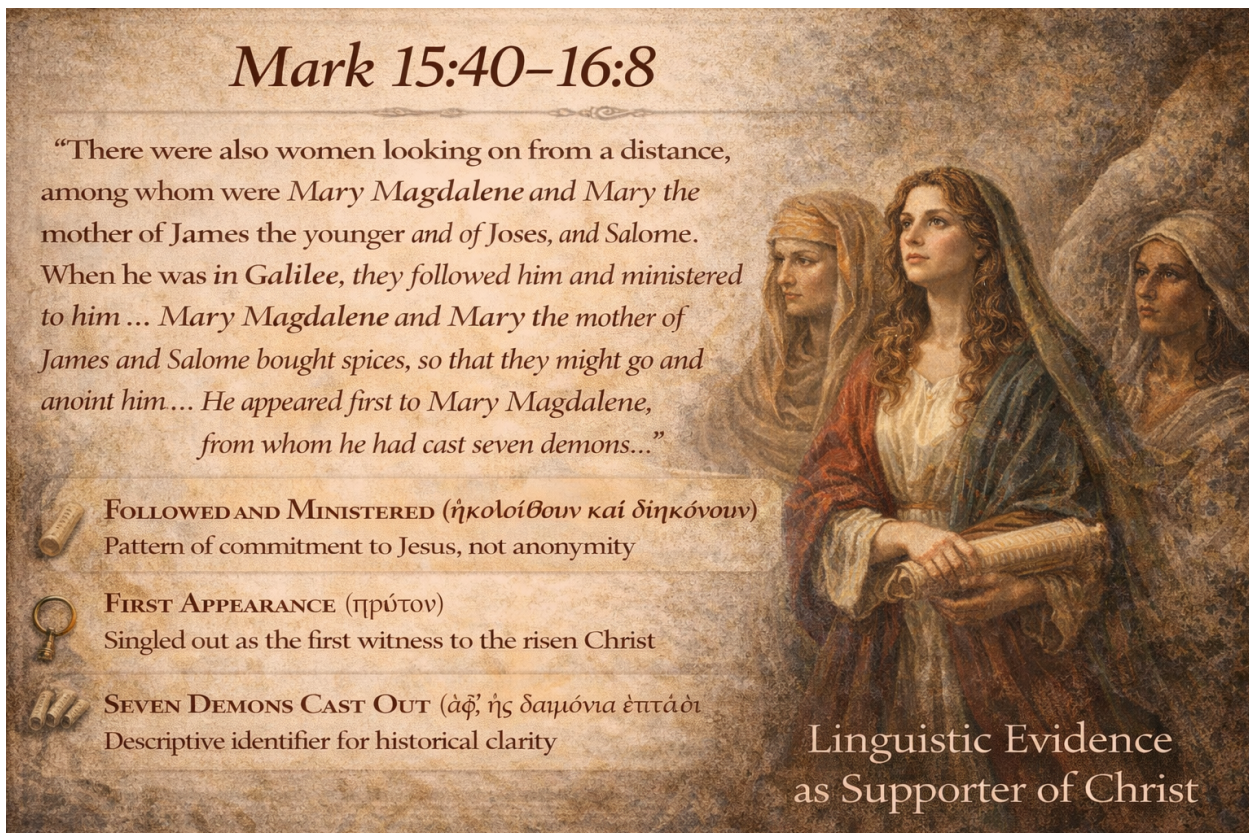
Linguistic Shift
 ἁμαρτωλός → ἡκολούθουν
 Mary reframed as a healed and devoted disciple

New Narrative Unit • Fresh Character Introduction • Biographical Focus • Collective Role

Luke's Greek structure clearly signals a transition and a fresh introduction, not a continuation, separating the unnamed woman of Luke 7 from Mary Magdalene in Luke 8:1–3. The use of formal naming syntax and absence of narrative linkage demonstrates that later conflations arise from tradition rather than the text itself. Recognizing this helps us read Mary on her own terms and avoid importing assumptions into the narrative.

<https://biblehub.com/interlinear/luke/8.htm>

<https://www.bibleodyssey.org/articles/mary-magdalene/>



Mark 15:40–16:8

"There were also women looking on from a distance, among whom were *Mary Magdalene* and *Mary the mother of James the younger and of Joses*, and *Salome*. When he was in *Galilee*, they followed him and ministered to him ... *Mary Magdalene* and *Mary the mother of James* and *Salome* bought spices, so that they might go and anoint him.... He appeared first to *Mary Magdalene*, from whom he had cast seven demons..."

