Women In The Church

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  2. My story and two examples
  3. *Identity* and *purpose* (vs. content and method) are the primary considerations.
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     - Women
     - Gentiles
     - Slaves
     - Samaritans
     - Eunuchs
     - Romans
     - Blind
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Q & A **11:45-12:30**

THINKING PASTORALLY

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RESOURCES

Barton, Sara Gaston. *A Woman Called: Piecing Together the Ministry Puzzle.* Leafwood Press, 2012. Sara reflects on her experience as a woman in the Churches of Christ.

"Gender Inclusion Among Churches of Christ" *Leaven* 20.2 (2012). The issue tells the stories of five gender-inclusive churches and reflects on this topic.

Kristof, Nicholas and WuDunn, Sheryl. *Half the Sky.* Knopf Press, 2009. A stunning book about the treatment of women worldwide.

"She is Called" at https://itunes.apple.com/us/podcast/half-the-church/id401916361 These are podcasts in which women reflect on their calls to ministry.

Two Views on Women in Ministry. Revised edition. Zondervan, 2005. A balanced book with advocates of various positions treating Scripture and responding to one another.

Women in the Church

Schedule

Friday Evening

THINKING ABOUT INTERPRETATION	
1. How Do We Read Scripture?	7:00-7:50
THINKING TEXTUALLY	
2. What do we see women doing? Ten Functions Women Perform in the NT	8:00-8:50

Saturday Morning

Coffee & Donuts/Snacks and Drinks	8:30-9:00
THINKING TEXTUALLY	
1. The Problem of Uncovered Prophets in 1 Corinthians 11:2-16	9:00-9:35
2. Women Speaking in 1 Corinthians 14:34-35	9:35-10:10
3. Unraveling 1 Timothy 2:8-15	10:20-11:00
THINKING THEOLOGICALLY	
4. What is gender, theologically speaking?	11:00-11:45
5. Q & A	11:45-12:30

Sunday Morning

THINKING PASTORALLY	
1. Worship: "Mary Beyond the Manger" (Luke 1:26-38)	8:30 & 11:00
2. Bible Class: What do we do now? Reflections on Application	10:00AM

Expectations

1. **0penness to New Insights**
   - We do not fear truth; we pursue it.
   - Openness does not necessarily imply acceptance.
   - In fact, I expect that we will not all agree on every point.
   - Nevertheless, really listen to everyone's comments.

2. **Questioning Ideas Rigorously**
   - You should feel free to ask questions.
   - The rigor, however, is directed toward the issue, not individuals.
   - Show respect to one another.

3. **Study of the Bible and Supporting Literature**
   - Bring your Bible.
   - The more you prepare, pray, and reflect, the more you will be blessed.

4. **Faithfulness to God's Will**
   - We should faithfully apply what we discover.

5. **Confidentiality of Comments**
   - You should feel free to speak freely and explore ideas.
   - You can assume it, as will I.

6. **Emotion**
   - This issue stirs deep emotions because it cuts to our deepest identity.
   - We are male and female.

7. **We're All at a Different Place.**
   - Be patient and allow people time to think through the issue.

8. **Comfort with Medical Language**
   - At times, we will need to describe different body parts and functions of males and females.
   - You need to be comfortable hearing and using that language.

9. **Let me know.**
   - If these expectations do not work for you, then you need to let me know.

10. **Excitement of Discovery**
    - There is nothing I enjoy more than studying God's Word!

An Exercise in Interpretation

Instructions: Put a "C" beside those items that are "cultural" and a "P" beside thos items that are "permanent." Count up the total number of P's. Think about *why* you made the decisions you made.

1. __ Greet one another with a holy kiss. (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26)
2. __ Be baptized (Acts 2:38)
3. __ If your right eye causes you to sin, pluck it out. (Matt. 5:29)
4. __ If any one strikes you on the right cheek, turn to him the other also. (Matt. 5:39)
5. __ Give to him who begs from you. (Matt. 5:42)
6. __ Love your enemies. (Matt. 5:44)
7. __ Abstain from fornication. (Acts 15:29)
8. __ Lay hands on individuals when commissioning them for a specific task. (Acts 6:6; 13:2)
9. __ Wash one another's feet. (John 13:14)
10. __ Lift your hands when praying (1 Tim. 2:8).
11. __ Prohibit women from wearing braided hair, gold, pearls, or costly attire. (1 Tim. 2:9)
12. __ Permit no woman to teach or to have authority over men. (1 Tim. 2:12)
13. __ Support widows at least 60 years old with the church budget. (1 Tim. 5:9)
14. __ Pay elders. (1 Tim. 5:17-18)
15. __ Ministers should rebuke publicly elders who persist in sin. (1 Tim. 5:20)
16. __ Drink wine for your stomach and frequent ailments. (1 Tim. 5:22)
17. __ Let everyone be quick to hear, slow to speak, slow to anger. (James 1:19)
18. __ Show no favoritism to the rich. (James 2:1-7)
19. __ Do not make any oaths. (James 5:12)
20. __ Anoint the sick with oil. (James 5:14)
21. __ A man should pray and prophesy with his head uncovered. (1 Cor. 11:4)
22. __ A woman should pray and prophesy with her head covered. (1 Cor. 11:5, 10)
23. __ Long hair on a man is degrading. (1 Cor. 11:14)
24. __ Take the Lord's Supper in remembrance of Jesus (1 Cor. 11:24)
25. __ Take the Lord's Supper as part of a meal. (1Cor. 11:17-34)
26. __ Take the Lord's Supper on the first day of the week. (Acts 20:7)
27. __ Use unleavened bread for communion. (Luke 22:1, 7, 13, 19)
28. __ Use wine for communion (Luke 22:1, 7, 13, 19; 1 Cor. 11:21)
29. __ Take communion in a large upper room. (Luke 22:12)
30. __ Drink communion from a single cup. (Luke 22:17)
31. __ Take communion on Passover. (Luke 22:7, 14-23)
32. __ Sometimes take the cup before the bread (Luke 22:17-19; 1 Cor. 10:16, 21)
33. __ Have seven deacons. (Acts 6:3)
34. __ Go to the synagogue on Saturday (Acts 13:14, 42, 44)
35. __ Have all things in common with the church. (Acts 2:44)
36. __ Pray at fixed times. (Acts 3:1).
37. __ Take formal religious vows (Acts 18:18)
38. __ Preach in Jewish synagogues. (Acts 14:1)
39. __ Cast lots to make decisions. (Acts 1:26)
40. __ Ministers should appoint elders. (Acts 14:23; Titus 1:5)
41. __ Do not own property, but meet in house churches. (Acts 12:12; 16:40; Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Phlm. 2)
42. __ Don't become angry. (Matt. 5:22)
43. __ Earnestly desire the spiritual gifts, especially that you may prophesy. (1 Cor. 14:1, 5)
44. __ Say "Amen" at the end of prayers. (1 Cor. 14:16)
45. __ Each member should bring a song, lesson, etc to share with the church during worship. (1 Cor. 14:26)
46. __ Women should keep silent in the churches. (1 Cor. 14:34).
47. __ Preach two by two. (Mark 6:7)
48. __ Keep yourself pure. (1 Tim. 5:22)
49. __ Tell people that unless they are born again, they cannot enter heaven. (John 3:3)
50. __ Owe no one anything. (Rom. 13:8)
51. __ Advise married couples to stay married and not divorce. (1 Cor. 7:10-11)
52. __ Advise engaged couples not to seek marriage (1 Cor. 7:25-27, 37-38)
53. __ Call the church "The Way" (Acts 9:2; 19:9, 23; 22:4; 24:14, 22).
54. __ Call the church the "church of Christ". (Rom 16:16)
55. __ Sing songs, hymns, and spiritual songs. (Col. 3:16)
56. __ Wives, be subject to your husbands. (Eph. 5:17)
57. __ Slaves, obey your earthly masters. (Eph. 6:5-8)
58. __ Give thanks in all circumstances. (1 Thess. 5:18)
59. __ Do not quench the Spirit. (1 Thess. 5:19)
60. __ When you fast, anoint your head and wash your face. (Matt. 6:17)

Total "Cultural" = _____

Total "Permanent" = _____

Interpretation: Ten Basic Considerations

Preliminary Considerations

1. **What are we doing when we interpret Scripture?**
   - What we think we do: "It says it, and we do it."
   - What we actually do is more complex. Can we name what we implicitly do when we interpret?
   - We often consider literary, historical, cultural, theological, and hermeneutical factors.

2. **Our social location shapes the default modes that we bring to the text.**
   - "We read texts, but texts also read us."
   - Sometimes we miss what is in the text, and sometimes we add to the text.
   - What we've seen before or always done is very formative.

3. **Focus on the theological core. "Some things in Scripture are more important than others."**
   - I Corinthians 15:3-5 (Cross)
   - Matthew 22:34-40 (Great Commandment)
   - Matthew 23:23 ("Weightier Matters")
   - Romans 13:9; Galatians 5:14 (Love of Neighbor)
   - Romans 14:17; Galatians 5:6; 6:15 (Not ... but)
   - Ephesians 4:4-6 (The "Seven Ones")

4. **Begin with questions of identity (who) and purpose (why).**

5. **Consider the full array of theological resources.**
   - Scripture
   - Tradition
   - Reason
   - Experience

Concerning Scripture

6. **Consider the text in its canonical context.**
   - Is there diversity on this topic in the Bible?

7. **Consider the literary features of the text.**
   - The type (genre) of literature (e.g., Prov 25:4-5; Eccl 3:1-8)
   - The presence of figurative language (e.g., hyperbole)
   - The immediate context of the passage

8. **Consider the historical context of the text.**
   - Is the instruction specific to the historical context?
   - Prototype (the first example) vs. archetype (a model example)

9. **Consider the role of culture.**
   - Distinguish intent from method.
   - Is this topic an inherently moral issue?
   - What other options were known, available, or possible?
   - Consider the reality that culture can overlap with truth (i.e., something is *both* permanent and cultural).

10. **Consider the way that Scripture is normative.**
    - Rule
    - Principle

Conclusions

1. How we interpret has often not been equal to the complexity of Scripture and real life.
2. We all interpret. The question is whether we will do it well or poorly.
3. Good interpretation includes various kinds of considerations (literary, historical, cultural, theological, and hermeneutical);
4. Careful study is often difficult. Think of the pain as "growing pains" and allow yourself time for growth.

Cultural Expectations of Gender

Even a cursory reading reveals that Scripture contains numerous passages with cultural expectations of gender that most people, at least those from an American cultural context, do not follow, as the following examples illustrate.

1. Levirate marriage (Deuteronomy 25:5-10; Genesis 38; Matthew 22:23-33). Several passages prescribe or presume the practice of Levirate marriage, in which a widow marries the brother of her deceased husband to continue the family line.
2. Polygamy (Exodus 21: 10-11; Deuteronomy 21: 15-17). Not only are there a number of examples of polygamy, from patriarchs like Abraham and Jacob to king David and king Solomon, but the Torah itself also details provisions for marriage with and inheritance among multiple wives.
3. Wives are classed with property in the tenth commandment (Exodus 20:17). "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, *or anything that belongs to your neighbor."*
4. Women are considered unclean for seven (for a son) to fourteen (for a daughter) days after childbirth (Leviticus 12:1-5).
5. Women are also considered unclean for seven days due to menstruation (Leviticus 15:19-24).
6. The Law states that men are unclean for an evening due to an emission of semen (Leviticus 15:16-18).
7. Male lives are worth more than female lives (Leviticus 27:1-8); for example, for men aged twenty to sixty years old, the equivalent value is fifty shekels of silver; for women the value is thirty shekels.
8. The Law describes a test for women suspected of adultery (Numbers 5: 11-31).
9. The Law prescribes that sons receive an inheritance before daughters (Numbers 27:5-11).
10. Women captured in war must marry their captors after one month (Deuteronomy 21: 10-14).
11. Newly married women shown not to be virgins are stoned to death (Deuteronomy 22: 13-21).
12. The Law prescribes death for adulterers (Deuteronomy 22:22).
13. Virgin women who are raped must marry their attackers (Deuteronomy 22:28-29).
14. Eunuchs are excluded from the assembly of the Lord (Deuteronomy 23: 1).
15. Ezra describes endogamy, ethnic and likely religious (Ezra 9-10), and Paul counsels wives to remarry within the same faith (1 Corinthians 7:40).
16. Paul advises women in Corinth to cover their heads when praying (1 Corinthians 11 :5).
17. Men are commanded to raise their hands when praying (1 Timothy 2:8).
18. Women are told not to wear gold or pearls, and to avoid braided hair (1 Timothy 2:9).

Women Named in the New Testament (45)

Worth Noting

- Named women in the Gospels: Matthew (8; although four are OT characters), Mark (5), Luke (10), and John (4). Mary Magdalene is the only woman *named* in all four Gospels.
- Acts names ten women, and Romans 16 alone names eight women.
- Candace (Acts 8:27) is an Ethiopian title, not a name. Jezebel (#15) may not be the actual name of the false prophet at Thyatira.
- Eight or nine of the named women are references to women in the Old Testament: Eve, Hagar, "Jezebel," Rachel, Rahab, Rebekah, Ruth, Sarah, and Tamar.

1. Anna (Luke 2:36-38)
2. Apphia (Phlm 1:2)
3. Bernice (Acts 25:13, 23, 30)
4. Chloe (1 Cor 1:10, 11)
5. Claudia (2 Tim 4:21)
6. Damaris (Acts 17:34)
7. Dorcas (Acts 9:36, 39; Greek)/Tabitha (Acts 9:36, 40; Aramaic)
8. Drusilla (Acts 24:24)
9. Elizabeth (Luke 1:5, 7, 13, 24, 36, 39-41, 57)
10. Eunice (2 Tim 1:5)
11. Euodia (Phil 4:2)
12. Eve (2 Cor 11:3; 1 Tim 2:13)
13. Hagar (Gal 4:24-25)
14. Herodias (Matt 14:3, 6; Mark 6:17, 19, 22; Luke 3:19)
15. Jezebel (Rev 2:20)
16. Joanna (Luke 8:3; 24:10)
17. Julia (Rom 16:15)
18. Junia (Rom 16:7)
19. Lois (2Tim1:5)
20. Lydia (Acts 16:14, 40)
21. Martha(Luke 10:38,40-41;John 11:1,5, 19-21,24,30,39; 12:2)
22. Mary, mother of Jesus (Matt 1:16, 18, 20; 2:11; 13:55; Mark 6:3; Luke 1:27, 30, 34, 38-39, 41, 46, 56; 2:5, 16,19, 34; Acts 1:14)
23. Mary Magdalene(Matt27:56,61;28:1;Mark 15:40,47; 16:1,9;Luke8:2;24:10;John 19:25;20:1, 11, 16, 18)
24. Mary of Bethany, sister of Martha (Luke 10:39, 42; John 11:1, 2, 19-20, 28, 31-32, 45; 12:3)
25. Mary, mother of James and Joses (Matt 27:56; Mark 15:40, 47; 16:1; Luke 24:10)
26. Mary, wife of Clopas (John 19:25; she could be the same person as #25)
27. Mary of Jerusalem, mother of John Mark (Acts 12: 12)
28. Mary of Rome (Rom 16:6)
29. Nympha(Col4:15)
30. Persis(Rom 16:12)
31. Phoebe(Rom 16:1)
32. Prisca/Priscilla (Acts 18:2, 18, 26; Rom 16:3; 1 Cor 16: 19; 2 Tim 4: 19)
33. Rachel (Matt 2: 18)
34. Rahab (Matt 1:5; Heb 11:31; James 2:25)
35. Rebekah (Rebecca) (Rom 9: 10)
36. Rhoda (Acts 12: 13)
37. Ruth (Matt 1:5)
38. Salome (Mark 15:40; 16:1)
39. Sapphira (Acts 5:1)
40. Sarah(Rom4:19;9:9;Heb 11:11; 1 Pet3:6)
41. Susanna (Luke 8:3)
42. Syntyche (Phil 4:2)
43. Tamar (Matt 1:3)
44. Tryphaena (Rom 16:12)
45. Tryphosa (Rom 16:12)

Terms Marked as Female (Humans) in the New Testament

Named Women: 45 individuals

General
- Woman
- Girl
- Female
- Foolish woman
- Old woman

Family
- Mother
- Barren (without child)
- Without mother
- Daughter
  - Little daughter
  - Female child
- Sister
- Virgin
- Bride
- Wife
- Daughter-in-law
- Mother-in-law
- Grandmother
- Female relative
- Widow
- Adulteress

Functions
- Queen
- Neighbor
- Slave
- Pregnant
- Doorkeeper
- Disciple
- Betrothed
- Maid
- Prostitute
- Patron
- Prophetess
- Wisdom Personified
- Nurse
- Friend

Terms Marked as Female (Humans) in the New Testament

Named Women: 45

General

- Woman (γυνή, ἡ) – 216 times
- Girl (κοράσιον, ἡ) – 8 times
- Female
  - (γυναικεῖος, −α, ον) – 1 Pet 3:7
  - (θῆλυς, −εια, −υ) – Mark 10:6; Rom 1:26, 27; Gal 3:28;
- Foolish woman (γυναικάριον, ἡ) – 2 Tim 3:6
- Old woman
  - (γραώδης, −ες) – 1 Tim 4:7
  - (πρεσβῦτις, ἡ) – Titus 2:3

Family

- Mother (μήτηρ, ἡ) – 84 times
- Barren, without child (στεῖρα, ἡ) – Luke 1:7, 36; 23:29; Gal 4:27; Heb 11:11
- Without mother (ἀμήτωρ) – Heb 7:3
- Daughter (θυγάτηρ, ἡ) – 28 times
  - Little daughter (θυγάτριον, τό) – Mark 5:23; 7:25
  - Female child (παῖς, ἡ) – Luke 8:51, 54
- Sister (ἀδελφή, ἡ) – 26 times
- Virgin (παρθένος, ἡ) -13 times
- Bride (νύμφη, ἡ) – 5 times
- Wife (γυνή, ἡ)
- Daughter-in-law (νύμφη, ἡ) – 2 times
- Mother-in-law (πενθερά, ἡ) – 6 times
- Grandmother (μάμμη, ἡ) – 2 Tim 1:5
- Female relative (συγγενίς, ἡ) – Luke 1:36
- Widow (χήρα, ἡ) – 27 times
- Adulteress (μοιχαλίς, ἡ)

Functions

- Queen (βασίλισσα, ἡ) – Matt 12:42; Luke 11:31; Acts 8:27; Rev 18:7
- Neighbor (γείτων, ἡ) – Luke 15:9
- Slave (δούλη, ἡ) – Luke 1:38, 48; Acts 2:18
- Pregnant (ἔνκυος, ον) – Luke 2:5
- Doorkeeper (θυρωρός, ἡ) – Mark 13:34; John 10:3; 18:16, 17
- Disciple (μαθητρία, ἡ) – Acts 9:36
- Betrothed (μνηστεύω) – Matt 1:18; Luke 1:27; 2:5
- Maid (παιδίσκη, ἡ)
- Prostitute (πόρνη, ἡ)
- Patron (προστάτις, ἡ) – Rom 16:2
- Prophetess (προφῆτις, ἡ) – Luke 2:36; Rev 2:20
- Wisdom Personified (σοφία, ἡ) – 3 times
- Nurse (τροφός, ἡ) – 1 Thess 2:7
- Friend (φίλη, ἡ) – Luke 15:9

Invisible Women

Instructions: read the following passages and circle the women whom you notice.

