



Gender Roles and Identity

What the Bible Says About Men and Women – and Why It Matters

Lesson 7 – Gender Reflects the Image of
God in Christian Community – Part 1

Three Basic Principles to Interpret Scripture

1. Figure out what Scripture meant to the original readers.

- Historical and literary context

2. Let the Bible explain itself.

- Inspiration, Inerrancy, Authorial Intent
- Exegesis: Genre, Word Meaning, Grammar, Syntax
- Biblical Context: Immediate paragraph > chapter > book > whole Bible. (Interpreting a verse in light of the whole canon of scripture)

3. Figure out how I can obey it.

- Any time I ask, “Did God really say...” (Gen. 3:1) to wriggle out of obedience, I actively participate in Satan’s tactics and in Adam and Eve’s sin, elevating my own will over God’s.



Review from Genesis 1 and 2

Some Shepherding Affirmations and Denials

- We **affirm** that both men and women are created in the image of God (Gen. 1:26-27). We **affirm** that this incarnation of the image is in 'male' and 'female' and that both play critical roles in its expression. We **affirm** that men and women are equal in Creation. We **deny** that this makes men and women identical.

So God created man in His own image;
in the image of God He created him;
male and female He created them.

Genesis 1:27 (NKJV)



Review from Genesis 3

Some Shepherding Affirmations and Denials

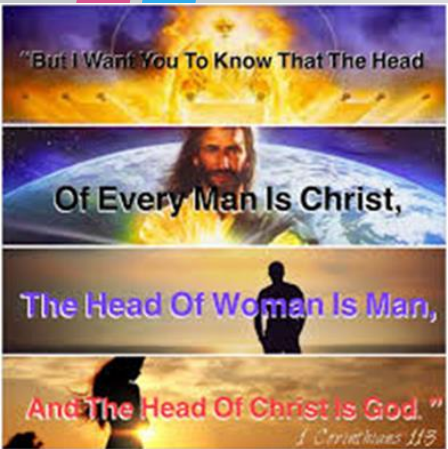
- We **affirm** that both men and women have fallen into sin and separated from God (Rom. 3:23). We **affirm** that although Eve sinned first (Gen 3:6, 1 Tim. 2:14), because of Adam's position of leadership and responsibility, sin was reckoned to humanity through Adam (Rom. 5:21). We **deny** that one gender is more guilty for sin than the other.
- We **affirm** that both men and women are redeemed through the sacrifice of Christ, and this through individual faith (Eph. 2:4-8; Rom 10:9-13). We **deny** that there is any distinction between the sexes in regard to redeeming grace (1 Pet. 3:7).



Review from Eph. 4-6 and 1 Pet. 2-3

Some Shepherding Affirmations and Denials

- We **affirm** that just as there is an order of authority within the Godhead, God has placed an order of authority in marriage which places the husband in a position of authority over his wife (1 Cor. 11:3, Eph. 5:22-24). We **deny** that this makes men superior or women inferior. We **affirm** that this position of authority is a position of service rather than a position of dominance (Eph. 5:21; 25-28).



Female Roles in the Old Testament Community

- Deborah – called “prophetess” and appointed “judge” by God
 - Judg. 4:4
- Huldah – served as prophetess and consulted about the Law
 - 2 Kings 22:14
- Miriam – called “prophetess”
 - Exod. 15:20-21
- Wise Women – influenced the leaders
 - 2 Sam. 14:12-14; 20:14-22
- Excellent wife in Prov. 31 –business women / teaches wisdom
 - Prov. 31:24-26



Women in Jesus' Ministry

- Syro-Phoenician Women – approved of her faith
 - Matt. 15:22-28
- Samaritan woman at the well – discussed worship / witnessed
 - John 4:19-29
- Mary and Martha – time in private tutelage
 - Luke 10:38-42; John 11:20-27
- Team of women – traveled with / ministered to / supported
 - Luke 8:1-3; Mark 15:40-41
- They were also the first to witness the resurrection
 - John 20:10-18



Prominent Roles for Women in the Early Church

- Prayer (in the presence of men)
 - Acts 1:14; 1 Cor. 11:4, 13
- Teaching (of women and men)
 - Acts 18:24-26; Titus 2:3-5
- Hosting Assemblies
 - Acts 12:12; Rom. 6:5; 1 Cor. 16:19; Col. 4:15
- Deacons (Designated Servants) (generally virgins or widows)
 - Rom. 16:1-2; 1 Tim. 3:11
- Prophecy (proclaiming God's Word)
 - Acts 2:4, 16-18; 21:7-9; 1 Cor. 11:11-16



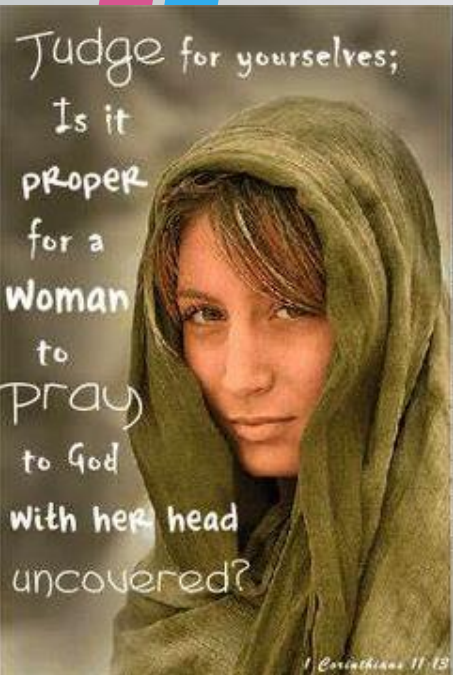
Analysis of 1 Cor. 11:2-16

² Now I commend you because you remember me in everything and **maintain the traditions** even as I delivered them to you. ³ But I want you to understand that the **head** of every man is Christ, the **head** of a wife is her husband, and the **head** of Christ is God. ⁴ Every man who **prays or prophesies** with his head covered **dishonors his head**, ⁵ but every wife who **prays or prophesies** with her head uncovered **dishonors her head**, since it is the same as if her head were shaven. ⁶ For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. ⁷ For a man ought not to cover his head, since he is the **image and glory of God**, but woman is the **glory of man**.



Analysis of 1 Cor. 11:2-16

⁸ For man was not made from woman, but woman from man.
⁹ Neither was man created for woman, but woman for man.
¹⁰ That is why a wife ought to have a **symbol of authority** on her head, **because of the angels.** ¹¹ Nevertheless, in the Lord **woman is not independent of man nor man of woman;** ¹² for as woman was made from man, so man is now born of woman. And all things are from God. ¹³ **Judge for yourselves:** is it proper for a wife to pray to God with her head uncovered? ¹⁴ Does not nature itself teach you that if a man wears long hair it is a disgrace for him, ¹⁵ but **if a woman has long hair, it is her glory?** For her hair is given to her for a covering. ¹⁶ If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.



Analysis of 1 Cor. 11:2-16

- If these are traditions as Paul says in vs 2, might the principles behind them be expressed differently in different cultures?
- In the first century culture how was respect for the order of authority demonstrated by men and women in assembly?
- In our culture and traditions how is respect for the order of authority demonstrated by men and women in assembly?
- What are the indications the context is in the assembly?
 - See verses 2, 10, and 16
- What did Paul assume both men and women were doing in the assembly?
- Can a women prophesy silently?

