



Gender Roles and Identity

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

Lesson 9 – Gender Reflects the Image of
God in Christian Community – Part 3



Order My Steps

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.



Last Weeks Questions

Romans 16:7 (ESV)

7 Greet Andronicus and Junia,^[c] my kinsmen and my fellow prisoners. They are **well known to the apostles**, and they were in Christ before me.

(ἐν = in (location), among (location), by (agent), to (experiencer)

[c] **Or *Junias***

- Greek = Junian > uncertain if translation should be feminine (Junia), or masculine (Junias), or the same as the masculine (Julian vs 15 or Julius) “meaning youthful”, “downy bearded”, or “sky father” (feminine for is Julia or Juliana)

Last Weeks Questions

Gal. 3:25-29 (ESV)

²⁵ But now that faith has come, we are no longer under a guardian, ²⁶ for in Christ Jesus you are **all sons of God, through faith.** ²⁷ For as many of you as were baptized into Christ have **put on Christ.** ²⁸ There is neither **Jew nor Greek**, there is neither slave nor free, there is no **male and female**, for you are **all one in Christ Jesus.** ²⁹ And if you are Christ's, then you are **Abraham's offspring, heirs according to promise.**

Review from Genesis 3

Some Shepherding Affirmations and Denials

- 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).



Unity in Diversity – Godhead Complimentary Roles

Oneness



Relationship

Glory/Honor

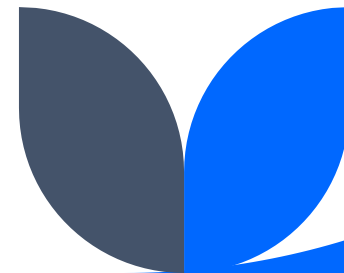
Submission

Service

Unio Mystica

Ecumenical Councils

- Council of Nicaea- 325 A.D. – 318 bishops of churches attended
 - Constantine called it to settle controversy over the nature of Christ to achieve a spirit of unity. Resulted in a creed that denounced Arianism.
- Council of Constantinople – 381 A.D. - 115 bishops attended
 - Emperor Theodosius called. Confirmed that Christ was human as well as divine and declared the holy spirit as equal member of the Godhead to counter the teaching of Macdonious, bishop of Constantinople.
- Council of Ephesus – 431 A.D.
 - Theodosius called to counter teaching of Nestorius that the divine nature was not united with the body of Jesus. From that time on “Mary, the mother of God” was commonly used. This later led to the exalting of Mary.



Ecumenical Councils (cont.)

- Council of Calcedon- 451 A.D.
 - Emperor Marcian called to counter the teaching of Eutyches that after the incarnation, the two natures of Christ were fused into one-the divine (Monophysitism). They also decreed the bishop of Constantinople was equal in rights and powers with the bishop of Rome.
- Council of Constantinople – 553 A.D.
 - Emperor Justinian called to counter Monophysitism again.
- Council of Constantinople – 680 A.D.
 - Emperor Constantine Pogonatus called to counter Monotheletism (Christ had only a divine will).
- Council of Nicea – 787 A.D.
 - Emperor Constantine VI called to settle a disturbance over the use of images (icons) in the church.

No Superior or Inferior but Order of Authority and Submission – 1 Cor. 15: (ESV)

²⁴ Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death. ²⁷ For “God has put **all things in subjection** under his feet.” But when it says, “all things are put **in subjection**,” it is plain that **he is excepted** who put all things in subjection under him. ²⁸ When all things are subjected to him, then **the Son himself will also be subjected to him who put all things in subjection under him**, that God may be all in all.

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).



Difficult Passages

Limitations on Women

Speaking and Teaching in Assemblies

- 1 Corth. 14:34-35
- 1 Timothy 2:8-15



Difficult Passages

1 Corth. 14:34-35

As in all the churches of the saints, ³⁴ the women should **keep silent** in the churches. For they are not permitted to **speak**, but should be in **submission**, as the Law also says. ³⁵ If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.



Q&A: What's with women having to be silent in church in 1 Corinthians 14?

1 Corth 14: Be quiet if...

- 1 Cor. 14:26-28
 - A tongues-speaker to be silent (*sigao*) –
If there is no interpreter
- 1 Cor. 14:29-33
 - A prophet is to be silent (*sigao*) –
If a revelation comes to someone else
- 1 Cor. 14:23:34-35
 - A women is to remain silent (*sigao*) –
If she has questions





What kind of questions?

- Disruptive and irrelevant? 14:26;40
- Not in submission to headship as the law says? 14:34
 - In what ways did the law define male headship?
 - In synagogue worship, the elders were tasked with reviewing the remarks of the guest speaker of the day and judging as true to be received or as false and rejected. The sat in front and would pronounce "Amen, Amen."
 - The same was practiced in the early church. False doctrine was the biggest enemy of the infant church.

Summary of 1Corth 14

- Paul says tongue-speakers should be silent, **if** it is untranslated, **because** it does not build-up.
- Paul says prophets should be silent, **if** another prophet starts, **because** everyone must be instructed and encouraged.
- Paul says women asking questions should be silent, **if** the questions are relative to judging prophecies, **because** it violates the Old Testament principle of submission to headship.
- Paul calls all of this “the command of the Lord” (vs37) and as such are guiding principles for all churches.
- The context of all of this is maintaining order in assemblies.