

Unless I am convicted either by Scripture or right reason... my conscience is captive to the word of God. I neither can nor will recant anything, since it is neither right nor safe to act against conscience. I can do neither. God help me. Amen.

*Martin Luther*

- Please critique a question for me. I don't want the answer to the question. I want you to tell me what the problem is with the QUESTION:
  - QUESTION: "Do you think it is ok for a woman to preach to the church?"
  - RESPONSE: The issue before is not what **we think**. Rather, it is, "What does God say?"

For the next few Sundays, we'll be looking at

## Women's Role in the Church

Note: The Table of Contents below has CLICKABLE links!

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TS-0937... Photo from prior weekend

### **Tentative Schedule (as of 5/4/2014)**

- May 4, 2014
  - Framework
  - Bible interpretation principles
- May 11, 2014
  - Slavery
  - Sources of cultural and religious ideas about women
  - GeoCentrism
  - Key texts
  - Self-Examination (take home)
- May 18, 2014
  - Self-examination discussion
  - Analysis of key texts
- May 25, 2014
  - Current day positions
    - Egalitarianism, Evangelical Egalitarianism, Non-Evangelical Egalitarianism/Feminism
    - Complementarianism
    - Traditionalism/Hierarchical
  - What is considered Normative?
  - Passages used for support

## **Objectives:**

- A. Create a receptive attitude for Bible STUDY, as opposed to Bible LISTENING.
- B. Review the relevant passages of scripture related to the role of women in the church, both Old and New Testaments.
- C. Determine the intended message of the inspired writers.
- D. Explore the relevant scriptures within their historical context.
- E. Reflect upon these scriptures in light of current attitudes and controversies regarding the role of women in the church.

**We cannot accomplish all this in 4 weeks!**

Truth persuades by teaching, but does not teach by persuading.  
Tertullian

Believe those who are seeking the truth. Doubt those who find it.  
ANDRE GIDE

Men occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing ever happened.  
WINSTON CHURCHILL

All truth passes through three stages.  
First, it is ridiculed.  
Second, it is violently opposed.  
Third, it is accepted as being self-evident.  
[Arthur Schopenhauer](#) (1788 - 1860)

**HAND OUT "USEFUL WEBSITES" SHEET.....**

## *Why is this discussion so fearful to many?*

NOTE: These are fears on both “sides” of the discussion!

Note 2: What is the first step in conflict resolution? (acknowledge/explain fears)

- A. Some fear that the church is changing its interpretation of scripture and that what seemed clear in the past is no longer clear. Some fear that we are departing from traditions which have served the restoration movement well over the past 150 years.
- B. Some fear that we have not interpreted scripture appropriately, biased by our own traditions, and have thus shut the doors of the church to many that God has accepted.
- C. Some fear that conflict will heighten between older and younger generations within our congregation, destroying an atmosphere of unity and love.
- D. Some fear that, if we don't address the role of women openly, a rift will occur in the congregation.
- E. Some fear secularism/humanism infiltrating the church.
- F. Some fear that, if we don't change our ways, our efforts at evangelism will fail because our message will not appear relevant to the people we attempt to teach.
- G. Some fear the nuclear family will be destroyed because the roles and responsibilities of husbands and wives will become so confused that families will not be able to function as a unit. Some fear children will find no security and no stability in our families.
- H. Some fear that women will be abused in families and will not be capable of seeking help because the hierarchical structure of the family is considered more sacred than the safety of family members.
- I. Some fear that, if women become more prominent in the church, men may abdicate their responsibilities in the church.
- J. Some fear that, if men are dominant in the church, the needs and potential contributions of women will be dismissed.

## BIBLE INTERPRETATION

### Author's Intended Meaning – AIM (Mark Moore)

- Video
    - 9 minutes
  - **AIM?** -- 1 Timothy 2:8, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."
  - **AIM?** -- John 13:14, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."
  - **AIM?** – Philippians 4:13, "I can do all things through him who gives me strength."
  - **AIM?** – Matthew 11:29, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."
    - "You don't choose your rabbi. If you demonstrate sufficient promise, a rabbi chooses you."
    - House to House/Heart to Heart magazine: "A disciple did not just want to know what his rabbi knew, he wanted to be like his rabbi, and do what his rabbi did. Each rabbi had a different set of interpretations, which was called a rabbi's yoke. When one applied to a rabbi, he grilled the applicant. The rabbi wanted to know if this disciple could do what the rabbi did: Can he spread my yoke?"
  - **AIM?** – Romans 12:20, 'On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head."'
    - Paul says that if we give food and drink to our enemies, we shall be heaping "coals of fire on their heads." To us this doesn't sound like forgiveness, but like taking vengeance. In the Bible lands almost everything is carried on the head – water jars, baskets of fruit, vegetables, fish or any other article. Those carrying the burden rarely touch it with the hands, and they walk through crowded streets and lanes with perfect ease. In many homes the only fire they have is kept in a brazier which they use for simple cooking as well as for warmth. They plan to always keep it burning. If it should go out, some member of the family will take the brazier to a neighbor's house to borrow fire. Then she will lift the brazier to her head and start for home. If her neighbor is a generous woman, she will heap the brazier full of coals. To feed an enemy and give him drink was like heaping the empty brazier with live coals – which meant food, warmth and almost life itself to the person or home needing it, and was the symbol of finest generosity. – *B.M. Bowen, Strange Scriptures that Perplex the Western Mind*
    - We, Westerners, usually picture vengeance when we think of pouring hot coals on someone's heads. The Semites pictured something completely different ... We, Westerners, must break some of our traditions, if we are to ever come to a deep understanding of the God of the Bible. It is full of beautiful pictures like this one. – *Gary Amirault, Tentmakers*
  - **AIM?** – 1 Corinthians 14:34, "women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says."
- **USEFUL RULE #1** -- If your interpretation exceeds the author's intended meaning it ceases to have God's authority.
  - **USEFUL RULE #2** – Scripture does not contradict scripture.

Top Ten Bible Interpretation Rules (Mark Moore)

**--Compressed from 8 hours of lecture--**

1. AIM: Author's Intended Meaning
2. Context is King
3. A Passage cannot Mean what it Never Meant
4. Meaning is not in WORDS, not in SENTENCES, but in PARAGRAPHS
5. A WORD means what the AUTHOR intended it to MEAN
6. The first Commentary on ANY passage should be written by the AUTHOR of the passage (especially considering parallel passages)
7. Your Theology Begins with the Text with which you End
8. The Best Translation of the Bible is the one you READ
9. If your APPLICATION exceeds the author's Intent or Scope, it Ceases to have God's Authority
10. The Holy Spirit is not MERELY interested in being an Author

The scriptures can be twisted, distorted and slanted.

Bear in mind that our Lord's patience with us is our salvation, as our beloved brother Paul wrote to you, out of the wisdom he had received, speaking of this matter as he does in all of his letters, some of which contain certain difficult and obscure statements, which those who are untaught and unstable, distort as they do the other scriptures, to their own destruction (2 Peter 3:15,16).

- **Here are some ways to distort the scriptures**
  - **Ignoring the Context** -- the practice of lifting a passage out of its context or setting, and interpreting it in isolation and detachment
  - **Altering the Vocabulary** -- Another way by which the scriptures can be twisted is by assigning an acquired meaning to a word and then proceeding as if this were the meaning accredited to it when used by the Spirit.
    - **Alexander Campbell:**
      - "There must be, and there shall be an abandonment of the new and corrupt nomenclature, and a restoration of the inspired one. In other words there must be an abandonment of the corrupt phraseology of the dark ages and of modern discoveries... This is a matter of greater importance than may, at first sight, appear to all. Words and names long consecrated, and sanctified by long use, have a very imposing influence upon the human understanding. We think, as well as speak, by means of words.
      - "...when men adopt terms to express supernatural truths, it is not the truths themselves, but their ideas of them they communicate. They select such terms as suit their apprehensions of revealed truth, and hence the terms they use are expressive only of their conceptions of divine things and must just be as imperfect as their conceptions are. It is impossible for any man, unless by accident, to express accurately that which he apprehends imperfectly. *From this source spring most of our doctrinal controversies.* Men's opinions, expressed in their own terms, are often called Bible truths.
    - **King James, Tyndale**
      - Tyndale, Matt 16:18 -- 18 And I saye also vnto the yt thou arte Peter: and upon this rocke I wyll bylde my congregacion. And the gates of hell shall not prevayle ageynst it.
      - Tyndale, Matt 18:17 -- 17 If he heare not them tell it vnto the congregacion. If he heare not ye congregacion take him as an hethen man and as a publican.
  - **Imposing Meaning**
    - **1 Timothy 3:13.**
      - "For they that (1247) **have used the office of a deacon** well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."
      - The words **have used the office of a deacon** were all used to define one Greek word, diakoneo, which is defined as: "To be a servant, attendant, domestic, to serve, wait upon..." (Strong's)
      - The words **have used the office of a deacon** are a paraphrase of one Greek word - (diakoneo), which simply means, to serve. It is only translated *have used the office of a deacon* in first Timothy 3:13. Throughout the rest of the New Testament, Diakoneo never implies office or rule, but the service of a slave to his master. The words *have used the office of a deacon* were an

attempt to redefine what was once descriptive of the loving service of a slave and make it a hierarchical office instead.

○ **1 Timothy 5:17**

- The King James translators have Paul telling Timothy: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."
- Referring to this Dr. Norman Park wrote:
  - "These writers made short shrift of the claim that elders have the authority to 'rule.' They knew the history of the 1611 version and the determination of King James to confer on both bishop and king the divine right to rule: 'No bishop, no king.' Hence his demand that the Greek word *proistemi* be rendered 'rule,' though it actually carried no connotation of authority, power, or governance. It merely meant that elders should be 'foremost' in zeal, knowledge, quality of life, and concern for the welfare of the church - a quality which rightfully should be embodied in all saints."
- How is it that the word "rule", which in the mind of the English reader bore dictatorial overtones, found its way into the text? Paul wrote: "Not that we have dominion over (*archo*) your faith, but are fellow workers for your joy; for by faith you stand." (2 Corinthians 1:24, NKJV).

**TS-1020...**

Pass out the USEFUL WEBSITE tools (tackle box) sheet.

## Useful Websites for Bible Study

### Categorized List of Useful Websites for Bible Study

**“One Stop” Bible Study Tools:** Each includes interlinear Bibles, commentaries, word study resources, concordances, Bible dictionaries, sermon illustrations, and other online resources.