1. Luke 10:1
   - After this the Lord appointed seventy others and sent them two by two ahead of him to every town and place where he was about to go.

2. Luke 24:13-35
   - Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. They were talking with each other about everything that had happened. As they talked and discussed these things with each other, Jesus himself came up and walked along with them; but they were kept from recognizing him. He asked them, "What are you discussing together as you walk along?" They stood still, their faces downcast. One of them, named Cleopas, asked him, "Are you only a visitor to Jerusalem and do not know the things that have happened there in these days?" "What things?" he asked. "About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people. The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. In addition, some women of our group amazed us. They went to the tomb early this morning but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. Then some of those with us went to the tomb and found it just as the women had said, but him they did not see." He said to them, "How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?" And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. As they approached the village to which they were going, Jesus continued on as if he were going farther. But they urged him strongly, "Stay with us, for it is nearly evening; the day is almost over." So he went in to stay with them. When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight. They asked each other, "Were not our hearts burning within US while he talked with us on the road and opened the Scriptures to us?" They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together and saying, "It is true! The Lord has risen and has appeared to Simon." Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.

3. 1 Corinthians 14:26
   - What then shall we say, brethren? When you come together, each of you has a hymn, a teaching, a revelation, a tongue or an interpretation. Everything must be done so that the church may be built up.

4. 1 Corinthians 16:15-16
   - You know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the Lord's people. I urge you, brethren, to submit to such as these and to every coworker and laborer.

5. Philippians 1: 1
   - Paul and Timothy, servants of Christ Jesus, to the saints in Christ Jesus at Philippi, together with the overseers and deacons.

6. James 3:1
   - Not many of you should presume to be teachers, my brethren, because you know that we who teach will be judged more strictly.

Ten Functions Women Perform in the New Testament

1. Female Deacons

New Testament

- Phoebe in Romans 16:1-2
  1. How should we translate *diakonos?*
     a. "Servant": Rom 15:8; 1 Cor 3:5; 2 Cor 11:15
     b. "Minister": 2 Cor 3:6; Col 1:7; 4:7; 1 Tim 4:6
     c. "Deacon": Phil 1:1; 1 Tim 3:8, 12
  2. Why didn't Paul just use the work "deaconess"?
     "First, prior to canon nineteen of the Council of Nicea (AD 325), there are no certain examples of the Greek feminine 01cxKovlooox. In this earlier period, the masculine 01aKovos was used for female as well as male deacons" (Blackburn, *EWEC,* 1.303 n. 1).
  3. Notice that Paul specifies the church as the place of her service.
  4. How would you translate *diakonos* if Phoebe (female) were Phoebus (male)?

- "Women" in 1 Timothy 3:11
  1. They could be wives of deacons.
     But why would there be "qualifications" for the wives of deacons but not for the wives of elders (1 Timothy 3: 1-7)?
     But why is the construction different than expected? Normally, when *gyne* is translated "wife" (42/46x), there is a definite article and/or personal pronoun, which is not the case in 1 Tim 3:11 (Blackburn, ***EWEC,*** 1.309-310).
  2. They could be female deacons.
     Note that both lists (below) begin with the same character trait ("serious, worthy of respect/honor"). Plus, the next two qualities are similar.

1 Timoth 3: 8 Men	1 Timoth 3:11 (Women
Serious	Serious
Not double-tongued	No slanderers
Not addicted to much wine	Temperate

- Apphia in Philemon 2 (?)
  1. She could be Philemon's wife.
     But, the "you" is singular in verse two: "and to the church that meets in your (singular) house." Note the use of "their" in Romans 16:5 and 1 Cor 16:19.
  2. She could be a deacon.
     Except for churches as a whole, the only groups mentioned in Paul's greetings are "bishops and deacons" (Phil 1: 1).
     Interestingly, she is mentioned *before* Archippus.

- "Deacons" in Philippians 1: 1 (?)

Non-Christian Evidence

- Pliny, *Epistle* 10.96.8 (ca. A.D. 112): In Asia Minor (modem Turkey), the Roman governor Pliny mentions two women whom the Christians "call deaconesses."

Pliny, Epistle 10.96.8 BOOK X. XCVI 5-8

when they had repeated after me a formula of invocation to the gods and had made offerings of wine and incense to your statue (which I had ordered to be brought into court for this purpose along with the images of the gods), and furthermore had reviled the name of Christ: none of which things, I understand, any genuine Christian can be induced to do.

Others, whose names were given to me by an informer, first admitted the charge and then denied it; they said that they had ceased to be Christians two or more years previously, and some of them even twenty years ago. They all did reverence to your statue and the images of the gods in the same way as the others, and reviled the name of Christ. They also declared that the sum total of their guilt or error amounted to no more than this:[1] they had met regularly before dawn on a fixed day to chant verses alternately among themselves in honour of Christ as if to a god, and also to bind themselves by oath, not for any criminal purpose, but to abstain from theft, robbery and adultery, to commit no breach of trust and not to deny a deposit when called upon to restore it. After this ceremony it had been their custom to disperse and reassemble later to take food of an ordinary, harmless kind; but they had in fact given up this practice since my edict, issued on your instructions, which banned all political societies. This made me decide it was all the more necessary to extract the truth by torture from two slave-women, whom they call deaconesses. I found nothing but a degenerate sort of cult carried to extravagant lengths.

2. Female Patrons

- Women in Luke 8:1-3 (cf. Mark 15:41)

- Phoebe in Romans 16:1-2
  How should we translate the noun *prostatis?*
  1. "Helper"
  2. "Patron/-ess"
  3. "Ruler, governor, manager": Note the meaning of the verb *proistemi* in I Thessalonians 5:12; I Timothy 3:4, 12; 5:17.

- "Not a few prominent women" ofThessalonica in Acts 17:4 (Likely)

- " A number of prominent Greek women" of Berea in Acts 17:12 (Likely)

- Chloe in 1 Corinthians 1: 11 (?)

- Some of the five Female Hosts of House Churches (see below)(?)

3. Female Apostles

- Junia in Romans 16:7
  1. What's the issue? A different accent mark makes the name male or female.
     iounitin (a masculine form for the name "Junias")
     iounian (a feminine form for the name "Junia')

  2. What is the evidence for Junia (female)?
     The first extant writer to think Junia was male is Aegidus of Rome (AD 1245-1316).
     There is no record of anyone ever being named Junias "in ancient literature or inscriptions, either Latin or Greek" (Walters, *EWEC* 1.186).
     Lampe has recorded over 250 instances of Junia (Walters, *EWEC* 1.186 n. 57).

  3. What does it mean to call Junia an "apostle"?
     There is the generic sense of"missionary, delegate, or messenger." See Barnabas (Acts 14:4, 14); Andronicus (Rom 16:7); Titus (2 Cor 8:23); Epaphroditus (Phil 2:25)
     See also James (Gal 1: 19); Apollos (1 Cor 4:6, 9).

  4. What does the phrase "prominent among the apostles" mean? Two Options
     It means that Andronicus and Junia are [thought to be] outstanding ***by*** the apostles.
     a. But the construction in Romans 16:7 (adjective+ *en*+ a human group) never indicates agency ("by") in the New Testament (Belleville, *Women in Minist,y,* 42-43).
     b. See Romans 8:29; 1 Corinthians 3:18; 6:5; 11:19; 2 Corinthians 10:1.

     It means that Andronicus and Junia are notable *among* the apostles (that is, they are prominent among those people called "apostles").
     a. All the- patristic comme-ntators read "among" (Sanday and Headlam, *Romans,* 423).
     b. Agency ("by") would be expressed differently in Greek *(hupo* + genitive case).

  The Seventy in Luke IO: 1 (?)
     Could some of the Seventy that Jesus sent out include women? See Luke 23:49, 55; 24:1-11, 22-25.
     From the time of Origin (ca. AD 185-254), many commentators assumed that women were included among the 70 whom Jesus sent (Belleville, *Women in Minist,y,* 45 n. 54).

- The Women in Matthew 28: 1-8 (?)
  Can we call these women "the apostles to the apostles" (cf. Mark 16:8; Luke 24: 1-11)?

4. Ministry Teams

Husband/Wife Teams

- Priscilla and Aquila
  - Acts 18:2, 18, 26; Romans 16:3; 1 Corinthians 16:19; 2 Timothy 4:19.
  - Note the underlines above, where Priscilla is named first in 4 of the 6 passages.

- Andronicus and Junia in Romans 16:7

► Note that in the first example, the wife appears to be more prominent; in the second example, the husband appears to be more prominent.

► These missionary pairs may echo Jesus' example of sending out workers "two by two" (Luke 10:1; cf. Luke 19:29; 22:8). Note many other pairings in Acts (i.e., Peter and John; Paul and Barnabas; Judas and Silas; Paul and Silas; and Barnabas and Mark).

Female/Female Pair

- Tryphena and Tryphosa in Romans 16:12: they are "workers in the Lord."

Seven Other Pairs[1]

- Joanna and Chuza (Luke 8:3) (?)
- The Seventy in Luke 10:1 (?)
  - Could some of the Seventy thatJesus sent out include husband/wife teams? See Luke 23:49, 55; 24:1-11, 22-25.
- Cleopas and his unnamed companion in Luke 24:13-35 (?)
- Apostles and their wives in 1 Corinthians 9:5 (?)
- "Brothers of the Lord" and their wives in 1 Corinthians 9:5 (?)
- Philologus and Julia in Romans 16:15 (?)
- Nereus and his sister in Romans 16:15 (?)

5. Female Hosts of House Churches

- References to house churches[2] and men who are named as hosts[3]

  Mary in Acts 12:12 (Jerusalem)

- Lydia in Acts 16:15, 40 (Philippi)

- Prisca (and Aquila) in Romans 16:3-5 (Rome); in 1 Corinthians 16:8, 19 (Ephesus)

- Nympha in Colossians 4:15 (Likely)

  Phoebe in Romans 16:1-2 (?) (Cenchrea)

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[1]It's hard to make too much of these six pairs, but it is also a mistake to make too little of them because of Jesus' example and because of the service of the first two ministry teams.

[2]For other explicit, likely, or possible references to house churches, see also Acts 1:13-14; 2:46; 5:42; 20:20; Romans 16:14, 15. For the (likely) presence of multiple house churches in a city, see Acts 12:17; Romans 16:4, 14, 15; 23; 1 Thess 5:27.

[3]See Gaius in Romans 16:23 (Corinth); Philemon in Philemon 1-2; Jason in Acts 17:6 (?) (Thessalonica); Titius Justus in Acts 18:7 (?) (Corinth). Cf. Tavia in Ignatius, *To the Smyrneans* 13.2 (?).

6. Female Coworkers[4]

- Prisca in Romans 16:3-5
  - As coworkers, Prisca and Aquila "risk their necks" for Paul's life.

- Euodia and Syntyche in Philippians 4:2-3
  - Paul says, "They struggled side by side with me in the gospel."
  - See the use of the phrase "in the gospel" in Rom 1:9 and 1 Thess 3:2.

7. Female Laborers

- Mary in Romans 16:6

- Tryphena in Romans 16:12

- Tryphosa in Romans 16:12

- Persis in Romans 16:12

- What does "labor" *(kopian, kopos)* mean?
  1. Work (in general): 1 Cor 4:12; 2 Thess 3:8
  2. Work of ministry: 1 Cor 3:8; 2 Cor 10:14-15; Gal 4:11; Phil 2:16; 1 Thess 3:5; 5:12; 1 Tim 5:17

- Implications of 1 Corinthians 16:16
  - This passage is the only passage where the word "submit to, be subject to" *(hupotassesthai)* is used of the relationship between the members in the congregation and people who work in the congregation, although the idea is found elsewhere (1 Thess 5:12).

[4]Paul calls a number of males "coworkers" (13 explicitly): Apollos (1 Cor 3:5-9), Aquila (Rom 16:3), Aristarchus (Col 4:10-11; Phlm 24), Clement (Phil 4:3), Demas (Phlm 24), Epaphroditus (Phil 2:25), Justus (Col 4:11), Luke (Phlm 24), Mark (Col 4:10-11; Phlm 24), Philemon (Phlm 1), Timothy (Rom 16:21), Titus (2 Cor 8:23), and Urbanus (Rom 16:9).

8. Female Prophets

Old Testament

- Miriam in Exodus 15:20 (see 4:13-16; 7:1-2; cf. Micah 6:4)
- Deborah in Judges 4:4
- Huldah in 2 Kings 22:8-20 (see also 2 Chronicles 34:14-28)
- Isaiah's wife in Isaiah 8:3
- Ezekiel 13: 17-23 (false prophetesses)
- Note Noadiah in Nehemiah 6:14 (false prophetess).

New Testament

- Anna in Luke 2:36
- Women in Acts 2:17-18/Joel 2:28-29
- Philip's four daughters in Acts 21 :9
- Women who "pray and prophesy" in 1 Corinthians 11 :5
- Elizabeth in Luke 1:41-45 (?)
  - Compare Luke 1:41 and 1:67.
- Women in 1 Corinthians 14:34-35 (?)
- Note "Jezebel" in Revelation 2:20-25 (false prophet).

What does a prophet do?

- Evidence from Acts 15:30-32
- Evidence from 1 Corinthians 14:1-4., 19, 29-32
- Predictive Element: Agabus (Acts 11:27-28; 21:10-11)

Early Church History

► Ammia in Eusebius, ***Ecclesiastical History*** 5.17.1-4; 3.37.1

The Nature of Prophecy

	Acts 15:30-32		1 Corinthians 14:1-5, 19, 28-33	
Context	Congregation gathered	v.30		vv. 3-5, 28, 33
Actions	Exhort	(v. 32)	Upbuilding	(v. 3)
	Strengthen	(v. 32)	Exhortation	(vv. 3, 31)
			Comfort	(v. 3)
			Edify	(v. 4)
			Instruct	{v. 19)
			Teach	(v.31)
Length	"Many words"	(v. 32)		
Means			Revelation	{v. 30)
Control			Be silent	(v. 30)

Eusebius?

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of their sayings he continues as follows: "I have given this abstract of what I found in a work of theirs when they were attacking the work of Alcibiades [1] the Christian in which he shows that a prophet need not to speak in ecstasy." And he goes on in the same work to give a catalogue of those who have been prophets of the New Testament, and among them he numbers a certain Ammia and Quadratus and says thus: "But the false prophet speaks in ecstasy, after which follow ease and freedom from fear; he begins with voluntary ignorance, but turns to involuntary madness of soul, as has been said before. But they cannot show that any prophet, either of those in the Old Testament or of those in the New, was inspired in this way; they can boast neither of Agabus, nor of Judas, nor of Silas, nor of the daughters of Philip, nor of Ammia in Philadelphia, nor of Quadratus, nor of any others who do not belong to them." And again after a little he goes on, "For if the Montanist women succeeded to Quadratus and Ammia in Philadelphia in the prophetic gift, let them show who among them succeeded the followers of Montanus and the women, for the apostle grants that the prophetic gift shall be in all the church until the final coming, but this they could not show, seeing that this is already the fourteenth year from the death of Maximilla."

He, therefore, so writes. But the Miltiades mentioned by him has also left us other monuments of his own zeal for the oracles of God in the treatises which

to be correct so far as historical fact is concerned, but the evidence of the MSS. seems equally to prove that the mistake is due to Eusebius himself, and as such ought to appear in the text. See Introduction, p. lv., and *cf.* McGiffert's note *ad loc.*

9. Female Prayer[5]

Old Testament

- Hannah in 1 Samuel 1:9-20; 2: 1-10

The Apocrypha and First-Century Jewish Authors

- Sarah in Tobit 3:11-15
- Tobias and Sarah in Tobit 8:4-8
- Judith in Judith 9:2-14; 13:4b-5; 7b
- 2 Maccabees 3: 18-22
- Philo, *On the Posterity of Cain* 179; Josephus, *Jewish War* 1.584

New Testament

- Anna in Luke 2:37b
- "The women and Mary the mother of Jesus" in Acts 1: 12-14
- Lydia and some women in Acts 16:13-15
- Wives from the church at Tyre in Acts 21 :5
- Husbands and wives in 1 Corinthians 7:5
- Women in 1 Corinthians 11 :5, 13
- "Real widow" in 1 Timothy 5:5
- Mary in Luke 1:46-55 (?)
- Woman who glorifies God in Luke 13: 13 (?)

[5] In many other passages, Scripture implies that women participate in prayer (t,.g., Acts 2:42; 12:12; 1 Thessalonians 5:17, 25; James 5:13, 16). For the passages from Philo, Josephus, and Judith, see M. H. McDowell's book *Prayers of Jewish Women* (2006).

10. Female Teachers

- Priscilla in Acts 18:26
  - Acts 18:2, 18, 26; Romans 16:3; 1 Corinthians 16:19; 2 Timothy 4:19.
  - Note the underlines above, where Priscilla is named first in four of the six passages.
- Prophets in 1 Corinthians 14: 19 ("instruct"), 31 ("learn")
- Teaching and admonishing through singing in Colossians 3:16
- Older women in Titus 2:3-5
- Anna in Luke 2:38 (?)
- Samaritan woman in John 4:29-30, 39, 42 (?)
- "Teaching" in 1 Cor 14:26 (?)
- Euodia and Syntyche in Philippians 4:2-3 (?)
- Lois and Eunice in 2 Tim 1:5 (?)
- "Entrust these things to faithful ones who are able to teach others" in 2 Tim 2:2 (?)
- "Teachers" in James 3:1 (?)

Ten Functions Women Perform in the New Testament: Significance

1. Many women are mentioned in the New Testament.
2. Many and varied activities are connected with these women.
3. Even more women (and men) were active in the NT churches than what Scripture records.
4. For almost everyone who goes back to the NT, there is new evidence on the table (new functions, new women).
5. Translations can and have hidden women's activity.
6. Advocates for inclusive congregations do so ***because*** of what Scripture says.
7. Advocates for inclusive congregations do so ***because*** Scripture is authoritative for them.

Examples of Women Speaking and Leading

Two notable passages limit women speaking, but there are also over three dozen passages that describe women speaking and leading in various ways. In addition to the items below, one could also consider female deacons, patrons, apostles, ministry teams, hosts of house churches, and builder of cities (Sheerah; 1 Chron. 7:24).

