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Professor Davis

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Sex, Gender, and the Bible

Assignment Week 2:

Genesis: Piper 3, Pierce 4

Male-Female Equality and Male Headship (Gen 1-3) by Raymond C. Ortlund, Jr.

- Complementarinism is the belief that both and women are equal and complement each under the condition that they are determined by the image of God
- In order to understand how to agree with two-sided debate has its instruction to demonstrate that there is a very foundation that is due to choose which way it will rise. Thus the biblical and womanhood that properly determined will have many beneficial aspects though they are considered to make benefit towards the aspects of human existence
- Male-and female quality has an equal sense that bears God's image. Though simply introduced here is complementarianism control that defines male headship also in the midst of making its comparing qualities to male domination. Though this partnership is gradually equal to human being both man and woman who d not bear the image of God are considered as Egalitarians. By choice of works planted by Piper and Grudem, introduce Raymond Ortlund's essay on Male-Female Equality and Male headship.
- Primarily written the model of hardship would make positions available by the Lird in ways that require more crowns and disciplinary responsibility with ability to command or head the church is also posed as being called male domeination.
- Male domination means that there is assertion that taken for wills a man to make distinctive properties towards how womans equality would be favored here on the ocniton that rights being settles and value is opponent to us
- Evangelicals argue whtetrhr God created and woman and how that may confirm tha there is acknowledgment treated thoruhg where we start is in th eobook of Genesis where the fine question being asked si whther God's decree as our punishment would occur wher God watched both male and female to oppose him and specified by title by narration is primarily God's headhip to man and woman.
- In Genesis 1:26-28, God provides that there is "in our image" through how we define motives by complementriasnm that fortunate that Gen 3 speaks out to us is that by God

exercising human being safer the creation of the world he would create man in his own image.

- Verse 26 explains that there is a glory of man defined in three similar ways.
- One is that God said let there be man and let the earth bring forth fliving creatures. God himself acted upon his will and supportive to apply itself to God's righteous character. Other interpret this as image of God that mirrors his holiness and makes human rational and human characteristics that personify the interpretation called the imago dei which when God shared it with man alone
- The third induction upon mans greatness in verse 26 in his special calling under God. Though when mans stands between God above and the animals this is Gods title for man is but yet, "the crown of creation"
- "So God created man in his own image" In the image of god he created them; male and female he created them" Each of these lines makes a valid point. Line one aaerts that the divine creation of man
- Line two specifies the divine image of God
- Line three affirms that God created both woman and man " We are male and female "
- "Silent in the Churches" ch.6 (summaries) On the Role of Women in 1 Corinthians 14:33b-36
- D.A. Carson
- 1 Corinthians 14:33b-36
- "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"
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- **Genesis 1-3**, both male-female equality which properly defined were instituted by God

    a. Introduces the " Man and Woman" have but are " equal in the sense that they bear God's image equally " often used in complementarian approach
        1. Male headship
            a. In the partnership is man whom bears the primary responsibility
            b. to lead the partnership
            c. Stood on male domination offers the assertion of the man's will over the woman's will under heedless spiritual equality
        2. Feminism
            a. Point of distinction offers to put forth female equality posing through gender
            b. Making concerns for the unlimited amount of outsource
            c. Rights concerned by type
    b. God Intended at Creation (Genesis 1:26-28)

c. So God created man in his own image in the image of God he created him; male and female he created them
d. God's righteous character
e. A soul's personal reflection and image of God towards his lives

II. Man is the crown of creation
    a. Verse 27 "So God created man in his own image, in the image of God he created him, male and female he created them
    b. Line one - the divine creation of man under God's gift seeking wife
    c. Line two overlaps with the one, except it highlights the divine image of man. Line three boldly affirms the dual sexuality of man

III. The ideal of 'equal rights" is an unqualified sense
    a. Two viruses attacking our sexuality today
    b. Unlikely dispositions
    c. Bilzekian saids asserts that "man's rule" is the supreme expression and of it is the woman's nobility, fulfillment, and neutral joy."

IV. Which should rule?
    a. One doesn't consider both sexes as one on top of the other (complementarian)
    b. I-thou relationship
        i. Genesis 5:2 "man" (Gilbert Bilzekian, verse 26)
    c. Open Discussion - "the created them male and female at the time they were created"
    d. Dually modality of man and woman
    e. Complementarian - Our modern prejudices are "discrimination" a mile away
    f. God sees this peculiarity when he names the human race both man and woman, "man"

V. Logic of God's decision to describe the human race as "man" of male leadership"
    a. Male headship may be personally reviewed to feminists and also carry on
    b. Aida Bensancon Spencer
        i. "male and female" are together recorded to reflect God's image
        ii. That is man rather than both separately as individual reflect the image of God
    c. Practical application of the "Imago Dei" to church leadership lacks force. Females as well as males are needed in "positions of authority" in the church

i. Explains why men and women pairing off today
ii. Moses teaches in verse 24 “for this reason a man will leave his father and mother and be united to his wife, and they will become one flesh”
iii. Divinely created institution

Here is the rest.

I. Love his wife displaying God’s glory
   i. A woman is to love her husband by supporting him in the godly undertaking
      i. She was inhabited by truth
         Sameness to being equal in that she was his “helper”
II. Dually modality of man and woman
   i. i. God sees this peculiarity when he names the human race both man and woman, “man”
   ii. Woman is just as gifted as man “with all the attributes requisite to attaining wisdom the attributes requisite to attaining wisdom, righteousness and life.”
   iii. In a sense of who achieved the rights to lead on the member is denounced by the support that causes no offering denounced. Indeed, he sees in her his very own flesh
III. “Because you have instead..” - pictured at the Fall
   i. His disobedience, not Eve, was the pivotal factor in the fall.
   ii. God shows her in ways that are unrelentless
   iii. Because Adam was the head, the finally responsible member of the partnership
IV. “It is because of you, Adam that the ground is cursed” (verse 17) God does say, “It is because of you both, Adam and Eve” as if they shared equally responsibility in an unqualified sense.
   i. Offers the fact that a line of authority exists from one person.
V. What God Decreed at the Fall
   i. Adam’s leadership
      i. Primary responsibility at the moment of temptation
      ii. Adam does not actually shift the blame onto his wife
      iii. Though challenged, Adam by our recognition is somewhat penalized though he does bear the responsibility that by their faults

ii. Eve as, a mother, and woman would have God allow her to give birth suffer in relation to husband

VI. Concluding Appeal – How nice is it to see that put forth is a subject that has an appeal to how complementarinism is utilized in these first two passages. Openly sounding was the whereabouts of major importance.

Genesis : Pierce Chapter 4. Equality with and without innocence, Genesis 1-3 by Richard S.Hess

I. Introduction

a. Nature of humanity as male and female

b. Study of the biblical teaching on gender equality

II. Genesis 1: Creation in God's image
   a. Written in Hebrew
   b. Includes Genders, masculine and feminine, there is no neuter
      i. The evolution of the word from a common noun "humanity
   c. Story of Adam
      i. "Adam" in Gen 4:25
      ii. Phyllis Bird
      iii. Argues that gender destination does not belong to the image of God, or to dominion
         1. Genesis 1 emphasizes the role all of humanity has in dominion over creation
         2. Bird also suggests that the command against Canaanite fertility
         3. Given to humanity as "male and female" in God's command to "rule over" creation (Genesis 1:26-27 has an exemplified effect by the way the man "works and takes care of" the Garden (Gen 2:15) and names the animals (Gen 2:19-20)
         4. Does Genesis 1:26-28 address the question of the relationship between male and female?
            1. David Clines maintains that the reference to "male and female" Genesis 1:27 says nothing of their equality to this kind of seperation
            2. Fails to create together in the image of God