- <http://www.blueletterbible.org/>
- [www.biblestudytools.net](http://www.biblestudytools.net)
- <http://studylight.org>
- <http://speedbibledictionary.com>

#### Bibles

- <http://www.audiotreasure.com> Free audio downloads of the Bible

#### Bible Dictionaries

- <http://www.biblestudytools.net/Dictionaries/> *Baker’s Evangelical Dictionary of Biblical Theology, Hitchcock’s Bible Name Dictionary, Smith’s Bible Dictionary*, and more
- <http://studylight.org/dic/> *American Tract Society Bible Dictionary, the Easton’s Bible Dictionary, the Holman Bible Dictionary, the Hitchcock’s Bible Names Dictionary, the King James Dictionary, and the Smith’s Bible Dictionary*

#### Bible Encyclopedias

- <http://www.studylight.org/enc/isb/> *International Standard Bible Encyclopedia*
- <http://www.christiananswers.net/dictionary/home.html> A Web Bible Encyclopedia boasting over 4,100 articles, frequently updated

#### Biblical Archaeology

- <http://www.biblicalarcheology.net/> A blog based site with links to other sources
- <http://www.biblicalarchaeology.org/> Sponsored by the Biblical Archaeology Society

#### Biblical Culture/Customs

- <http://www.crivoice.org/historyculture.html> Topical articles are categorized under four sections: general, Old Testament, Intertestamental Period, and New Testament
- <http://www.middletonbiblechurch.org/biblecus/biblec.htm> Lengthy articles on various topics of everyday life in the ancient world

#### Commentaries

- <http://www.biblestudytools.net/Commentaries/> J.W. McGarvey’s *Harmony of the Four Gospels*, the *Geneva Study Bible*, and even A.T. Robertson’s *Word Studies on the Greek New Testament*
- <http://cf.blueletterbible.org/commentaries/> Includes: John Calvin, Alfred Edersheim, Matthew Henry, J.B. Lightfoot, Martin Luther, and Charles Spurgeon
- <http://www.mybibletools.com/bible/commentaries.htm> Searchable database by topic or text

#### Concordances/Word Studies

- <http://www.studylight.org/isb/> Search for Bible words in English, Greek, and Hebrew
- <http://www.blueletterbible.com> Search for Bible words in English, Greek, and Hebrew

- <http://www.mybibletools.com/bible/word-study.htm> In doing biblical word studies, you will not need much more than this website has to offer
- [www.elijah.com/lexicon.html](http://www.elijah.com/lexicon.html) Search tools for: Strong's concordance, Brown-Driver-Briggs Hebrew Lexicon, Thayer's Greek Lexicon, Encarta Encyclopedia

#### Hermeneutics

- <http://markmoore.org/classes/principles/> Principles of Interpretation Resources

#### Maps

- <http://www.biblemap.org/> Satellite map linked to Bible texts
- <http://earth.google.com/> Global 3d Satellite images
- <http://www.biblestudy.org/maps/main.html> Lots of bible maps with chronologies

#### Original Texts

- <http://www.ccel.org/fathers.html> Early Church Fathers
- <http://www.earlyjewishwritings.com/philo.html> Philo
- <http://www.jewishvirtuallibrary.org/jsource/Talmud/talmudtoc.html> Talmud
- <http://pace.cns.yorku.ca/York/york/texts.htm> Polybius and Flavius Josephus with Greek and English side-by-side
- [http://www.perseus.tufts.edu/cache/perscoll\\_Greco-Roman.html](http://www.perseus.tufts.edu/cache/perscoll_Greco-Roman.html) The most comprehensive web-source for Greek and Latin texts
- <http://www.sacred-texts.com/jud/tmm/index.htm> Jewish Midrash
- <http://www.targum.info/pj/psjon.htm> Targum Pseudo-Jonathan and Targum Onkelos
- [http://wesley.nnu.edu/biblical\\_studies/noncanon/apocrypha.htm](http://wesley.nnu.edu/biblical_studies/noncanon/apocrypha.htm) Apocrypha
- [http://wesley.nnu.edu/biblical\\_studies/noncanon/pseudepigrapha.htm](http://wesley.nnu.edu/biblical_studies/noncanon/pseudepigrapha.htm) Pseudepigrapha

(Resources above from Mark Moore, "Principles of Interpretation")

**Concluded here on Sunday, May 4, 2014**

**May 11, 2014**

Adult Bible Class

TS-0930... Prayer

***Tentative Schedule (as of 5/11/2014)***

- May 4, 2014
  - Framework
  - Bible interpretation principles
- May 11, 2014
  - Review (5) 5 of 45
  - Slavery (6) 11 of 45
  - Sources of cultural and religious ideas about women (6 + 6) 23 of 45
  - GeoCentrism (3) 26 of 45
  - Primary texts (12) 38 of 45
  - Self-Examination (take home) (7) 45 of 45
- May 18, 2014
  - Self-examination discussion
  - Analysis of primary texts
- May 25, 2014
  - Current day positions
    - Egalitarianism, Evangelical Egalitarianism, Non-Evangelical Egalitarianism/Feminism
    - Complementarianism
    - Traditionalism/Hierarchical
  - What is considered Normative?
  - Passages used for support

**Review of May 4 Material:**

- Slides, Video, etc., are all at [www.classnotes.leanderchurch.org](http://www.classnotes.leanderchurch.org)
- Useful Bible Study Websites – handout
- Recognize that fear exists on *both* ends of spectrum
- A.I.M. – Author’s intended meaning. And to expand a little on that:
  - We have misunderstood “take my yoke upon you,” not realizing that the “yoke” of a rabbi was his interpretation of Torah, his teaching.
  - We have misunderstood “heap burning coals on his head,” not realizing that in that culture to share fire with a neighbor was a *blessing* to the neighbor, and that the coals would typically be carried by a container on the head.
  - We realize that “you can do all things through him who gives you strength” doesn’t mean that we can do ALL things. (We used the example of lifting the front end of a car in order to get a ball that was stuck underneath.)
  - We have interpreted the command to “wash one another’s feet” to mean something OTHER than “wash one another’s feet” – because we don’t wash one another’s feet, do we?
  - We have interpreted the command to “lift holy hands in prayer” to mean something OTHER than to “lift holy hands in prayer” – because we don’t lift holy hands in prayer either, do we?
  - Four verses down from “lift holy hands in prayer” is “women must be silent,” in 1 Tim 2:12.
    - In four verses, has Paul transitioned from something that was only relevant in that culture (lifting holy hands in prayer) to something that was commanded across all cultures and for all time?
      - In other words, why do we command women to **be silent**, but do not command men to **lift holy hands in prayer**?
    - Perhaps “women must be silent,” and other related scriptures, are worthy of the same level of scholarship and study that have been applied to:
      - Lifting holy hands in prayer
      - Washing one another’s feet
      - Heap burning coals on his head
      - Take my yoke upon you
  - So... how do we get at the Author’s Intended Meaning?
- Scripture can be distorted
  - Ignoring context
  - Altering vocabulary (church/congregation)
  - Imposing meaning (“have used the office of” a deacon, elders that “rule well”)

## What does 1 Cor 12:13, the book of Philemon, and Genesis 9 have to do with women's roles?

- 1 Cor 12:13 For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.
- Passages which contradict [MCM -- ?!?!??] Galatians 3:28 (such as I Corinthians 14:34-35) should be viewed as temporary expedients (an accommodation to culture) which look forward to a greater good (just as Onesimus was asked to return to Philemon [Philemon 12] though in reality slavery eventually should be abolished).

### T.I.C. – “Why is what the Bible said about slavery 150 years ago different than what it says about slavery today?”

#### Follow-up: “Then why have our thoughts about slavery changed over that timespan?”

#### Parallel with Slavery:

- **Abilene Christian College** first admitted black undergraduate students in 1962 (graduate students had been admitted in 1961).
- In the **Bible Banner (March, 1941)**, **Foy Wallace** wrote an article titled "Negro Meetings for White People" in which Wallace argued against the mixing of the races which he felt "lowers the church in the eyes of the world."
  - "The manner in which the brethren in some quarters are going in for the negro meetings leads one to wonder whether they are trying to make white folks out of the negroes or negroes out of the white folks. The trend of the general mix-up seems to be toward the latter. Reliable reports have come to me of white women, members of the church, becoming so animated over a certain colored preacher as to go up to him after a sermon and shake hands with him holding his hand in both of theirs. That kind of thing will turn the head of most white preachers, and sometimes affect their conduct, and anybody ought to know that it will make fools out of the negroes. For any woman in the church to so far forget her dignity, and lower herself so, just because a negro has learned enough about the gospel to preach it to his race, is pitiable indeed. Her husband should take her in charge unless he has gone crazy, too. In that case somebody ought to take both of them in charge."
- [NOTE: N. B. Hardeman was the president of Freed-Hardeman Christian University from 1925-1950. Prolific gospel preacher and debater.] "When **N. B. Hardeman** held the valley-wide meeting at Harlingen, Texas, some misguided brethren brought a group of negroes up to the front to be introduced to and shake hands with him. Brother Hardeman told them publicly that he could see all of the colored brethren he cared to see on the outside after services, and that he could say everything to them that he wanted to say without the formality of shaking hands. I think he was right."

- **“Women’s Role In Ministry”** (present-day writer)
  - ... what forced the people of my generation to face our inherited and accepted racist institutions? It was a series of cultural pressures that impinged upon and exposed their injustice. When those pressures began opening schools and doctors' offices to minorities, many churches remained closed to them. Their pulpits continued to offer a traditional interpretation of the "curse of Ham" in Genesis 9 that had long been offered as a **biblical defense of segregation**. [More on that later! – mcm]
  - It was cultural pressure that forced some Christians to open their Bibles, do serious research, and rethink the segregation of our churches and Christian colleges. All of a sudden we saw passages to which we had closed our eyes. For example, we saw that the Jew-Gentile issue in the early church was just another version of our own situation. Our scholars “discovered” that the Genesis 9 text was a prediction about one of Ham's sons, Canaan, and the future subjugation of his offspring by the Jews under Joshua.
  - Culture forced the church to face up to its own moral and spiritual failure. **Racism was entrenched within the church and was exposed as a moral evil only when the culture around us was challenged by some of its most oppressed members.**
  
- **Genesis 9 background**
  - Ark, vineyard, drunk, naked, sons
  - The story's original objective was to predict/explain/justify the subjection of the Canaanites to the Israelites, but in later centuries, the narrative was interpreted by some Jews, Christians and Muslims as a curse of, and an explanation for, black skin, as well as slavery.
  - Genesis 9:20 -- And Noah began to be an husbandman, and he planted a vineyard: 21 And he drank of the wine, and was drunken; and he was uncovered within his tent. 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. 24 ¶ And Noah awoke from his wine, and knew what his younger son had done unto him. 25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. 26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. 27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.
  - Other ancient commentators suggested that Ham was guilty of more than what the Bible says. But this is not the topic of study in THIS class. Rather, whatever the offense was, let's start with the fact that Noah DID indeed originate this curse, and go from there.
  - The explanation that black Africans, as the "sons of Ham", were cursed, possibly "blackened" by their sins, was advanced only sporadically during the Middle Ages, but it became increasingly common during the slave trade of the 18th and 19th centuries. The justification of slavery itself through the sins of Ham was well suited to the ideological interests of the elite; with the emergence of the slave trade, its racialized version justified the exploitation of African labour.
  
  - Crawford reminds us that slavery was not viewed as immoral among the founders of the 19th century Restoration Movement, also known as the Stone-Campbell Movement, the religious awakening that birthed Churches of Christ. He shares the following comment written by **Alexander Campbell** in 1845: “There is not one verse in the Bible inhibiting it, but many regulating it. It is not, then, we conclude, immoral.”
  - **David Lipscomb** was a proponent of the so-called “curse of Ham” — a myth perpetuated by slave owners that suggests that slavery was a curse from God on the entire race of African-Americans as a result of Ham seeing his father, Noah, naked. Crawford quotes Lipscomb in an 1868 Gospel Advocate article:
    - *“There is but one way to deliver our fellowmen from the curse of God — deliver them from the sin that calls down the curse, and then God will see that the curse is removed ... What a crown of joy at the last day to have been God’s instrument in delivering a race from a curse, hanging over them since the days of Noah.*

- “Lipscomb never pushed for African-American civil rights,” Crawford writes. “He was content, instead, to work for African-American uplift within his denomination. With these efforts, Lipscomb became the individual most closely resembling a racial liberal in Churches of Christ.”