FOLLOWED AND MINISTERED (ἡκολοίθουν καὶ διηκόνουν)
 Pattern of commitment to Jesus, not anonymity

FIRST APPEARANCE (πρῶτον)
 Singled out as the first witness to the risen Christ

SEVEN DEMONS CAST OUT (ἀφ' ἧς δαίμονια ἐπτά δι)
 Descriptive identifier for historical clarity

**Linguistic Evidence
 as Supporter of Christ**

In Gospel of Mark 15:40–16:8, Mary Magdalene is linguistically positioned as a primary witness through repeated naming and narrative prominence. She is

listed first among the women at the crucifixion (15:40), present at the burial (15:47), and again named first at the empty tomb (16:1), a pattern of **name-fronting** that signals importance in Greek narrative structure. The verb **θεωρέω (theōreō, “to observe closely”)** in 15:47 emphasizes intentional witnessing, while in 16:6–7 the angelic commission directs the message of resurrection outward, implicitly placing Mary and the women in a mediatory role between the divine announcement and the absent disciples. This repeated παρουσία paired with commissioning language forms a consistent linguistic pattern that frames Mary not merely as present, but as an authorized witness at each critical stage of death, burial, and resurrection.

<https://biblehub.com/interlinear/mark/15-40.htm>

Witnessing to the Resurrection

Matthew 28:1–10

- Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb.
- Do not be afraid, for I know that you seek Jesus who was crucified.
- So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples...

John 20:1–18

- Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark...
- Jesus said to her, “Go to my brothers and say to them, ‘I have seen the Lord!...’”

Tomb Witness • Seeker of Jesus • First Proclaimer • Sent to Declare



In Gospel of Matthew 28:1–10 and Gospel of John 20:1–18, Mary is linguistically framed as a special witness through proximity, perception, and even proclamation. In Matthew, the phrase **θεωρῆσαι τὸν τάφον (“to observe the tomb,” 28:1)** and the imperative **ἀπαγγείλατε (“go report,” 28:7)** establish a movement from witnessing to authorized declaration, while Mary’s encounter with the risen Christ culminates in **χαίρετε (“rejoice,” 28:9)** followed by direct commission. In John, the verb **βλέπει (“she sees,” 20:1)** progresses to **θεωρεῖ (“she observes,” 20:12)** and finally to recognition through **Ῥαββουί (“Rabboni,” 20:16)** marking an intensification of

through *παράσσω* (parassō), 20:16, marking an intensification of perception. The climactic commission *πορεύου πρὸς τοὺς ἀδελφούς μου* (“go to my brothers,” 20:17) and her declaration *ἀναγγέλλει* (“she announces,” 20:18) linguistically position Mary as the first proclaimer of the resurrection, functioning as a mediating witness whose authority is embedded in the text through verbs of seeing, being sent, and announcing.

Readings:

<https://biblehub.com/interlinear/matthew/28-1.htm>

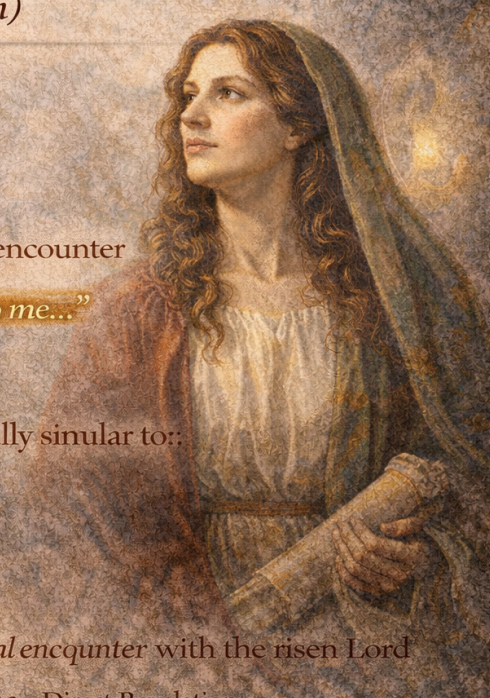
<https://biblehub.com/interlinear/john/20-18.htm>



In the Gospel of Mary 5:1–5, Mary is linguistically positioned as an authoritative presence amongst the disciples through her use of direct imperative speech to the disciples’ emotional collapse. The text describes using verbs like *κλαίω* (weeping), *φοβέω* (fear), and *ταράσσω* (disturbance), showing the apostle’s state of collective instability. Mary then stands and issues prohibitive commands, “do not weep,” “do not grieve,” which is comfort but written specifically as authoritative redirection. This is so uncommon for the time. The abnormality of a woman doing this needs to be taking into consideration. This shift from emotional disorder to composure through her speech is conceptual and written as a paracletic pattern, where it

through her speech is conceptual and written as a paradietic pattern, where it restores order to the group toward purpose. Linguistically bizarre but identifying Mary's role as active mediator, using linguistically precise structured command language to stabilize and prepare the community for what follows. It is typological writing.