III. Genesis 2: The Home, Work, and Partner of the Man
   i. Focal points
      i. Creation of man introduces man
      ii. Needed qualities; home, work, and companions
      iii. Examples of creation accounts (Genesis 1-11)
      iv. Addressed by the "the man" as cultivator of the earth's soil in Eden
      v. Created by God allows man to work alongside woman in reason of sinful desire and fall of the world
   ii. (Genesis 2:16-17) Thus the man and the woman were created sequentially in Gen 2 in order to demonstrate the need they have for each other, not to justify an implicit hierarchy
      i. Male leadership
         1. Intended hierarchy 1Tim2:13

2. Implied reasoning for regarding the rights of the firstborn
3. As endures that Paul "understood the sequential creation of humanity to imply an intended hierarchy of man over woman" also is primogeniture drive.

iii. For signs and rights establish the "first sign of his father's strength"
1. establishes rights of inheritance by context
2. God's creation order
3. God does not beget the man or woman, nor is the question of authority in human society part of my "inheritance" that God gives to the man.

iv. Genesis 2
i. Exploits humanity's special relationship with God by focusing on "the man" of exploring the harmonious relationships that he enjoyed with his God, his work, his world and his partner
ii. The man is given responsibility over the Garden, a responsibility already given to both man and woman in Genesis 1 but he is not given authority over the woman
iii. Nowhere suggests a hierarchical relationship between the man and the woman

v. Egalitarian
i. Speaks of humanity without distinctive emphasis on gender
ii. No case at the point of humanity's creation and the discussion of marriage
iii. Likewise, wherever there is mention of the two genders, the woman is mentioned first

vi. Clines
i. Uses the word Ezer – can refer anyone who provides assistance whatever their relationship to the one whom they aid
ii. Tenets are solutions to the man's aloneness also that God builds the woman from his side.
iii. "Rib"(tsela) actually refers to the side of the man, a part of the body that is neither above nor below him
iv. Combines te basic building pattern that can be drawn from the man and used to create a second person like the first

vii. GW Ramsey
i. "a cry of discovery, of recognition"
ii. Offers to not a statement of power or authority

iii. Recognizes the woman as one taken from him (and thus "corresponding to him" By reason to offer choosing terms for "man" (ish) and "woman ('ishah)
iv. Offered in the creation of the 'adam from the 'adamah'
v. Thus it is not used to designate the female; instead there is a corresponding wordplay between ish and ishah

viii. G. Schreiner

ix. Four points

i. i. Argues that when the man named the animals he exercised authority over them and thus when he named the woman he exercised authority over her
ii. ii. There is no obvious way in which the man exercised any authority over either the animals or the woman
iii. Genesis 2:23 decides the affirmation of equality, "bone of my bone and flesh of my flesh"
iv. Second part of Genesis 2:23 is a chaism in which the words for "woman" and "man" are positioned at the center suggesting a corresponding and equal relationship to one another

IV. Genesis 3:1-13: The Fall Narrative

i. The Fall Narrative : Assumption to the snake in the Garden 2:1

ii. Snake's persuasive powers

iii. The text wishes to make clearer that both the woman and the man "who was with her"(Gen 3.0

v. . Participated in the guilt and both suffered the results, for both knew that eating the fruit was forbidden

X. Genesis 3:14-20: Judgment Not Curses

i. Gen 3:16, which describes the judgment that God gives to the woman

iv. Carol Myers – Genesis 3:16

i. is not the labor of childbirth
ii. "I will greatly multiply your efforts and your childbearing makes better sense of its syntax, as well as the meaning of 'itsbeh'
iii. Thus the woman is reacted both to work with her husband and to bear children perhaps now with additional pain

Genesis 3:16

i. Nothing to do with pain in childbirth but describes(agricultural) work alongside the conception of children
ii. Second clause way respect these two ideas, or it may describe pain in bearing children
iii. No matter which option is chosen the woman is required both to work with her husband and to bear children

k. Genesis 3:21-24 The Punishment of Expulsion
i. Man's distinctive role as its caretaker
ii. Presence of God
iii. Worship God at all times
iv. Man and woman would now have to fill their time with labor to meet life's basic needs and to raise a family
v. Worship of god
1. While still possible, would take on new meaning
2. Requiring a separate and additional time of test before God
3. This is the real punishment for the sin of eating the fruit
vi. The creation of a hierarchy between the man and the woman
1. Also it is the collapse of the ordered and harmonious world of the garden of Eden
2. The loss of worship with God
3. The demands of a struggle for existence in the world
4. And the emergence of disharmony and conflict between the man and the woman

i. Conclusion
1. The relationship between man and woman in (Genesis 1-3) has been examined with regard to several points
A. They were created equally in God's image
B. "creation order"

C. Complementarian – of their sin in the Fall and their ensuing judgments

I. “Silent in the Churches” ch.6 (summaries) On the Role of Women in 1 Corinthians 14:33b-36, Pierce 9

a. D.A. Carson
b. 1 Corinthians 14:33b-36

i. "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 enters a real posited masking of types which they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church"

a. Introduction
    1. 1 Corinthians 11:2-16 – Paul is prepares for women to pray and prophesy, albeit with certain restrictions
        a. A first reading of the text seems to infer the silence he enjoins absolute
        b. The advances provided are self-identifiers in certain instances of demon possession, legion
        c. Contextually and exegetically secure
    2. Verse 33a and verse 33b
        a. Verse 33b and verse 34 is dispute
            i. For God is not a God of disorder but of peace, in all the congregation of the saints; or "As in all the congregations of the saints – Women should remain silent in the churches (?)
            ii. In Greek the words rendered "congregations" and "churches" in the NIV offer to be included in the same word
            iii. Stylistic inelegance achieved by repetition
        b. Principles are carried about in God's peaceful order
            i. The sentence can be asked only by attaining while including "and this principle must be operative in your church, as in the congregation of the saint
            ii. Little change is made on the churches phrase found in verse 34

b. The Text-Critical Question
    i. Pauline theology examined by a number of scholars
        a. Based on the authenticity of the verses in verse 34-36
        b. Few scholars identify a source-critical skill restricting women in any way
        c. Paul, the authentic writer includes 1Corinthian 11:2-16 and Galatians 3:27

A. D.A.Carson – “I confess I am always surprised by the amount of energy and ingenuity expanded to rescue Paul from himself and conform him to our image.
B. Authenticity shows that the verses own textual complexities with the evidence that proves these verses are original and placed in original location

ii. Gordon Fee –
a. The view that verse 34-35 constitute a non-Pauline interpolation gained for wider credence.
b. Verse 34-35 appear inall known manuscripts, also appeared through all Western witnesses
c. Codex Fuldensis
A. Latin manuscript written between AD 541 and AD 546 by order of Bishop Victor of Capua
B. Victor understands to contest and offer to appear solely on the uniformity of the Western tradition,

iii. Fee’s solution
a. is that when the epistle came from Paul’s hand the verses were not there, but were added later
b. First, he appeals to transcriptional probability,
A. He refers to Bengels firt principle the most important single text-critical principle : the form of the text that best explains the origin of all other forms is most likely the original
B. 1) Paul wrote the words after verse 33 and someone transposed them to a position after verse 40
C. 2) Paul wrote the words after verse 40 and someone deliberately transposed them to a position after verse 33
D. 3) Paul did not write the words at all; rather, they were an early marginal gloss inserted into the text at two different places
E. Fee judges that good historical reasons are available as support of the third option none for the first two
F. Fee puts towards the end of the first century to achieve a part reconciled between 1Timothy2 an 1 Corinthinas 14 thwart a rising in the feminist movement (exists to find in 1Tim2)
c. If Fee’s reconstruction of events is thereby refutable then its authenticity may also be proven by way of scientific analysis has proven that the earliest copies had any influence before or after first century and later if carried after during the second and third