**TAKEAWAY** – Not even looking at the history of slavery for thousands of years before it reached these United States, we see that even in the Restoration Movement (I hesitate to say “Church of Christ” because... was it the Church of Christ when it turned black people away from its doors?) we used the Bible to justify what we felt was allowable.

Are we using the Bible today to justify our attitudes toward women?

Yes, Christianity has made enormous strides in lifting up women from how they were regarded for millennia. But the question before us is: Have we achieved what the Author of the Bible intended for us to achieve?

## Where Did We In The Church Get Our Ideas About Women?

### • Jewish Background

- The “Oral Law” of the Jews originated in the period during and after the Babylonian captivity. Babylon was extremely pagan, and used as an metaphor of the devil frequently in the Bible, especially Revelation.
  - Sotah 3:4 – “Let the words of the Torah be burned rather than committed to women.”
  - The Oral Law – “Even the most virtuous of women is a witch.”
  - Niddah 31b – “...when a girl comes into the world all are sad, when a girl comes into the world nothing has come into the world...”
- Philo (20 BC to 50 AD) was a Jewish scholar and philosopher, who lived in Alexandria at the time of Christ. “He sought to harmonize the teachings of Plato and Aristotle and other Greek philosophers with the teachings of the Old Testament. In the process he imposed the Greek disdain for women onto his interpretation of Scripture (just as later Christian scholars were to do in their interpretations of the writings of Paul). Philo taught that since women were able to be more deceived than men, the proper relation of a wife to her husband is epitomized in the verb “to serve as a slave” and the **only** purpose for marriage was procreation.
- These Jewish attitudes become very important to remember when we consider several of the New Testament narratives, e.g., Mary Magdalene at the resurrection, Mary & Martha, Epistles.

### • Greek Influence

- The Church Fathers (see some names below), the early Bible historians of the Catholic Church, shaped how the Church interpreted scripture and were the authorities on what the Church should believe. They all studied the Greek philosophers and were influenced by them, plus they had their own cultural prejudices against women. They developed an “orthodox theology” not based on Jesus’ teachings, but on the Greek philosophies they accepted as truth.
- Socrates (ca. 470-399 B.C.) – believed that women were the “weaker sex” and said that “being born a woman is divine punishment since a woman is half-way between a man and an animal.”
- Aristotle (384-322 B.C.) taught that the husband should be more than twice his wife’s age so he could dominate her.

### • Roman Catholicism

- **Tertullian**, Father of Latin Christianity, Founder of Western Theology (A.D. 160 - 240) – called women the “devil’s gateway.” “On account of your punishment even the Son of God had to die.” He was the first to use I Corinthians 14 to silence women where they could not baptize, sing, pray or teach.
- **Augustine**, Father of Orthodox Theology (A.D. 354 - 430) – taught that “women were not created in the image of God and that the female state is a deformity.” He promoted the concept that both women and sex were evil.
- **Chrysostom**, Arch-Bishop of Constantinople (A.D. 347 - 407) [NOTE: The name “Chrysostom,” means “golden-mouthed” in Greek and was given on account of his legendary eloquence.] said, “Woman taught once and ruined all and to ask them for advice would be like talking to irrational animals of a lower kind.” He also believed that woman’s inferior status was not simply a result of the fall, but was an inferior one at the moment of creation.
- **Jerome**, Ablest Scholar of the Western Church (A.D. 340- 420) – “Woman is a temple built over a sewer.” [QUESTION: What book did Jerome write?]

- Wikipedia -- The Vulgate is a late 4th-century Latin translation of the Bible. It was largely the work of St. Jerome, who was commissioned by Pope Damasus I in 382 to make a revision of the Vetus Latina (old Latin translations). Its widespread adoption eventually led to their eclipse. By the 13th century this revision had come to be called the *versio vulgata*, that is, the "commonly used translation".[1] In the 16th century it became the definitive and officially promulgated Latin version of the Bible in the Roman Catholic Church.
- Wikipedia -- For over a thousand years (c. AD 400–1530), the Vulgate was the definitive edition of the most influential text in Western European society. Indeed, for most Western Christians, it was the only version of the Bible ever encountered. The Vulgate's influence throughout the Middle Ages and the Renaissance into the Early Modern Period is even greater than that of the King James Version in English; for Christians during these times the phraseology and wording of the Vulgate permeated all areas of the culture
- Note: We are not “bashing” the Roman Catholic Church’s Latin Bible. Well, yes we are, somewhat. But we must realize that the SAME SORTS OF THINGS occurred during the translation of the King James Bible. (See “early protestant scholars,” below.)
- The early protestant scholars were all educated in Catholic universities and learned the same Greek philosophies. “The Church Fathers who laid the foundations of orthodox theology did so from the perspectives of Platonic and Aristotelian philosophy. They interpreted the writings of Paul through the eyes of pagans who lived 500 years before Christ and Paul! This problem intensified when Thomas Aquinas (1125-1274) systematized Roman theology using Aristotelian philosophy.” Wikipedia → “Thomas blended Greek philosophy and Christian doctrine...”

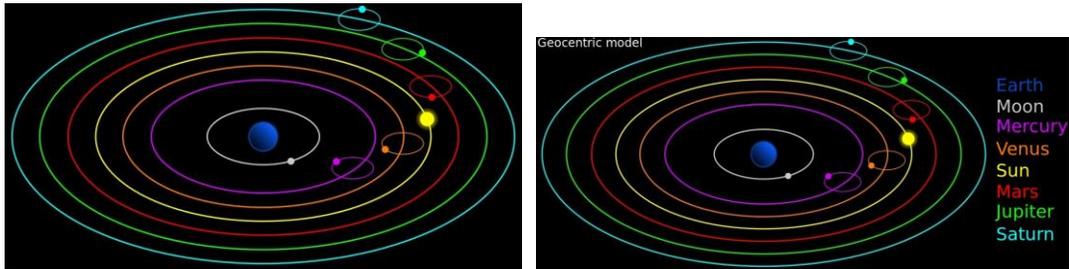
## TAKEAWAY

- The attitude of the man who was the primary source of the Latin Vulgate Bible, which had even greater influence on Western Christianity than the King James Bible, was that “woman is a temple built over a sewer.” How did that affect his translation?
- The Greek philosophies also were absorbed by early protestant scholars.

## Mistranslations in the Bible Concerning Women

- Remember comments from Jerome (above), who created the Latin Vulgate
- The Vulgate was the source material for the first English translation of the Bible (Wycliffe).
- King James gave the translators instructions intended to guarantee that the new version would conform to the ecclesiology and reflect the episcopal structure of the Church of England and its belief in an ordained clergy. [Wanted to mention this more as a follow-up from last week where we talked about Imposing Meaning and Distorting Scriptures.]
- **Psalm 68:11**
  - KJV -- The Lord gave the word: great was the company of those that published it.
  - ASV -- The Lord giveth the word: The women that publish the tidings are a great host.
  - Adam Clarke's Commentary comments on verse 11, "Great was the company of those that published it," as follows: "[The Hebrew is translated] 'of the female preachers there was a great host.' Such is the literal translation of this passage; the reader may make of it what he pleases."
- **Acts 18:26**
  - KJV -- And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.
  - ASV -- and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately.
- **Romans 16:1**
  - KJV -- I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:
  - – "Phoebe a diakonon (masculine in the Greek) of the Church of Cenchrea." Where diakonon pertains to a man (in 22 other scriptures), it is translated "minister," but in this verse only, in connection with a woman, is it translated as "servant."
  - William Tyndale – 1526, first PRINTED New Testament in English (John Wycliffe in the 1380's produced the first hand-written English scriptures.) Fluent in 8 languages. "Architect of the English Language" (even more than Shakespeare!)
    - Tyndale -- "I commend unto you Phoebe our sister (which is a minister of the congregation of Cencrea)."
- **Romans 16:7**
  - Rom 16:7 (RSV) — "Greet Andronicus and Junias, my kinsmen and my fellow prisoners; they are men of note among the apostles, and they were in Christ before me."
  - The Greek has "Junia" instead of "Junius" and "my relatives" instead of "kinsmen." The word "men" is not in the original Greek text. It was inserted by the translators, apparently because they could not imagine a woman being an apostle. The Greek simply says, "they are of note among the apostles." Junia was considered to be a female until the 13th century when Aegidius translated it Junias. Junia was a common Latin female name. No Junius (male form of the name) is recorded.

- Everett Ferguson -- In Romans 16:7, the Andronicus and Junia, who were "prominent among the apostles," were likely a husband and wife missionary team. The phrase does not mean "well known by the apostles" but "notable among the apostles," and Junia is almost certainly a feminine name. "Apostles" is used in the sense of "missionaries."
- **1 Cor 16:15-16**
  - I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,) 16 that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.
  - Paul is talking about ministers with authority. Therefore, many try to maintain Stephana was an abbreviation for a man's name, but Stephana is a Greek female name; Stephanos was the masculine form in Acts 6:5. This translation is based on the disbelief that a woman could be the head of a household of ministers.
  - Here is how William Tyndale, the great English Bible scholar, translates it: "Brethren (ye knowe the housse of Stephana how yt they are the first of Achaia and that they have appointed them selves to minister ynto the saynctes). I beseche you yt ye be obedient ynto soche and to all that helpe and laboure."

**Parallel with Astronomy:****WHAT IS WRONG WITH THIS PICTURE?**

- Copernicus 1543

The geocentric model, also known as the Ptolemaic system, is a theory that was developed by philosophers in Ancient Greece and was named after the philosopher Claudius Ptolemy who lived circa 90 to 168 A.D. It was developed to explain how the planets, the Sun, and even the stars orbit around the Earth. The geocentric theory has existed even before Ptolemy though. This model has been described in various early Greek manuscripts, and as early as the 4th century B.C. Plato and Aristotle were writing about the geocentric model.

It was not until the 16th century that a fully predictive [mathematical model](#) of a heliocentric system was presented, by the [Renaissance](#) mathematician, astronomer, and Catholic cleric [Nicolaus Copernicus](#), leading to the [Copernican Revolution](#). In the following century, [Johannes Kepler](#) elaborated upon and expanded this model to include [elliptical](#) orbits, and supporting observations made using a [telescope](#) were presented by [Galileo Galilei](#).

**81 references in scripture support geocentricism (one source)**

- Galileo 1610 made observations through telescope (What happened in 1611? KJV)
- Church 1616 "Heliocentricity is formally heretical"

[Galileo's contributions](#) caused difficulties for [theologians](#) and [natural philosophers](#) of the time, as they contradicted scientific and philosophical ideas based on those of [Aristotle](#) and [Ptolemy](#) and closely associated with the Catholic Church (despite their being [pagan](#) authors).

**TAKEAWAY**

- For centuries religious folks "KNEW" the Bible taught GeoCentrism. Even when faced with demonstrable evidence to the contrary, some were unwilling to admit the truth.
- The Bible did not mean what Christians thought it meant for over a millennium.
- Ditto, Slavery
- ???, Women

Coverage of the Primary Texts was *scheduled* for 5/11/2014, but did not occur due to lack of time. This section has been moved to Class #3, for 5/18/2014.