<https://www.gospels.net/mary>



Mary as Visionary

(Receiver of Revelation)

“I saw the Lord in a vision (ὄραμα)”

Linguistic Markers

- **ὄραμα** (vision) → standard term for revelatory encounter
- First-person testimony: “I said to him... he said to me...”

Interpretive Point:

This is a prophetic disclosure formula, structurally similar to:

- Ezekiel → Daniel
- Apocalyptic literature

- Mary is not repeating tradition. She is:
 - receiving direct revelation
 - narrating a *dialogical encounter* with the risen Lord

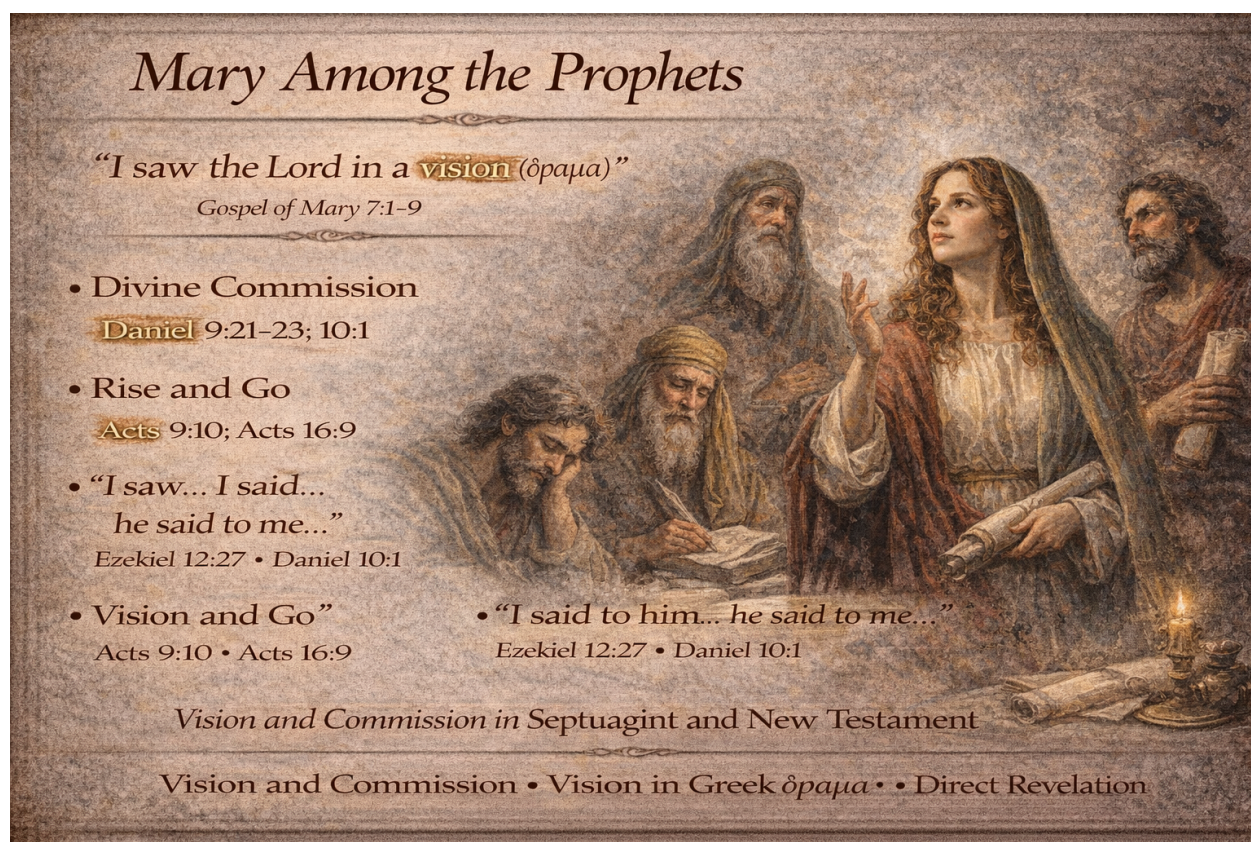
Prophetic Formula • Vision in Greek ὄραμα • Direct Revelation