iv. Glossator
    a. Experienced
    b. Biblically informed
    c. Enough to consider
        A. Harmonized response to the clash between 1Corinthinas 15 and Corinthians 11
v. Fee's notes
    a. The adulterous woman periscope (John 7:53-8:11 in English Bibles) are they no more than five locations in the manuscript
    b. No adequacy to the Eastern Church texts
    c. The location for verses 34-35 after verse 40shows that it might have further lack of evidence
    d. Verses 33 gives position on tongues, prophecy, spiritual gifts, authority of the church later appeared in chapter 14
    e. Verse 40 ends up by insisting that everything be done "in a fitting and orderly way" copysists appear to rely on regulations governing the conduct of women in the assembly
        A. The role of women between topics
            i. Spiritual gifts (chapters 12-14)
            ii. And the resurrection (chapter 15
vi. Fee's view on the transcriptional probabilities
    a. Take into accounts the second text-critical appeal, namely, intrinsic possibilities, Fee makes three points
        A. Paul's argument" without these intruding sentences, by omitting these two verses. Of course, appeals to "intrinsic probability" are amongst the weakest, against the principle lectio diffcilor potior ("the more difficult reading is preferable
        B. Lectio difficilior – all things being equal, the most difficult reading has the greatest claim to authenticity, since it can be demonstrated that scribes tended to smooth our perceived rough spots, not invent difficulties.
        C. Verse 33 "harder reading"
vii. Fee sees "even greater difficulty" in " the fact that these verses stand in obvious contradiction to 11:2-16, where it is assumed without reproof that women pray and prophesy in the assembly.
    a. Each of the two passages 11:2-16 and 14:33b-36 stand on which each within its own context
    b. Fee rejects this approach, because he insists on taking" They are not allowed to speak" as an absolute statement that cannot be reconciles with 11:2-16

c. 1 John 3:9 – “No one who is not go on sinning, because he has been born of God
    i. Agree that the meaning of God’s seed” could be taken a couple of different ways, and that the NIV exaggerates the force of the present tense verbs, but after all our caveats are in, this is an extraordinarily strong statement
d. The prohibition in 1Corinthians 14:34 siads that the context is not as strong as Fee is
    A. The sanction granted to women to pray and prophesy in 1 Corinthians 11:2-16 has one or more curbs on it than Fee thinks
    B. Fee’s judgments based on “intrinsic probability” and his view on absolute between the two texts where more exegesis finds the ward
    C. Hapax legomena - expressions that occur only once, whether once in the Pauline corpus, or once in the New Testament)

II. Unsatisfying Interpretations
a. Verses 34-35 are authentic and were included after verse 33 when the epistle left Paul’s hand, it weighs the various interpretations
b. Interpretation does not fit
    i. Paul thinks of prophecy as revelation from God delivered through believers in the context of the church, where prophecy may be evaluated (14:23-29)
    ii. Distinctions between “small house groups” and “church” may not been all that intelligible to the first Christians who commonly met in private homes
    iii. The church in a city was large enough as certainly in Jerusalem, Antioch, Ephesus, and possibly Corinth
    iv. To overflow the largest private accomodations, must have been rather difficult once opposition was established to find a public venue large enough to accompany its people
    v. The language of 11:16 (“If anyone wants to be contentious than the church has a concern
        a. The we church of God either means that Paul and the church in Ephesus constitutes the “we” that have not followed the practice, and again the other churches have adopted the same stance
        b. When Paul adopts the same tone elsewhere, he is talking about conduct in an assembly
        c. If someone point out that (11:17-34) are certainly devoted to an ordinance designed for an assembly

d. [X]If the restriction pertains to every venue except the church assembly, does this mean the Christian wife must postpone her private prayer until she has hurried to her chambers and donned her headpiece?
    A. The restriction is coherent only in a public setting
    B. Above all the universality of the promise of Joel, cited at Pentecost, that the Holy Spirit would be poured out on men and women such that both would prophesy at constituent members of the community of the new covenant, seems somehow less than transparent if the women may display their inheritance only outside the gathered messianic community
    C. The second way in which some understand the prohibition in 14:33b-36 as an absolute rule, thereby requiring creative measures in the exegesis of 11:2-16, is by taking the permission granted in the latter passage it to be mere concession: women may indeed pray and prophesy (under the restriction of the head covering, whatever that is
    D. But the praying and prophesying exercised by women in chapter 11 is not cast as concession. Moreover, the church enjoyed the heritage of Pentecost and the fulfillment of the Joel prophecy, which promised that both men and women would have the Spirit poured out on them and that in consequence they would prophesy(Acts 2:16)
    E. Third, equally unlikely is the view of Kahler, to the effect that the subordination Paul had in mind is not of women to men, but of women to the order of worship he Is establishing. Why women are singled out. Do not men also have to submit to the ecclesiastical structure Paul is setting forth
    F. To her credit Fiornez suggest hat the reasoning behind may such judgment is based on theological bias, so she prepared to let Paul be Paul.
    G. Fiorenza finds Paul’s attiude surprising since we know of missionary couples in the New Testament. Paul derives his stance from “the Jewish Hellensitic proppoganda tradition” that “paces the demand for subordination of wives in the conext of the aw”
    H. Verse 36 betrays the fact that Paul expects strong resonse form the church against thee redtrictions; for indeed , Paul himself recognizes that his argument” sounds preposterous”

and “goes against the accepted practice of the missionary churches in the Hellenistic urban centers

I. 5) Another cluster of interprerations argues that the problems behind Paul’s demand for silence are local, probably doctrinal or cultural. The argument that some of the women were too noisy cannot be taken very seriously, for we must ask why Paul then bans all women from talking. And were there no nosy men? Nor it is plausible that the women are silenced because they were uneducated, we must ask why Paul doesn’t silence uneducated people, not just women. And since Pauls rule operates in all churches it would be necessary to hold that all first-centruey Christian women were uneducated-which is palpable nonsense

J. A more detailed approach
    i. Argues that women were exploting their emancipation
    ii. Verse 37 tells that the Word of God allowed the issues to which”the Corinthina s were claiming to have originated the divine message, with their women giving the lead”

K. These approaches
    i. Unbearably sexist
        1. Presuppose that there was a major heresy in which one of the following was true
            a. Only women were duped, yet Paul arbitrarily silences all the women, regardless of whether they were heretics or not
            b. Both some men and some women were duped, but Paul silences only the lattar, thus proving to be a chauvinist
            c. Paul was entirely right in his ruling, because all the women and only women in all of the Pauline churches were duped – which perhaps I may be excuse for finding hard to believe

c. Appeal to the Law in this absolute way as binding on Christian behavior
    a. Paul does not make simple appeals ot the Mosaic covenant in sense of Christian conduct

b. 1 Corinthina 9:8 and 14:21
c. The law says here refers to extrabiblical oral tradition in an un-Pauline way

d. Ellis
   i. Sees restriction applied to wives only
   ii. Women were expect to be maintained in the Christina home
   iii. Women were questioning hteir own husbands propehecies
   iv. In the ancient world marriage meant an improvement to women in freedom and social statue
   v. "If married women are enjoined to be silent, then how much more the single ones?
   vi. Ellis thinks that Christian women enjoyed full freedom and perfect egaliatarianism in function in the church as long as they were single, and then from the day of their marriage onwaysrd became silent for fear of effencing the husbands to whom they were to submit

III. An interpretation constrained by the Context

a. Paul weighs the requirement
   i. The church in Corinth weighs prophecies
      a. Women may participate in prophesying (ch.11)
         A. Women may not be permitted in the oral weighing of prophecies
         B. To speak – as the law says
            i. Paul marks distinctions
         C. 1 Corinthians 11:8 and 2Timothy 2:13
         D. In Genesis 2 suggests man was made first and women was made for man
         E. Pattern has been regarded the roles into two plays
         F. Corinthina church obscures the rights of others
         G. More broadly, the sense of women whom involved their husbands to answer various aspects of these false prophecies
      b. Chapter 14 –
         i. first is the flow of tongues and prophecy The order of the church must maintain grace in gifts
         ii. second flow and structure of passage evaluation of gifts regarded

iii. third – Paul to permit women to prophesy and then to forbid them to weigh prophecies, unsure of old church fathers. Ecclisaitical approval for meaning toward prophecies for women if no use is involved to reknown apostolic fathers
iv. fourth, women in contrast to freed from cultural restrictions, no stated rule that gender roles who remain a distinctive plus to maintain the meaning that goes into marriage and tense situations, a giving in marriage or public meetings
v. Fifth, the interpretation is correct between men and women that observes there is teaching for our good, not for our enslavement.