**Self-Examination**

The following questions should be answered prayerfully, thoughtfully, and carefully.

Purpose:

- A. Help you clarify in your mind what you believe in this area, and what you do not believe.
- B. Help you clarify the source of your beliefs:
  - a. Book, Chapter, & Verse
  - b. Oral Tradition

**Be Prepared To Discuss Your Answers** (papers will not be turned in)

➔ Mention the ones in RED below as EXAMPLES before handing out the forms.

1. A woman may preach in a public assembly in the church.  
Yes ( ) No ( )
2. A woman may lead singing in the public assembly of the church.  
Yes ( ) No ( )
3. A woman may read aloud the scriptures in the assembly.  
Yes ( ) No ( )  
\*Can she, if it is in unison with men? Yes ( ) No ( )
4. A woman may pass the communion in the assembly.  
Yes ( ) No ( )
5. A woman may officiate at the Lord's table on the Lord's day.  
Yes ( ) No ( )
6. A woman may make announcements in the public assembly.  
Yes ( ) No ( )
7. A woman may lead prayer in the public assembly.  
Yes ( ) No ( )
8. **A woman may lead prayer in a mixed adult Bible class.**  
Yes ( ) No ( )  
\* **May a woman pray aloud in a unison prayer with men?**  
Yes ( ) No ( )  
\* **A woman may be allowed to pray in unison with a man only if it is in music form.**  
Yes ( ) No ( )  
\* **Which scripture makes the difference clear?**
9. A woman may teach a mixed adult Bible class.  
Yes ( ) No ( )
10. A woman may teach a mixed adult class of unbelievers.  
Yes ( ) No ( )  
\* If you answered No, would God be happier to see such a class remain untaught and unbelievers lost than to have a woman teach them about Christ?  
Yes ( ) No ( )
11. A woman may read the scripture aloud in a mixed adult Bible class.  
Yes ( ) No ( )  
\* A woman may comment on scripture in a mixed adult Bible class.  
Yes ( ) No ( )
12. A woman may teach a class of 12-year-old boys and girls.  
Yes ( ) No ( )
13. A woman may teach a mixed class of 12-year-olds if two of the boys are baptized believers.

Yes ( ) No ( )

- \* Where does the Bible teach that something changes at baptism regarding male-female roles?
14. A woman may argue for a point of view in a mixed adult class of baptized believers.  
Yes ( ) No ( )
15. A woman may lead prayer in a family devotional.  
Yes ( ) No ( )
- \* If yes, where does the Bible give her that authority?  
\* If no, where does the Bible say she may not?
16. A woman may lead a prayer at a Bible study of unbelievers conducted inside the walls of a male prison.  
Yes ( ) No ( )
- \* If one is baptized, she must stop teaching.  
Yes ( ) No ( )
17. A woman may prophesy.  
Yes ( ) No ( )
- \* What did women do in I Corinthians 11:5?  
\* What is the difference in prophesying and preaching?
18. A woman may serve as an evangelist.  
Yes ( ) No ( )
- \* Do you believe Christ was displeased because the woman at the well went into Sychar evangelizing and making disciples for Him? John 4:28,39.  
Yes ( ) No ( )
19. A woman may serve as a deaconess.  
Yes ( ) No ( )
20. A woman may serve as an elder.  
Yes ( ) No ( )
21. A woman may teach men by letter but teaching them in a class is unscriptural.  
Yes ( ) No ( )
- \* What scripture says there is a difference?
22. A woman may sing a solo in:
- a. The public assembly. Yes ( ) No ( )
  - b. A public Bible class. Yes ( ) No ( )
  - c. A chapel program at a Christian college. Yes ( ) No ( )
  - d. A worship service at summer camp. Yes ( ) No ( )
  - e. A gathering of Christian women. Yes ( ) No ( )
- \* If you answered "yes" on c, d, or e, and "no" on a and b, what scripture makes a differentiation?
23. Women may sing the lyrics of a song alone in a public assembly if joined in the chorus by male voices.  
Yes ( ) No ( )
24. Women may sing an entire song alone without male participation in a public assembly.  
Yes ( ) No ( )
- \* Where does the Bible teach women may sing the lyrics alone?
25. A woman may read the entire 23rd Psalm in a mixed adult Bible class.  
Yes ( ) No ( )
26. A woman may sing the 23rd Psalm in a mixed adult Bible class.  
Yes ( ) No ( )
27. If no qualified man is present in a mixed adult Bible class, a qualified woman may teach it.  
Yes ( ) No ( )
28. If you answered "yes" on question 24, what scriptures would you use to justify the practice?
29. If you answered "no", what scriptures would you use?
30. At which gathering of Christians were men instructed to remove their head covering to give honor to their head, Christ, in I Corinthians 11:1-16?
- a. All Lord's Day assemblies. Yes ( ) No ( )
  - b. All Bible classes. Yes ( ) No ( )
  - c. All family or private devotionals. Yes ( ) No ( )
  - d. All religious services. Yes ( ) No ( )
31. At which gathering of Christians did Paul instruct women to wear coverings to show honor to their heads, their husbands, in I Corinthians 11:1-16?

- a. All Lord's Day assemblies. Yes ( ) No ( )
  - b. All Bible classes. Yes ( ) No ( )
  - c. All family or private devotionals. Yes ( ) No ( )
  - d. All religious services. Yes ( ) No ( )
32. Since Paul continued Chapter 11 with instructions about how to observe the Lord's Supper, the instruction in verses 1-16 applies to the Lord's Day service.  
Yes ( ) No ( )
33. The wearing of coverings or the removal of coverings did not apply to other events or activities such as work, play, travel, reading, writing, etc.  
Yes ( ) No ( )
34. At which services were these uncovered men praying and prophesying in I Corinthians 11:1-16?  
 . Lord's Day services. Yes ( ) No ( )
  - a. Prayer meetings. Yes ( ) No ( )
  - b. Bible classes. Yes ( ) No ( )
  - c. Home devotionals. Yes ( ) No ( )
  - d. Only at services attended by women, unbelieving and unbaptized children. Yes ( ) No ( )
35. If you circled only "e" on the last question, give scriptural references which makes your answer absolutely clear.
36. If you answered "yes" on all questions in 31, were not men and women both praying and prophesying in the same services?  
Yes ( ) No ( )
37. If your answers were "no" on question 31, which verse in the entire chapter would suggest that women were praying or prophesying in a different assembly than men?
38. A woman may express her faith in Jesus Christ as Lord from the pulpit on the Lord's Day.  
Yes ( ) No ( )
- \* Only once and just before baptism. Yes ( ) No ( )
  - \* Any time that it will bless hearers. Yes ( ) No ( )
39. A woman may express her faith in God's providence from the pulpit on the Lord's Day.  
Yes ( ) No ( )
40. Men and women usually confess their faith before Baptism.  
 \* Do you think God set the limit of one time only for women or men to confess their faith publicly?  
 \* Where does the Bible make an exception to the silence rule in the assembly to enable a woman to make her confession there?
41. A woman may confess her faults audibly from the pulpit area in the Lord's Day assembly.  
Yes ( ) No ( )
42. A woman may only whisper or write her faults for the preacher on the Lord's Day and he may then repeat her confession to the entire church.  
Yes ( ) No ( )
- \* Scripture: \_\_\_\_\_
43. Where does the Bible make a distinction between whispering or writing a confession of fault, and confessing it in a way that the whole assembly can hear?
44. A woman may baptize anyone in a public assembly.  
Yes ( ) No ( )
45. A woman may baptize only women and children at the Lord's Day service.  
Yes ( ) No ( )
46. Where does the Bible instruct either sex to do the baptizing?  
\* Scripture: \_\_\_\_\_
47. If a mother chooses to take her child's confession and administer baptism to her daughter in a public assembly, is it scriptural?  
Yes ( ) No ( )
48. If you answered "yes" to the above question, what scripture would allow her in doing so to make an exception to the "Silence Rule" of I Cor. 14:34?
49. Have women, where you attend church, ever made announcements from their pew when the male announcer asked, "Are there any other announcements?"  
Yes ( ) No ( )
50. Does the scripture make it clear that a woman may make announcements from her pew while in a seated position, but that she would sin if she made the same announcement from the pulpit?  
Yes ( ) No ( )

- \* Where does the New Testament mention a pulpit area?  
 \* Where does the Bible allow this exception to the silent rule?
51. Have you heard women make announcements from their pew and is it scriptural?  
 Yes ( ) No ( )
- \* If yes, where does God approve of a woman making announcements only while sitting down and yet approves a man to do so standing up or sitting down?
52. Do you think God is concerned about whether a woman is sitting and facing the pulpit when making her announcement, or standing in front of the congregation making it?  
 Yes ( ) No ( )
- \* If "yes", what scripture directs it?
53. If you said "no" on question #4, where in the Bible does God give women the right to pass the communion left to right, but prohibit them from passing it from front to back?
54. If a woman can come to the front to confess her faith, what scripture would prohibit her from coming to the front to pass communion?
55. In I Tim. 2:12, Paul says, "But I permit not a woman to teach nor to have dominion over man, but to be in quietness." Circle the following ways in which she violates this command, "not to teach."  
 a. Teach from the pulpit in a public assembly.  
 b. Read a scripture in a public assembly.  
 c. Read aloud in a mixed adult Bible class.  
 d. Lead prayer at prayer meeting.  
 e. Teach mixed classes at a college lectureship.  
 f. Teach mixed classes in a college classroom.  
 g. Teach home Bible studies.  
 h. Teach through books.  
 i. Teach through articles.  
 j. Teach through poems.  
 k. Teach through songs.  
 l. Teach through Godly living.
- \* Where does God set out the distinctions among these types of teaching? If women can't teach men, why do we send women to mission fields, or allow them to write books and articles which men read?
56. If you did not circle all of the above, which Bible passage makes a clear distinction among them?
57. Is a letter a form of teaching?  
 Yes ( ) No ( )
- \* May a believing woman teach a believing man by letter?
58. Paul's teachings by letter had less authority than his teaching in sermons.  
 Yes ( ) No ( )
59. Would God allow a woman to teach a believing man by letter (in violation of I Tim. 2:12) but not allow her to teach him in a private Bible class?  
 Yes ( ) No ( )
60. Where does the Bible make a distinction between teaching by voice and by letter?
61. Have you ever sat in a Bible class where women read verses of scripture and then taught both men and women what it meant?  
 Yes ( ) No ( )
- \* Did they violate I Corinthians 14:34? Yes ( ) No ( )  
 \* Did these women violate I Tim. 2:12? Yes ( ) No ( )  
 \* If a woman makes an informed statement in Bible class which instructs men, is she violating I Tim. 2:12? I Corinthians 14:34?  
 Yes ( ) No ( )
62. May a woman ask the song leader to repeat the number selected?  
 Yes ( ) No ( )
63. May she ask a male reader to repeat the location of the scripture he is reading from?  
 Yes ( ) No ( )
64. May she ask him to repeat an announcement?  
 Yes ( ) No ( )
65. Do such questions violate Paul's instruction in I Cor. 14:34-35, "Let women keep silence in the churches; for it is not permitted for them to speak... If they would learn anything, let them ask their husbands at home."?

Yes ( ) No ( )

\* If no, who did God give the authority to make these exceptions?