1. Prophets
   - Miriam (Exodus 15:20; cf. 7:1-2; Micah 6:4)
   - Huldah (2 Kings 22:8-20 = 2 Chron. 34: 14-28)
   - Isaiah's wife (Isaiah 8:3)
   - Anna (Luke 2:36)
   - Women in Acts 2:17-18/Joel 2:28-29
   - Philip's four daughters (Acts 21 :9)
   - 1 Cor 11 5
   - **I Cor 14:3-4, 24, 26, 29-33, 39**
   - Prophets edify, encourage, and console (14:3-4); instruct (14:19, 31); convince (14:24); and judge (14:29).
2. Teaching
   - Priscilla and Apollos (Acts 18:26)
   - Prophets (1 Cor 14:19, 31)
   - Instruction (1 Cor 14:26)
   - Though singing (Col 3:16)
   - Instructions (Matt 28:10; John 20:17-18)
   - Wise women (2 Sam 14:1-20; 20:14-23)
   - The mother of Lemuel (Proverbs 31: 1)
3. Witnessing/Preaching
   - Anna (Luke 2:38)
   - Women tell the apostles (Luke 24:8-11, 24-25).
   - Samaritan woman (John 4:29-30, 39, 42)
   - Euodia and Syntyche (Phil 4:2-3)
4. Coworkers and Laborers in Ministry (1 Cor 16: 15-16): "be subject to such ones"
   - Prisca (Rom 16:3-5)
   - Euodia; Syntyche (Phil 4:2-3)
   - Mary (Rom 16:6)
   - Tryphaena (Rom 16:12)
   - Tryphosa (Rom 16: 12)
   - Persis (Rom 16:12)
5. Singing
   - 1 Cor 14:26
   - Eph 5:18-20
   - Col 3:16
6. Prayer
   - 1 Cor 11:5, 13
   - Tongue speakers (1 Cor 14:13-17)
7. Using Gifts (in general)
   - Each Christian is given gifts for "the common good" (1 Cor 12:7).
   - Christians use their gifts to serve one another (1 Pet 4: 10).
8. Interpreters of Tongues: 1 Cor 14:26-27
9. Judge: Deborah in Judges 4:4-5
10. Queen (Esther)

Exploring 1 Corinthians 11:2-16

I. The Context of the Letter
   A. Paul is responding to a letter from the Corinthians (7:1; see also 7:25; 8:1; 12:1; 14:1; 16:1, 12).
   B. Paul may be responding to a specific question from the Corinthians in 11:2-16, even though there is no "now concerning" *(peri de);* note there is no *peri de* preceding 11: 17-34, which, nevertheless, appears to be part of Paul's response to specific questions (note v. 34b).
   C. It is possible that Paul is responding both to information in their letter and to information from the envoys from Corinth (16:17).

II. The Context of the Passage: Worship in the Congregation
   A. Immediate Context
      - Note the parallel structure in 11:2 "I praise you;" 11: 17 "I praise you not." In other words, 11:2-17 and 11:17-34 are connected by contrasting phrases.
   B. Structure of the Letter
      - We move from "the relation of Christians to pagan worship" (chapters 8-10) to "the question of Christian worship (chapters 11-14)" (Holladay, 138).
      - Note praying (in tongues) and prophecy are at issue in chapters 12-14 (Black, 194).
   C. Nature of Prophecy
      - Note that "Prophecy by definition, presupposes an audience; it is not a private act" (Holladay, 140; see 1 Corinthians 14:3-4; 29-32).
   D. Reflection on the Situation
      - "It is difficult to imagine why the problem addressed would exist if a private setting were assumed" (Holladay, 140).
   E. Paul's Explicit Statement
      - Note the context of church practice stated in 1 Corinthians 11: 16.

III. The Structure of the Passage

Introductory appeal to tradition	vv. 2-3	"maintain the traditions" [v. 2]
A Appeal to culture	vv. 4-6	"shames; shameful" [vv. 4, 5, 6]
B Appeal to creation	vv. 7-10	"image of God [v.7]; "created" [v. 9]
C Appeal to "new creation"	vv. 11-12	"in the Lord" [v. 11]
A' Appeal to culture	v. 13	"proper/suitable/seemly/fitting"
B' Appeal to creation	vv. 14-15	"nature" [v. 14]
Concluding appeal to tradition	v. 16	"such a custom"

IV. What Paul Might Have Read

Paul,

Some of us are shocked about the behavior of *women* while they are *praying and prophesying* in our assemblies. The *women's uncovered heads* are not *proper* in public, where a number of *men* are present. The *women* claim the authority to *pray and prophesy* with their *heads uncovered* because gender distinctions do not matter *in the Lord.* They base this claim on the *tradition* said at their baptism, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female." We want to *maintain* the *traditions* you *delivered* to us, but this *tradition* certainly does not permit *women* to act in this way, does it? Paul, we need your advice, since the discussions about this *custom* are becoming *contentious.'*

V. The Question about "Head" *(kephale)*

A. Literal: "Physical head"

B. Metaphorical

- "Leader, authority over"
  Ephesians 1:20-23; Colossians 2: 10
- "Source, origin"
  Ephesians 4:15-16; Colossians 2:18-19; 1 Corinthians 11:8,12

C. The Interpretation of 1 Cor 11:3

- "Leader": A hierarchy is set up in the order Christ, man, woman, and God.
- "Source": A chronological sequence is indicated with the story of creation (Christ/man; man/woman) and the incarnation (God/Christ). This interpretation goes back at least as far as Cyril of Alexandria (died 444; Fee, 504 n. 48).

VI. The Message of Creation: 1 Corinthians 11: 11-12

A. "Nevertheless ("true, but"), woman is not independent of man nor is man independent of woman in the Lord."

- Stated positively, there is mutuality between men and women.

B. "FOR (explanation) AS (analogy) woman was made from man (11 :8b), SO man is now born of woman. And all things are from God."

C. Message: It is God's plan that humans could look at creation and see the mutuality between male and female.

VII. Paul, Time, and Gender: 1 Corinthians 10: 11; Gal 3:28; 2 Cor 6: 18a

VIII. Conclusions and Questions

A. Paul both argues that Christians consider cultural gender distinctions between males and females and affirms that Christians are part of a new creation "in the Lord."

B. Whatever order is introduced in 11:3-10 functions to enable the women to continue to pray and prophesy, *not* to restrict the activity of women praying and prophesying.

C. The emphasis is on *how* the women are to pray and prophesy (viz., with a covered head).

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[1]The italicized words reflect words from I Corinthians 11 :2-16. Compare the "letter" by Richard Hays in *First Corinthians* (Interpretation: A Bible Commentary for Preaching and Teaching; Louisville, KY: John Knox, 1997), 182-183.

D. If the subordination of females to males is required because of the appeal to creation, then why are head coverings on women not required for the same reason?
E. If women who pray and prophesy in worship are doing something wrong, then why does Paul even discuss *how* they are praying and prophesying (i.e., without a head covering)?
F. If God gifted women to pray and prophesy in the OT and in NT churches, on what basis would the same (or similar) actions be wrong today?

"Because of the Angels"

The phrase "because of the angels" has prompted numerous proposals, but little consensus. In my opinion, the most convincing argument is that angels are thought of as watching over the activities, including worship, of humans. A number of texts from diverse sources point to this idea, as the following quotations illustrate. From the Septuagint and the Apocrypha, one finds:

> I will praise you, Lord, with all my heart, because you heard the words of my mouth, and I will sing to you before the *angels* (Psalm 137:l [LXX]; cf. Psalm 138:l Hebrew *"gods").*
> I am Raphael, one of the seven holy angels who present the prayers of the saints and enter into the presence of the glory of the Holy One (Tobit 12:15).

From the Dead Sea Scrolls, one finds the following description:

> No madman, or lunatic, or simpleton, or fool, no blind man, or maimed, or lame, or deaf man, and no minor, shall enter into the Community, for the Angels of Holiness are with them .. 2

In the Greco-Roman realm, one finds this same idea in Jewish, as well as pagan authors:

> In the midst of men and angels, Moses sang his hymns with every kind of harmony and concord, in order that both humans and ministering angels might give heed; that humans might learn thankfulness similar to his own; that angels, as overseers watching, might listen in accordance with their own musical expertise, lest there be any dissonance in his song (Philo *On the Virtues* 74).

The pagan Plutarch also depicts "daemons," whom Philo equates with angels, as "posted on earth as guardians and overseers of the deeds of humans."[3] Elsewhere Plutarch envisions these daemons as "overseers of the holy rites of the gods" and as a "ministering class, midway between gods and men, in that they convey thither the prayers and petitions of men, and thence they bring hither the oracles and the gifts of good things."[4]

What can we conclude from these passages? Paul's comment about the angels would be understood by those across the religious and ethnic spectrum from sectarian Jew to Greco-Roman pagan. Thus, the Corinthians would understand 11: 10 to be saying, "For this reason (that is, woman reflects the glory of man, not God) a woman ought to exercise control over her head [and cover it while praying and prophesying] because of the angels [who watch over worship and report shameful behavior to God]."

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[2] Damascus Rule (CD) I 5 in G. Vermes, ed., *The Dead Sea Scrolls in English,* 3rd edition, (Penguin: New York, 1987), 92. See also Messianic Rule (I QSa) 2.

[3] See Philo *On Dreams* 1.141; Plutarch *On Fale* 573A.

[4] *0bsolescence of Oracles* 417 ; */sis and* Osiris, 361C in Frank Cole Babbitt, trans., *Plutarch's Moralia,* 16 vols. (Cambridge, MA: Hai-vard University, 1927-67), 5.65. For further descriptions of these daemons, see also Hesiod *Works and Days* 123, 253; Plato *Symposium* 202E-203A; Dionysius of Halicamassu *Roma'l'l Antiquities* 1.77; Plutarch *Obsolescence of Omcles* 415AB, 416C-F (cited by Babbitt, 5.64-65); Plutarch *The Eat Delphi* 390SF (cited by Babbitt, 5.379).

Epictetus Discourse 1.16.9-14

BOOK I. XVI. 6-14

then proceed to complain against God on our own account! Yet, by Zeus and the gods, one single gift of nature would suffice to make a man who is reverent and grateful perceive the providence of God. Do not talk to me now of great matters: take the mere fact that milk is produced from grass, and cheese from milk, and that wool grows from skin—who is it that has created or devised these things? "No one," somebody says. Oh, the depth of man's stupidity and shamelessness!

Come, let us leave the chief works of nature, and consider merely what she does in passing. Can anything be more useless than the hairs on a chin? Well, what then? Has not nature used even these in the most suitable way possible? Has she not by these means distinguished between the male and the female? Does not the nature of each one among us cry aloud forthwith from afar, "I am a man; on this understanding approach me, on this understanding talk with me; ask for nothing further; behold the signs"? Again, in the case of women, just as nature has mingled in their voice a certain softer note, so likewise she has taken the hair from their chins. Not so, you say; on the contrary the human animal ought to have been left without distinguishing features, and each of us ought to proclaim by word of mouth, "I am a man." Nay, but how fair and becoming and dignified the sign is! How much more fair than the cock's comb, how much more magnificent than the lion's mane! Wherefore, we ought to preserve the signs which God has given; we ought not to throw them away; we ought not, so far as in us lies, to confuse the sexes which have been distinguished in this fashion.

balnea nocte subit, conchas et castra moveri
nocte iubet, magno gaudet sudare tumultu,
cum lassata gravi ceciderunt bracchia massa,
callidus et cristae digitos inpressit aliptes
ac summum dominae femur exclamare coegit.
convivae miseri interea somnoque fameque
urguentur. tandem illa venit rubicundula, totum
oenophorum sitiens, plena quod tenditur urna
admotum pedibus, de quo sextarius alter
ducitur ante cibum rabidam facturus orexim,
dum redit et loto terram ferit intestino.
marmoribus rivi properant, aurata Falernum
pelvis olet; nam sic tamquam alta in dolia longus
deciderit serpens, bibit et vomit. ergo maritus
nauseat atque oculis bilem substringit opertis.
Illa tamen gravior, quae cum discumbere coepit,
laudat Vergilium, perituraе ignoscit Elissae,
committit vates et comparat, inde Maronem
atque alia parte in trutina suspendit Homerum.
cedunt grammatici, vincuntur rhetores, omnis
turba tacet, nec causidicus nec praeco loquetur,
altera nec mulier; verborum tanta cadit vis,
tot pariter pelves ac tintinnabula dicas
pulsari. iam nemo tubas, nemo aera fatiget:
una laboranti poterit succurrere Lunae.
inponit finem sapiens et rebus honestis;
nam quae docta nimis cupit et facunda videri,
crure tenus medio tunicas succingere debet,

[1] Eclipses of the moon were supposed by the ignorant to be due to the incantations of witches. To prevent these from being heard, and so ward off the evil events portended by the eclipse, it was the custom to create a din by the clashing of bells, horns and trumpets, etc.

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She frequents the baths by night; not till night does she order her oil-flasks and her quarters to be shifted thither; she loves all the bustle and sweat of the bath; when her arms drop exhausted by the heavy weights, the anointer passes his hand skilfully over her body, bringing it down at last with a resounding smack upon the top of her thigh. Meanwhile her unfortunate guests are overcome with sleep and hunger, till at last she comes in with a flushed face, and with thirst enough to drink off the vessel containing full three gallons which is laid at her feet, and from which she tosses off a couple of pints before her dinner to create a raging appetite; then she brings it all up again and souses the floor with the washings of her inside. The stream runs over the marble pavement; the gilt basin reeks of Falernian, for she drinks and vomits like a big snake that has tumbled into a vat. The sickened husband closes his eyes and so keeps down his bile.

[434] But most intolerable of all is the woman who as soon as she has sat down to dinner commends Virgil, pardons the dying Dido, and pits the poets against each other, putting Virgil in the one scale and Homer in the other. The grammarians make way before her; the rhetoricians give in; the whole crowd is silenced: no lawyer, no auctioneer will get a word in, no, nor any other woman; so torrential is her speech that you would think that all the pots and bells were being clashed together. Let no one more blow a trumpet or clash a cymbal: one woman will be able to bring succour to the labouring moon![1] She lays down definitions, and discourses on morals, like a philosopher; thirsting to be deemed both wise and eloquent, she ought to tuck up her

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IVVENALIS SATVRA VI

caedere Silvano porcum, quadrante lavari.
non habeat matrona, tibi quae iuncta recumbit,
dicendi genus aut curvum sermone rotato
torqueat enthymema, nec historias sciat omnes,
sed quaedam ex libris et non intellegat. odi
hanc ego quae repetit volvitque Palaemonis artem
servata semper lege et ratione loquendi
ignotosque mihi tenet antiquaria versus
nec curanda viris [1] opicae castigat amicae
verba; soloecismum liceat fecisse marito.
Nil non permittit mulier sibi, turpe putat nil,
cum virides gemmas collo circumdedit et cum
auribus extentis magnos commisit elenchos;
intolerabilius nihil est quam femina dives.
interea foeda aspectu ridendaque multo
pane tumet facies aut pinguia Poppaeana
spirat, et hinc miseri viscantur labra mariti:
ad moechum lota veniunt cute. quando videri
vult formosa domi? moechis foliata parantur,
his emitur quidquid graciles huc mittitis Indi.
tandem aperit vultum et tectoria prima reponit;
incipit agnosci, atque illo lacte fovetur
propter quod secum comites educit asellas
exul Hyperboreum si dimittatur ad axem.

[1] Housm. puts a full stop after *viris*, and interprets: *aliasque res virorum cura indignas*. Postgate suggests, after one of Ruperti's MSS., *haec curanda viris?*

[1] *i.e.* wear the short tunic of a man.
[2] Only men sacrificed to Silvanus.
[3] *i.e.* bathe in the public baths.
[4] A treatise on grammar by Q. Remmius Palaemon, the most famous grammarian of the early empire.

JUVENAL, SATIRE VI

skirts knee-high,[1] sacrifice a pig to Silvanus,[2] and take a penny bath.[3] Let not the wife of your bosom possess a special style of her own; let her not hurl at you in whirling speech the crooked enthymeme! Let her not know all history; let there be some things in her reading which she does not understand. I hate a woman who is for ever consulting and poring over the "Grammar" of Palaemon,[4] who observes all the rules and laws of language, who like an antiquary quotes verses that I never heard of, and corrects her unlettered [5] female friends for slips of speech that no man need trouble about: let husbands at least be permitted to make slips in grammar!

457 There is nothing that a woman will not permit herself to do, nothing that she deems shameful, when she encircles her neck with green emeralds, and fastens huge pearls to her elongated ears: there is nothing more intolerable than a wealthy woman. Meanwhile she ridiculously puffs out and disfigures her face with lumps of dough; she reeks of rich Poppaean [6] unguents which stick to the lips of her unfortunate husband. Her lover she will meet with a clean-washed skin; but when does she ever care to look nice at home? It is for her lovers that she provides the spikenard, for them she buys all the scents which the slender Indians bring to us. In good time she discloses her face; she removes the first layer of plaster, and begins to be recognisable. She then laves herself with that milk for which she takes a herd of she-asses in her train if sent away to the Hyper-

[5] The word *Opican* is equivalent to *Oscan*, denoting the early inhabitants of Campania. It is used here as equivalent to barbarian.
[6] Cosmetics, called after Nero's wife Poppaea.

Focus of the Passage: Women

Who is Paul really interested in: only the men, only the women, both the men and women? A striking feature of this passage is the consistency with which Paul's language about men parallels his language about women. Eight times when men are treated, women are also treated. The stress, however, falls on the women. That is, between the introductory and concluding appeal to tradition (11:2, 16), every excursus (4x), except one (11:12b), treats the women more fully, as the following diagram shows:

1.	"The head of every man is Christ."	(11:3)
	"The head of woman is man."	
2.	"Every man praying or prophesying with his head ... shames his head."	(11:4-5)
	"Every woman praying or prophesying with her head ... shames her head."	
Excursus A		(11:6)
	"For if a *woman* ..."	
	"Now if it is shameful for a *woman* ..."	
3.	"For a man, on the one hand ..."	(11:7)
	"A woman, on the other hand ..."	
4.	"For man is *not* from woman,	(11:8)
	"but woman is from man."	
5.	"For man was *not* created from woman,	(11:9)
	"but woman was created on account of man."	
Excursus B		{11:10}
	"On account of this, a *woman* ought to have authority over her head because of the angels."	
6.	"Nevertheless, *neither* is woman anything without man,	**(11:11)**
	"nor is man anything without woman in the Lord."	
7.	"For ***as*** woman is from man,	(11:12a)
	"so man is through woman."	
Excursus C		(11:12b)
	"But all things are from ***God."***	
Excursus D		(11:13)
	"Judge for yourselves. Is it proper for a *woman* to pray to God uncovered?"	
8.	"Does not nature teach you that	(11:14-lSa)
	"if a man wears long hair, it is a dishonor for him,	
	"but if a woman wears long hair, it is a glory for her?"	
Excursus E		(11:lSb)
	"Because *[her]* hair is given [to *her)* for a covering."	

The extensive comparisons and contrasts between men and women suggest that gender distinctions are at issue. The emphasis on the women, seen in the excuses, points to actions on the part of women, where these distinctions are not being upheld, thus bringing shame to the church.

[1]The contrast is between men and women, not husbands and wives, the latter pair creating non sequitur when read in 1 Cor 11:3, 4, 9-10.

[2]According to Black, there are "103 words to discuss the women and only 39 regarding the men" ("1 Corinthians 11:1-16," 1.195).

The Problem of Uncovered Prophets: Exploring 1 Cor 11:2-16

KEN CUKROWSKI

Headcoverings, prophets, the cryptic phrase "because of the angels"-what is going on in 1 Cor 11:2-16? Certainly one of the more difficult passages in the New Testament, 1 Cor 11:2-16 presents an array of vexing problems, each one impacting the interpretation of the passage. Despite my desire to address all difficulties in the text, engage the academic literature, and discuss the application of the text, I will restrict myself to the task of a clear explanation of an apparently murky passage. We begin with the context of the passage, and then move to some of the key issues.*

CONTEXT OF 1 CORINTHIANS

How does 1 Cor 11:2-16 fit within the letter as a whole? First Corinthians is not Paul's first contact with the Corinthians. Paul founds the church at Corinth on his first visit to the city (Acts 18:1-8) with the assistance of Silas and Timothy (Acts 18:5; 2 Cor 1:19). After a stay of eighteen months in Corinth (Acts 18:11), Paul moves and spends the next three years in Ephesus (Acts 19:1-20:1, 31). During his time in Ephesus, Paul writes a letter, now lost, to Corinth (1 Cor 5:9).