Galatians 3: Piper Ch.7. ROLE DISTINCTIONS IN THE CHURCH

Galatians 3:28 – S. Lewis Johnson, Jr. Pierce 10

"You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise. (Galatians 3:26)

I.Introduction

a. Vigorous debate

b. Ronald and Beverly call Galatians 3:28 “the feminist Credo of equality”
c. Mary Hayter refers to the text as “a crux” and “the locus classicus” for those who believe Scripture does not discriminate between male and female.
d. George Knight, a long-time defender of the historic orthodox interpretation of the text, nevertheless refers to Paul’s statement as containing “momentous words.”

b. “The Magna Carta of Humanity”
a. Disbelief that Paul imposed on his magnificent affirmation that in the beginning where carrying out by advancing beyond the rabbis and associating with women in his work.

b. In this Paul Jewett is not as bold as Robert Jewett entitles a paper regarding the text, “The Sexual Liberation of the Apostle Paul.”

II. Some Ancient Interpretations of Galatians 3:28

a. Ignatius
a. Bishop of Antioch wrote a Troas a letter to Philadelphians
1. Exhorts wives to be subject to your husbands in the fear of God (Eph 5:22) there occurs the words, “Masters, be gentle towards your servants, as holy Job has taught you; for there is one nature family of mankind.

b. Justin Martyr
a. Christian apologist, in his dialogue with Trypho
b. Written to high priest Joshua in Zechariah 3:1-10. He writes, in a text thought by some to be an allusion to Galatians 3:28.
c. “Even so we, who through the name of Jesus have believed as one man in God he Maker of all.” But Justin offers no expansion of the words, “as one man.”

c. Clement of Alexandria (c.155-c.220)
a. The first known Christian scholar, in his Potrepticos, or Exhortation to the Heathen, speaking of the great benefits conferred on man by Christi’s coming, refers to Galatians 3:28 as support for the unity of those who have received wisdom in Christ
b. There is a new man, in whom there is neither barbarian, nor Jew, nor Greek, nor male, nor female. The status of believers in Christ is the leading idea/

d. Hippolytus (d.236)
a. An elder and teacher of the Church in Rome

        b. In The Refutation of All Heresies, refers to the text in discussion of the claims of the Nassenes
        c. Who had used it in support of their claims of an everlasting substance above, which is hermaphrodite, possessing both male and female natures
    e. Gregory of Nyssa(330-c.395)
        a. Bishop of Constantinople
        b. Commentary on Galatians, discusses the text in some detail, asserting that the apostle ardently desires to convey the depth of our union with Christ.
        c. “male nor female” has involved a real situation
    f. Augustine
        a. 354-430
        b. The Bishop of Hippo, the greatest of the Latin fathers, added Galatians 3:28
        c. In the Second Discourse on Psalm Twenty-sex there is allusion.
        d. The Lord writes, “He who has lost endurance has become wek and womanish. Let both men and women take heed of this, for man and woman are one in the clear, and it is plain that he has in mind a oneness. A unity, of status in Christ. He says nothing of how this status elates to function in the church
    g. Martin Luther
        a. 1483-1546. The great German Reformer
        b. Devoted three pages to Galatians 3:28. He reminds the woman to “obey her husband,’ and warns that.,”If the woman would be man,” that would be nothing but “confusion”
        c. All the faithful have “the same Christ” that all the saints had.
    h. Clearly Luther sees the text as meaning that ll believers have the same status in Christ, but in other spheres, such as the family a submission within the equality all have in Christ is biblical
c. John Calvin (1509-1564)
    a. Biblical theologian and commentator that he was alludes or refers to Galatians 3:28 many times
    b. In his commentary on Galatians he stresses the unity of leivers in the one Christ.
    c. Written in institutes acknowledges his defeat. Liberty believers have in Christ one that the liberty of all in Christ has its limits
        a. “the same apostle”
        b. Yoke of bondage
            1. Galatians 5:1
            2. 1corinthans 7:21

            c. Spiritual freedom can perfectly well exist though it was unabling in the history of the church to abolish male=female distinction in marriage or the church

d. II. Pauline Argument in Galatians 3:26-29
    a. Strongly an argumentative form that includes Old covenant bondage, their heirship and Judaisers
    b. There is where times have reached
        a. These occur
        b. Finding is hard to imagine
        c. Lively is continued
    c. The Exegetical analysis
        a. “For you are all sons of God through faith in Christ Jesus”
        b. The children have attained their majority and are sons, freeman of God, through a faith that has brought them into union with Christ
        c. The second person plural of the subject, “you are,” with the modifying adjective, “all” underlines the participation of the Galatians in the new status.
        d. The universal privilege of sonship in the present age through union with Christ is Paul’s point, and it sets the tone of the context for interpreting verse twenty-eight. Paul
        e. S emphasis is on spiritual status in Christ, “the spiritual privilege of being the sons of God.”

i. The final words. “have put on Christ,” represent a metaphor rthat leads to the truth
    a. In this part there is nicea problems that exist to the one who talks really loud
    b. In the Hebrew tradition and may associate by taking off clothes before baptism and the putting of them on again afterwards
    c. So by the part ways the apostle is trying to here what attains itself the problematic reasoning that eitrely comes to alternate its clothes or its garments of childhood ambition and family gatherings.
    d. Though the Galatains have attained the position of adult sonship therefore adding heirship to their pagan descents of what is not meaningful to share

j. The part of the questin is “there can be no doubt” that paul ex[laisn that through social and political implications would allow for a dispute to engage. And also retrieve in its entirety the fundamental distinction between men thank God in order for a better understanding

k. They were born trails to attain and therefore the Jewish men intended no battling of Gentiles, slaves or women, as Snodgrass accounts for

Roles for Man and Women

i. Jewish life, are declared by Paul to be invalid in Christ
    a. First distinction, that between Jew and Greek, understood in a religious sense centering in the Abrahamic Covenant's rite of circumcision
        i. Without circumcision a Gentile could not inherit the promise, being spiritually depraved and lost, without God in the world, but now by the blood of the Messiah the Gentiles have been brought by sovereign pardon grace and have become heirs of the promised blessings.
    b. Second distinction, the inferiority of slaves, ancient world and in Israelite society
        i. Paul as partly intrusive is "the Lord's freedman"
        ii. The epistle to Philemon offers us to know the ditnction of slave and freedmen. To raise the issue of retentive qualities in the society of the time. Difficult as an institution to showing slaves how to deepend their guilts
    c. The third antithesis
        i. "there is not male and female"
        ii. The distinction is that sex has a motive here and the status offers to related to Pial in that he was not favored in Christ jesus.
        iii. The reason Paul gives this formaily is based on the Jew and Greek influence that later subdued his thinking towards Romans
    d. Intorduction lies good for how they are indecent and tried for so that the exercise of meeting and prayers with women in the church would give them stylistic approaches to Gentile missios, divided complemenatarians, and church and family get togethers.
    e. Before God in righteousness by faith he was I oneness of richness, justified by faith, and having meant to clothe themselves with Crhist and are one in Him.