66. What scripture differentiates between the kinds of questions women are permitted to ask and not ask?

67. May a grandmother teach her 12-year-old baptized grandson?

Yes ( ) No ( )

68. Could she if he were 30 years old?

Yes ( ) No ( )

69. What scripture differentiate between a private class at home, where a grandmother is permitted to teach one or a dozen grandsons, and teaching a private class at church?

70. If a Christian woman is not to teach a man, then God made an exception to the rule when he allowed Priscilla to teach Apollos, in Acts 18:26.

Yes ( ) No ( )

71. The Bible makes it clear that a woman may break the "silence rule" when she reads responsively in unison with the men in public worship.

Yes ( ) No ( )

72. If a man is asked to make the announcements, does that give him dominion over the elders in so doing?

Yes ( ) No ( )

\* Scripture: \_\_\_\_\_

73. If a woman is asked to make the announcements, does that give her dominion over the elders in so doing?

Yes ( ) No ( )

\* If a 12-year-old boy makes the announcements, does that give him dominion over men and women?

Yes ( ) No ( )

\* Does a woman have dominion over the men of the church if she makes an announcement from her pew?

Yes ( ) No ( )

\* What scriptures say so? \_\_\_\_\_

74. Which of the following are grounds for disciplining or eventually disfellowshipping brethren who practice or allow women to participate in religious activities? Please check all that apply.

\_\_\_ Reading in a Bible class.

\_\_\_ Reading in an assembly.

\_\_\_ Leading a song in an assembly.

\_\_\_ Leading a prayer in an assembly.

\_\_\_ Reading in unison in an assembly.

\_\_\_ Praying in unison in an assembly.

\_\_\_ Leading prayer in a mixed Bible class.

\_\_\_ Reading aloud in a mixed Bible class.

\_\_\_ Making instructive comments to men in a mixed Bible class.

\_\_\_ Arguing for a point of view in a mixed Bible class.

\_\_\_ Appointing deaconesses in the church.

\_\_\_ Sending single women out as missionaries.

\_\_\_ Co-teaching with her husband in a mixed adult Bible class.

\_\_\_ Teaching young men Christian principles in a college classroom in every discipline.

\_\_\_ Teaching New Testament Greek in a Christian school.

\_\_\_ Teaching New Testament Greek in a mixed class at church.

\_\_\_ Co-teaching a class on Christian counseling with a man at a Christian college lectureship.

\_\_\_ Co-teaching a mixed class on Christian counseling at a Christian college.

\_\_\_ Teaching a mixed class on Christian counseling at a local church.

\_\_\_ Speaking in chapel at a Christian college and mentioning her faith and other religious convictions.

\_\_\_ Preaching in a mixed assembly at church.

\_\_\_ Being appointed to the eldership.

\_\_\_ Becoming an evangelist.

\_\_\_ Passing communion right to left and left to right.

\_\_\_ Passing communion from front to back.

- Picking up attendance cards.
  - Passing out song books and Bibles.
  - Officiating at communion.
  - Testifying how she came to Christ.
  - Testifying to the congregation how she brought a neighbor to Christ.
  - Singing a solo in a public worship.
75. Where does God make a distinction between a woman making comments in a Bible class and commentary at any other assembly?
76. Where does God call one assembly a worship service and another one where songs are sung, prayers offered, and the Bible studied a "Bible class?"  
\* Can "worship service" be found in the New Testament?
77. Do men or God set the rules and make the distinctions among the various ways women may participate in the life of the church? Does the Bible say anything about these distinctions?  
Yes ( ) No ( )
78. If you disagreed with the church leadership on some of the distinctions made for the church, how would you decide what was right and biblical?  
 Ask an elder?  
 Ask a preacher?  
 Study it thoroughly and reach your own conclusion?
79. Are the dominating personalities in positions of power and influence always right?  
Yes ( ) No ( )
80. If a woman felt those in authority were wrong, could she teach them what was right?  
Yes ( ) No ( )
81. Do you believe it would be better for an articulate, informed Christian woman to be a teacher and preacher of God's word, or for an uninformed, stammering Christian man to do so?  
 Which would reach more lost souls?
82. Do you believe you need to rethink your reasons for believing what you do on this subject?  
Yes ( ) No ( )
83. Are you willing to change your views in the face of compelling arguments?  
Yes ( ) No ( )
84. If souls were at stake based upon what you know and understand on this subject, would you give them assurance that what you now believe and practice is God's final and absolute will on the subject?  
Yes ( ) No ( )
85. Can you find the word worship, Bible class, or devotional, in the entire context of I Timothy 2?  
Yes ( ) No ( )
86. I Corinthians 11:3 says, "But I would have you know that the head of every man is Christ, and the head of woman is man; and the head of Christ is God."
- a. Is a man the head of:
    - All women?
    - Each woman?
    - Just Christian women?
  - b. Are all men heads of:
    - All Women?
    - Each Woman?
    - Just Christian Women?
  - c. Are only Christian men the heads of:
    - All Women?
    - Each Woman?
    - Just Christian Women?
  - d. Must all women submit to:
    - All men?
    - Each man?
    - Just Christian men?

- e. Is a 12-year-old baptized boy a man and the head of:
- All Women?
  - Each Woman?
  - Just Christian Women?
  - His sisters?
  - His mother?

**CONCLUDED HERE Sunday May 11, 2014**

**May 18, 2014**

***Tentative Schedule (as of 5/18/2014)***

- May 4, 2014
  - Framework
  - Bible interpretation principles
- May 11, 2014
  - Review (5) 5 of 45
  - Slavery (6) 11 of 45
  - Sources of cultural and religious ideas about women (6 + 6) 23 of 45
  - GeoCentrism (3) 26 of 45
  - Primary texts (12) 38 of 45 ← NOT ACCOMPLISHED
  - Self-Examination (take home) (7) 45 of 45
- May 18, 2014
  - Self-examination discussion
  - Primary Texts
  - Analysis of primary texts
- May 25, 2014
  - Current day positions
    - Egalitarianism, Evangelical Egalitarianism, Non-Evangelical Egalitarianism/Feminism
    - Complementarianism
    - Traditionalism/Hierarchical
  - What is considered Normative?
  - Passages used for support

## Discussion of Handout/SelfExam

- Audience Participation!

### Primary Texts

#### 1 Cor 11:1-16

**11** Follow my example, as I follow the example of Christ.

<sup>2</sup> I praise you for remembering me in everything and for holding to the teachings,  
<sup>a</sup> just as I passed them on to you.

<sup>3</sup> Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. <sup>4</sup> Every man who prays or prophesies with his head covered dishonors his head. <sup>5</sup> And every woman who prays or prophesies with her head uncovered dishonors her head – it is just as though her head were shaved. <sup>6</sup> If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head. <sup>7</sup> A man ought not to cover his head, <sup>b</sup> since he is the image and glory of God; but the woman is the glory of man. <sup>8</sup> For man did not come from woman, but woman from man; <sup>9</sup> neither was man created for woman, but woman for man. <sup>10</sup> For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

<sup>11</sup> In the Lord, however, woman is not independent of man, nor is man independent of woman. <sup>12</sup> For as woman came from man, so also man is born of woman. But everything comes from God. <sup>13</sup> Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? <sup>14</sup> Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, <sup>15</sup> but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. <sup>16</sup> If anyone wants to be contentious about this, we have no other practice – nor do the churches of God.

#### 1 Cor 14:22-40

<sup>22</sup> Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers. <sup>23</sup> So if the whole church comes together and everyone speaks in tongues, and some who do not understand <sup>g</sup> or some unbelievers come in, will they not say that you are out of your mind? <sup>24</sup> But if an unbeliever or someone who does not understand <sup>h</sup> comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, <sup>25</sup> and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, "God is really among you!"

<sup>26</sup> What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church. <sup>27</sup> If anyone speaks in a tongue, two – or at the most three – should speak, one at a time, and someone must interpret. <sup>28</sup> If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God.

<sup>29</sup> Two or three prophets should speak, and the others should weigh carefully what is said. <sup>30</sup> And if a revelation comes to someone who is sitting down, the first speaker should stop. <sup>31</sup> For you can all prophesy in turn so that everyone may be instructed and encouraged. <sup>32</sup> The spirits of prophets are subject to the control of prophets. <sup>33</sup> For God is not a God of disorder but of peace.

As in all the congregations of the saints, <sup>34</sup> women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. <sup>35</sup> If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.

<sup>36</sup> Did the word of God originate with you? Or are you the only people it has reached? <sup>37</sup> If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command. <sup>38</sup> If he ignores this, he himself will be ignored. <sup>i</sup>

<sup>39</sup> Therefore, my brothers, be eager to prophesy, and do not forbid speaking in tongues. <sup>40</sup> But everything should be done in a fitting and orderly way.

### Gal 3:26-29

<sup>26</sup> You are all sons of God through faith in Christ Jesus, <sup>27</sup> for all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup> There is neither Jew nor Greek, slave nor free, **male nor female**, for you are all one in Christ Jesus. <sup>29</sup> If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

<sup>28</sup>	οὐκ	ἔστι	Ἰουδαίος	οὐδὲ	Ἕλληγ,	οὐκ	ἔστι	δοῦλος	οὐδὲ	ἐλεύθερος,	οὐκ	
	TN	V3SPA1	JMSNX	CCD	NMSN	TN	V3SPA1	NMSN	CCD	JMSNX	TN	
	neither	There is	Jew	nor	Greek,	neither	there is	bond	nor	free,	neither	
	<a href="#">3756</a>	<a href="#">1762</a>	<a href="#">2453</a>	<a href="#">3761</a>	<a href="#">1672</a>	<a href="#">3756</a>	<a href="#">1762</a>	<a href="#">1401</a>	<a href="#">3761</a>	<a href="#">1658</a>	<a href="#">3756</a>	
	Ouk	ēni	Ioudaíos	oudé	Helleen	ouk	ēni	doúlos	oudé	eleútheros	ouk	
	ἔστι	ἄρσεν	καὶ	θηλυ·	πάντες	γὰρ	ὑμεῖς	εἰς	ἐστε	ἐν	Χριστῷ	Ἰησοῦ.
	V3SPA1	JNSNX	CCK	JNSNX	JMPNX	CCX	OP2_PN	JMSNX	V2PPAI	PD	NMSD	NMSD
	there is	male	nor	female:	all	for	ye	one	are	in	Christ	Jesus.
	<a href="#">1762</a>	<a href="#">730</a>	< <a href="#">2532</a> >	<a href="#">2338</a>	<a href="#">3956</a>	<a href="#">1063</a>	<a href="#">5210</a>	<a href="#">1520</a>	<a href="#">2075</a>	<a href="#">1722</a>	<a href="#">5547</a>	<a href="#">2424</a>
	ēni	arsen	kaí	theélu	pántes	gár	humeís	heís	este	en	Christoó	Ieesoú

- Remember our study on REMEZ?
- Preview of analysis to come.
- Note: KJV gets it wrong, but some others (ASV, ESV, NIV, etc.) get it right.

## 1 Tim 2

**2** I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone— **2** for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. **3** This is good, and pleases God our Savior, **4** who wants all men to be saved and to come to a knowledge of the truth. **5** For there is one God and one mediator between God and men, the man Christ Jesus, **6** who gave himself as a ransom for all men — the testimony given in its proper time. **7** And for this purpose I was appointed a herald and an apostle — I am telling the truth, I am not lying — and a teacher of the true faith to the Gentiles.