In the Gospel of Mary 7:1–9, Mary is linguistically positioned as a visionary through her explicit claim of revelatory encounter, using the phrase “I saw the Lord in a vision (ὄραμα),” which is a formal term associated to seeing the savior as a ghost but also indicating her role in a prophetic experience by harkening back using restoration language. The use of ὄραμα signals not imagination or reflection, but a recognized category of divine disclosure within the linguistic framework of the time. This is reinforced through the first person dialogical structure, “I said to him... he said to me...,” which mirrors established prophetic formulas found in texts like Ezekiel and Daniel, where revelation is received through direct exchange. The language moves beyond recollection into structured testimony, presenting Mary as one who is not preserving tradition but actively receiving and transmitting it. Linguistically, this situates her within a prophetic pattern, where vision is followed by articulation, marking her role as a legitimate receiver of revelation and not

merely a secondary witness.

Read the passage:

<https://www.gospels.net/mary>



Her specific words "I saw the Lord in a vision (ὄραμα)" uses an interesting linguistic phrase that is restoration language rooted in the established language of prophetic revelation. The Greek word **ὄραμα** is the same term used in the Septuagint and the New Testament to describe formal, prophetic roles only, such as in Book of Daniel and Acts of the Apostles where visions are prophetic revelation and instruction. This places Mary's experience within a recognized prophetic framework, where seeing (ὁράω) is tied to receiving authority and revelation. The first person exchange, "I said to him... he said to me..." only reinforces this as restoration language, It is not a common phrase, it is echoing the dialogical pattern of prophetic call narratives and It is not a usual phrase for reflective memory. Linguistically, this shows that Mary is being portrayed with prophetic figures, where the vision is a legitimizing mechanism for authority, it positions her as a receiver and transmitter of revelation within the same structural tradition. We cannot ignore the usual language being used in Cannon and in the non-canonical book of Mary.

Read the passage:

<https://www.gospels.net/mary>

Mary as Contested Authority
Gospel of Mary 9:1-4

- Peter: “Did he really speak with a woman without our knowledge?” *Gospel of Mary 9:1-4*
- Andrew: “These teachings are strange.”
- Levi: “If the Savior made her worthy, who are you to cast her aside now?”
Ezekiel 12:27 • Daniel 10:1

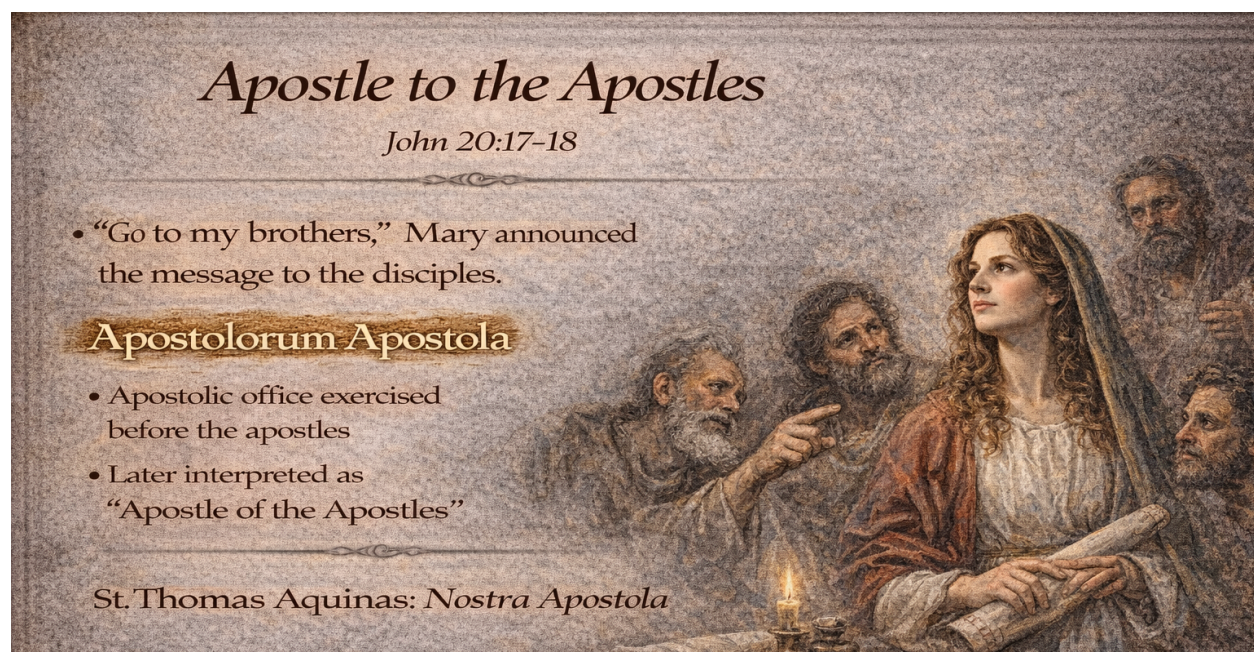
Dispute Language • Gendered Challenge • Disruptive Response