Apparently, Paul hears quite a bit about the church in Corinth. He hears from Chloe's people about quarreling in Corinth (1 Cor. 1:11); Paul mentions other reports about Corinth throughout his letter (1 Cor 5:1; 11:18; 15:12); and the three envoys carrying the letter, Stephanus, Achaicus, and Fortunatus (1 Car 16:17-18), likely converse with Paul about the contents of the letter.

First Corinthians is a response to the letter "from the Corinthians carried by those three emissaries; Paul responds to their questions as 1 Cor 7:1 indicates: "Now concerning ***(peri de)*** the things about which you.wrote."[1] The same phrase ***(peri de)*** occurs several more times in 1 Corinthians, probably indicating matters that the Corinthians have raised to Paul in their letter.[2]

Was the matter about headcoverings a topic mentioned in the letter from the Corinthians? It seems possible, even though "now concerning" ***(peri de)*** does not begin, the passage. It is worth noting that no ***peri de*** precedes 11:17-34, which, nevertheless, appears to be part of Paul's response to specific questions about the Lord's Supper (note v. 34b). At the same time, it is also possible that Paul is responding to information from the other sources (1:11; 5:1; 11:18) or the three envoys sent from Corinth (16.:17).

WHAT PAUL MIGHT HAVE READ

We don't actuaUy·khow what Paul might have read. So, in what follows we engage in a significant degree of conjecture; let the reader beware. However, the attempt is not without merit. In fact, envisioning the circumstances that produced Paul's response is a key, perhaps lost, to understanding this passage. The danger is mirror reading, assuming that every statement of Paul's is a response to or denial of what the Corinthians wrote. The challenge for any interpreter is to account for Paul's praise in 11:2 and his critique in the following verses. In other words, the Corinthians were doing something right; but not completely right.

Taking into account key words from 1 Cor 11, I attempted to craft a fictitious letter approximating what Paul might have read:

> Paul,
> Some of us are shocked about the behavior of *women* while they are *praying and prophesying* in our assemblies. The *womens uncovered heads* are not *proper in* public, where a num-ber of *men* are present. The *women* claim the authority to *pray arid prophesy* with their *heads uncovered* because gender distinctions do not matter *in the Lord.* They base this claim on the *traditional* recitation at their baptism, "There is neither Jew nor Greek, there is nei-ther slave nor free, there is neither male nor female." We want to *maintain* the *traditions* you *delivered* to us, but this *tradition* certainly' does not permit *women to in this* way, does it? Paul, we need your advice, since the discussions about this *custom* are becoming *contentious.*

CONTEXT OF THE PASSAGE: WORSHIP IN THE CONGREGATION

Why are headcoverings such an issue? Since the church meets in a house-the domain where women have greatest freedom-it seems possible that the women think of the church meeting as a "private" context. Others in Corinth likely view the assembly as a "public". place, since outsiders or unbelievers freely enter (14:23). As support for the public/private distinction, note the contrast between "at home" and "in church" in 14:35.4

Despite the differing views of the nature of the gathering, the purpose of the gathering is clear: the ·church is gathered together for worship. First, the structure of the letter points in this direction. As Carl Holladay notes, in 1 Car 11 one moves from "the relation of Christians to pagan worship" (chapters 8-10) to "the quesiion of Christian worship"5 (chapters 11-14). The worship issues in chapters 12-1.4-praying (in tongues at 14:15) and prophesying-are the same issues here (1 Cor 11:4-5, 13).6 Second, the contrasting phrases in the immediate context point to a parallel structure (i.e., 11 2 "I praise you;" 11: 17 "I praise [you] not"), connecting 11 :2-16 with the disc,ussion of the Lord's Supper in 11 :17-34, which is clearly in the context of viorship. Third, prophecy "by definition, presupposes-an audience; it is not a private act."7 Fourth, reflection on the situation virtually demands a public setting, since it "is difficult to imagine why the problem addressed would exist if a private setting were assumed."8 Fifth, and most persuasive, Paul explicitly places his discussion in the context of church practice in 1 Cor 11: 16.

OUTLINE OF THE PASSAGE

Following the contours of Paul's thought in 11 :2-16 is notoriously difficult. The following outline, however, shows that Paul, in a recognizable pattern of repeating appeals, argues for women having headcoverings based.on tradition, culture, and creation:

Introductory appeal to tradition		v. 2	"maintain the traditions" (v. 2)
A	Appeal to culture	vv. 3-6	"shames; shameful" (vv. 4, 5, 6)
B	Appeal to creation	vv. 7-10	"image of God (v. 7); "created" (v. 9)
C	Appeal to "new creation"	vv. 11-12	"in the Lord" (v. 11)
A'	Appeal to culture	v. 13	"proper"
B'	Appeal to creation	vv. 14-15	"nature" (v. 14)
Concluding appeal to tradition		v. 16	"such a custom"

Although the argumentation may not atch our expectations, it accords surprisingly strongly with other ancient arguments for maintaining gender differences.9

FOCUS OF THE PASSAGE: WOMEN

Who is Paul really interested in: only the men, only the women, both the men and women? A striking feature of this passage is the consistency with which Paul's language about men parallels his language about women. Eight times when men are treated, women are also treated. The stress, however, falls on the women.10 That is, between the introductory and concluding appeal to tradition (I 1:2, 16), every excursus (4x), except one (11: 12b), treats the women more fully, as the following diagram shows:

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	"The head of	woman	is mart"	
2.	"Everyman	praying or prophesying with his head ...	shames his head."	(11:4-5)
	"Every woman	praying or prophesying with her head ...	shames her head."	

Excursus A (11 :6)

"For if a ***woman ...*** "

"Now if it is shameful for a ***woman ...*** "

3.	"For a man, on the one hand ..."		(11 :7)	
	"A woman, on the other hand ..."			
4.	"for	man	is ***not***	from woman, (11:8)
	"but	woman	is	from man."
5.	"for	man	was ***not***	created from woman, (11 :9)
	"but	woman	was	created on account of man."

Excursus B (11: IO)

"On account of this, a ***woman*** ought to have authority over her head because of the angels."

6.	"Nevertheless, ***neither*** is		woman	anything without man, (11: 11)
	"nor	is	man	anything without woman in the Lord."
7.	"for ***as***	woman	is from	man, (ll:12a)
	"so	man	is through	woman."

Excursus C (ll:12b)

"But all things are from ***God."***

Excursus D (11: 13)

"Judge for yourselves. Is it proper for a ***woman*** to pray to God uncovered?"

8.	"Does not nature teach you that		(ll:14-15a)	
	"if	a man	wears long hair, it is a dishonor	for him,
	"but if	a woman	wears long hair, it is a glory	for her?"

Excursus E (11 :15b)

"Because ***[her]*** hair is given ***[to her]*** for a covering."

The extensive comparisons and contrasts between men and women suggest that gender distinctions are at issue. The emphasis on the women,11 seen in the excurses, points to actions on the part of women in which these distinctions are not being upheld, thus bringing shame to the church.

FEMALE PROPHETS

The congregation in which I was reared did not mention female prophets. Since others may share a similar history, a word about female prophets and prophecy may be in order. Found both in the Old Testament and New Testament,. female prophets play a role, often significant, in the life of God's people. From Miriam (Exodus 15:20) to Deborah (Judges 4:4), from Philip's four daughters (Acts 21:9) to the female prophets at Corinth (1 Car 11 :5), mention of their activity dots both testaments.12

WHAT DOES A PROPHET Do?

If we were to walk into the assembly at Corinth where prophets were prophesying, what would we see? Based on the evidence from Acts 15:30-32 and 1 Cor 14:1-4, 19, 29-32, several characteristics are clear. We can say something about the context of prophecy, the actions, the length of the speaking, a means of prophecy, and the control of prophets, as the following chart illustrates:

	Acts 15:30-32		1 Cor 14:1-5, 19, 28-33	
Context	Congregation gathered	(v. 30)	The church,	(vv. 3-5, 28, 33)
Actions	Exhort	(v. 32)	Up-building	(v. 3)
	Strengthen	(v. 32)	Exhortation	(vv. 3, 31)
			Comfort	(v. 3)
			Edify	(v. 4)
			Instruct	(v. 19)
			Teach	(v. 31)
Length	"Many words"	(v. 32)		
Means			Revelation	(v. 30)
Control			Be silent	(v. 30)

In other words, a prophet is someone who speaks for an extended period of time in the context of the gathered body of believers, proclaiming words that exhort, strengthen, comfort, edify, and teach. This description sounds much like what most would now call preaching. Two points of clarification are needed. First, prophecy and preaching do overlap to a high degree, more than many have realized. Second, prophecy and preaching are riot entirely identical, despite the overlap, since we also have to reckon with the unexplained aspect of "revelation" (1 Cor 14:30) and the predictive element with one New Testament prophet.

HEADCOVERING, NOT HAIRSTYLE

Some interpreters have seen the issue as one of hairstyle, but several factors militate against this interpretation. First, the expression in 11:4-"[while] having [a covering hanging] down from [his] head"-is not found connected with a hairstyle, but often with a garment.14 Second, the language of 11:5 has the clear sense of "uncovered" in ancient sources. 15 Third, there is no evidence that the wording of 11:6 ("cover") ever has the sense of "binding, wrapping." Fourth, those who would translate *peribolaion* ("garment") as "wrapper" go against the clear OT evidence, where the verb is connected with a headcovering (Gen 24:65) and the noun is paralleled with a garment (Psalm 101:27, LXX). In short, the language does not support the hairstyle interpretation in four key verses of 1 Cor 11.

"BECAUSE OF THE ANGELS"

The phrase "because of the angels" has prompted numerous proposals but little consensus. In my opinion, the most convincing argument is that angels are thought of as watching over the activities of humans, including worship. A number of texts from diverse sources point to this idea, as the following quotations illustrate. From the Septuagint and the Apocrypha, one finds:

> I will praise you, Lord, with all my heart, because you heard the words of my mouth, and I will sing to you before the ***angels*** (Psalm 137:1 [LXX]; cf. Psalm 138:1 Hebrew ***"gods").***

> I am Raphael, one of the seven holy angels who present the prayers of the saints and enter into the presence of the glory of the Holy One (Tobit 12: 15).

From the Dead Sea Scrolls, one finds the following description:

> No madman, or lunatic, or simpleton, or fool, no blind man, or maimed, or lame, or deaf man, and no minor, shall enter into the Community, for the Angels of Holiness are with them... 16

In the Greco-Roman realm, one finds this same idea in Jewish, as well as pagan authors:

> In the midst of men and angels, Moses sang his hymns with every kind of hannony and concord, in order that both humans and ministering angels might give heed; that humans might learn thankfulness similar to his own; that angels, as overseers watching, might listen in accordance with their own musical expertise, lest there be any dissonance in his song. (Philo, *On the Virtues,* 74)

Plutarch also depicts "daemons," whom Philo equates with angels, as "posted on earth as guardians and overseers of the deeds of humans "17 Elsewhere Plutarch envisions these daemons as "overseers of the holy rites of the gods" and as a "ministering class, midway between gods and men, in that they convey thither the prayers and petitions of men, and thence they bring hither the oracles and the gifts of good things."18

What can we conclude from these passages? Those across the religious and ethnic spectrum, from sectarian Jew to Greco-Roman pagan, would understand Paul's comment about the angels. Thus the Corinthians would understand 11: 10 to be saying, "For this reason (that is, woman reflects the glory of man, not God) a woman ought to exercise control over her head [and cover it while praying and prophesying] because of the angels [who watch over worship and report shameful behavior to God]."

THE RESULTING INTERPRETATION

Appeal to Tradition (11:2)

What picture emerges when all of these pieces are brought together? Paul begins by praising the Corinthians for remembering him and maintaining the traditions, likely referring to something similar to Gal 3:28. This tradition had been used to justify the practice of women praying and prophesying with their heads uncovered (11:2). The women likely argued that gender distinctions do not exist in Christ. Since Paul disagrees with how the women are praying and prophesying, he makes a series of appeals for head coverings on the women in an attempt to restore gender distinctions.

Appeal to Culture (11:3-6)

Next, Paul appeals to culture (11:3-6). He argues for gender distinctions, the key word being "head," which is used seven times in 11:3-5. The concentration of uses of the word "head" in 1 Cor 11:2-16 (9x) probably indicates that Paul is picking up this term from the language of the Corinthians. Although not Paul's point, here the implied relationship between male and female appears hierarchical.

Although not Paul's point, here the implied relationship between male and female appears hierarchical.

The language of "shame" controls the ensuing discussion, occurring three times in 11:. In an entirely balanced way, Paul points out that both men and women can incur shame while they are praying and prophesying because of a head covering. In other words, the call for head coverings on the women does not unfairly target only women; men too will be critiqued if they do not pray and prophesy with their heads attired in a proper way. Paul concludes his argu-ment from culture and shame with an extrapolation. To paraphrase Paul in 11:5b-6, 'If a woman wants to

act like a man (i.e., pray and prophesy with her head uncovered), then she might as well look like one and shave her hcad."19 Paul hopes that each woman will recognize that eliminating gender distinctions (i.e., shaving off her hair) brings Shame. And if she concludes that her behavior brings shame, then she will "cover herself' (11 :6).

Appeal to Creation (11:7-10)

Based on 11 :4--6, two natural questions arise: Why is it that men should not be covered? Why is it that women should be covered? To answer these questions, Paul appeals to creation in 11:7-10, the key word being "glory" (2x in 11 :7). In response to the first question, Paul states that man is the glory of God (11 :7a), the implication being that since man reflects this glory, he should not be covered because be would be covering God's glory. Paul then answers the second question. He states that woman is the glory of man (ll:7b), the implication being that since woman reflects man's glory, she should be covered while praying and prophesying because only God's glory should be reflected during worship.

We are male and female · because we live in the present age, but we are also members of a community shaped by Christ's sacrifice, rendering gender a matter of indifference (Gal 3:28).

At this point, one can imagine a Corinthian woman asking, "How is it that woman is the glory of man?" Paul anticipates this question and responds in two ways. First, he points out that "woman is from man," implying that one reflects the glory of one's source (11 :8). Second, turning now to the purpose of creation, Paul points out that "woman was created on account of man" (11 :9).

Paul appeals yet again to creation in 11:10 ("on account of this"). Paul presumes that angels watch over creation. Thus he counsels the women to .exercise control over their heads by covering them while they pray and prophesy, lest angels see and report this shameful behavior to God.

Appeal to."New Creation" (11:11-12)

Paul's argument takes a turn at 11: 11 ("nevertheless"). Lest anyone conclude that he disagrees with the rationale for the actual practice of women praying and prophesying, Paul appeals to the "new creation," where "neither is woman anything without man, nor is man anything without woman in the Lord." Two features are noteworthy in 11: 11. Paul changes the order; "woman" is mentioned first. Also, -Paul emphasizes the "new creation" in Christ by breaking the parallelism of the verse with the addition of the phrase "in the Lord."

In yet another appeal to creation, Paul explains *(gar,* "for") the interdependence of woman and man with an analogy in 11: 12: "For as woman is from man (echoing 11 :8), so man is through woman (i.e., birth)." This interdependence is God's.plan, since "all things are from God" (11:12b), a phrase emphasized by Paul's break in the parallelism.·

Appeal to Culture (11: 13)

Paul's second appeal to _culture comes in 11: 13 ("proper"). Focusing on the woman, Paul returns to his primary task of restoring ge der distinctions. Picking up "pray" and "uncovered" from 11 :5, he asks rhetorically, "Is it proper for a woman to pray to God uncovered?" Of course, he is prompting a response of "no."

Appeal to Creation (11:14-15)

Paul appeals to creation for a third time (11:14-15), here described as "nature." Using the example of "long hair" (3x), Paul argues that nature teaches both men and women that how one's head is covered can

br'ing "dishonor" or "glory" (echoing 11:7). Paul's point is clear; just as nature teaches women that "long hair is given for a covering," so a woman should grasp that headcoverings are given to women for a covering while praying and prophesying.

Appeal to Tradition (11:16)

Paul concludes in the same way he began in 11:2: with an appeal to tradition. In 11:16 Paul calls on those who might be "contentious" to consider that "neither we nor the churches of God have such a custom," namely women praying and prophesying uncovered.

CONCLUSION

What have we seen, and what should we conclude? First, Paul's call for the women to cover their heads functions in two ways: (1) to preserve gender distinctions by calling for the women to cover their heads; and (2) to enable the womeri to continue to pray and prophesy, *not* to restrict women from praying and prophesying. Second, Paul addresses *how* the women are to pray and prophesy (viz., with a covered head), not *that* they are praying and prophesying. In fact, *it* would not make much sense for Paul to address the *how,* if he thought those actions in themselves were wrong. Third, there are tensions inherent in the argument. Creation is used both in a hierarchical context (1I:7-10) and in an egalitarian context (11:11-I2). Paul's argument implies both an ontological hierarchy (11:3) and an ontological interdependence (11:11-12).20 What is going on here?

For the inte1preter, the temptations are two-fold: either to have the hierarchical verses trump the interdependent verses or to have the ihtetdependent verses trump the hierarchical verses. But Paul does neither, and neither should we. To collapse either side is to commit one of two errors. First, to act as if gender distinctions do not exist is "a sign not of authentic spirituality but of an adolescent impatience with the world in which God has placed us."21 Second, to act as if the creation order of 11:7-10 determines faith and practice is to ignore the "in the Lord" (11:11) existence of God's people. In other words, it would be acting as if Christ came, but nothing changed. Furthermore, it is worth noting that creation is used in both a hierarchical (ll_:7-10) and interdependent context (11:12); that is, those who stress the argument from creation in 11:7-10 usually ignore the appeal to creation in 11:12, not to mention the implications for headcoverings.

Why does Paul preserve that tension? It seems to reflect the tension in his own eschatological framework, where Christians live an "as if not" life (1 Cor 7:29-31). For Paul, Christians are those "upon whom the ends of the ages have come" (1 Cor 10:11). In other words, we Christians live on the "hinge" between the present age and the age to come; we are in a sense amphibious. We are male and female because we live in the present age, but we are also members of a community shaped by Christ's sacrifice, rendering gender a matter of indifference (Gal 3:28).

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NOTES

- **All translations are my own, unless otherwise noted.**

1 **For further uses of "now concerning" in I Corinthians, see 7:25; 8:I; 12:I; 14:l; 16:I, 12.**

2 **The italicized words reflect words from 1 Cor 11:2-16. Including even more of the wording might result in the addition of the following: Furthermore, they support their- actions by saying, "If the *head* of *man* is *Christ,* and the *head* of *woman* is *Clrrist,* then neither is the *head* of the other. To call anyone *"head"* is *shameful* for those·in *the Lord.* The spiritual realm does npt have distinctfons· based on gender. After aU, *angels* do not marry. Since both *men* and *women* are *created* in the *image of God,* both are the *glory of God.* To *cover out heads* is to *cover* the *glory of God."* Compare the "letter" by Richard Hays in *First Corinthians* (Interpretation: A Bible Commentary for Preaching and Teaching; Louisville, Ky.: John Knox,** 1997), 182-183.

