

Winter Teaching Series 2021 Talk 3 and 4

### **Women and Men in the church**

A movement of men and women. Acts 8:3, 9:2; 2:16-18 [Acts 5:14; Acts 8:12; 16:13-14, 17:4, 12, 34; 21:5].

Individual women Acts 9:36-42, Acts 12:1,2 Acts 16:14-15, Acts 17:34, Acts 18:1-3, Acts 18:26, Acts 21:8-9

No surprise for readers of the gospel

[Luke 1:27-38, 46-56]

Lk. 8:1-3. Luke 10:38-42; Lk. 7:11-16, Lk 8:43 ff, Mk. 7:24-30, Luke 13:10-16; John 4, 11]

Matt. 26:6-13, Mark 14:3-9, John 12:1-8

Crucifixion – Luke 23:49, Mark 15:40-41, Matt. 27: 55-56, John 19:24-27 [noted in Luke and Mark as those who had followed him in Galilee – faithful and determined]

Burial Luke 23:55, Mark 15:47, Matt. 27:61 – It is women who watch them place him in the grave, determined to honour him in death

Resurrection Luke 24:1-12, Mark 16:1 ff., Matt. 28:1-10, John 20:13-15 – Mary Magdalene

Men and women are both beneficiaries of Jesus' work on the cross

Luke 7:37-50 , John 4, John 11, Acts 2, Galatians 3:27-29, 1 Pet. 3:7

What you would expect in the big story

The Epistles

A summary: Romans 16

1 Cor. 12

Work of Dorcas Acts 9:36 ff, widows 1 Timothy 5:16

Activities

Deacons – Phoebe, 1 Tim. 3:11

Patrons of churches Col. 4:15 – Nympha and the church in her house, Lydia Acts 16, John Mark's mother Acts 12:12

Prophecy and prayer – 1 Cor. 11, Philip's daughters

Teaching women Titus 2:3 f

Teaching in the home – children – Timothy 2 Tim. 1:5, 3:14-15

But no female presbyters or overseers

### **1 Corinthians 11:2-16/ 14:33-36: The Parameters of Participation**

*1 Corinthians 11: <sup>2</sup> Now I praise you because you remember me in everything and hold fast to the traditions just as I delivered them to you. <sup>3</sup> But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.*

Verse 3: sense of head [Eph. 1:22 4:15 5:23; Col. 1:18, 2:10, 19]

Three symmetrical relationships

God is the head of Christ – 1 Cor. 3:23, 8:6, 15:27-28

John 1:18, John 3:16, John 3:35, 5:19-23

John 6:38, John 8:28-29, John 12:49-50, John 14:31, John 17:1-5, Phil. 2:5-11

Head of woman the man – wife and husband?

*<sup>4</sup> Every man who prays or prophesies with something on his head dishonors his head. <sup>5</sup> Every woman who prays or prophesies with her head uncovered dishonors her head, since that is one and the same as having her head shaved. <sup>6</sup> For if a woman doesn't cover her head, she should have her hair cut off. But if it is disgraceful for a woman to have her hair cut off or her head shaved, let her head be covered.*

addressed to men as well as women

Activities – prayer and prophecy – 14:29-32, 14:3-5.

Man covering his head

Uncovered heads and shame

Winter “If she did this [removed the veil] while participating in a leading way in an open meeting, then she publicly dishonoured her husband [11:5] and ought to bear the public stigma. Paul then argued the converse, that if it was shameful for a wife to be shorn or shaven, then the only alternative was to wear the marriage veil [11:6c].” p. 129 After Paul left Corinth.

Reasons

*<sup>7</sup> A man should not cover his head, because he is the image and glory of God. So too, woman is the glory of man. <sup>8</sup> For man did not come from woman, but woman came from man. <sup>9</sup> Neither was man created for the sake of woman, but woman for the sake of man.*

Glory , Genesis 2

Man – image and glory of God

Woman – image of God, glory of man

<sup>10</sup> *This is why a woman should have a symbol of authority on her head, because of the angels.*

Reciprocity and interdependence

<sup>11</sup> *In the Lord, however, woman is not independent of man, and man is not independent of woman.*

<sup>12</sup> *For just as woman came from man, so man comes through woman, and all things come from God.*

<sup>13</sup> *Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered?*

<sup>14</sup> *Does not even nature itself teach you that if a man has long hair it is a disgrace to him,*

<sup>15</sup> *but that if a woman has long hair, it is her glory? For her hair is given to her as a covering.*

<sup>16</sup> *If anyone wants to argue about this, we have no other custom, nor do the churches of God.*

Nature

<sup>16</sup> *If anyone wants to argue about this, we have no other custom, nor do the churches of God.*

This is the requirement in all the churches – this is the practice of the universal church

Not conceding unwillingly the participation of men and women, but regulating

Women's ministry is not a concession

*1 Corinthians 14:*<sup>33</sup> *since God is not a God of disorder but of peace.*

*As in all the churches of the saints,*<sup>34</sup> *the women should be silent in the churches, for they are not permitted to speak, but are to submit themselves, as the law also says.*<sup>35</sup> *If they want to learn something, let them ask their own husbands at home, since it is disgraceful for a woman to speak in the church.*<sup>36</sup> *Or did the word of God originate from you, or did it come to you only?*

Application today

Many differences

1. Women and men should be participating in the congregational gathering – in appropriate ways
2. In that participation – maintenance of sexual differentiation

If married, appropriate cultural symbols

### **1 Timothy 2 – Respecting the Creation differentiation and order in congregational life. [1 Tim. 3]**

*1 Timothy 2:<sup>8</sup> Therefore, I want the men in every place to pray, lifting up holy hands without anger or argument. <sup>9</sup> Also, the women are to dress themselves in modest clothing, with decency and good sense, not with elaborate hairstyles, gold, pearls, or expensive apparel, <sup>10</sup> but with good works, as is proper for women who profess to worship God. <sup>11</sup> A woman is to learn quietly with full submission. <sup>12</sup> I do not allow a woman to teach or to have authority over a man; instead, she is to remain quiet. <sup>13</sup> For Adam was formed first, then Eve. <sup>14</sup> And Adam was not deceived, but the woman was deceived and transgressed. <sup>15</sup> But she will be saved through childbearing, if they continue in faith, love, and holiness, with good sense.*

Context:

The epistle – Timothy 3:14-16 – includes dealing with false teaching [1:3, 4:1-5, 6:3-10]

But also ordering their life – elders and deacons ch. 3

His own ministry

Immediate – concern for salvation 2:1 ff

Conduct in the gathering of both men and women [like 1 Cor. 11]

v. 11 A woman is to learn

Manner of learning

‘quietly’

‘In full submission’

v. 12 I do not permit – no less authoritative

Not time limited, but a gnomic present

To teach or to have authority – both positive activities ‘distinct yet related’

Prohibition limited by context to the assembly [teaching elsewhere]

Mounce “Paul does not want women to be in positions of authority in the church; teaching is one way in which authority is exercised in the church” Mounce p. 130

vv. 13-14 The reason – Paul returns to creation, in particular Genesis 2 and 3

Primogeniture

Adam was not deceived

v. 15 Reassurance

Equality of status has not led to the abolition of the distinction between men and women and Scripture guides us in the appropriate expression of that distinction, in marriage or the church, the household of God

Five ways of approaching:

Application in our congregation

Theological Postscript

Incarnation

Trinity

Eschatology – we remain in our bodies, and the distinctions remain

For our good