Now we move to the Gospel of Mary 9:1-4, Mary is linguistically shown as a contested authority through an interrogative challenge and explicit rejection of her legitimacy. This scene is a shift in the function of the text itself. In diachronic linguistic studies, one of the main tools for identifying placement and time of writing is in analyzing responsive language. Studying this text using diachronic linguistic shows us how following the structured visionary language of chapter 7 and the interpretive expansion of chapter 8, chapter 9 introduces dispute language that is empirically proven as later interpretative text and a move from revelation to communal negotiation. Peter's question, "Did he really speak with a woman without our knowledge?" is structured as an interrogative meant to destabilize her claim, while Andrew's response, "these teachings are strange," functions as a dismissal of her message and her authority laid out in theophonic text of canon and non-canonical texts (Gospel of Matthew 28:1-10, Gospel of Mark 15:40-41, 15:47, 16:1-8, Gospel of Luke 8:1-3, 24:1-11, Gospel of John 19:25, 20:1-18, Gospel of Mary 5:1-10, 7:1-9, 9:1-10, Gospel of Philip 63:32-64:9, Pistis Sophia 36-40, 72-75, Dialogue of the Savior 139:6-140:10, Epistula Apostolorum 9-10, Gospel of Thomas 21,

114, Acts of Philip 8–10, Book of the Resurrection of Jesus Christ by Bartholomew 4–6, Sophia of Jesus Christ 90–98). The gendered framing, especially the emphasis on “with a woman,” proves that the challenge is theological and social, suggesting a community wrestling with the legitimacy of her role laid out clearly in the linguistics. We should not be using this text as evidence against Mary’s authority. Instead, we should be using it to show how the people at the time we’re very confused why a woman would have authority and are thus writing an explanation and justification to dismiss it. What is even more interesting is Levi’s defense restores her credibility by appealing to the Savior’s relationship with her, reinforcing that her authority is grounded in relationship and not institution. This is a pattern all throughout scripture used to dismiss the priesthood and authority of women that we have demonstrated all throughout the text (Book of Genesis 34:31, 38:15–24, Book of Leviticus 19:29, 21:9, Book of Numbers 25:1–3, Book of Deuteronomy 23:17–18, Book of Judges 11:1, 16:1, Book of 1 Kings 3:16, Book of Proverbs 2:16–19, 5:3–10, 6:24–29, 7:5–27, 23:27–28, Book of Isaiah 1:21, 23:15–17, 57:3–9, Book of Jeremiah 2:20, 3:1–9, Book of Ezekiel 16:15–41, 23:1–49, Book of Hosea 1:2, 2:2–13, 3:1–3, 4:12–14, Book of Nahum 3:4, Gospel of Luke 7:36–50, Gospel of John 8:3–11, Book of Revelation 2:20–23, 17:1–6, 18:3, 19:2). Linguistically, this creates a layered progression from vision to interpretation to contestation, where Mary’s role is no longer presented but actively debated, showing her position as one that reveals in authority of priesthood and prophethood and disrupts established authority structures.

<https://www.gospels.net/mary>



Apostle to the Apostles
John 20:17–18

- “Go to my brothers,” Mary announced the message to the disciples.

Apostolorum Apostola

- Apostolic office exercised before the apostles
- Later interpreted as “Apostle of the Apostles”

St. Thomas Aquinas: *Nostra Apostola*

The title of Mary as apostle to the apostles rests on the resurrection commission itself. In John 20:17–18, Jesus gives Mary Magdalene a direct mandate, “**go to my brothers**” and Mary then **announces** the message to the disciples, which is why later tradition identifies her with the apostolic office of proclamation and not a private devotion. The Vatican’s 2016 decree and preface explicitly describe her mission as **apostolatus officium coram apostolis**, that is, an apostolic office exercised before the apostles, and use the Latin title **apostolorum apostola** for that reason. Linguistically, the standard rendering “**apostle to the apostles**” is the safest translation because the title is being read through the narrative logic of John 20, where Mary is sent **to** the apostolic circle as the first resurrection witness and messenger. At the same time, is truly interesting that the Latin genitive in **apostolorum apostola** was written in a way to also be heard more tightly as “**apostle of the apostles,**” linguistically suggesting a perceived status above the apostles and not just in the sense that her apostolic identity is defined in relation to them as their commissioned herald. If the tradition wanted to clearly say “apostle to the apostles,” Latin had straightforward ways to do it, such as *apostola ad apostolos*. Recent scholarship on Aquinas points this out exactly, arguing that Mary becomes “their own apostle” because she announces to the apostles what they will in turn announce to the world.