IV. Modern Interpretations of Galatians 3:28
    a. The Feminist Argument
        i. I will concentrate attention on the position of Paul King Jewett and Klyne R.Snodgrass, scholars who have given two extensive and widely accepted statements of the meaning of Galatians 3:28 from the perspective that would see no limitation on women's roles in the church
        ii. Jewett's basic position in his well-written, thoughtful, and scholarly work, Man as Male and Female: A Study in Sexual Relationships from a Theological Point of View, is that the Bible is basically contradictory on the question of the relation of men and women in Christ and the church
        iii. The biblical narratives and Jesus' attitude to women are incompatible with female subordination, but Paul, following rabbinic exegesis, teaches subordination in certain New Testament

b. Biblical insight in his remarkable argument of Galatians 3:28 means that he hiself knew what he was doing
c. Though Paul was here to give insight about his whereabouts the Christian insight was left or a problem between men and women. It undertood what those people had meant and so the Jews an Dgteek are one in Christ to be understood for fellowship tradiiotns
d. The church must press on to the full impementatios of his Galtaisn 3:28 inishgt, his shortcomings in his other epistles
e. Critique: First, Jewett acknoeledges that Paul, in the three pairs of antitheses – Jew/Greek, bond/free, male/female "thinks preeminantely coram Dreo," that is, of men before God.
    i. Principal concern of the church
    ii. Jewett's point is that Paul did not say, as the men from Jerusalem must have said, "Jews and Greeks are one in Christ, "social implications" of the oneness in Christ, but becauseshe had seen them and was now returning to" the weak and worthless elemental things. As Paul saw it, Peter's actions were a clear attack on the doctrine of justification by faith alone. but in other respects such as in the table fellowship traditions they are different and must follow the discriminatory traditions/ We may enjoy spiritual fellowship with the Gentiles, but the social traditions still obtain."
    iii. To observe the Jewish food laws was simply a step along the way to circumcision as necessary to salvation, a step along the way to the view that if Gentile believers were not able to have table fellowship with Jewish believers as Gentile believers, then their Christianity was second class.
    iv. That all believers have become one in Christ Jesus, sharing equally the redemption that Christ
    v. Responded first is how sexual egalitarians will adjust their needs to fit the body to each Christian body to decide for how Galatians 3:28 would allow for normative guidance beyond what principle
    vi. As Jewett say "How many rabbis had ever said that a man should love his wife as Yahweh loved Israel "
f. Snodgrass , professor of biblical literature at North Park Theologcail Seminry
    i. Snodgrass also appeals, like jewett to Galatains 2:11-14 and contends that Galatians 3:28 has "social implications." To Snodgrass, the social implications of Galatians lead to the ministry of women as they did in the New Testament.
    ii. "ecclesisastical equality"
    iii. Snodgrass admits that Galatians 3:28 does not answer all over questions about the role of women in society. He sees 1 Corinthians 14:33b-36 and1 Timothy 2:11-15 as strong challenges to his views on ecclesiastical

equality, as statements “necessiated by specific problems in Corinth and Ephesus. They are texts “less direct in their application.”

g. Critique: Surely the commitment makes sense by the unity of scripture that cannot legitimize how the ironhandedess would come to absolve their freedoms
h. Upon lesser norms would it traditionalist regarding scripture denouncing the unity incurred on and trouble for
    i. First Snodgrass consider in Galatians 3:26-28 In the Pauline Corpus
        a. 1 Corinthian 7:17-27; 1:11-12;: 12:13
        b. Colossians 3:9-11
        c. Romans 10:12-13
    ii. ‘of major significance” –Only one of the five, mentions explicity the male/female antithesis. Perhaps Pau did not give it the “explosive” force that Snodgrass sees in it
    iii. The other two antithesis seem of more importance for him, and Snodgrass calls the Jew/Gentile issue the issue dominating Paul’s concerns throughout his ministry
    iv. Second thinks that hierarchy arises only from the time of Genesis 3 but a more thoughtful exegesis locates the principle earlier, just as 1 Corinthians 11 and 14, Ephesians 5, and 1 Timothy 2 indicate. What Genesis 3 sets forth is the effect of the fall on an already determined relationship – Genesis 2:7,18-25 and the apostles use of the passage in his letters
    v. Third, stresses the conflict between Paul na dpeter in Antioch as indicating how far-reaching the social implications of his statement I Galataisn are.
    vi. Foruth, Snodgrass tends to think that, because women performed cettain legitimate forms of ministry in the New Testament
        a. Ministering to our Lord and to Paul in personal ways and ministering to the church in Chrsitain service, as every reader of the Bible acknowledges, the church must grant owmen, who have full equality in Christ, the office of elder, the oversight of the body, and the freedom to teach the gathered church.
        b. Christian service is the repsonsiblity of all belivrs, but that does not prove that the office of elder is open to all. Christina teaching is a sovereign gift of the Spirit that not all have(ccf.Romans 12:6-8,; 1 Corinthinans 126, 11, 29: 1 Peter 4:10-11

“It seems precarious,” Fund wisely declares, “to appeal to this verse in support of any view of the role of women in the Church, for two reasons: (a) Paul’s statement is not concerned with the role relationships of men and women within the body of Christ but rather with their common initiation into it through(faith and)baptism; (b) the male/female distinction, unlike the other two, has its roots in creation, so that the

parallelism between the male/female pair and the other pairs may not be unduly pressed I find that biblical and reasonable.

B. Historical Orthodox Argument

1. Galatians 3:28 affirms the full equality of males and females “in Christ” as Paul says.

a. All are equal in Christ, the church, and family, but the phrase, “IN Christ,” refers to the mystical and universal, the representative and covenantal union of all believers in the Lord. In the context of Galatians the apostle simply affirms that every believer in Christ inherits fully the Abrahamic promises by grace apart from legal works.

b. There is little need to multiply footnotes to document that this has been the view of historic orthodoxy to the present and,in fact, is still the majority view, although presently under vigorous attack. The very fact that is opponsents call the view historic orthodoxy “the traditional view” acknowlegs its historical primacy

c. The phrase, “in the church,” when the subject of office and function is in view, refers to the visible body of beleievers. In the visible body, equality coexists with divinely mandated leadership and submission, just as it does in the family. This is not to lead to abuse, offense, or exploitation for all of us are essential and equlally important in our positions and functions within the body, as Paul pointsout(! Corinthians 12:12-30

d. We ha e reason to believe that His promise has been kept, and that the church has received that light in understanding the Word of God. Widespread agreement in such understanding by orthodox believers should not be abandoned without the most careful consideration of objections, both exegetical and theological.

Conclusion

i. There is no reason to claim that Galatians 3:28 supports an egalitarianism of function in the church. It does plainly teach an egalitarianism of privilege in the covenantal union of believers in Christ. The Abrhamic promises, in thei flowering by the Redeemers saving work, belong universally to the family of God.