**8** I want men everywhere to lift up holy hands in prayer, without anger or disputing.

**9** I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, **10** but with good deeds, appropriate for women who profess to worship God.

**11** A woman should learn in quietness and full submission. **12** I do not permit a woman to teach or to have authority over a man; she must be silent. **13** For Adam was formed first, then Eve. **14** And Adam was not the one deceived; it was the woman who was deceived and became a sinner. **15** But women <sup>a</sup> will be saved <sup>b</sup> through childbearing — if they continue in faith, love and holiness with propriety.

### Email exchange with Christian Professor:

- Was going to do a “debate” with himself at the Pepperdine Lectures at the end of April
- I sent him a list of the material I was working from, and asked if he had a “list of indispensable references” on this topic that he could send me.
- He said that he was impressed with the material I shared with him, as it was entirely from the church of Christ family, and it represented good scholarship on several sides of this issue.
  - “The aim was not to convince someone of anything other than the truth that sincere, Bible believing, God-fearing, and church loving folks can come to different conclusions about this.”
- Remember, “3-5 interpretations on *tough* passages” from Biblical Interpretation Principles video?
- Remember March 2014: Disputable Matters?

## WOMEN'S ROLE IN MINISTRY (Commentary)

### 1 Corinthians 11

- What is the main topic of 1 Cor 11:1-16?
  - Head, head coverings
  - Head
    - Apparent play on words.
    - A person's HEAD (above his shoulders)
    - HEAD as "source," e.g., headwaters
    - HEAD as "authority", e.g., head of the organization
  - Head coverings
    - See Burton Coffman, down below
    - Best information: Towel-sized, or larger, across shoulders that on particular occasions would be pulled up over the head
  - **SPEND NO MORE TIME ON HEAD COVERINGS THIS CLASS SESSION**



- Headship and Leadership (John Mark Hicks)
  - All leadership is not headship even though all headship is leadership. One may lead in many ways that does not assume headship, but one who is head is by definition a leader.
  - Creation values and redemptive history teach the principle of male headship. Males are responsible/accountable for the direction of the assembly of God (whether Israel or church) and their homes.
  - Nevertheless, women served significant ministry functions in both Israel and the church, including having a "voice" in the worship assemblies of Israel and the church. This servant-leadership (ministry) did not undermine male headship. In fact, women served in these roles under the headship of males as they adopted cultural standards for symbolizing that headship in appropriate ways (e.g., wearing a head covering in Corinth).

- More on these topics next week. For TODAY I want to draw your attention to something that is so obvious we often read over it, and that is, **what is the SETTING of 1 Cor 11:1-16?**

1. **Matthew Henry's Concise Commentary** -- 11:2-16 Here begin particulars respecting **the public assemblies** (through 1 Cor 14).
2. **Jamieson-Fausset-Brown Bible Commentary** -- CHAPTER 11 Censure on Disorders **in Their Assemblies**: Their Women Not Being Veiled, and Abuses at the Love-Feasts
3. **J.W. McGarvey** -- 11:2-16, Paul has been discussing the disorderly conduct of individual Christians. He now proceeds to discuss more general disorders; i. e., those which took place in **the meetings of the congregation, and in which the whole church participated**. We may conceive him as answering the question, "Ought men to have their heads covered, or may women have their heads uncovered when they are prophesying in public?"
4. **Benson Commentary** -- 1 Corinthians 11:2-3. Now I praise you, brethren — That is, the greater part of you; that you remember me — That you bear in mind all my directions; and keep the ordinances — Observe the **rules of public worship** in most points; as I delivered them to you — Formerly.
5. **Barnes Notes on the Bible** – 1 Cor 11, That ye remember me in all things - That you are disposed to regard my authority and seek my direction in all matters pertaining to the good order of the church. There can be little doubt that they had consulted him in their letter (1 Corinthians 7:1) about the proper manner in which a woman ought to demean herself if she was called upon, under the influence of divine inspiration, to utter anything **in public**. The question seems to have been, whether, since she was inspired, it was proper for her to retain the marks of her inferiority of rank, and remain covered; or whether the fact of her inspiration did not release her from that obligation, and make it proper that she should lay aside her veil, and appear as public speakers did among people.
6. **Matthew Poole's Commentary** -- It is thought, that in this text it doth not signify what the apostle had delivered to them with respect to faith, or their moral conversation, but with respect to matters of order, because such is the next instance which the apostle mentioneth, about praying or prophesying with the head covered, or uncovered; and undoubtedly any precepts of that nature from one guided by an infallible Spirit ought to be observed. The apostle doth not command them to keep any traditions, which others should to the end of the world deliver to them, he only praiseth them for keeping those which he had delivered. There is a great **question between us and the papists, about the obligation that lieth upon Christians to observe unwritten traditions**; that is, such rites and observances as they tell us were apostolical, and the traditions of the primitive church, though they can show us no Scripture for them; but no Christian disputes his obligation to keep apostolical traditions; only we are at a loss to know how to prove those traditions apostolical, of which we find nothing in the writings of the apostles: it is praiseworthy to keep apostolical traditions; but for others, or such as do not appear to us to be so, it is but a work of supererogation: where hath God required any such thing at people's hands?
7. **Geneva Study Bible** -- The fifth treatise of this epistle **concerning the right ordering of public assemblies**, containing three points, that is of the comely apparel of men and women, of the order of the Lord's supper, and of the right use of spiritual gifts. But going about to reprehend certain things, he begins nonetheless with a general praise of them, calling those particular laws of comeliness and honesty, which belong to the ecclesiastical policy, traditions: which afterward they called canons.
8. **Expositor's Greek Testament** -- Paul is glad to believe that the Church at Corinth is loyal to his instructions (2); he interrupts his censures by a word of praise. This commendation, however, he proceeds to qualify. First, in respect of a matter whose underlying principles his readers had not grasped: he hears that some **women speak in Church-meetings**, and that bareheaded! For a

woman to discard the veil means to cast off masculine authority, which is a fixed part of the Divine order, like man's subordination to Christ (1 Corinthians 11:3 f.).

9. **Cambridge Bible for Schools and Colleges** -- The ordinances which St Paul had delivered to the Corinthians had been faithfully kept; but the principles of Christian liberty and Christian brotherhood had been, in some instances, unsatisfactorily carried out. He therefore proceeds to give other ordinances on matters which required immediate attention, leaving (1 Corinthians 11:34) those of less pressing importance till he himself arrived at Corinth. The ordinances in the present chapter relate (1) to the conduct of women in the public assemblies, and (2) to the Lord's Supper.
10. **Pulpit Commentary** -- Verses 2-16. - Rules and principles respecting the covering of the head by women in Church assemblies.
11. **USCCB** -- \* [11:2–14:40] This section of the letter is devoted to regulation of conduct at the liturgy. The problems Paul handles have to do with the dress of women in the assembly (1 Cor 11:3–16), improprieties in the celebration of community meals (1 Cor 11:17–34), and the use of charisms or spiritual gifts (1 Cor 12:1–14:40). The statement in 1 Cor 11:2 introduces all of these discussions, but applies more appropriately to the second (cf. the mention of praise in 1 Cor 11:17 and of tradition in 1 Cor 11:23). [11:3–16] Women have been participating in worship at Corinth without the head-covering normal in Greek society of the period. Paul's stated goal is to bring them back into conformity with contemporary practice and propriety.
12. **The Pulpit Commentaries (1890) – 1 Cor 11:5** Although St. Paul "thinks of one thing at a time," and is not here touching on the question whether women ought to teach in public, it appears from this expression that the rule which he lays down in 1 Corinthians 14:34, 1 Corinthians 14:35, and 1 Timothy 2:12 was not meant to be absolute. See the case of Philip's daughters (Acts 21:9 and Acts 2:17). With her head uncovered. For a woman to do this in a public assembly was against the national custom of all ancient communities, and might lead to the gravest misconceptions. As a rule, modest women covered their heads with the peplum or with a veil when they worshipped or were in public. Christian women at Corinth must have caught something of the "inflation" which was characteristic of their Church before they could have acted with such reprehensible boldness as to adopt a custom identified with the character of immodest women. Dishonoureth her head. Calvin, with terse good sense, observes, "As the man honours his head by proclaiming his liberty, so the woman by acknowledging her subjection."
13. **S.T.E.M.** -- (1 Cor. 11–14.) "The activities and fellowship of the assembly" We have now reached the second division of the epistle, in which we are no longer dealing with outside questions, with the relations of the Church to the world, as one may say, but with that which was proper to the Church itself as a company of those gathered to the Lord's name. We have before us the spiritual activities of the assembly and the fellowship found in it.
14. **Burton Coffman** -- Paul's teaching here is the basis of diametrically opposed views, Lipscomb holding that "Whether the woman prays in the closet at home, or in the assembly, she should approach God with the tokens of her subjection to man on her head." [1] Johnson limited the ruling to the worship meeting, saying, "This alone is in view." [2] He interpreted the words here as "Paul's ruling that women must cover their heads during the meeting." [3] This writer admires and respects the immortal Lipscomb; but, in his comment above, the words "tokens of her subjection to man" betray a basic misunderstanding of this difficult passage. If Paul really meant that women should be veiled, then no fancy little hat will do it. This student of the Scriptures is adamantly opposed to tokenism and would just as soon accept "token baptism" as a "token veil."
  - a. As **Marsh** said: One thing is certain; within the context of our contemporary culture, the modern western hat - decorative, attractive, and often obstructive - cannot be said to compare with the veil, either in appearance, function or purpose.
  - b. As **McGarvey** said, "In western countries a woman's hat has never had any symbolism whatever." The notion that any kind of hat, in the modern sense of that word, can in any

manner be construed as a "token veil" is founded in neither reason nor Scripture; and to get that simple fact in focus is to go a long way to understanding this subject.