<https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2016/06/10/160610b.html>

<https://ciencia.ucp.pt/en/publications/apostola-apostolorum-mary-magdalene-according-to-st-thomas-aquina>

<https://biblehub.com/interlinear/john/20-18.htm>

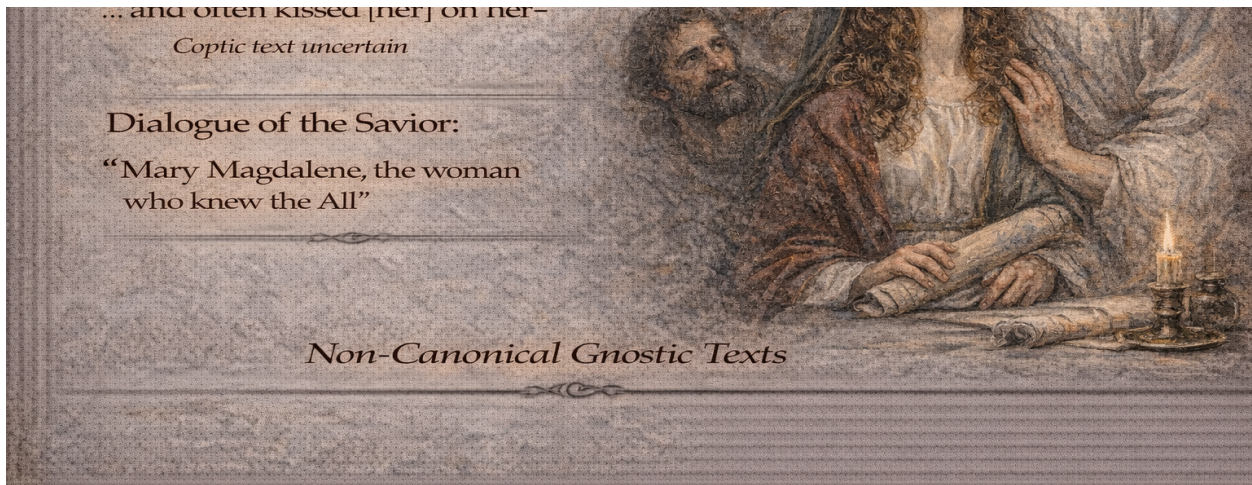
Partner or Companion?

- Gospel of Philip

κοινωνός <<companion, partner, participant

- “He loved her *more than all the disciples*” ...