3 **For primary sources, see Xenophon, *Oeconomicus,* 7.29-36; Livy, *History of Rome,* 34.2.9-14; Valerius Maximus,**

Memorable Deeds and Sayings, 6.3.10-11; 8.3.1-3; Juvenal, ***Satire,*** 6.398-401; Plutarch, ***Lycurgus and Numa,*** 3.5-{i.

4 Carl R. Holladay, ***The First Let/er of Paul to the Corinthians*** _(Austin: Sweet, 1979), 13 8.

5 Mark C. Black, "I Cor. 11:2-16: A Reinvestigation," ***Essays on Women in Earliest Christianity,*** ed. C. Osburn, vol. 1 (Joplin, Mo.: Coltege Press, 1993), 194.

6 Holladay, The First Letter of Paul to the Corinthians, 140. See also 1 Cor 14:2-4, 26, 29-33.

7 Holladay, ***The First Letter of Paul to the Corinthians,*** 140.

8 See Epictetus, ***Discourse,*** 1.16.9-14.

9 The contrast is between men and women, not husbands and wives, the latter pair creating non sequiturs when read in 1 Cor 11:3, 4, 9-10.

10 According to Black, there are "I 03 words to discuss the women and only 39 regarding the men" (" I Corinthians 11:1-16," 1.195).

11 For other female prophets, see also HuJdah (2 Kings 22:8-20; 2 Cheon 34: 14-28); lsaiah's wife (Isaiah 8:3); Anna (Luke 2:36): daughte s and maidservants (Acts 2: 17-18 quoti·ng Joel 2:28-29). Other possibilities include Elizabeth (Luke I:41-45 comparing 1:67) and the women admonished in 1 Cor 14:34-35. Beyond the NT period, see the description of Ammia (Eusebius, ***Ecclesiastical History,*** 5.17.1-4). Note also the false female prophets Noadiah (Neh 6: 14) and Jezebel (Rev 2:20-25).

12 See the description of Agabus in Acts 11:27-28; 21:10-11.

13 See ***kata kephales echon*** in Plutarch, ***Sayings of Romans,*** 200EF and ***kata kephales*** in Plutarch, ***The Roman Questions,*** 267BC; Dionysius of Halicamassus, ***Roman Antiquities,*** 12. 16.4; 15 .9.1-2; Esther 6:12 (LXX [implied)). Thanks go to my research assistant Robert Merchant for collecting these sources.

14 See ***akatakaluptos*** in Philo, ***Special Laws,*** 3.52-63, esp. 56, 60; Lucian, ***Essays in Portraiture,*** 1.

15 Damascus Rule (CD) 15 in 0. Vermes, ed., ***The Dead Sea Scrolls in English,*** 3d ed. (Penguin: New York, 1987), 92. See also Messianic Rule (1QSa) 2.

16 See Philo, ***On Dreams,*** 1.141; Plutarch, ***On Fate,*** 573A.

17 ***Obsolescence of-Oracles,*** 417A; lsls ***and Osiris,*** 36 LC in Frank Cole Babbitt, trans., ***Plutarch S Moralia,*** 16 vols. (Cambridge, Mass.: Harvard University, 1927-67), *S.65.* For further descriptions of these daemons, see also Hesiod, ***Works and Days,*** 123, 253; Plato, ***Symposium,*** 202E-203A; Dionysius ofHalicamassus, ***Roman Antiquities,*** *1.17;* Plutarch, ***Obsolescence of Oracles,*** 415AB, 416C-F (cited by Babbitt, 5.64-65); Plutarch, ***The Eat*** Delphi, 390EF (cited by Babbitt, 5.379).

18 For women looking or acting like men, see Deut 22:5 and Juvenal, ***Satire,*** 6.444-447.

19 Judith M. Oundry-Volf, "Gender and Creation in 1 Corinthians 11:2-16: A Study in Paul's Theological Method," in ***Evangelium Schriftauslegung Kirche: Festschrijl fiir Peter Stuhlmacher zum 65. Geburtstag,*** J. Adna, S. Hafemann, and 0. Hofius, eds. (Gottingen: Vandenhoeck & Ruprecht, 1997), 160-171.

20 Hays, ***First Corinthians,*** 191.

Understanding 1 Corinthians 14:34-35

- **The Context of 1 Corinthians 14: Tongues and Prophecy**
  1. Context of the Letter: A Question about Spiritual Gifts (Chapters 12-14)
  2. Structure of Chapter 14 (Fee, 652-653)
     - What's the big difference between tongues and prophecy? Intelligibility (14: 1-25)
     - What is Paul's main point? Edification (14:26-40)
  3. Key Terms in Chapter 14
     - "Tongues": chapter 14 contains 14 of the 19 occurrences in 1 Corinthians.
     - "Prophesy": chapter 14 contains 8 of the 11 occurrences in 1 Corinthians.
     - "Prophecy": chapter 14 contains 2 of the 5 occurrences in 1 Corinthians.
     - "Prophet": chapter 14 contains 3 of 5 occurrences in 1 Corinthians.
     - "Edification" is mentioned 7 times in chapter 14 (vv. 3, 4 [2x], 5, 12, 17, 26).
  4. Key Features of 1 Corinthians 14:26-40
     - Note the inclusio (bracket) in 14:26, 40 ("Let all things be done ... ").
     - Note the number of commands in this section (14:26, 27, 28 [2x], 29 [2x], 30, 34 [2x], 35, 37, 39 [2x], 40)-fourteen commands in fifteen verses!

- **An Outline of the Text**

I. Tongues and Prophecy: How to Edify the Church (14:26-35)
   A. Theme (14:26)
   B. Use of Tongues (14:27-28)
   C. Use of Prophecy (14:29-35)
      1. General directions for orderly use (14:29-33)
      2. Specific directions to women for orderly use (14:34-35)

II. Concluding Remarks (14:36-40)

- **General Instructions for Tongues (14:27-28)**
  1. Number: "Two or at most three" (v. 27)
  2. Manner: "In turn" (v. 27)
  3. Accompaniment: "Let one interpret" (v. 27)
  4. Modification: "If there is no one to interpret" (v. 28)
     - "Let each be silent" (v. 28).
     - "Let each speak to himself and to God" (v. 28).

- **General Instructions for Prophecy (14:29-33)**
  1. Number: "Two or three" (v. 29)
  2. Accompaniment: "Let the others weigh." (v. 29)
  3. Modification: "If a revelation is made to another" (v. 30)
     - "Let the first be silent" (v. 30).
  4. Manner: "One by one" (v. 31)
  5. Purpose (v. 31)
     - "All may learn" (v. 31).
     - "All may be encouraged" (v. 31).
  6. Argument for Self-control (vv. 32-33)
     - "The spirits of the prophets are subject to the prophets" (v. 32).
     - Reason: "For God is not a God of confusion but of peace" (v. 33).

- **Links between 14:34-35 and the Immediate Context**
  1. Be Silent (14:28, 30, 34)
  2. Speak (14:27, 28, 29, 34, 35)
  3. Be Subject (14:32, 34)
  4. Learn (14:31, 35)

- **Four Options for the Interpretation of 1 Corinthians 14:34-35**
  1. A Quotation
     + The passage reads smoothly.
     + Evidence for a Quotation
       - Paul quotes the Corinthians elsewhere (1:12; 15:12).
       - Paul mentions other sources of information available to him (1:11; 5:1; 11:18; 16:17).
       - Paul cites their letter to him (6:12, 13; 7:1; 8:1, 4; 10:23).
     + There are no problems reconciling 1 Corinthians 11.
     - No other quotation in 1 Corinthians is this long.
     - There isn't an introductory phrase (e.g., "you say;" cf. 6:12).
     - The traditional reading of 1 Timothy 2 is still an issue.

  2. Not a Part of the Text (A Later Addition)
     + The passage reads smoothly.
     + Some Greek manuscripts move 14:34-35 after 14:40.
     - There is no textual basis for the omission; that is, *no* manuscript omits 14:34-35.
     - The text can be read coherently with the passage.

  3. A Rule for All Time
     + The passage reads smoothly.
     + It fits with the traditional reading of 1 Timothy 2.
       Given the mention of "husbands" in 1 Cor 14:35a, the restriction on speaking would apply only to "wives."
     - Women speak in the immediate context of this passage and letter (e.g., 11:5; 14:26), as well as in a number of other places in the NT.
     - The understanding of women is not consistent with other passages in Paul (e.g., 1 Cor 11:11-12; Gal 3:28).

  4. Specific Instructions for a Specific Problem
     + The passage reads smoothly.
     + It fits the closer (1 Cor 11:5) and wider (Gal 3:28) context of Paul's instruction and thought elsewhere.
     - The traditional reading of 1 Timothy 2 is still an issue.

Livy, History of Rome 34. 2. 8-11

300 (ca 59BC-AD17) WOMEN IN ROMAN SOCIETY

Indeed, it was with some embarrassment that I came a few minutes ago to the Forum right through a crowd of women. If I had not held in respect the dignity and basic decency of each woman as an individual (it would mortify them to be seen receiving a scolding from a consul), I would have said: "What kind of behavior is this, running around in public and blocking streets and talking to other women's husbands? Could you not have asked your own husbands the same thing at home? Are you more persuasive in public than in private, with others' husbands than with your own? And yet it is not right, even in your own homes (if a sense of shame and decency were to keep you within your proper limits), for you to concern yourselves about which laws are passed or repealed here." That's what I would have said.

Our ancestors were not willing to let women conduct any business, not even private business, without a guardian. They wanted them to remain under the control of their fathers, brothers, and husbands. We, for heaven's sake, now allow them to take part in politics and to mingle with us in the Forum and to attend assemblies. . . . To be quite honest, they desire freedom, nay rather license in all matters. And if they win in this matter, what will they not attempt?

Women and Education

Roman women were expected to have enough education to appreciate their husbands' work, wit, writing, and opinions; they were not, however, expected to express opinions of their own. In public they were best seen—nodding in agreement or smiling appreciatively at their husband's wit—but not heard. An intelligent and talented woman had to be careful not to appear more clever than the men around her.[35]

Juvenal's Sixth Satire is a scathing attack on women. Many of his criticisms involve an exaggeration of the situation but nonetheless reveal what sort of behavior irritated Roman men. Apparently Roman men were embarrassed by, and thus disliked, women who were openly more learned than they.

293 Juvenal, *Satires* 6.434–456

Really annoying is the woman who, as soon as she takes her place on the dining couch,[36] praises Vergil,[37] excuses Dido's suicide,[38] compares and ranks in critical order the various poets, and weighs Vergil and Homer[39] on a pair of scales.[40] Gram-

[35] Sempronia, vehemently criticized by Sallust in selection 291, evidently did not conceal her talents.

[36] *dining couch:* the Romans reclined at dinner parties.

[37] *Vergil:* Rome's greatest epic poet; author of the epic poem *Aeneid* which recounts the journey from Troy to Italy of Aeneas, a Trojan prince who survived the Trojan war.

[38] An episode from the *Aeneid*. Dido, queen of Carthage, a city in North Africa, had fallen in love with Aeneas when he landed there. After a few months, however, Aeneas sailed away to continue his journey to Italy. The unhappy Dido committed suicide. Readers of the *Aeneid* have either blamed Aeneas for deserting a friend and causing her suicide or, like the woman at the dinner party, excused Aeneas for Dido's suicide because *pietas* demanded that he continue on to Italy. On Aeneas's *pietas*, see note 88 of Chapter XV.

[39] *Homer:* Greek epic poet who composed the *Iliad* and the *Odyssey*.

mar teachers[41] surrender, professors of rhetoric[42] are defeated, the entire group of guests is silent; neither a lawyer nor an auctioneer nor even another woman will get a word in. So loud and shrill are her words that you might think pots were being banged together and bells were being rung. . . .

Like a philosopher she defines ethics. If she wants to appear so learned and eloquent, she should shorten her tunic to midcalf![43] . . . Don't marry a woman who speaks like an orator—or knows every history book. There should be some things in books which she doesn't understand. I hate a woman who reads and rereads Palaemon's[44] treatise on grammar, who always obeys all the laws and rules of correct speech, who quotes verses I've never even heard of, moldy old stuff that a man shouldn't worry about anyway. Let her correct the grammar of her stupid girlfriend! A husband should be allowed an occasional "I ain't."

Women and Luxuries

In the same satire from which the previous passage came, Juvenal, who lived around A.D. 100, blames women's immorality on Rome's affluence. In the "good old days," life was hard and women were pure, or so Juvenal thought.

294 Juvenal, *Satires* 6.286–295, 298–300

Do you wonder where these monsters come from? In the good old days, poverty made our Latin women chaste; small huts didn't provide opportunities for immoral behavior. Hard work, lack of sleep, hands rough and callused from working wool,[45] Hannibal[46] near the city, their husbands performing militia duty—these things just don't allow vices to develop. Now, however, we are suffering the ill effects of a long peace. Luxury, more destructive than war, threatens the city and takes revenge for the lands we have conquered.[47] No crime or lustful act is missing, now that traditional Roman poverty is dead. . . . Obscene wealth brought with it foreign customs,[48] and unmanly luxuries and ugly affluence weakened each generation.

[41] *grammar teachers:* Latin *grammatici;* see selection 136.

[42] *professors of rhetoric:* Latin *rhetores;* see selection 137.

[43] The tunic (Latin *tunica*), which reached about midcalf, was a man's garment; the woman's garment was a *stola* which extended to the feet. Juvenal is saying, let her wear men's clothing if she wants to act like a man.

[44] *Palaemon:* see note 29 of Chapter VI.

[45] On wool working as a matron's duty, see note 14 of this chapter.

[46] *Hannibal:* see note 33 of this chapter.

[47] Lands conquered by Rome in war sent money to Rome for taxes and tribute. These lands also offered Roman capitalists new territory in which to expand their business ventures. However, as Rome became more affluent and prosperous, it also became, according to Juvenal, weaker and immoral, and thus conquered lands could indirectly cause the downfall of Rome.

[48] On Juvenal's prejudice against foreigners, see selection 212.

"Even as the law says" (1 Cor 14:34b): An Allusion to Miriam (Num 12)?

I. Why might there be an allusion to Miriam?[1]

A. In general, Miriam is a prominent figure-a prophet and leader of Israel.

1. Some women are named in multiple OT books. There are eight women who are mentioned in three OT books; two women are named in four OT books.
2. Miriam is the only woman named in more than four OT books (Meyers, *Women in Scripture,* 11; cf. unnamed in Exodus 2: 1-1 O; a possible allusion in Jeremiah 31 :4).

- Exodus 15 :20-21 Prophet
- Numbers 12:1-15 Prophet
- Numbers 20:1 Death
- Numbers 26:59 Genealogy
- Deuteronomy 24:9 Allusion to Numbers 12
- 1 Chronicles 6:3 Genealogy
- Micah 6:4 Leader

B. She is the first female prophet mentioned in the OT.

C. She is an example of a disruptive female prophet (Numbers 12).

D. At least six women in the NT are named after Miriam.

1. Mary, the mother of Jesus
2. Mary Magdalene
3. Mary of Bethany
4. Mary, the mother of James and loses (Mark 15:41)
5. Mary, the mother of John Mark (Acts 12: 12-16)
6. Mary of Rome (Romans 16:6)
7. Mary of Clopas (John 19:25); she may be the same person as #4 above.

II. Why might there be an allusion to Numbers 12?

A. There are some possible allusions to Numbers 12 in 1 Corinthians 14.

1. Prophets (Num 11:19; compare 1 Cor 14:5)
2. "Speak against" (Num 12:1, 8; compare 1 Cor 14:36-38)
3. "Only" (Num 12:2; compare 1 Cor 14:36)
4. "Shameful" (Num 12: 14; compare 1 Cor 14:35)

B. Numbers is one of the five books of the "law" (see 1 Cor 14:34; 9:8).

C. 1 Corinthians 13:12a directly alludes to Numbers 12:8.

D. In his letters, Paul cites or alludes to the book of Numbers nineteen times, and fifteen of the allusions come from 1 Corinthians.

III. What would an allusion to Miriam in Numbers 12 mean?

The import would be something like this: "Female [prophets] are not permitted to keep on speaking, but they should be subject to themselves (14:32), as the law says [about disruptive female prophets like Miriam in Numbers 12]."

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[1] See C. Holladay, *The First Letter of Paul to the Corinthians,* 189-190.

Unraveling 1 Timothy 2:8-15

- **The Context of 1 Timothy**
  1. False Teaching: The church is under attack.
     Words pertaining to teaching (viz., "able to teach," "teaching," "teacher," "teach," "teach otherwise") occur 17 times in 1 Timothy (1:3, 7, 10; 2:7, 12; 3:2; 4:1, 6, 11, 13, 16; 5:17; 6:1, 2, 3 [2x]).
     See especially 1 Timothy 1:3-7; 4:1-4, 7; 6:3-5, 20-21.
  2. Women in 1 & 2 Timothy: The home is under attack.
     - Note the amount of discussion given in 1 Timothy 5:3-16.
       - "Real widows" in 5:3, 5, 16
       - "Younger widows" in 5:6-7, 11-15

       "Weak women" in 2 Timothy 3:6-7
     - Note also the emphasis on the home and the relationship to society in the description of elders and deacons (1 Timothy 3:2, 4-5, 7, 12).

- **The Context of the Passage**
  1. Inconsistencies in Translation
     The Greek text reads "humanity" in 1 Timothy 2:1, 4, 5 and "man [male]" in 1 Tim 2:8. Compare the diverse translations.
     Some translations read "peaceable, quiet [adj.]" in 1 Timothy 2:2 (referring to all Christians), but "silent [noun]" in 1 Tim 2:11, 12 (referring to women).
  2. Paul is concerned about the behavior of the church (1 Timothy 2:1-3:15, esp. 3:15).

- **Structural Features of the Passage: An Emphasis on Modesty**
  1. *Inclusio* (bracket) in 2:9, 15 ("with modesty;" *meta sophrosunes)*
  2. *Inclusio* (bracket) in 2:11, 12 ("with quiet behavior;" *en hesuchia)*

- **Keys Terms in the Passage: An Emphasis on Modesty**
  1. In 2:9, note the piling up of words connected to modesty:
     I desire that the women adorn *(kosmein)* themselves in modest *(kosmios)* attire with modesty *(aidos)* and moderation *(sophrosune).*
  2. Paul also shows attention to the idea of modesty in his use of *prepein* ("be fitting, be seemly/suitable") in 2:10.
  3. Note the importance of *sophrosune* as follows:
     "The term means 'temperance' but also connotes chastity and self-restraint. It was the pre-eminent virtue of Greek women; it is mentioned more frequently than any other quality on women's tombstones.[1]"

[1] S. B. Pomeroy, *Women in Hellenistic Egypt* (Detroit: Wayne State University Press, 1990), 70.

The Interpretation of the Text

Verse 8

Notice the following passages from 1 Timothy, in which we see some probable causes and evidence for the men's quarreling in 2:8:

- They pay attention to myths and endless genealogies that promote useless speculations (1 :4).
- Some, while going astray, turn away to fruitless discussion (1 :6).
- Avoid godless and silly myths (4:7).
- He is sick with a morbid craving for debates and disputes about words, from which come envy, strife, slanders, evil suspicions, wranglings of people who have corrupt minds and lack the truth, thinking that godliness is a means of gain (6:4-5).
- Avoid the godless, empty chatter and the contradictions of what is falsely called knowledge (6:20).

Verses 9-15

Why does Paul devote these seven verses to women?