Chapter 8. Husbands and Wives as Analogues of Christ and the Church: Ephesians 5:21-33 and Colossians 3:18-19, Pierce 11

By: George W. Knight III

i. Flow of his presentation
    i. Submit to one another out of reverence for Christ
    ii. Christ protects the church as Christ remains inside to determine sanctity of husbands to love their wives
    iii. Details about Christ and the church outside the comparison with marriage be omitted from consideration here.

j. Submit to One Another in the Fear of Christ
    i. Three ideas are so inherent to the thought of this verse that we must consider them in order properl understand this verse and its relevance for the passage as a whole
        a. They are(1)the meaning of “submit to one another,”
        b. The significant of the qualifier “out of reverence for Christ,” and
        c. How this call for submission to one another relates to the specific instructions to wives and husbands

ii. Paul compares the relationship of husband and wife to that between Christ and the church
    a. “submit to one another out of reverence for Christ (verse 21)
    b. Then he addresses the respective parties: wives (verses 22024) and husbands(verses 25-31)
    c. Christ and the church
    d. Paul cites that this is important
    e. Instructions for marriage “Wife to husband as her head, church submits Christ its head”***

iii. Submit to One Another in the Fear of Christ
    a. Verse 19 sais singand make music
    b. String of exhortations
    c. Based to be filled with the Spirit also Submit to one another as a characterized Spirit
    d. “submit to” verse 21 also known are the participles that attaches to the transition and repeated role

iv. What is Meant by “Submit to One Another”?
    a. “submit to one another” an admonition that carries the verb hoptasso as it means “to subject or subordinate”
    b. A yielding to others
    c. Imitation to Jesus
    d. To serve under humility
    e. “with respect to fear, and with the sineiry of heart”
    f. to “one another”

v. Submission in Reverence for Christ
    a. Fear (phobos) is lesser than God’s love
    b. Respect is given to recognize Jesus’s accountability
    c. Christ holds his accounts for our actions
    d. Obedience through Paul and his notice to men and women

vi. How Verse 21 Is a Transition

    a. Content of verse 22-33
    b. The general statement upon wives, children, and servants
    c. Concept of obedience to relate to others
    d. Verse 21 states-
        A. General and principles understandings of Paul
            i. Specific roles of husbands and wives., parentsand children, and masters and slaves

ii. Paul shows his mightiness to relate to his problems
iii. Peter 5:5 urges “all” to be humble to one another
iv. Urging younger ones to be subject to their elders
v. Both Peter and Paul express that both ideas express the general note of mutual submission of wives to husbands and all Christians
1. men and woman of their duty
2. mutual submissive to one another
3. not exact roles are different
4. larger context does set the tone
5. overall duties exist of mutual submission

B. Submission and Headship
i. Addressed to wives and husbands (verses 22-30)
ii. Paul delineates his teaching along thre elines
1. The role each has(submission, headship)
2. The attitude with which each fulfills his or her role (love, respect),and
3. The analogy of marriage to the relationship of Christ and His church

vii. The Roles of Wives and Husbands

a. “ be subject to your own husbands, as to the Lord” – (verse 22)
b. Paul allows to state whether wives should submit to their husbands in everything’, ‘as to church submits to Christ’
c. Colossians 3:18
A. “Wives, submit (hupatasso) to your husbands, as is fitting in the Lord.”
B. Explained by Paul, the universal teaching of the New Testament
C. Each passage deals with the relationship of the wife to her husband tells her to “submit to” him using this same verb
d. “male nor female, for you are all one in Christ Jesus” – Gal3:28
e. Husbands to their wives
A. to submit without any suggestion of inferiority/superiority.

viii. The Nature of Wives’ Submission
a. Four key concepts
1. “to your own husbands”
2. “as to the Lord” “as is fitting in the Lord
3. “for the husband is the head of the wife”(verse 23)
4. “as the church submits to Christ” (verse 24)

b. Paul's meaning towards headship
    1. Woman and man is have conceived marriage
    2. Wives submit to their own husbands(idiois)
    3. Woman submit to leadership (headship) of the man
    4. Paul insists that women not take on the role and insists to submit to the headship of her own husband

Paul's use of the middle voice

c. Focuses on what one does to oneself
d. One submits oneself to others

ix. Characteristic of Christians
    a. Yielding to others
    b. Humility consider others better than yourselves
    c. Based in the example of Jesus(Philipia 2:5) who inisisted on a servant mentaility in imitation of Him:
    d. Son of Man (Matthew 20:26-28; Mark 10:43-45; Luke 22:26,27)

k. The Nature of Husbands' Headship
    a. Verse 23: "For ("because," hoti) the husband is the head (kephale) of the wife."
    b. Head (kephale) implies authority
    c. It is evident
        1. Christ's the head of the church as authorit over
        2. Speaks of the church as submitting to Christ
        3. His body, and it is His authority and power that cause the growth of the body for the building up of itself in love
    d. Headship of Christ
        A. Christ over the church
        B. For the husband is one of authority
        C. Divine appointment
            i. Gen 2:24
            ii. Eph 5:31
        D. Paul's principles adhere to his likeness to God

l. The Extent of Wives Submission

a. Paul's intent to indicate that wives should submit ot heir husbands 'in everything'
b. Expalins marriage as one flesh
c. Christ nullifies growth and freedom
d. Through life wives confer there masculinity towards their feminism in ways to commit
e. Willingly helping those in nee
f. Paul rules out that women should not submit to their own but become reddemed for the love of the church
g. God established by creation to deal with how mena and women conduct themselves in relatioshups.
h. Form would allow to come before how to live
i. Eph 5:22-24:9, Colossians 3:18-41 – responsibility to become vulnerable
j. Paul addresses how they may submit to being husbands, caretakers, and two of the same relationships throughout
k. The apostle to exercise their authority with loving concern

m. The attitudes of Love and Respect
    a. "Husbands, love your wives…"
    b. Ephesians 5:25, Colossians 3:19, Ephesians 5:25-33
    c. In defiant nature husbands duty to his wife
    d. Husbands love your wives and husbands ought to love their wives as their own bodies
    e. By comparison self-giving character of that love (verse 25) has a concern to benefit the other so life together will admit to Christ's make-up

n. Loving as Christ Loved
    a. Paul's different command to husbands is to "love your wives, just as Christ loved the church and gave himself up for her" (verse 25)
    b. Love her in place of Christ's giving of Himself
    c. His wife is analgous to how Christ gave Himself to his bride
    d. First, the loving husband gives of himself. In his leadership role as head, he seeks to lead by giving
    e. Second, Christ's giving of himself was for the benefit of His bride as husbands self-giving should be only of his wife's benefit.
    f. Spokenness is love making towards the cycle God pursues
    g. Present to her a radiant church that Paul first writes of Christ's redeeming work
    h. Paul always delights in explicating and belonging ideas
    i. Paul also uses imager of marriage to signify how he intended to teach that the husbands love

o. The Implications of Being One Flesh
    a. Husbands loving his wife in verse 28
    b. He loves his own body as he is told to love himself for himself to his wife
    c. Christ love for ht church to show that 'their own bodies' is outside of their ways and choice of "love as their own bodies"
    d. Paul applies the general commandment of Leviticus 19:18 "love you neighbor as yourself"
    e. Making ties together the creation and ordinance about marriage and creation, commandment, and redemption
    f. The apostle shows how this love is to be expressed by reminind the husband
        A. He feed and cares for his own flesh
    g. Paul's only other use of this communication was "to cherish" and "to comfort" for her own children in 1 Thessalonians 2:7
    h. Having thus a don't affection for you, to impart only the gospel of God becomes dear and beloved
    i. 1 Thessalonians 2: Ephesians says that because a husband loves his wife, he will give his life for her good and will express his love by nourishing and cherishing her, the beloved.
    j. Feed and care communicate these truths
p. The Tenderness of Godly Headship
    a. Paul's denial makes sense of those without "no one" whom ever "hated his own body"
    b. Demands to account for the concept of love
    c. Explicit is the demand upon which "Husbands, love your wives," , "do not be harsh with them."
    d. Paul emphasizes clear relational differences
    e. Husbands gives of himself for his wife's good, nourshing, and cherishing the pieces of wholeness towards voluntary submission to his headship
    f. Paul has given two great truths with respect to the husband
q. Submitting as the church submits
    a. Paul has given two truths with respsect to the wife's role
    b. Church's submission to Christ Paul made this clear
    c. Instructions were made "as to the Lord" in Ephesians 5:22
    d. Ephesisans 5:24 – considers to have"the wife must respect her husband"
    e. Headship of the husband is established by God
    f. Gods authority is proven that wife must submit toher hsubnad