15. **Life Application Commentary** -- In this section Paul's main concern is irreverence in worship. The praying and prophesying mentioned here were in the context of public worship. When a man prayed or prophesied, he was to do so without his head covered. In contrast, when a woman prayed or prophesied, she was to do so only with her head covered. We do not know conclusively what the historical situation was. A woman uncovering her head could have meant (1) that she was not wearing a veil; (2) that she was not wearing a shawl or true head covering; or (3) that her hair was loosened and hanging down.
- a. Remember that Paul gave these instructions in response to a question that had been sent to him by the Corinthian believers. Paul explained that the men were not to cover their heads because they are "the image and glory of God" (11:7); to do so would be to shame their head -- Christ. So in worship, the men should not veil themselves because that would dishonor God. Women were allowed to pray and prophesy in public (and every woman who prays or prophesies); Paul's only stipulation for the Corinthian women was that they should cover their heads when doing so.
16. **Eldred Echols**, Professor of Bible, South Africa Bible School, Benoni, South Africa, summed up an extensive study of this problem by the Bible faculty with the following conclusion:
- a. The dogmatic position that 1 Corinthians 11 requires a woman to wear a hat at a religious service is linguistically and historically impossible. To enjoin it as an obligation upon Christian women is dangerously presumptive, since it is not based upon Biblical authority. On the other hand, there is not the slightest reason why any Christian woman should not wear a hat at church or elsewhere if she wishes to do so. Nevertheless, she should not be deceived into imagining that her hat has any bearing upon first century doctrine or practice.
17. [Burton Coffman's comments continue below]
- a. References to key words in the exegesis below will further elaborate the facts supporting Echols' conclusion. This writer wholeheartedly concurs in this conclusion and also with that of McGarvey who wrote: "The problem in western assemblies is how best to persuade women to take their hats off, not how to prevail upon them to keep them on!"[7]
- b. "Drawings in the catacombs do not bear out the assumption that Christian women wore veils at services in the early church." [8] The extensive art of the Middle Ages, however, invariably portrays the women as fully veiled; but, of course, this was derived largely from the Roman Catholic culture of that era. In fact that culture may be viewed as the source of the custom of wearing hats (by women) in church services in the present times, the same having been accepted in Reformation and post-Reformation times without critical reappraisal because more urgent issues commanded the attention of scholars.
- c. Despite the conclusion accepted by this commentator to the effect that Paul does not here require women to wear hats at church, it is felt that **Barclay** went much too far in saying that "This is one of these passages which have a purely local and temporary significance." [9] On the contrary, Paul's teaching here is invaluable and relevant to all generations with regard to the Christian's relation to the culture in which he lives.
- d. Before proceeding to a line-by-line study of this paragraph, one other colossal fact should be noted, that being the word "custom" which appears in 1 Corinthians 11:16, at the end of the paragraph. Paul did a similar thing in Romans 8:1, where the word "now" flies like a banner, demanding that the antithesis "then" be understood as a description of what he treated in Romans 7. See my Commentary on Romans, pp. 262,263, 278. The word "custom" as used in 1 Corinthians 11:16 clearly identifies the subject under consideration

in this paragraph as the customs of the times, and not as an apostolic treatise on what either men or women should wear in religious services

18. **Everett Ferguson** -- This explanation may help to account for the apparent contradiction that many have observed between 1 Corinthians 11:2-16 and 1 Corinthians 14:33-35. 1 Corinthians 11:5 refers to a "woman who prays or prophesies" and 1 Corinthians 14:34-35 forbids a woman to speak in the assembly. And it may be that the Corinthian women were speaking publicly in these ways in the assembly; that would be why Paul has to write so explicitly on the matter in 1 Corinthians 14. Yet, readers often wonder why Paul does not say anything negative about the practice at its first mention in 1 Corinthians 11.
- a. There is a current tendency to take 1 Corinthians 11:5 as normative and find some narrower interpretation of 1 Corinthians 14:34-35. That seems to be a strange exegetical approach. Whereas, the subject in the early part of 1 Corinthians 11 is the head covering, and the speaking roles of praying and prophesying are incidental to the main subject; on the other hand, the subject in 1 Corinthians 14 is precisely speaking roles in the assembly and under what circumstances they are to be exercised. The instructions expressed in the primary discussion should be regulative.
  - b. **Mark Comments:** While the text above is not in line with all the other references I have included, nevertheless, due to the great respect which I (and many, many others) hold for Dr. Everett Ferguson, I have included it here. My thoughts about his comments are:
    - i. Instead of simply saying that "scripture does not contradict scripture," it seems to me he is ALLOWING a contradiction.
    - ii. He then attempts to resolve the contradiction by saying, in effect: "While we acknowledge that Paul's comments about women speaking in the assembly are different in these two chapters, being allowed in chapter 11 and forbidden in chapter 14, we believe we should follow the chapter 14 commands, because in that chapter that is Paul's MAIN topic, while in chapter 11 his comment about women speaking in the assembly is secondary to his primary emphasis there."
    - iii. Dr Ferguson implicitly also accepts the fact that Paul's comments about women speaking in chapter 11 are referencing women's conduct in the *assembly*.

#### • WHAT IS THE ANSWER TO THE ORIGINAL QUESTION?

- "What is the SETTING in 1 Cor 11?"
  - The public worship assembly

Before we go to Chapter 14, let me introduce N. T. Wright with the first few paragraphs of a book review for PAUL AND THE FAITHFULNESS OF GOD, which came out in 2013. (Book review is by Frank Viola.)

N.T. Wright has come out with a new book.

That's like saying, "Bill O'Reilly just said something controversial."

The response: "Tell me something new."

Ah, but this N.T. Wright book is (cough) 1,600 pages long and it appears in 2 volumes.

So how does one write a review for a 1,600 page book?

I'm not sure. You tell me if I pulled it off successfully or not. But I don't think I can do the book justice.

<...>

Wright's newest contribution, Paul and the Faithfulness of God, is a two-volume tome that can stop a freight train.

What Wright does so well is recontextualize the New Testament in terms of the cultural setting and mindset of that era. <...>

The fact is, the New Testament was written 2,000 years ago. So reading a document from that era requires that we walk back into a world we don't understand and get hold of the sociological and cultural context, the original meaning of words and phrases, and the history that led up to the writing of the documents.

If not, we are ripe to make the grave mistake of reading our present-day mindsets and paradigms back into the New Testament.

We do this with our brand of 21st-century "church" all the time when we pick up the Bible. <...>

... this isn't a work for the average reader. It's a work for the academic community, primarily. However, readers of dense material can profit from it. Those who live on a steady diet of Max Lucado, Francine Rivers, and Beth Moore can use the book as a door stop or a nice fire-starter.

## 1 Corinthians 14

### N.T. WRIGHT (one of his commentaries)

1. There has been an enormous amount of work done recently on the social and cultural context of 1 Corinthians, not least by Bruce Winter in Cambridge, and I want to urge all those who are interested in finding out what Paul actually said and meant to study such work with great care. I don't have time or skill to go into details; but there are many things about first-century classical life which shed a great deal of light on the actual issues which Paul is addressing and they need to be taken carefully into account.
2. I want instead to home in at once on one of the two passages which has caused so much difficulty, the verses at the end of 1 Corinthians 14 in which Paul insists that women must keep silent in church. I am in two minds whether to agree with those who say this verse is a later and non-Pauline interpolation. One of the finest textual critics of our day, Gordon Fee, has argued very strongly that it is, purely on the grounds of the way the manuscript tradition unfolds. I urge

you to examine his arguments and make up your own minds. But I have always been attracted, ever since I heard it, to the explanation offered once more by Ken Bailey.

3. In the Middle East, he says, it was taken for granted that men and women would sit apart in church, as still happens today in some circles. Equally important, the service would be held (in Lebanon, say, or Syria, or Egypt), in formal or classical Arabic, which the men would all know but which many of the women would not, since the women would only speak a local dialect or patois.
4. Again, we may disapprove of such an arrangement, but one of the things you learn in real pastoral work as opposed to ivory-tower academic theorizing is that you simply can't take a community all the way from where it currently is to where you would ideally like it to be in a single flying leap. Anyway, the result would be that during the sermon in particular, the women, not understanding what was going on, would begin to get bored and talk among themselves. As Bailey describes the scene in such a church, the level of talking from the women's side would steadily rise in volume, until the minister would have to say loudly, 'Will the women please be quiet!', whereupon the talking would die down, but only for a few minutes. Then, at some point, the minister would again have to ask the women to be quiet; and he would often add that if they wanted to know what was being said, they should ask their husbands to explain it to them when they got home.
5. I know there are other explanations sometimes offered for this passage, some of them quite plausible; this is the one that has struck me for many years as having the strongest claim to provide a context for understanding what Paul is saying. After all, his central concern in 1 Corinthians 14 is for order and decency in the church's worship. This would fit extremely well.
6. What the passage **cannot possibly mean** is that women had no part in leading public worship, speaking out loud of course as they did so. This is the positive point that is proved at once by the other relevant Corinthian passage, 1 Corinthians 11.2–11, since there Paul is giving instructions for how women are to be dressed while engaging in such activities, instructions which obviously wouldn't be necessary if they had been silent in church all the time. But that is the one thing we can be sure of. In this passage, almost everything else seems to me remarkably difficult to nail down.

### John Mark Hicks

1. It is evident that on the surface there is a major problem of consistency between 11:5 and 14:34. In 11:5 Paul assumes and approves the fact that women do sometimes pray and prophesy [in the assembly]. He simply regulates their dress while carrying out those activities. However, in 14:34 Paul forbids women to speak in the assembly. Does Paul forbid in 14:34 what he has previously approved in 11:5? The answer is obviously, "No." How, then, are we to understand these texts?
2. The purpose of this chapter [of the Harding University lectureship book... article is titled "Women in the Assembly: Issues and Options" – 14 pages] is to survey the various options that are available to the interpreter and critically assess their value. This is a tedious and difficult process, and it is fraught with many potholes. This chapter can only tentatively and cautiously approach the difficulty.
3. Will use some of that material next week, when we look at various positions that Christians take on this issue.

**Shelly** write this:

1. The first passage that must be examined is this: "As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church."
2. Taken at face value and without qualification, this text likely requires more than anyone is willing to demand. Let me explain.
3. The verb translated "remain silent" is an imperative form of the word sigao. Sigao means "a. say nothing, keep silent ... b. stop speaking, become silent ... c. hold one's tongue, keep something a secret" (Bauer, Gingrich, and Danker, Greek-English Lexicon, 2nd ed., p. 749). Its corresponding noun (sige) means "silence, quiet in the sense of the absence of all noise, whether made by speaking or by anything else" (Bauer, Lexicon, pp. 749-750). This word means that in whatever situation was in view by Paul in this text, females were not allowed to open their mouths. They couldn't make a sound. They had to wait until the service was over even to ask a question about what had happened.
4. I repeat: Taken at face value and without qualification, this text likely requires more than anyone is willing to demand. If this verse governs the conduct of Christian women in church assemblies, then females can't confess their faith in Christ publicly or sing praise to the Lord! Furthermore, if this is a prohibition of all speaking by women in all Christian assemblies, Paul has contradicted his own instruction earlier in the same epistle (11:5). **Is there an obvious qualification to this requirement of absolute silence?**
5. A fundamental rule of biblical interpretation has to do with context. Every statement of Scripture must be read within its setting and not yanked out to serve as a free-standing pronouncement. The larger environment of Paul's strict demand for silence was his discussion of assemblies in which supernatural gifts such as tongues and prophecy were supplied by the Holy Spirit. The immediate context of his statement is the authoritative review and interpretation of the songs, tongues, and prophecies that have been offered in a particular assembly of that type. "Two or three prophets should speak, and the others should weigh carefully what is said" (11:29).
6. The issue for the sisters in those assemblies, then, was not confessing Christ or singing -- or even, in these Spirit-driven services, praying aloud or prophesying -- but presiding over these services and/or [making] authoritative pronouncements about things that had transpired during them. You will shortly see the reason for his emphasis on presiding, making authoritative judgments, and being decision-makers for the collective body.
7. If this is indeed the right interpretation of the "qualification" to Paul's demand for non-participation by the Christian women at Corinth, then his statement in chapter 14 is perfectly consistent with what he had already written in chapter 11. What should a man or woman do with a revelation, tongue, song, prophecy, or prayer given to him or her by the Holy Spirit? Share it! Observe the etiquette of your time and place in doing so, which at Corinth in the first century required women to wear veils ["head coverings"] to symbolize their submission to male headship and leadership in the church (11:7-10). Then, when the time came for the church's leaders to make an authoritative evaluation of anything that had been offered by either males or females in those services, the male leadership -- whose position of authority was acknowledged by the symbolism of the veil -- was to make a judgment with the women keeping strict silence as that verdict was delivered. Thus the women at Corinth were permitted to exercise their supernatural gifts but were required to defer to the church's male leadership for an assessment of its import on the future life of the group.