- It seems that there is a specific problem with the women in Ephesus.
- See **Links Between the Women in 1 Timothy 2:9-15 And the "Younger Widows" in 1 Timothy 5** below.

Verses 11-12

Why does Paul single out women and teaching?

1. It seems likely that they are involved in the false teaching in some way.
2. See 1 Timothy 5:13; 2 Timothy 3:6-7.

What is the best translation for *authentein?*

1. On the translation of *authentein* as "bossy," note the definition in BDAG: "to assume a stance of independent authority, *give orders to, dictate to* ... (practically= 'tell a man what to do' [Jerusalem Bible]."
2. Note how "to teach and to be bossy over men" is in contrast to the phrase "but she is to be in quietness."

Verses 13-14

How is the OT being used?

1. A proof text: Genesis 15:6 in Romans 4:3
2. An example/illustration/analogy: 1 Cor 10:1-11; 2 Corinthians 11:1-4
   - "Watch out for the 'Eves' who are being deceived by the false teachers."

Verse 15

- See the instruction to the "younger widows" in 1 Timothy 5: 14.
- "Bearing children" is shorthand for a "well-run family" (Geer, *EWEC* 1.298).
- On "salvation," compare the advice to Timothy in 1 Timothy 4: 16.

Links Between the Women in 1 Timothy 2:9-15 And the "Younger Widows" in 1 Timothy 5

Question: What evidence is there to connect the women in 2:9-15 with a specific problem in 1 Timothy?

1. Immodest expenditures

In 1 Timothy 2:9, Paul cautions women not "to adorn themselves with braids or gold or pearls or very expensive clothing." Correspondingly, Paul describes the young widows in I Timothy 5:6 with the verb *spatalan,* which means "to indulge oneself beyond the bounds of propriety, live luxuriously/ voluptuously" (BDAG). Thus, I Timothy 2:9 contains specific examples of what it means to live luxuriously" (1 Tim 5:6).

2. Good deeds

In 1 Timothy 2:10, Paul remarks that a proper woman adorns herself "with good deeds." In his contrast between the younger widows and the real widows in 1 Timothy 5, Paul affirms that a "real widow" (5:3) should be "attested for her good deeds and devoted to every good deed" (5:10). With this item, we have a strong, verbal parallel between the two passages.

3. Quiet behavior

If Paul is concemed with *how* the women are behaving and speaking in 2: 11-12, is there any evidence of unacceptable behavior among the younger widows in l Timothy 5lo the language of 1 Timothy 2, do the younger widows exhibit a lack of quiet behavior' *(hesuchia)?* Paul has at least three descriptions of behavior that is not **quiet behavior:**

I) the younger widows are described as "busybodies" who run about from house to house' (5:13)
2) their behavior has been so scandalous that it has provided others an opportunity to 'revile" the church (5:14), and
3) Paul issues a command to avoid luxurious living in order that younger widows may be "without reproach" (5:7).

Each of these descriptions is connected to the absence of "quiet behavior" in other New Testament texts. Paul contrasts *hesuchia* with "busybodies" in 2 Thess 3:11-12; the verb "live quietly" is parallel to "to mind your own business" in 1 Thess 4: 11; those who "live quietly" earn the "respect" (not "reproach") of outsiders in 1 Thess 4: 11-12.

4. Problems with teaching

When Paul writes, 'I do not permit a woman to teach" (2: 12), is there any evidence that false teaching is a problem among women in Ephesus? Or, is Paul talking about women teaching in general? There is ample evidence that the church is under attack from false teaching. Seventeen times Paul uses words associated with teaching (1 Timothy (1:3, 7, 10; 2:7, 12; 3:2· 4:1, 6, 11, 13, 16; 5: 17; 6:1, 2, 3 [2x]). But what about the younger widows? Is there anyfalse teaching connected with them? In 5: 13, Paul describes the younger widows as 'saying what they should not," a phrase that is associated with false teaching in Titus 1: 11 (namely, "teaching what they should not"). It also appears that false teachers are using the homes of women as outposts for the false teaching (2 Timothy 3:6-7).

5. Deception

Twice Paul uses the language of deception in his illustration treating Adam and Eve - "Adam was not **deceived,** but the woman was deceived and became a transgressor" (2: 14). What evidence is there that the younger widows have been deceived? Paul uses neither the verb "deceive" nor the noun "deception" in 1 Timothy 5. However, it seems highly likely that the younger widows, who "have followed after Satan" (5: 15), can be described as "deceived."

6. Bearing children

Finally, what is one to do with the cryptic phrase "she will be saved through the bearing of children" *(teknogonia)* in 2:15? Interestingly, the verb *(teknogonein)* appears in 1 Timothy 5:14 when the younger widows are admonished "to marry, bear children *(teknogonein),* and manage their households". In other words, it is highly unlikely that Paul, in 2:15, is saying that a woman must bear a child to be saved. Rather, the word "bearing of children" *(teknogonia)* is a compressed way of saying, "Pay attention to your domestic responsibilities." [1]

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[1] "Bearing children is shorthand for a "well-run family" (Geer, *EWEC* 1.298).

Three Options for the Interpretation of 1 Timothy 2:8-15

1. A Rule for All Time

+ Paul's instructions do not allow women "to teach or have authority over men" (RSV; 2: 12).
+ There is an appeal to creation in 1 Tim 2:13-14.
+ They argue for a hierarchical relationship between men and women, primarily based on the phrase "Adam was created first" (2:13).
+ They argue that 1 Cor 14:34-35 fits with this interpretation
- It is difficult to consistently apply 1 Timothy 2:8, 9, 12, 15 as rules for all time.
- If men should occupy positions of authority based on creation, then there are difficulties with modern application. Today women fill virtually every position of leadership in our culture.

-Supreme Court Justice	-Senator	-Mayor
-Doctor	-Lawyer	-Judge
-Professor	-Umpire	-School principal
-Manager	-Counselor	-Teacher
-Voter	-Engineer	-Architect

- 1 Timothy 2:8 seems to apply to a specific problem with men in Ephesus.
- There are other places in the OT and NT where women teach or lead.
- Does the appeal to creation mean that all women are by nature more gullible than men?

2. Specific Instructions for a Specific Problem

+ Since 1 Timothy 2:8 seems to respond to a particular problem with men in Ephesus, it seems likely that 2:9-15 respond to specific problems with women in Ephesus.
+ One can easily apply 1 Timothy 2:8, 9, 12, 15 on the level of principles. For instance, with 2:12 one might say the following:

> If we had problems with immodest, bossy women teaching false doctrine, then we would tell those women not "to teach or be bossy"[3] (2: 12); but we don t have that problem. The principle is 'Stop immodest and bossy behavior, as well as false teaching.' Such behavior today hould evoke a similar response. In fact, Jesus condemns any disciple-male or female-who behaves in an overbearing way (Luke 22:24-26).

+ There seem to be connections between the women in 1 Timothy 2 and the younger widows in 1 Timothy 5.
+ The appeal to creation in 2:13-14 functions as an illustration.
+ There are no problems with biblical passages showing women teaching or leading.
? If the situation with the younger widows changed, would the instructions in I Timothy 2:8-15 also change?
- Opponents argue that 1 Cor 14:34-35 does not fit with this interpretation.
- There is an appeal to pre-Fall creation in 1 Tim 2:13-14.

3. Diversity in the New Testament on this Issue

+ Not all the NT passages affirm or restrict the roles of women.
+ The NT is diverse on some issues (e.g., the attitude of Christians to government, metaphors for salvation, attitude toward slavery, etc.).
+ Perhaps the church was still in the process of working out this issue.
+ Diversity is a reality today with a number of practices in our churches.
- Is diversity an option on this issue?
- The other options fit the evidence.

[3] On the translation of *authentein* as "bossy," note the definition in BDAG, "to assume a stance of independent authority, *give orders to, dictate to* ... (practically = 'tell a man what to do' [Jerusalem Bible]."

[4] Elsewhere in I Timothy, men are also called to modest behavior with the same word as the women *(kosmios* ["respectable, appropriate"] in 2:9 and 3:2) and with a word built on the same root *(sophrosune* ["prudence"] in 2:9, 15 and *sophron* ["prudent"] in 3:2).

Women and Wealth in 1 Timothy[1]

KEN CUKROWSKI

Separate and yet interconnected, the themes of women and wealth play significant roles in 1 Timothy. The investigation of 1 Tim 2:8-15 shows women and immodest displays of wealth-abuses of wealth that may be connected to those in 1 Timothy 5. Later, two passages in 1 Timothy 6 reveal further discussion about wealth. The examination of these themes illustrates just how contemporary antiquity can be.

WOMEN IN 1 TIM 2:8-15

Without a doubt, 1 Tim 2:8-15 is one of the most challenging passages in the whole letter. However, a couple of things are clear. First, the problems are specifically related to gender; the men have some specific problems, and the women have some specific problems. Second, the men's difficulties regard anger and quarreling, and the women's difficulties regard modesty.

From Super Bowl halftime shows to music videos, we likely think about the problem of female modesty in terms of wearing too little. In the context of 1 Tim 2:9, however, some of the women were wearing too much! Plus, there appears to be a problem not only with what the women were wearing, but also with what they were saying-and perhaps *how* they were saying it.

In 1 Tim 2:8-15, Paul turns to internal problems that the church is facing. Although Paul addresses both males and females, by far the greater attention is on the females. Attending to both structural and thematic features helps readers to understand this passage.

Structural Features

Perhaps here more than the other passages in I Timothy, it is important to recognize the structural features of this passage. First, Paul begins by connecting 1 Tim 2:8-15 to 2:1-7 by means of the hook word "pray." Paul, however, moves in a different direction from the focus on praying for outsiders (2:1-7), Here in 2:8, Paul stresses ***how*** Christians should pray, namely "without anger and quarreling."

The next two structural features provide both a larger and smaller frame for reading 2:9-15. The larger bracket includes the prepositional phrase "with modesty and moderation" in 2:8 and a shortened version of the phrase in 2:15 (namely, "with moderation"). In fact, the final two words of the whole passage are the phrase "with moderation." Within 2:9-15, Paul includes another pair of prepositional phrases. This time, the same phrase (namely, "with quietness") begins and ends 2:11-12.

Finally, it is worthwhile to recognize the two comiections between 2:8 and 9. The word *likewise* links the two verses. In addition. the phrase "I desire that" in 2:8 governs 2:9; that is, 1 Tim 2:9 is translated ("I desire that) the women dam themselves ....

Key Themes and Terms

One o f the difficulties o f this passage is the translation o f k e y words and ideas. For example, how should one translate the phrase· *in quietness* in 2:11 and 12? The adjective *(hesuchios)* is translated as quiet or well-ordered in 2:2. Translators recognize that in calling Christians to prayand "lead a calm and quiet *(hesuchios)* life," Paul is not telling Christians they cannot speak! Yet, when the corresponding noun *(hesuchia)* is used_in 2 : U and 12, some translations have "in silence," which is a possible translation i f women's speaking at all
is the issue. However, if *how* the women are speaking is part of the issue, than a better translation is "with quiet behave for or with respect."

_Another difficulty is the piling up ofwords connected to modesty in 2:9, I offer the following annotate translation as an ill translation:

- I ·desire that the women adorn *(kosmein)* themselves in modest *(kosmios)* attire with modesty. ··*(aidos)* and-moder'ation *(sophrosune).*

Paul also shows attention to the idea of modesty in his use *of prepein* ("be fitting, be seemly/ suitable") in 2:10;[2] All throughout the passage, Paul uses terms synonymous or p.Mallel to modesty.

The Context and Interpretation of the Passage

In 1 Tim 2:8-15, Paul treats two prohlem.s, the first briefly and the second more extensively. -In both cases, there is some indication that Paul is dealing with specific problems at Ephesus. Thus, this investigation. o f bot;h·problems will involve some description of the context o f 1 Timothy.

ANGRY MEN

. The context o f 1 Timothy points to some evident false teaching in Ephesus (1:3-7; 4:1-4, 7; 6:3-5, 20-. 21). Notice the following passages from 1 Timothy where we see some probable causes ·and evidence for th men's quarreling in 2:8:

> They pay attention to myths and endless genealogies that promote useless speculations (1:4).
> So while going astray, tum away to fruitless discussion (1:6). .
> Avoid godless and 'silly myths (4:7).
> He is sick with a·morbid craving for debates and disput7s !lbout words, from which come envy, strife, slanders, evil" suspiciohs, wranglings of people wlio have corrupt minds and lack the truth, thinking that godliness is a means of gain (6:4-5).
> Avoid the godless, empty chatter and the contradictions of what is falsely called knowledge (6:20). • · ..

The problem in 1 Tim 2:8 is that these arguments are now occurring in the context prayer! Men seem to be attacking others with their prayers of all things! In contrast, Paul tells the men that the hands. they lift in prayer should be holy hands. Unfortunately, even the best things, such.as prayer can be co-opted by sinful individuals. Even though angry, quailing prayers such as these may be rare today, prayer is still sometimes used to preach personal, theological, and political positions. There are prayers to which one cannot, in good conscience, say "Amen."

ImmodestWomen

The four cardinal virtues in lhe ancient world were justice, courage, wisdom, and moderation (sophrosune). Of these four virtues, by far the one most associated with women was moderation. Sarah Pomeroy describes sophrosune as foll0ws:

> **The tenn means "temperance" but also connotes chastity and self-restraint. It was the pre-eminent** virtue **of Greek women;** it **is mentioned more frequently than any other quality on women's tombstones.3**

Unfortunately, some women in Ephesus are behaving immodestly. A major question is whether we can learn what these immodest women were doing.

Links Between Women, Widows

I f Paul is not speaking about women in general, but rather to a particular problem with immodest women in Ephesus, then what evidence is there to connect the women in 2:9-15 with a specific problem in 1 Timothy? An examination o f the two passages reveals a surprising number o f substantial links between the women o f 1 Tim 2:9-15 and the young widows described in 1 Tim 5:3_-16.

Immodest expenditures

hi 1 Tim 2:9, Paul cautions women not "to adorn themselves with braids or gold or pearls or very expensive clothing." Correspondingly, Paul describes the young widows in I Tim ***5***:6 with the word ***spatalan,*** which means "to indulge ones self beyond the bounds o f propriety, live luxuriously/voluptuously" (BDAG).

Good Deeds

In 1 Tun 2: 10, Paul remarks that a proper woman adorns herself "with good deeds." In his contrast between the younger widows and the real widows in 1 Timothy 5, Paul affirms that a "real widow" (5:3) should be "attested for her good deeds and devoted to every good deed" (5:10).

Quiet Behavior

I f Paul is concerned with ***how*** the--women are behaving and speaking in 2:11-12, is there any evidence of unacceptable behavior among the younger widows in 1 Timothy 5? In the language of 1 Timothy 2, do the younger widows exhibit a lack of "quiet behavior" ***(hesuchia)?***

In fact, Paul has at least four descriptions of behavior that is not "quiet behavior." The younger widows are described as ***busybodies*** and ***idlers*** (5:13). Apparently their behavior has been so scandalous that it has provided others an opportunity to revile the church (5:14). Paul issues a command to avoid luxurious living in orde_r that younger widows may be ***without reproach*** (5:7). Each of these four descriptions is connected to the bsence of quiet behavior in other New Testament texts. As evidence, note these passages where ***hesuchia*** is connected to the following items: busybodies (2 Thess 3:11-12; 1 Thess 4:11), idlers (2 Thess 3:ll l2), and revile and reproach (I Thess 4:ll-12).

Problems with Teaching

When Paul writes "I do not permit a woman to teach" (2: 12), is there any evidence that false teaching is a problem among women in Ephesus? Or, is Paul talking about women teaching in general? From our earlier investigation of the "angry men," we know that there is ample evidence that the church is under attack from false teaching. Thirteen times Paul uses words associated with teaching (1 Tim l:10; 2:7, 12; 3:2; 4:1, 6, ll, 13, 16; 5:17; 6:1, 2, 3).

But what about the younger widows? Is there any false teaching connected with them? In 5: 13, Paul describes the younger widows as "say.ing what 'they should not," a phrase that is associated with false teaching in Titus 1: 11 (namely, "teaching what they should not"). Thus; there is likely a link beh'{'een the women's teaching in '2: 12 and false teaching among the younger widQ.ws in 1 Timothy 5.

Deception

Twice Paul uses the langua.ge of deception in his iUustration treating Adam and Eve-"Adam was not deceived, but the woman was deceived and became a transgressor" (2:14). What evidence is there that the younger widows have been deceived? Paul uses neither the word ***deceive*** nor the wor_d ***deception*** in 1 Timothy 5. However, it seems highly likely that the younger widows, who- "have followed after Satan" (5:15), can be descnbed as ***deceived.***

Bearing Children

Finally, what is one to do with the cryptic phrase "she will be saved through the bearing of children" ***(teknogonia)*** in 2:15? Interestingly, the verb ***(teknogonein)*** appears in 1 Timothy 5 when the younger widows are admonished "to marry, bear children ***(teknogonein)*** and manage their households" (5:14). In othet words, it is highly unlikely that Paul, in 2:1'5, is saying that a woman *must* bear a child to be saved.4 Rather, the word "'bearing of children" ***(teknogonia)*** is a compressed way of saying, "Pay attention to your domestic responsibilities." This interpretation of 2: 15 not only fits well with the admonition to the younger widows, but also with other passages in 1 Trmothy (e.g.,. those -who "forbid marriage" in 4_3).

Elsewhere in 1 Timothy, Paul also shows care for the stite of-the home; likely indicating that there are problems in that area. For example, in lus instructions regarding elders and deacons, Paul highlights the importance of a strong home. In effect, he also tells potential elders and deacons, "Pay attention to your domestic responsibilities" (3:2, 4-5, 7, 12). Thus, in a context where the home is under attack, _and possibly being used as an outpost for false teaching (cf 2 Tim 3:6-7), such instructions from Paul are not surprising.

In summary, it is diffieult to provide an airtight connection between the women of 1 Tim 2:9-15 and the younger widows in 1 Timothy 5. Nevertheless, the·evidence is substantial and worthy of consideration. In addition, such a connection explains some of the puzzling features of 1 Timothy 2:9-15.

THE APPLICATION .OF THE PASSAGE

When Christians attempt.to apply 1 Tim 2:8-15, the focus is almost always on its words to the women. That consistent focus, however, has not guaranteed a unanimous conclusion. In fact, there are diverse opinio11!3; the following reflection will briefly outline three main options.

Option 1: A Ru.le for All Time

With this first.interpretation, people contend that Paul's instructions do not allow women "to teach or have authority over men" (RSV; 2:12). They point to·the appeal to creation in 2:13-14. Seeing that appeal as a proof from scripture, they argue for a hierarchical relationship between men and women, primarily based on the phrase "Ad was created first" (2:13). They also argue that 1 Cor 14:34-35 fits with this interpretation.

Those who disagree with this position point out the difficulty of reading the other admonitions in this passage as rules for all time (see 2:8, 9, and 15). The prohibition against having "authority" is also difficult to apply in a generic sense; in our society, women vote as well as exercise leadership in many ways (e.g., justices, senators, mayors, professors, managers, principals).

Furthermore, in the same way that the men's problems with anger and quarreling do not reflect problems with men-in general, but are connected to the context at Ephesus, so also the women's problems seen in 1 Tim 2:9-15 do not reflect problems with women in general, but are connected to the context at Ephesus.