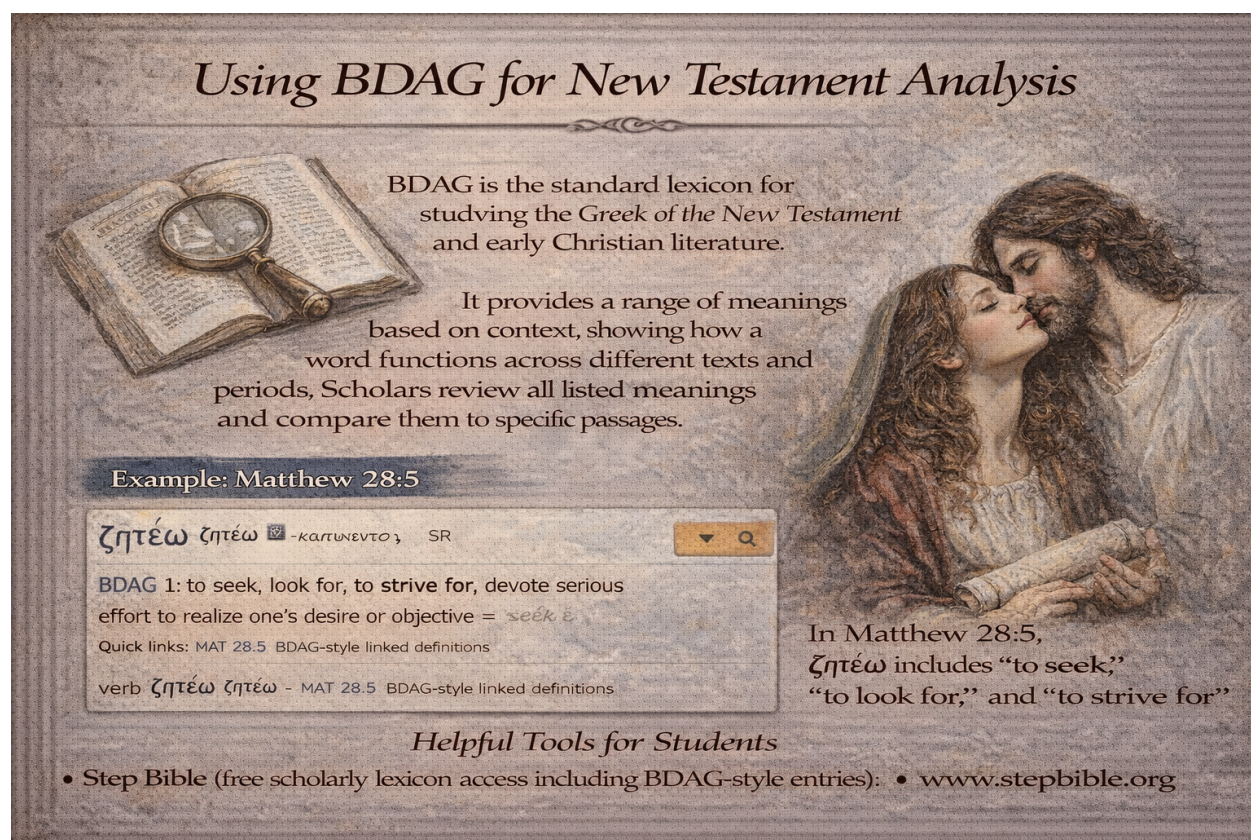


Mary's relationship to Christ is described in several non canonical texts using language that is linguistically intimate and possibly marital. In the Gospel of Philip, Mary is called Christ's **κοινωνός (koinōnos)**, a term meaning companion, partner, or participant, which in Greek can indicate shared status or close relational proximity but does not actually require marriage. The same text states that Christ "loved her more than the other disciples" and frequently **kissed her**, though the Coptic manuscript is damaged at that point, it leaves the exact wording partially uncertain. This relational language shows us closeness and clear favored status but not an explicit formal marital status. Linguistically, these terms are used within a symbolic and initiatory framework, where intimacy often reflects the passing of knowledge or authority. As a result, while some interpret this as evidence of marriage, the text itself supports a stronger conclusion that Mary is portrayed as uniquely close to Christ in terms of relationship, access, and transmission, rather than clearly defined as his wife. But across canonical and non canonical traditions, there is a recurring interpretive pattern all throughout scripture in which women who appear in positions of priesthood, witness, or Prophethood are reframed through relational or moral categories that make their authority more socially legible. Linguistic analysis of the text, makes it clear when women are being presented as independent agents of proclamation or vision, their roles are often contextualized by association as sinners, wives, companions, or objects of devotion(Book of Genesis 34:31, 38:15–24, Book of Leviticus 19:29, 21:9, Book of Numbers 25:1–3, Book of Deuteronomy 23:17–18, Book of Judges 11:1, 16:1, Book of 1 Kings 3:16, Book of Proverbs 2:16–19, 5:3–10, 6:24–29, 7:5–27, 23:27–28, Book of Isaiah 1:21, 23:15–17, 57:3–9, Book of Jeremiah 2:20, 3:1–9, Book of Ezekiel 16:15–41, 23:1–49, Book of Hosea 1:2, 2:2–13, 3:1–3, 4:12–14, Book of Nahum 3:4, Gospel of Luke 7:36–50, Gospel of John 8:3–11, Book of Revelation 2:20–23, 17:1–6, 18:3,

19:2). This pattern can be seen in later readings of Mary Magdalene, where texts show her role solely as relational proximity to Christ, sometimes through language of intimacy, and ignoring the theophonic proclamations of her authority commissioned as prophet, witness, and priestess. When this is read alongside the compositional features of the Gospel of Mary and the Gospel of Philip, which scholars date to the second century or later, it shows the communities response to these portrayals and reflects ongoing interpretation shaped by evolving community concerns. But we can empirically see is a textual trajectory in which women's authority is preserved and reframed, allowing it to remain present while being negotiated within the expectations of later audiences. The only question remains could Mary be both?

<https://www.earlychristianwritings.com/text/gospelphilip.html>

https://www.vatican.va/roman_curia/congregations/ccdds/documents/il-nuovo-prefazio-maddalena-articolo_en.pdf



Using BDAG for New Testament Analysis



BDAG is the standard lexicon for studying the *Greek of the New Testament* and early Christian literature.

It provides a range of meanings based on context, showing how a word functions across different texts and periods. Scholars review all listed meanings and compare them to specific passages.