g. She submits tot ehlord as Christians were meant to resolve through the Lord Jesus
h. Paul goes on to use claling as a sese to revella the Lord that was once Sarahs calling of Abraham as Sarah obeyed Abraham Peter 3:6
i. “In everything” –Ephesians 5:24) uses the word Lord with specific reference to Pau’s writing next of Chrisit’s Lordship over the church and the church’s submission to His headship as the model for how the woman is to submit to her husband
j. The Aposlte makes reference to Christians
k. Urges wives to “be subject to their husbands”
l. Places in accord with sound docrine
m. Submission of wives is meant for and used throughout
n. Christ remains desired to feminists through submission and headship often harshness to submit in admonition to wives
o. As fitting in the lord as to act on voluntaru su,osopn warmong no desire for justified roles for wives and husbands in the Lord

r. Showing Respect For the Husband’s Headship
    a. Ephesians 5:33 the wife must respect her husband
    b. The respect here is often rendering to duty respect and merit
    c. Paul chose phobeo in his final engagement to exhortation of Christians
    d. Husbands would honor and initialize one Lord jesus Christ
    e. Wife recognizes the God-given newness of his ability to find headship over his church
    f. A wifes respecting nature sa her husband and her submission towards the role God assigns to each as to determinate to fulfill the particular role with gods graciousness to urge wives and husbands

s. The analogy of Christ and the Church
    a. Leaves his father and mother to renunitewiht his wife)Ephesians 5:31)
    b. A profound mystery of Christ and the church
    c. Designed by God as a parable of the relationship both Crhist and the church
    d. Purpose that would ask whether th differnce in nature would reveal the mystery that Christ would design the image of original marriage poses in inheritent ways toward the heart of Christ-like willingness
    e. Sinlessness perfection, and harmonious recession
    f. Gods great purposes in marriage “to picture the relationship between Christ and his redeemed people”

t. Wives, Children, and Slaves?
    a. Conformity to the Christians with yield of matters found
    b. Christians have differentiated roles as to exisnt in making terms more reliable
        A. Essence of slavery and slaves submission to their masters
        B. Submission of wives to stand upon judgment over their husbands
    c. Treated for one another to cut across the board
    d. Normative by way of teaching parent s about their chilsrne though they are treated for one another places at levels that Paul would recite in his prose
    e. Reflection on different relationships
    f. Children obey your parents in the Lord that is right
    g. The demon of slavery does not sweep this permanent moral command for children, for the two relationships are not inseparably connected as to their essence, but only exist side by side because slavery fir into the larger household
    h. He simply resists whether to eh appropriate christian attribute would ordain the institution that parents and children to have a certain connection to that of husband s and wives
    i. Wives parent and children commit ot having household foundations and master and slaves on the other side
    j. Permanent rebuke
    k. “As comparing apples with oranges’ or ‘guilt by association’ have degrees of institutional divine matter

u. Conclusion
    a. Ephesians and Colossians
        A. “be subject” for wives and “head” for husbands
        B. Divinely mandated submission to that leadership for wives
        C. Paul appeals to the creation activity of Godwith reference to husbands and wives in Ephesians and that in 1 Corinthians 11 he grounds the headship of men in that creation activity of God shows that the apostle
        D. Christ remains in a wonderful relationship between Christ and his church.
        E. “Wives must voluntarily submit themselves to their husbands “as to the Lord” with “all respect” this is with their standing “in the Lord.”
        F. Thus the roles should reflect the actions and attitudes appropriate to that wonderful relationship between Christ and His church

G. Husbands exercise their headship with a “love” that” nourishes and cherishes
H. Analgous of Christ and His church, the husband is asked to exercise, with love, a headship over his the wife is asked to submit, with respect, to her husband

What Does It Mean Not to Teach Or Have Authority Over Men?

1Timothy 2:11-15 by Douglas Moo and Pierce 12

Douglas Moo

- What is important here is to remind ourselves tha there is a marked increase to ho wwe setoff in the ways that are split between formidable truths
- Such scripture does attain that while this is at large to supply with it a prescribed amount of distance that would be far reaching then other opposing respects
- It remains to be offered as something important for complementarians to find roots to how egalitarianism would make support for this questionable passage
- Complementarianism would invite that verse 11 would refer t women as greatly disputed to have voice within the church
- There is a prospective application to which there are offices that encounters this meaning
- Whether quiet in means to discover how they would sound for it is particular that makes jobs more easier to find not that they are hard to learn but not to teach evern furthermore
- Egalitarians like Belleville contest that they have broader meaning that what is exercised for purpose and authority. Men often do not permit a women to teach or teo exercise this authority But being to make certain that in body those teaching with be unqualified asked on its response to women’s desires to help in the church and also had political realms. Also this authority would replaced for the Paul’s teachings which can’t be discussed for or made to help men accept women at church

- Some excite others through how they propose that Paul was one that decide that it would be a meaning that egalitarianism based on the concept that George Knight makes supportive clues is that even in times to which timothy had denounced females that he felt was not right in the eyes of Paul and then his meaning to women.
- Complementarianism position denies that Paul has appeals to decide that while I order for these prohibition towards women the same first person would admit that ther is a universal and authoritative right that helps to govern whether there is limitations to the constraint of others. Though by teaching once is no object that Knights view would accept within the confides of his place.
- For the more modernized aspect is shown in considerable nature to ask uon preaching and include teaching to have their subjects evaluated by ways to eccentric programs to help the needy
- By the exercising authority over someone in this context to a leadership role or function in the church. By Paul there is a functionality that many though he was fundamentalist to and though Knight shows that he has no inherent need to respon to it that there are reinforcement point that occurs and overwhelm our duties. Though making sense here was mainly the purpose not that he will have authority to explain and progress in his attributes to favor. God will help them achieve and egalitarianism will offer is means to find a way to objectify the truth.

It is not enough to expect males to confide in their

I. Women are gifted have Christian women like men being taught to give back
J. Undermined by others would be indecent nor indispensible would be their life and growth in church
K. New testament such ministries have a part of gifted Christina women to honor their own ministries to encourage
L. Most orthodox christians have important reason to teach
M. 1 timothy2:8-15
N. Church follow why and woman cause order to fall and does not require of them the ministry to order for those fallen into sin
O. Paul given is belief through all three pastoral epistles show that this unknown author would make authority a figure without being known to him. As the true Paul has taught that in Christ there is neither male or female(gal 3:28)
P. Paul, the author of the pastoral epistle" how the teaching of these epistles different in tone and emphasis from toher letters of Paul, Christians should accept whatever scripture

Q. Christians who agreed with everything we have 1 Timothy 2:8-15 puts any general restriction on the ministry of women in the contemporary church
R. Christian church on this issue for twenty centuries to fre ourselves
S. 1 Timothy 2:8-15 imposes two restrictions on the ministry of women: they are not to teach Christian doctrine to men and they are not to exercise authority directly over men in the church

V. The setting – so Paul writes this first letter to his disciple and coworker Timothy to remind him

A. "how people ought to conduct themselves in God's household, which is the church of the living God" (1 Timothy 3:15)
    i. Work of ministry, is conquering
    ii. False teaching make remarkable insight as it impact on the women of church
    iii. Many interpretation of 1 Timothy 2:11-14 rely on the nature of false teaching in Ephesus
B. Consideration meet larger contexts
    i. Impact on the woman have numerous occasion in the pastoral epistles furthermore the false teachers forward themselves to preoccupy how their means to spirituality has a needliness to abide by from certain foods, from marriage, and probably sex generally
    ii. (1 Timothy 4:1-3) stressed physical training as a means of spirituality (4:8)
    iii. The false teachers had persuaded many women to follow them in their doctrines(1Timothy 5:15, 2Timothy3:6-7)
C. The false teachers all have traditional female roles in favor of a more egalitarian approach to relationships of men and women.
    i. First, an encouragement to abstain from marriage
    ii. Second the counsel of 1 Timothy 5:14 appears to labels the false teaching as demonic as its turning away was to follow Paul y Satan opposite of what he denotes as integrity and false product.
    iii. Specific issues towards marriage, sex, and food is rooted in a false belief