Last, opponents point to several other passages where wom n teach or appear to teach (see Luke 2:38; John 4:29-30, 39, 42; Acts 18:26; 1 Cor 14:19, 31).

Option 2: Specific Instructions for a Specific Problem

Others apply Paul's.. admonition in 2: 12 on the level of principle; that is, just like Paul gives specific instructions to men in 2:8 because there is a particular problem with some men in Ephesus; so also Paul gives specific instructions to women, because there are particular problems with some women in Ephesus, likely connected to the behavior of the younger widows in 1 Timothy 5. In other words, the argument sounds something like the follow g:

> If we had problems with immodest, bossy women teaching false doctrine, then we would tell those women not "to teach or be bossy"S (2:12); but we don't have that problem. The principle is "Stop immodest and bossy behavior, as well as false teaching." Such behavior today should evoke a similar response.6 In fact, Jesus condemns any disciple-male or female- who behaves in an overbearing way (Luke 22:24-26).

Proponents also point to the context and application of 2:8, 9, and 15 on the level of principles. They argue as well that this reading fits well within the context of the younger widows in 1 Timothy 5. Finally, they read the appeal to creation as an illustration-much like the appeal to Eve in 2 Cor 11:3-4-warning the church in Eph sus to avoid deception similar to that experienced by Adam and Eve.

Opponents point out the appeal to creation in 2:13-14 and the apparent contradiction with 1 Cor 14:34-35. Furthermore, they doubt-even if there is a specific connection between 1 Timothy 2 and e younger widows-that the instructions to women in 1 Timothy 2:9-15 would change if the specific problems were solved.

Option 3: Diversity in the New Testament on This Issue

Still others are not concerned whether this passage is understo.od in the first or second way. They contend that the New Testament has passages that both affirm and restrict the roles of women. In other words, they see _attempts to squeeze all the-passages about women into one end of the spec,trum or the other as forced.

. In' support, they argue that the New Testament shows di rsity· on other issues (e.g., metaphors for salvatiol?- and ·the attitude '?f Christians toward the government). Fwtbermote, proponents contend that the early church may still have been in the process of working out al_lanswer to the issue of women's roles. much in the ame way tha it wis still working out the Christian response to slavery.

Opponents question whether there is diversity on the issue of women's roles. Furthermore, many oppo--nents of (?Ption 3 do not si::e a problem fitting all the evidence into their interpretation.

WEALTH IN 1 TIM 6:6-10, 17-19

As e move to the topic of wealth, it is worth considering that· the United States is likely the wealthiest nation in aU of human history. From one perspective, one might argue that the U.S. is also the most generous, since it gives more developmental assistance than any other country in the world. Unfortunately, the U.S. ranks *last* (22nd of 22) among the industrialized nations when the aid is calculated as a percen ge of the ability to give.7 As a percentage, U.S. giving is at .13%. As a point of comparison, .Ireland's rate is over three times the U.S. rate (.40%), while Norway gives at over six times that rate (.89%).

The l,J.S. gave 3:t a rate of2.79%. during the Marshall Plan, the highest in our nation's history.8 Why has the U.S. become less generous as it has become wealthier? In this cpntext of our vast wealth in America, the church needs to be prophetic, as well informed about the *spiritual danger* of wealth. 1 Timothy 6 offers both warnings and constructive advice to the church.

Ken Cukrowski March 28, 2017

A Theology of Gender

I. Creation: God creates male and female in God's image.

Male and Female in Genesis 1-3: Notice how mutually the creation account depicts male and female.

1. Both are created in God's image (1 :27): a claim about identity.
2. Both are called *adamlhumans* (1 :26, 27; 5:2): a claim about identity.
3. Both are charged with ruling over creation (1 :26, 28): a statement of purpose.
4. Both are charged with being fruitful (1:28): a statement of purpose.
5. Both receive a blessing from God (1 :28).
6. Both are given food to eat (1 :29).
7. Both eat the fruit of the tree of the knowledge of good and evil (2: 17; 3:6).
8. Both have their eyes opened (3 :7).
9. Both know they are naked (3:7).
10. Both make clothes (3 :7).
11. Both are questioned by God (3:9-12, 13).
12. Both receive consequences for their sin (3:16, 17-19).

Summary: Humans find themselves *under* God, who is their creator; *over* creation, as God has delegated; and *equal* to one another, since both male and female are created in God's image and since both exercise rule over creation. Based on this portrayal, we can well ask, "If males and females are equal in so many ways at creation, on what basis can one argue for differences beyond biology (e.g., anatomy, DNA, hormones)?"

The Pronouncements in Genesis 3:14-19

How should the pronouncements in Genesis 3: 14-19 be understood? Are they *descriptions,* telling what will happen? Or, are they better understood as *commands,* telling what must happen? Decide which of these two options makes better sense of the passage.

_____ 1. "I will put enmity between you and the woman."
- Must a woman never own a snake, be a pet store owner, or be a herpetologist?

_____ 2. "I:Ie (the man) shall bruise your head."
- Must a man never pass by an opportunity to kill a snake?

_____ 3. "Pain in childbearing"
- Must a woman never take drugs to ease the pain of childbirth?

_____ 4. "He shall rule over you."
- Must a woman never rule over a man (no female mayors, senators, presidents, doctors, principals, managers, voters, etc.)?

_____ 5. "Cursed is the ground."
- Must a man never attempt to improve the soil (e.g., add fertilizer)?

_____ 6. "In toil you shall eat of it." "In the sweat of your face you shall eat bread."
- Must a man never lessen the toil of tilling the ground (e.g., by using a tractor)?

_____ 7. "Thorns and thistles it shall bring forth."
- Must a man never use herbicides?

Summary: Often #4 has been read differently than all the other pronouncements in the same passage. Approval of #4 supports the curse, instead of creation and the cross, which point toward mutuality.

Creation in 1 Corinthians 11 :11-12

1. "Nevertheless (a word that means "true, but"), woman is not independent of man nor is man independent of woman in the Lord."
   - Stated positively, there is mutuality between men and women.
2. "FOR (an explanation of the mutuality) AS (analogy) woman was made from man (11:8b), SO man is now born of woman. And all things are from God."

Message: It is God's plan that humans could look at creation and see the mutuality between male and female that God intended.

II. New Creation in Christ: Three Backgrounds for Galatians 3:28

What contexts would first-century readers notice that twenty-first-century readers might miss?

1. Worship Context

The language of Galatians 3:26-28 likely reflects the words said at a baptism. Why would someone think this? Notice that baptism is explicitly mentioned in Galatians 3:27 ("as many of you as were baptized into Christ"). In addition, the two parallel passages to Gal 3:28 either mention baptism explicitly (1 Cor 12:13) or imply it ("put on the new self' in Col 3:9-11). So, this statement in Gal 3:28 shapes the identity of the early Christians in a powerful way; at the formative moment of baptism, these are the words they hear about their identity.

2. Old Testament Context

It is unfortunate that no translation that I know of makes clear the Old Testament quotation in Gal 3:28. The text reads, "there is not Jew nor Greek, there is not slave nor free, there is not male and female." It's easy to see the break in the parallelism. It's also clear that the words "male and female" are a quotation from Genesis 1:27. In fact, the phrase "male and female" appears only three times in the New Testament, and all three times it occurs as a quotation from the creation account (Matt 19:4; Mark 10:6; Gal 3:28). Paul's quotation from the creation account makes Gal 3:28 a foundational statement of sweeping proportions. Paul is saying the "male and female" of the creation account does not exist "in Christ Jesus."

3. Theological Context: Theologically, the church finds its identity "in Christ Jesus." Ethnicity (Jew or Greek), class (slave or free), and gender (male and female) do not matter in relationship to identity within the church. How should Christians understand their new identity "in Chr_ist"? Elsewhere, both in Galatians itself (6: 15) and in 2 Corinthians (5:17), Paul describes this new reality as a "new creation," which makes a whole lot of sense now that we're aware of his allusion to the creation account in Galatians 3:28. This theological context connects gender, our identity in the church, and Christ's work of salvation, which makes Galatians 3:28 an ideal place to stand as we consider what male and female mean in the life of the church.

Summary: In this passage, Paul says that God does not see Christians as the world sees them. God does not think of Christians as "Jew or Greek, slave or free, male and female" because "we are all one in Christ Jesus." Notice that Paul's stress is on identity ("we are") and unity ("all one in Christ"}--not salvation ("saved in Christ"), not equality ("equal in Christ"). Nevertheless, the implications of being "one in Christ" also include salvation and equality.

III. Holy Spirit: God's Spirit gifts the church for the common good.

The Holy Spirit in Acts

The prophet Joel looks forward to a time when God will pour out God's Spirit on all people (Joel 2:28-32). In Acts 2, the Spirit is poured out, and the crowd wonders,• "What does this mean?" (2: 12). Peter answers, "This is what was spoken by the prophet Joel" (2:16) and quotes all of Joel 2:28-32. For Luke, Christians are in the "last days" when God's Spirit is poured out on all flesh: male and female; young and old.

The Holy Spirit in Paul

In Paul's reflection on the Spirit in 1 Corinthians, he affirms the purpose of the Spirit's gifts: "To each is given the manifestation of the Spirit for the common good" (12:7). Even though there is the same Spirit (12:4, 11), the gifts vary widely.

> To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues (12:8-10).

In this passage, there is no indication that the gifts of the Spirit are distributed based on gender. There isn't a list of "boy gifts," and a list of "girl gifts." In the same way, with the fruit of the Spirit (Gal 5:22-23), there is also no indication that the Spirit's activity is based on gender.

Summary: All these passages, from Joel to Galatians, paint a picture of God's people. This picture shows the fulfillment of God's promises. In the church, God's Spirit fills everyone-regardless of ethnicity, age, gender, or class-and this gifting is for the common good of all.

What about Creation?
Three Issues

The Word "Helper"

- Genesis 2: 18 states, "It is not good for man to be alone. I will make a helper suitable for him." Is the focus of this text about creating an underling for Adam?
- The "underling" view seems unlikely since the introductory sentence speaks about creating a companion for Adam.
- The language of "helper" in second sentence connects Eve to Adam's task (viz., "to work and take care of' the Garden in 2: 15).
- So, Adam will have a "partner" to help tend the Garden who is "suitable for him" because she is human like him, providing companionship like nothing else in creation is able to do.
- It is often assumed that word "helper" necessarily implies a subservient relationship. In fact, a helper can be stronger or weaker, depending on the context; God is described as a "helper" in a number of OT texts, to give an example of a helper who is stronger.[1]

The Order of Creation

- The second argument is that Adam's creation before Eve (2:21) gives him superiority. Two items weigh against this point.
  1. That line of reasoning does not hold for Adam and the animals; that is, do we presume that the animals are superior to Adam because they were created before Adam? In fact, we do not presume that the animals are superior, since Scripture explicitly gives humans rule over the animals (1 :26, 28).
  2. Paul explicitly mentions women coming from man in 1 Corinthians 11: 11-12. In this passage, Paul argues for the interdependence of male ahd female (v. 11) and shows how God balances woman coming from man at creation by having all subsequent men come from women through birth (v. 12). About this interdependence, Paul concludes "All these things are from God" (v. 12b).

The Naming of Woman

- Does Adam's naming of Eve demonstrate Adam's superiority over Eve? After all, Adam names the animals, and he has rule over them (2:19).
- More likely, the naming shows that women is indeed *equal* to Adam; his exclamation focuses on their *common* nature: "This is now bone of my bones, and flesh of my flesh" (2:23a).
- Further, the name itself connects the woman to the man: "She shall be called 'woman' ***(ishshah)*** for she was taken out of man ***(ish)"*** (2:23b).
- The name "Eve" actually comes later in the narrative (3 :20).
- On the matter of naming the woman, Genesis focuses on their *similarities* not differences.

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[1] Marrs, *Embracing the Call of God,* 46-47.

Ezer in the OT

"Long before I started digging, scholars tallied up the twenty-one times *ezer* appears in the Old Testament: twice in Genesis for the woman (Genesis 2: 18, 20), three times for nations to whom Israel appealed for military aid (lsaiah 30:5; Ezekiel 12: 14; Daniel 11 :34), and here's the kicker - sixteen times for God as Israel's helper (Exodus 18:4; Deuteronomy 33:7, 26, 29; Psalms 20:2; 33:20; 70:5; 89:19 [translated "strength" in the NIV]; 115:9, 10, 11; 121: 1 - 2; 124:8; 146:5; Hosea 13:9)."@ https://www.faithgateway.com/ezer-unleashed/#.XJgh20tKhPM

Used of Women (2x)

1. The LORD God said, "It is not good for the human to be alone. I will make a *helper* suitable for him." ... but for the human no suitable *helper* was found. Genesis 2:18, 20

Used of Nations (3x)

1. Though they have officials in Zoan and their envoys have arrived in Hanes, everyone will be put to shame because of a people useless to them, who bring neither *help* not advantage... Isaiah 30:5
2. I will scatter to the winds all those around him - his *staff (ezer)* and all his troops - and I will pursue them with a drawn sword. Ezekiel 12:14
3. When they fall they will receive a little *help*... Daniel 11 :34

Used of God (16x)

1. For [Moses] said, "My father's God was my *helper."* Exodus 18:4b
2. "Hear, 0 LORD, the cry of Judah; bring him to his people. With his own hands he defends his cause. Oh be his *help* against his foes." Deuteronomy 33 :7
3. "There is no God like the God of Jeshurun, who rides on the heavens to *help* you, and on the clouds of His majesty." Deuteronomy 33:26
4. Blessed are you, 0 Israel! Who is like you, a people saved by the LORD? He is your shield and *helper* and your glorious sword. Deuteronomy 33:29a
5. May He send *help* from the sanctuary and grant you support from Zion. Psalm 20:2
6. We wait in hope for the LORD; He is our *help* and shield. Psalm 33:20
7. Yet I am poor and needy; come quickly to me, 0 God. You are my *help* and my deliverer... Psalm 70:5
8. "I have bestowed *strength (ezer)* on a warrior; I have exalted a young man among the people." Psalm 89:17/20
9. House of Israel, trust in the LORD - He is their *help* and shield. 0 house of Aaron, trust in the LORD - He is their *help* and shield. You who fear Him, trust in the LORD - He is their *help* and shield. Psalm 115 :9-11
10. I lift up my eyes to the hills - where does my *help* come from? My *help* comes from the LORD, the Maker of heaven and earth. Psalm 121 :1-2
11. Our *help* is in the Name of the LORD, the Maker of heaven and earth. Psalm 124:8
12. Blessed is he whose *help* is the God of Jacob, whose hope is in the LORD his God. Psalm 146:5
13. You are destroyed, 0 Israel, because you are against Me, against your *helper.* Hosea 13:9

Texts@ https://margmowczko.com/a-suitable-helper/

Scriptures with Female Imagery for God[1]

Old Testament

	Text	Image
1.	Numbers 11:11-12	Pregnant, childbearing, nursing mother
2.	Deuteronomy 32: 11	Eagle
3.	Deuteronomy 32:13b, 18b	Nursing and childbearing mother
4.	Job 38:29-30	Woman who gives birth
5.	Psalm 22:9-10	Midwife
6.	Psalm 71:6	Midwife
7.	Psalm 123:2	Woman of the house
8.	Isaiah 42:14	Mother in childbirth
9.	Isaiah 45 :9-10	Mother who gives birth
10.	Isaiah 49:14-15	Nursing mother
11.	Isaiah 66: 13	Mother who comforts
12.	Hosea 13:8	Mother bear

New Testament

	Text	Image
13.	Matthew 23:37/Luke 13:34	Mother hen
14.	Luke 15:8-10	Woman searching for a lost coin
15.	John 3:3-6	Mother who gives birth

[1] Some also include Hosea 11: 1-3, which describes God as a parent and Israel as a child.

Does Paul think inclusively about gender?

1. It is probably noteworthy that Paul is comfortable describing his own ministry with female images; he does so in three passages. Paul tells how he was "gentle" among the Thessalonian Christians "like a nurse taking care of her own children" (1 Thessalonians 2:7); he describes how he, like a nursing mother, nourished the Corinthians (1 Corinthians 3: 1-2); to the Galatians, he uses the image of a mother giving birth (Galatians 4:19). Paul clearly thinks that ministry can be described with female imagery.

2. See 1 Cor 7:12-24 where a statement like Gal 3:28 seems to provide the structure for Paul's discussion. In I Cor 7, Paul treats some male/female issues (e.g., marriage, divorce) and uses circumcision/uncircumcision (Jew/Greek) and slavery/freedom as examples in his argument. So, the way in which Paul structures his argument in I Cor 7: 12-24 seems shaped by his theological commitments found explicitly in Galatians 3:28.

3. Is there any other place in Paul's writings where Paul *clearly* thinks inclusively about gender? Notice Paul's statement in 2 Corinthians 6:18a (below). Paul is quoting from 2 Samuel 7:14. What is different? He adds "and daughters" to his quotation from the Old Testament! He translates the words of Scripture in light of his inclusive vision of God's eo le.

2 Samuel 7:14	2 Corinthians 6:18a
"I will be his father, and he shall be my son."	"'And I will be a father to you, and you shall be my sons and daughters,' says the Lord Almighty."

Seven Claims about Gender

Even though Scripture records cultural expectations about gender, I'm arguing that creation and new creation offer vantage points, from which we can construct a theology of gender.

I. Creation argues for the inherent value of both male and female, since both are created in God's image (see Gen 9:6; James 3:9).
2. Creation argues for the interdependence and mutuality of male and female; both are *under* God, *over* creation, and called to the same functions. Paul's affirmation about interdependence (1 Cor 11: 11) functions to negate claims of precedence based on gender and to argue for mutuality.
3. Creation affirms a procreative aspect for male and female, one that is shared by flora and fauna.
4. New creation makes gender an matter of indifference in terms of our identity in Christ and in the church; in fact, identity claims based on gender, ethnicity, class, and age reveal more about the specific culture than the essence of the person, and identity claims on those bases are empty in a spiritual context.
5. The Spirit gives gifts irrespective of gender.
6. Any ideals of male and female are based upon our identity in Christ; that is, the ideal man or woman is the ideal Christian.
7. Identity in Christ does not eliminate biology-humans remain male and female; neither does identity in Christ place one outside cultural expectations of gender (see 1 Corinthians 11 :2-16); Christians are called to create a community composed of males and females, sensitive to but not defined by the social constructs of their context.