Example: Matthew 28:5

ζητέω ζητέω -κατ'ἑν ἑν - SR

BDAG 1: to seek, look for, to **strive** for, devote serious effort to realize one's desire or objective = *seek &*

Quick links: MAT 28.5 BDAG-style linked definitions

verb ζητέω ζητέω - MAT 28.5 BDAG-style linked definitions

Helpful Tools for Students

- Step Bible (free scholarly lexicon access including BDAG-style entries):

• www.stepbible.org

In Matthew 28:5, ζητέω includes “to seek,” “to look for,” and “to strive for”

Using BDAG for New Testament Analysis

The BDAG is the standard scholarly lexicon for studying the Greek of the New Testament and early Christian literature. The BDAG provides a **range of meanings based on context**, showing how a word works in different texts and time periods. Each entry includes semantic domains, usage examples, and

citations, allowing us to see how meaning shifts depending on literary and historical setting. To use BDAG, we need to locate the Greek word, review all listed meanings, and then compare those meanings to the specific passage we are studying, we should be asking which sense best fits the grammatical and narrative context. This helps us stop over-reliance on simplified definitions and helps us uncover realistic linguistic nuance. In Gospel of Matthew 28:5, the angel says, “I know that you seek (ζητεῖτε).” Using BDAG, the verb **ζητέω (zēteō)** shows us meanings like “to seek,” “to look for,” and more importantly, “to strive for” or “to pursue with intent.” When applied in this passage, the word shows us Mary’s **intentional, and directed pursuit**, which aligns with the angel’s recognition of the women as official participants in the revelatory moment. We can see how the lexical study can better our interpretation by showing the many layers of meaning that are not always visible in translation.

- BibleHub Interlinear (quick access to Greek and parsing):
<https://biblehub.com/interlinear/>
- Step Bible (free scholarly lexicon access including BDAG-style entries):
<https://www.stepbible.org/>
- Logeion (University of Chicago lexicon platform with BDAG integration):
<https://logeion.uchicago.edu/>

Here is a **clean, workbook-ready “Readings” section** you can drop directly into your materials. I have filtered and organized it so everything is **actually usable, academically grounded, and clickable**. I also included your uploaded document as a primary class anchor.

Readings

Canonical Texts (Primary Sources)

- Luke 8:1–3
<https://biblehub.com/luke/8-1.htm>
- Mark 15:40–16:8
<https://biblehub.com/mark/15-40.htm>
- Matthew 28:1–10
<https://biblehub.com/matthew/28-1.htm>
- John 20:1–18
<https://biblehub.com/john/20-1.htm>
- John 20:17–18
<https://biblehub.com/john/20-17.htm>

Non-Canonical Texts (Primary Sources)

- Gospel of Mary (full text)
<https://www.earlychristianwritings.com/text/gospelmary.html>
- Gospel of Mary (alternate site)
<https://www.gospels.net/mary>
- Gospel of Thomas
<https://www.earlychristianwritings.com/thomas.html>
- Gospel of Philip
<https://www.earlychristianwritings.com/gospelphilip.html>

Scholarly Articles and Studies

- Karen L. King, *Gospel of Philip and marriage traditions*
<https://www.cambridge.org/core/journals/new-testament-studies/article/place-of-the-gospel-of-philip-in-the-context-of-early-christian-claims-about-jesus-marital-status/AA5CB7DE9935CDEE5F7E06F7AAFF2D7>
- “The Meaning of Magdalene: A Review of Literary Evidence”
<https://scholarlypublishingcollective.org/sblpress/jbl/article/140/4/751/293542/The-Meaning-of-Magdalene-A-Review-of-Literary>
- Oxford Handbook (Mary in noncanonical traditions)
<https://academic.oup.com/edited-volume/56842/chapter/498193380>
- Overview of noncanonical writings
<https://www.bibleodyssey.org/articles/noncanonical-writings/>
- Encyclopaedia Britannica: New Testament Apocrypha
<https://www.britannica.com/topic/biblical-literature/New-Testament-Apocrypha>

LDS Scholarly Resources

- BYU Religious Studies Center: *Sorting Out the Seven Marys*
<https://rsc.byu.edu/vol-5-no-3-2004/sorting-out-seven-marys-new-testament>
- Official Vatican (useful for historical tradition language referenced in class)
https://www.vatican.va/roman_curia/congregations/ccdds/documents/il-nuovo-prefazio-maddalena-articolo_en.pdf

Lexical and Study Tools

- BibleHub Interlinear
<https://biblehub.com/interlinear/>
- Step Bible
<https://www.stepbible.org/>
- Logeion (University of Chicago lexicons)
<https://logeion.uchicago.edu/>