D. Paul's own teaching that Christians wer "raised with Christ" (Epheasians 2:6, Colossians 2:12, 3:1) and that in Christ there is neither "male nor female" (Galatians 3:28)
    i. Paul would likely offer his situation to remove from the part of false teaching
    ii. Of men and women in church ministry in 1Timothy 2:11-15

Chapter 10, Pierce 13

1Peter3

Wives Like Sarah, And the husbands Who Honor Them

1Peter 3:1-7

- Peter addressed the Christina women of Asia Minor
- He urged them to be obedience at one end and submissive at the other
- Mostly unsaved husband require wife to be needing of help
- The husband wants to focus on the inner beauty rather than on the outer beauty with a life of purity that involves purposeful arrangement when dealt with
- There is something wrong with this pasasage since they do get slack for being presumptuous and out of place
- Some moments are increased in ways that offer help and aid to other sthat have a similar happening in respect to how they would like to overcome and defeat
- Thus in ways Peter's instruction would be one of great solemnity and graceful peaceful right
- Peter regards Christian woman to live pure based on their sources of attraction
- Also in terms of regarding a sense given to evangelism and meaning to make the phrase" holy owmen of the past" in order for Peter convince us of how it would secure our findings to seek through in the mind how the women would reveal that to her husband and Church. The holy woman would take an initiative to these situations and Moses' mother even would tend to raise the high bar for biblical women as to they are husbnsd whom have honor towards their spouse

- Some Christian women have input on speicifc situations and habits, one would be certainty would interfere with how there was purpose to how they met in stringent environments
- There is also Moses mother in Exodus 2:!1-3 and Deborah (Judges 4) and Ruth (Ruth 2) tat have a meaning towards htose who made quite connections and purposeful statements in view of how they might reach a consistency to devise
- Basis would receive through divine, angelic, or prophetic encounters that husbands have to attain or already proceed to exist. Moreover, Miriam, Debora, Huldah are examples themselves as respected by their husbands and influence towards their disobedience to their mutual honorific to the Lord
- It appears that Peter may have beencertain to choose who he spent his life with and amazed at the aggressiveness and bravery that independent men would have a bearing on aggressive armies that interest women to know that they are living at home and have interest towards women by sharing their stories that have made it through the bible. Thus enabling is acted upon a very patriarchal society.

1Pet3

- First Peter 3:1-7 has often been read as a text instructing Christan wives in subordination.Thus Wayne Grudem writes that 1Peter3:1 “means willingly to submit to your husbands authority or leadership in marriage, including submission “to good or harsh..husabnds.” While others on the basis of 1Peter3:3 argue that this text prohibits women from wearing jewelry and anything other than plain clothing
- Evangelicals who emphasize gender equality take a different approach.
  Christian Wives with Non-Christian Husbands(1 Peer 3:1-6) Wives within the Greco-Roman world. Language si an expresio of a given culture exiting in space and time. Firtst, it is clear that 1Peter is addressed to a largely Geneitle Christian audience. Second, while it is clear that the wives in 1Peter3:1-6 are Christians, then is not evident regarding their husbands, who appear to be a separe group from the believing husbands addressed in 1Peter 3:7.
- Although we do not have an abundance of information about the speicifc social world of the women to who this passage is addressed-the northwestern quadrant of modern-day Turkey-we do know that certain moral literature circulated throughout the Greco-Roman world at time.
- To the Roman mind , all beliefs tother tha traditional Roman religions were “outlandish supersittuions.
- Rleated to this was the normal expectation that th husband should rule the wife.
- A strategy for A Christian wife’s witness in first-century Rome.

- Our text is located in the second main section of the letter, the “table of household duties” (1Peter2:11-3:22) and must be read as part of this wider context.
- Having addressed the issue of submission to “governing structure” in general (1 Peter2:13-17(Peter turns to two speicl cass, both addressed by pagan moralists,
- The Second special station is that of a bleieing woman married marriage as divinely ordained, it is noenthelss alsoa temporal, human institution –that is is belongs to this age not the age to com.e
- Pierce 13 A silent witness in marriage – 1 Peter 3:1-7 Peter H.Davids

- First Peter 3:1-7 has often been read as a text instructing Christian wives in subordination
- First thing is first there is trouble reading this since you are not take the time to read all of it but I did initialize how the structure should lookk. Also here it is.
- I don’t know what to do with this and I don’t know what to do with that but somewhat is misjudged for and I want to do well here. Something make it harder to follow and depending how it is it does not make sense the ay I am doing this. So please regard this as a good letter to do for you ad your courtship to this complimentarian approach.
- Evangelicals who emphasize gender equality take a different approach.
- Christian wives with non-christian husbands
    - When within the Greco-Roman world. Language is an expression of a given culture existing in space and time.
    - First it is clear that 1Peter is addressed to a largely Gentile Christian audience.
    - Second, while it is clear that the wives in 1Peter 3:-6 are Christian this is not evidence regarding their husbands, who appear to be a separate group form the believing husbands address in 1Peter 3:7
    - Although we do not have an abundance information about the specific social world of the women to home this passage is addressed –the northwestern quadrant of modern-day Turkey
- To the Roman mind, all beliefs other than traditional Roman religions were outlandish superstitions.”
- Related to this was the normal expectation that the husband should rule the wife.
- A strategy for a Christian wife’s witness in first century Rome, Our passage Is part of a letter
- The letter form was well know in antiquity for letter writing was an art as a means of communication
- Our text is located in the second main section of the letter the “table of household duties” (! Peter 2:11-3:22)
- Having addressed the issue of submission to “governing structures” in general(1Peter 2:13-17) Peter turns to two special cases, both addressed by pagan moralists.
- The second special situation is that of a believing woman married to a pagan householder.

- Yet what she is to do is also subversive in a sense.
- Such virtue is described as “purity in fear”(1 Peter 3:2)
- In Contrast to women displaying their sexuality “a gentle and quite[peaceful]spirit characterized the pure way of life.
- Peter goes on to attribute these virtues to unnamed ” holy some who helped in God” and “clothed themselves” with these virtues I submission to their husbands
- At this point Sarah is used as a specific example of the “holy women” who “hoped in God.”
- But we find Sarah frequently using kyrios when referring to, or addressing Abraham n extracanonical Jewish works such as the Testament of Abraham.
- In lieu of these contemporary ways of presenting the genesis texts, and given that what Peter does not fit the Genesis narrative well, it seems most likely that in his reference to Sarah he is utilizing material known to his residers form these contemporary Jewish sources.
- Contemporary application
- In the latter two cases, the attempt to present Christianity as non-subversive to complicated by the fact that Peter will to compromise on a central point: both slave and wives must be free ot commit themselves to the Christian faith regardless of the wishes of their a master or husband
- The strategy was to advise not to talk about their religion but to model culturally appropriate behavior,
- Two encouragements are given to support such behavior,
- However, unless we assume that first-century Greco-Roman society is te oby form odf society upholding virtues approved by God.
- So how should we apply the silent witness of 1Peter3
- Women are expected to be assertive in contemporary culture, but here is difference between harshness and gentile assertiveness.
- Ironically, interpretations that focus on the unilateral obedience or submission of wives to husbands. Regardless of cultural context, achieve the opposite of Peter’s intention
- Thus if we want to preserve 1Peters strategy and intention writing Western culture, we might appropriately paraphrase its teaching this way