## Galatians 3:28

**N.T. Wright** – from “Women’s Service in the Church: The Biblical Basis,” a conference paper for the Symposium, ‘Men, Women and the Church’

First, a note about translation and exegesis. I notice that on one of your leaflets you adopt what is actually a mistranslation of this verse: neither Jew nor Greek, neither slave nor free, neither male nor female. That is precisely what Paul does not say; and as it’s what we expect he’s going to say, we should note quite carefully what he has said instead, since he presumably means to make a point by doing so, a point which is missed when the translation is flattened out as in that version. What he says is that there is neither Jew nor Greek, neither slave nor free, no ‘male and female’. I think the reason he says ‘no male and female’ rather than ‘neither male nor female’ is that he is actually quoting Genesis 1, and that we should understand the phrase ‘male and female’ in scare-quotes.

Added by MCM, from **The Pulpit Commentary**:

The change of form, "male and female," from "no Jew nor Gentile," "no bondman nor freeman," was perhaps suggested by the passage in [Genesis 1:27](#) (ἄρσεν καὶ θῆλυ), "male and female created he them," which is quoted in [Matthew 19:4](#); [Mark 10:6](#). If so, the clause may be regarded (as Bishop Lightfoot says) as forming a climax: "even the primeval distinction of male and female." But perhaps the change is simply made for the sake of variety...

Added by MCM: Some versions get it right →

### [New International Version](#)

There is neither Jew nor Gentile, neither slave nor free, nor is there **male and female**, for you are all one in Christ Jesus.

### [New Living Translation](#)

There is no longer Jew or Gentile, slave or free, **male and female**. For you are all one in Christ Jesus.

### [English Standard Version](#)

There is neither Jew nor Greek, there is neither slave nor free, there is no **male and female**, for you are all one in Christ Jesus.

### [American Standard Version](#)

There can be neither Jew nor Greek, there can be neither bond nor free, there can be no **male and female**; for ye all are one man in Christ Jesus.

### [New American Standard Bible](#)

There is neither Jew nor Greek, there is neither slave nor free man, there is neither **male nor female**; for you are all one in Christ Jesus.

### [King James Bible](#)

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.

2. Among the many things that need to be said about the gospels is that we gain nothing by ignoring the fact that Jesus chose twelve male apostles. There were no doubt all kinds of reasons for this within both the symbolic world in which he was operating and the practical and cultural world within which they would have to live and work. But every time this point is made – and in my experience it is made quite frequently – we have to comment on how interesting it is that there comes a time in the story when the disciples all forsake Jesus and run away; and at that point, long before the rehabilitation of Peter and the others, it is the women who come first to the tomb, who are the first to see the risen Jesus, and are the first to be entrusted with the news that he has been raised from the dead. This is of **incalculable significance**. Mary Magdalene and the others are the apostles to the apostles. We should not be surprised that Paul calls a woman named Junia an apostle in Romans 16.7. If an apostle is a witness to the resurrection, there were women who deserved that title before any of the men. (I note that there was a huge fuss in the translation and revision of the New International Version at the suggestion that Junia was a woman, and that not a single historical or exegetical argument was available to those who kept insisting, for obvious reasons, that she was Junias, a man.)
  
3. Nor is this promotion of women a totally new thing with the resurrection. As in so many other ways, what happened then picked up hints and pinpoints from earlier in Jesus' public career. I think in particular of the woman who anointed Jesus (without here going in to the question of who it was and whether it happened more than once); as some have pointed out, this was a priestly action which Jesus accepted as such. And I think, too, of the **remarkable story of Mary and Martha in Luke 10**. Most of us grew up with the line that Martha was the active type and Mary the passive or contemplative type, and that Jesus is simply affirming the importance of both and even the priority of devotion to him. That devotion is undoubtedly part of the importance of the story, but far more obvious to any first-century reader, and to many readers in Turkey, the Middle East and many other parts of the world to this day would be the fact that **Mary was sitting at Jesus' feet within the male part of the house rather than being kept in the back rooms with the other women**. This, I am pretty sure, is what really bothered Martha; no doubt she was cross at being left to do all the work, but the real problem behind that was that Mary had cut clean across one of the most basic social conventions. It is as though, in today's world, you were to invite me to stay in your house and, when it came to bedtime, I were to put up a camp bed in your bedroom. We have our own clear but unstated rules about whose space is which; so did they. And Mary has just flouted them. And Jesus declares that she is right to do so. She is 'sitting at his feet'; a phrase which doesn't mean what it would mean today, the adoring student gazing up in admiration and love at the wonderful teacher. As is clear from the use of the phrase elsewhere in the NT (for instance, Paul with Gamaliel), to sit at the teacher's feet is a way of saying you are being a student, picking up the teacher's wisdom and learning; and in that very practical world you wouldn't do this just for the sake of informing your own mind and heart, but in order to be a teacher, a rabbi, yourself. Like much in the gospels, this story is left cryptic as far as we at least are concerned, but **I doubt if any first-century reader would have missed the point**. That, no doubt, is part at least of the reason why we find so many women in positions of leadership, initiative and responsibility in the early church; I used to think Romans 16 was the most boring chapter in the letter, and now, as I study the names and think about them, I am struck by how powerfully they indicate the way in which the teaching both of Jesus and of Paul was being worked out in practice.

## 1 Timothy 2

### TINA ENGELBART

1. I Tim 2:12 (KJV) – “But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence (*hesuchia*).”
  - a. The Greek word for “silence” here is *hesuchia*, and it was used just ten verses before in I Timothy 2:2 like this: “Prayers be made...for kings and all who are in authority that we may lead a quiet and a peaceable (*hesuchia*) life.”
  - b. Apparently, only when the word *hesuchia* deals with a woman is it translated “silence, silent.”

**Complete Jewish Bible -- 12 but I do not permit a woman to teach a man or exercise authority over him; rather, she is to remain at peace.**

### BROOKS AVENUE CHURCH OF CHRIST

1. What is the meaning of the word we translate “modestly” (v. 9)?
  - a. The Greek word we translate modesty is *kosmios*, considered one of the cardinal virtues by the Greeks. It described the well-ordered, well-balanced person (as Plato may have described a virtuous person). *Kosmios* could also mean well-mannered or honorable.
  - b. *Kosmios* is used only twice in the New Testament (I Timothy 2:19 and 3:2). In other words, women are to adorn themselves in an honorable, well-mannered way and the elders were to be temperate (well-mannered or balanced).
2. What is the meaning of the word we translate “quietness” and “silent” (vs. 11, 12)?
  - a. The Greek word we translate silence (and quietness) is *hesuchia*. Paul uses this word in 2:2 as he encourages the Ephesians to live peaceable and quiet lives. *Hesuchia* is translated quietness in v. 11 and silent in v. 12. (The word is different than the word used in I Corinthians 14:34 and translated “remain silent” in that passage.)
  - b. This word refers to demeanor, that is, a quiet spirit. It probably does not mean total silence, but this is debated.

#### **C. Nevertheless we appear to have evidence that Christian women did prophesy (and therefore perhaps teach Christian men) in the New Testament church.**

1. Just as there were female prophetesses during Old Testament times (Miriam in Exodus 15:21, Deborah in Judges 4:4 – 5, and Huldah in II Kings 22:14 – 20) Philip’s four daughters prophesied in Acts 21:9.
  2. Joel, quoted by Peter on the Day of Pentecost, states that “your sons and your daughters will prophesy.” (Acts 2:17) Remember that prophesy was perhaps more proclaiming the word of God than predicting the future.
  3. Paul appears to assume that women prophesy in I Corinthians 11:5.
- D. Perhaps the most clear evidence of a Christian woman teaching a Christian man, however, is Priscilla, along with her husband Aquila, who taught Apollos (Acts 18:26). What was the role of Priscilla as a teacher of this man?**

### N.T. WRIGHT

1. The key to the present passage, then, is to recognize that it is commanding that women, too, should be allowed to study and learn, and should not be restrained from doing so (verse 11). They are to be ‘in full submission’; this is often taken to mean ‘to the men’, or ‘to their husbands’, but it is equally likely that it refers to their attitude, as learners, of submission to God or to the

gospel – which of course would be true for men as well. Then the crucial verse 12 need not be read as 'I do not allow a woman to teach or hold authority over a man' – the translation which has caused so much difficulty in recent years. It can equally mean (and in context this makes much more sense): 'I don't mean to imply that I'm now setting up women as the new authority over men in the same way that previously men held authority over women.' Why might Paul need to say this?

2. There are some signs in the letter that it was originally sent to Timothy while he was in Ephesus. And one of the main things we know about religion in Ephesus is that the main religion – the biggest Temple, the most famous shrine – was a female-only cult. The Temple of Artemis (that's her Greek name; the Romans called her Diana) was a massive structure which dominated the area; and, as befitted worshippers of a female deity, the priests were all women. They ruled the show and kept the men in their place.
3. Now if you were writing a letter to someone in a small, new religious movement with a base in Ephesus, and wanted to say that because of the gospel of Jesus the old ways of organizing male and female roles had to be rethought from top to bottom, with one feature of that being that the women were to be encouraged to study and learn and take a leadership role, you might well want to avoid giving the wrong impression. Was the apostle saying, people might wonder, that women should be trained up so that Christianity would gradually become a cult like that of Artemis, where women did the leading and kept the men in line? That, it seems to me, is what verse 12 is denying. The word I've translated 'try to dictate to them' is unusual, but seems to have the overtones of 'being bossy' or 'seizing control'. Paul is saying, like Jesus in Luke 10, that women must have the space and leisure to study and learn in their own way, not in order that they may muscle in and take over the leadership as in the Artemis-cult, but so that men and women alike can develop whatever gifts of learning, teaching and leadership God is giving them.

## Rubel Shelly

1. The second passage we must study is found in the so-called Pastoral Epistles: "I want men everywhere to lift up holy hands in prayer, without anger or disputing. I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds appropriate for women who profess to worship God. A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent."
2. First, this text does not enjoin a tight-lipped ban against women speaking in church assemblies. The word translated "quietness" (v. 11) or "silent" (v. 12) is not *sigao* but *hesuchia*. It refers less to a person's speech than to his or her spirit of inner peace and ability to live in peace and harmony with others (Bauer, *Lexicon*, p. 349). For example, Paul has already used the same word in verse 2 of the "peaceful and quiet lives" Christians pray to live in the larger society. Believers want to live in harmony with others and with proper regard for "all those in authority," but **this implies nothing about restraint from oral expression.**
3. Second, this text is apparently the general rule for male and female relationships in Christ. As opposed to the special circumstances of Corinth, this is a broad outline of how the two sexes relate to each other in the *ekklesia Christou*. There is no contextual indication that it applies only with some degree of qualification or to assemblies of a unique type. To the contrary, verses 13-15 appear to ground this rule in creation and the fall. Thus its source is not custom but trans-cultural events.
4. Third, it does not question a woman's right to confess Christ or sing to the Lord. It does not prohibit her speaking, testifying, or raising questions in the assembly. It does not preclude her teaching mixed groups such as classes or small-group Bible studies. It says nothing against her right to articulate her prayers aloud in a family setting, study group, or devotional.