Women Unique to the Gospel of Luke

More than any of the other Gospels, Luke stresses the contributions of women in the life and ministry of Jesus. First of all, Luke mentions more women than the other Gospel writers. Second, when describing women mentioned in the other Gospels, Luke often expands their importance in his own narrative (e.g., Mary in 1:26-56; 2: 1-52). Third, compared to Matthew and Mark, Luke is the only Gospel that mentions the following women:

1. Elizabeth (1 :5-25, 36, 39-60)
2. The daughters of Aaron (1 :5)
3. All women (1:42)
4. Anna (2:36-38)
5. Many widows in Israel (4:25)
6. The widow of Zarephath (4:25-26)
7. The widow of Nain (7:11-17)
8. Wisdom (7:35)
9. The forgiven woman (7:36-50)
10. The women with Jesus: Joanna, Susanna, and many others (8: 1-3)
11. Mary and Martha (10:38-42)
12. The woman who praises Jesus' mother (11 :27-28)
13. Maidservants (12:45)
14. The crippled woman (13:10-17)
15. A newlywed wife (14:20)
16. Wife and sisters (14:26)
17. The woman who lost a coin (15:8-10)
18. Female friends and neighbors (15:9)
19. Prostitutes (15:30)
20. Lot's wife (17:32)
21. The importunate widow (18:1-8)
22. A wife left for the sake of the kingdom (18:29)
23. Parents who deliver their children (21: 16)
24. The women ("daughters of Jerusalem") who wail at the crucifixion (23:27-31)
25. Barren women (23:29-30)

Male and Female Pairings in Luke[1]

Luke emphasizes the inclusive nature of the gospel by pairing accounts of men and women. In other words, Luke often join a story about a man with a corresponding story about a woman, and vice versa. It is significant that sixteen of these pairs are only in Luke: for eight of these pairs, both parts are unique to Luke; in the other eight pairs, when Luke creates another pairing from an existing character, he more often adds a woman. This feature pervades Luke, as the following list shows:

1. Zechariah and Mary (1:5-25, 26-38)
2. Simeon and Anna (2:25-35, 36-38)
3. Herod and Herodias (3: 19)
4. The widow of Zarephath and Naaman (4:25-26, 27)
5. The demoniac and Simon's mother-in-law (4:33-37, 38-39)
6. The centurion's slave and the widow of Nain (7:1-10, 11-17)
7. Simon the Pharisee and the forgiven woman (7:36-50)
8. The Twelve and the women disciples (8: 1, 2-3)
9. Jairus and the sick woman (8:40-56)
10. The good Samaritan, and Mary and Martha (10:29-37, 38-42)
11. The man with an unclean spirit and the woman in the crowd (11 :24-26, 27-28)
12. The Queen of the South and the men of Nineveh (11:31, 32)
13. Male servants and female servants (12:45)
14. The father/son and mother/daughter pairs (12:53a, 53b)
15. The Sabbath healing of a woman and a man (13:10-17; 14:1-6)
16. The man with the mustard seed and the woman with leaven (13:18-19, 20-21)
17. The man who lost a sheep and the woman who lost a coin (15 :3-7, 8-10)
18. The man in a field and Lot's wife (17:31, 32)
19. The two men in bed and the two women at the mill (17:34, 35)
20. The importunate widow and the Pharisee/tax collector parables (18:1-8, 9-18)
21. Scribes and a widow (20:45-47; 21:1-4)
22. Simon of Cyrene and the women who lament (23:26, 27-31)
23. Jesus' acquaintances and the women who followed Jesus (23:49a, 49b)
24. The women witnesses and the two people on the road to Emmaus (24:1-11, 12-24)

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[1] Adapted from R. C. Tannehill, *The Narrative Unity of Luke-Acts,* 1.132-139; B. Witherington, *Women in the Earliest Churches,* 128-130; A. Black, *Essays on Women in Earliest Christianity,* 1.446-450. Compare Luke 8: 19-21, in which he removes "sisters" (Matt 12:50; Mark 3:35). Perhaps one can also add the ones who accuse Peter (Luke 22:56-58).

Thinking Pastorally: Reflections on Application

"When the general gets too far ahead of the army, they confuse him with the enemy and start shooting at him." --Anonymous

"When stretched too far, mercy becomes injustice." --Cukrowski

Two Models for Action

Wait

1. Proverb: A general and his army
2. This view values prudence and pastoral care.
3. Analogy: Surgery
4. Text: There were no Gentiles or women among the Twelve Apostles.

Act Now

1. Proverb: Mercy and injustice
2. This view values faithfulness to Scripture and/or justice.
3. Analogies: Slavery, racial integration, and compromise in the past
4. Text: Luke 6:6-11

A Sampling of Activities

- Passing communion
- Reading Scripture: Nehemiah 8:1-5
- Praying: 1 Cor 11 5
- Singing: 1 Corinthians 14:26
- Deacons
- Preaching: note the actions that prophets do-exhort, strengthen, comfort, edify, and teach (Acts 15:30-32; 1 Corinthians 14:1-5, 19, 28-33).

Ten Reflections on Change

1. Change happens slowly. In the United States, consider the issues of slavery, women's suffrage and the civil rights movement; each of these changes to the fabric of our nation took significant time. If change happens this way in the political and social realms, it's not surprising that it happens similarly in our churches.
2. Change often does not occur in regular, incremental ways; rather, it begins slowly, a critical mass is reached, and then it moves quickly.
3. Change is more difficult in homogenous contexts.

4. Change requires some prompt. A prompt can be intellectual (e.g., new information; cognitive dissonance), emotional (e.g., harsh words; injustice), social (e.g., ACU's apology to African Americans), or personal (e.g., being led or inspired by a charismatic or respected leader, such as Martin Luther King, Jr. or an elder).
5. Change requires taking a risk and making a decision. The risk may be personal or financial; the decision may result in criticism, pain, and loss. Nevertheless, faith implies some level of risk; there will not be a time in our congregations when all risk is eliminated. Our churches need leaders who will make brave and faithful decisions.
6. Change has a generational aspect; in other words, new default modes are continually being created, often within one generation. For instance, integration on buses, in bathrooms, and at lunch counters-all significant issues less than fifty years ago-is a non-issue for people today.
7. Stories motivate change. It is important for the voices of women, previously muted, to be heard. On this topic, I recommend the "She is Called" podcasts (below), which collect the stories of women who have experienced a call to ministry.
8. Change in churches on this issue has been based on the study of Scripture; that is, churches have become gender-inclusive *because of* and not *despite* Scripture. For virtually every member who returns to the Bible, there is new evidence on the table, as people discover what women do in the Bible.
9. People need time to make the transition from head to heart. A person may very well be convinced that women can, for instance, serve communion; actually seeing a women do so for the first time, or actually participating herself, will elicit strong emotions. Individuals should expect to feel strong emotions when gender is addressed. Setting this expectation goes a long way toward mitigating the surprise or the negative effects of these powerful emotions.
10. Change is aided by positive (vs. negative) rationales. For example, it is not likely that a call for change based on "my rights" will (or should) motivate change in churches; rather, leaders should issue calls for the church to act based on God's activity and on the identity of God's people-God's action in creation, where both men and women are created in God's image; God's activity in Christ, where there is no male and female; and God's activity in the Spirit, where gifts are given to all the members for the common good.

How to Talk about Difficult Topics

1. Build a relationship/trust.
2. Eat a meal together.
3. Be a non-anxious presence.
4. Your voice is one of your greatest tools. When emotions rise, speak slowly, softly, and calmly.
5. Naming the challenges, expected emotions, and objections can help.
6. You capture minds/credibility/trust with data.
7. You capture hearts with appeals to shared values, identity, purpose, story, and hopes.
8. Spend a lot of time thinking about how you will *frame* your message.
   - Simple: What's the clearest way to communicate the messag ? Avoid technical language.
   - Accessible: What's the most helpful way (wording, format) to guide others' understanding?
   - Short: What's the least I can say? Lead with the strongest argument, not all the data.
   - Memorable: How can I communicate the message so others will remember it?
   - Hopeful: How can I leave them with a positive vision for the future?
9. Set expectations: "You will feel some strong emotions."
10. State the goals.
11. Look for places of agreement as beginning and ending points. Ask yourself, "What do we have in common?
12. Use "we" language when addressing a problem.
13. Use the third person when describing different positions.
14. Find something to affirm when criticized.
15. Use case studies.
16. Ask questions. Help them discover and decide things for themselves.
17. Use personal stories, especially ones of failure and learning from one's own experiences.
18. State the conclusion in terms of agreement/gains/what we can know. Leave them with glass-half-full.
19. Conclude with praise for their work/questions/honesty/openness.

Possible Areas of Activity

Directions: Based on your study, decide whether a woman could serve in the following capacities. What Scriptures apply? What are the reasons for your decisions?

Activity	Yes	No	Comments
Usher			
Be a greeter			
Pick up the attendance cards			
Pass the communion trays			
Plan the worship service			
Direct a children's musical			
Direct a summer camp			
Coordinate VBS			
Direct a ministry to battered women			
Direct a ministry to the homeless			
Direct a food pantry			
Direct an AIDS ministry			
Direct a prison ministry			
Direct a children's home			
Compose hymns			
Write devotional literature			
Be a Bible professor			
Deliver the welcome			
Read the announcements			
Read scripture			
Be a youth minister for high school girls			
Give a committee report			
Chair a committee			
Be on a worship team			
Lead songs			
Sing a solo			
Offer a prayer			
Team teach a class			
Teach a class of adults			
Offer counseling for the church			
Be a children's minister			
Be a benevolence minister			
Be an education minister			
Be a youth minister			
Be a campus minister			
B a missionary			
Baptize any person			
Preach at a women's retreat			
Preach			
Be a deacon			
Be an elder			

"Scaffolding" That I've Seen

Time
- A woman speaks before the opening prayer or after the closing prayer.
- Women participate on Wednesday nights and in Bible classes before Sunday morning.
- The readings/prayers are part of a "special" (Christmas, Easter, youth, etc.) service.
- More roles are added over a period of time.

People
- Husbands and wives read/pray together in public.
- Dads read/pray with their daughters in public.
- Older/married women read/pray before the younger/single women do.
- Women read the words of female characters in Scripture.
- Young girls read or pray.
- The female education/children's/youth minister or missionary makes an announcements or a presentation related to her ministry.

Order
- The husband speaks first when reading/praying/teaching with his wife.

Place
- Readings/prayers take place sitting on the front row or in the audience with a microphone.
- Readings/prayers take place standing at the front (vs. behind the pulpit).
- The praise team sits in front/stands in back and sings.
- The husband stands and the woman sits while teaching.
- Women begin serving the communion from the back.
- Women speak behind the puppet stage not in front of it.

Titles
- Women perform the same function as men (minister, deacon), but they are called something else (director, congregational servant).

Reflections on "What was it like to grow up in a congregation that wasn't gender inclusive?"

"So I think about this a lot, actually. It's one of the worst parts about being smart growing up. While it was never particularly vocalized, after years of seeing only men in certain roles, you don't have to be told something; you learn it instead. And not only do you learn, you internaliz it, and it becomes part of your understanding of yourself (i.e., feeling not qualified to pray). At that point, it's not humility towards God; it feels like humiliation. It's hard.

Any time I'm asked to pray, etc. now, I have a disadvantage (see: theory of cumulative disadvantage for more on that). I never got to practice; my spiritual growth in many ways was stunted; and I'm starting from my teenage self, but also having to undo a lot of the implicit responses that are buried real deep in there. I was asked to lead the pre-prayer and prayer over communion this summer and had a full blown panic attack. I wrote the prayer for it back in July, but I honestly didn't think I could get through it without crying (which, having just reread it, I cannot). I use a lot of weird coping mechanisms in church, especially in prayers, because of this--I prefer to pray prayers that someone else has written, because that way I'm only partially putting myself out there, not allowing myself to be vulnerable enough to have the tiny shred of self confidence that I've nurtured over the past few years to be crushed. And I really can't imagine how bad it would have been had we not had affirming parents.

Was it worth staying? Yes. Was it a load of garbage at times? Yes. Did that make me SO resilient in the end? Absolutely.

It does need to be said, I blame you and mom 0%. Y'all combated it as best as anyone could. :) I am very grateful to have had y'all as parents.

Feel free to share my reply with the group, I'd rather more voices be heard in that dialogue. I'd have loved to hear something like that growing up. Help normalize experience(s)."

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"I can say that for myself it was incredibly devastating when I was young. I knew my sister and I were as competent--if not more competent--than the boys in our youth group, but they were the only ones allowed to pray, lead singing, pass out communion, etc. It helped that we had parents who empowered us and made sure we knew our worth, but for girls not getting that affirmation from home, it's no wonder so many of our generation have left the church.

I also had a bad vibes toward God for a while when I thought that if he didn't think I was good enough for him, I'd look for a God who did accept and acknowledge my value. That's part of the reason I tried out being Buddhist, Hindu, and all that in high school. I can go into more if you'd like, but that's the skinny version.

You guys did what you could to affirm us, and for that, we are so grateful!

I still have some wounds that aren't quite healed yet, but I agree with my sister in that it's made us great allies to other women who have had similar experiences and fierce warriors for equality."

Female Elders

For congregations that consider female elders, the following factors are usually considered important:

1. The understanding that both male and female are created in God's image (Genesis 1:27).
   - Both men and women share the same *identity* at the foundational moment of creation.
   - On what basis-aside from biology-can we create differences between men and women?
   - Furthermore, both men and women share the same *functions* at creation-namely, exercising rule (Genesis 1:26, 28) and being fruitful (Genesis 1:28).

2. The revelation that the Holy Spirit has been poured out on all flesh, regardless of age, gender, class, and ethnicity (Acts 2: 17-21; Joel 2:28-32; Romans 10: 11-12; Galatians 3:28).

3. The affirmation that the Holy Spirit gifts everyone in the church in various ways for the "common good" of the church (1 Car 12:1-31, esp. v. 7).
   - Is there any indication in the text that the Spirit's gifts are limited or distributed by gender?
   - Do we have women who already serve as elders, but we don't call them elders?
   - Do we have some women who are more gifted in the fruit of the spirit (Gal 5) than some men?

4. The evidence of multiple examples of female leaders in Scripture:
   - Prophets (Miriam, Huldah, Anna, 1 Car 11 :5, etc.)
   - Judge (Deborah in Judges 4:4-5)
   - Queen (Esther)
   - Sages (the wise women of Tekoa and Abel in 2 Sam 14:1-20; 20:14-23; the mother of Lemuel in Proverbs 31: 1)
   - Builder of cities (Sheerah in 1 Chr 7:24)
   - Teachers (Priscilla in Acts 18:26, etc.)
   - Deacons (Phoebe in Romans 16:1-2; 1 Tim 3:11)
   - Coworkers and laborers (1 Cor 16: 15-16): "be subject to such ones"

5. The idea that women should not "exercise authority" is based on a mistranslation of *authenein* (1 Tim 2: 12), which is better translated as "to be bossy."

6. The reason that the New Testament describes elders as men is because the culture at that time was patriarchal.

7. The experience that women exercise authority in many ways in contemporary culture.
   - Does it make sense to say that women can be judges, senators, and mayors throughout the week, but they cannot lead on Sunday mornings?
   - If one believes that men-by their very nature-should rule over women, then shouldn't one also oppose these careers (even voting) for women?

8. The realization that Scripture contains cultural expectations of gender that we no longer follow (e.g., levirate marriage and head coverings).
   - Given the mutuality between male and female at creation and in Christ, does it make sense to understand male headship as a cultural expectation, which does not apply to our context?

Ten Reasons Why Men Should Not Be Ministers

1. Men are too emotional. Their conduct at football games shows this.

2. A man's place is in the army.

3. Some men are so handsome that they might distract women worshipers.

4. Their physical strength indicates that men are more suited to tasks involving manual labor; it would be "unnatural" for them to do other forms of work.

5. In the New Testament, the person who betrayed our Lord Jesus was a man. Thus his lack of faith stands as a permanent symbol of the subordinate position that all men should take.

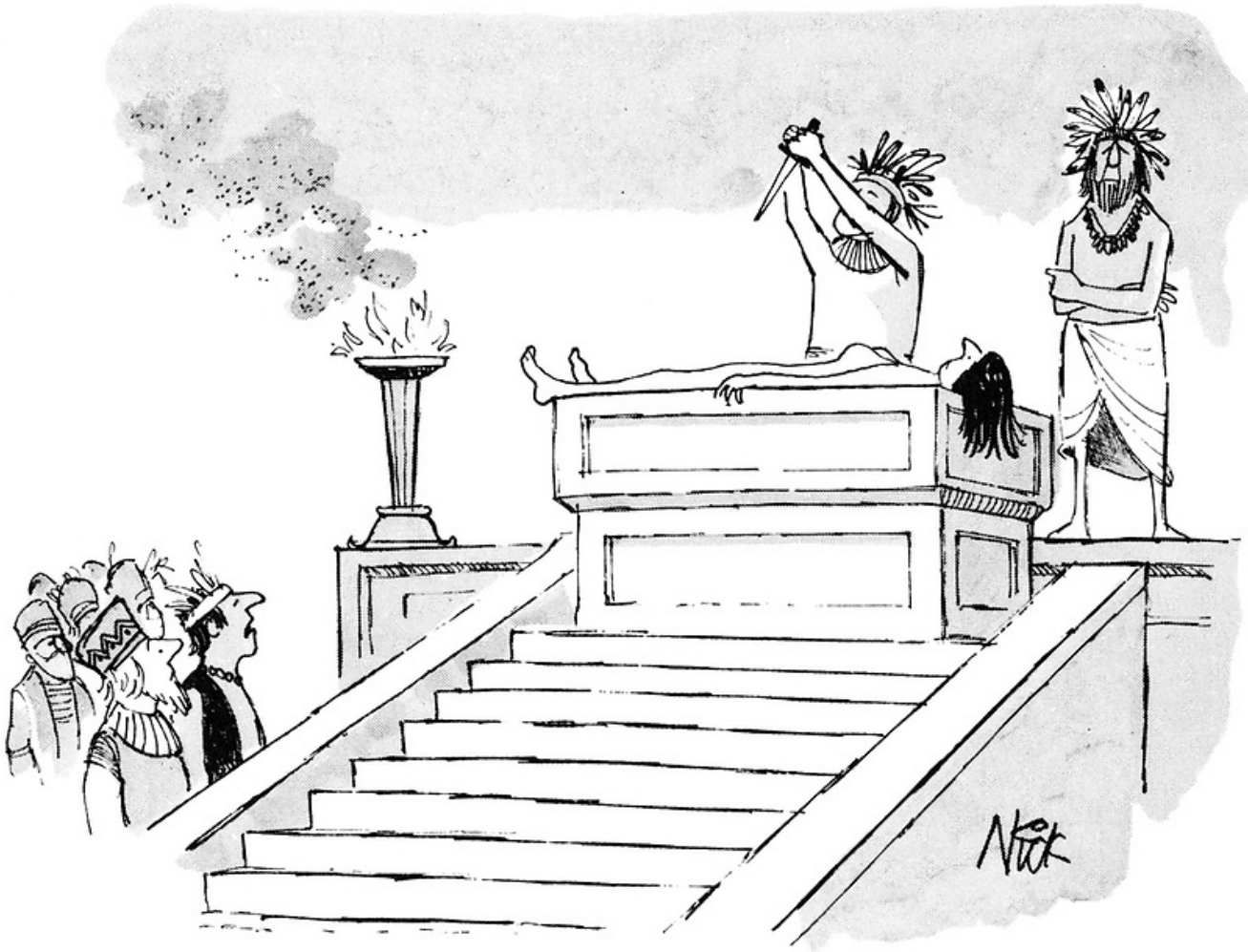
6. Men are overly prone to violence. Thus, they would be poor role models, as well as dangerous in positions of leadership.

7. Ministers nurture the congregation. However, this role is not the traditional male role.

8. Man was created before woman, obviously as a prototype. Thus, men represent an experiment, rather than the crowning achievement of creation.

9. For men who have children, ministerial duties might distract them from the responsibility of being a father.

10. Men can still be involved in other church activities, even without being a minister. They can sweep paths, repair the church, even mow the church lawn. By conforming themselves to such traditional male roles, they can still be vitally important in the life of the church.



"Serves her right. She was always whining about women not being allowed to participate in the services."