

**NEW TESTAMENT VIEWS OF WOMEN**

(all passages from the NRSV, emphasis and commentary mine)

1 Corinthians, ca. 53-55AD	Galatians, ca. 55AD	Philippians, ca. Mid 50s-Early 60s AD
<p>Ch 7: <sup>3</sup>The husband should give to his <b>wife</b> her conjugal rights, and likewise the <b>wife</b> to her husband. <sup>4</sup>For the <b>wife</b> does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the <b>wife</b> does.</p>	<p>Ch 3: <sup>28</sup>There is no longer Jew or Greek, there is no longer slave or free, there is <b>no longer male and female</b>; for all of you are one in Christ Jesus.</p>	<p>Ch 4: <sup>21</sup>I urge <b>Euodia</b> and I urge <b>Syntyche</b> to be of the same mind in the Lord. <sup>3</sup>Yes, and I ask you also, my loyal companion, help these <b>women</b>, for they have <b>struggled beside me</b> in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life.</p>
<p><b>For Paul to give “equal” rights to men and women in the marriage relationship was almost unheard of in the 1<sup>st</sup> century!</b></p>	<p align="center"><b>Paul makes it clear that <i>all</i> people are equal in Christ.</b></p>	<p><b>Paul affirms two women in ministry, Euodia and Syntyche.</b></p>
<p>Ch 11: <sup>4</sup>Any man who prays or prophesies with something on his head disgraces his head, <sup>5</sup>but any <b>woman</b> who <b>prays or prophesies</b> with her head unveiled disgraces her head—it is one and the same thing as having her head shaved.</p>	<p align="center"><b>Romans, ca. 56-58AD</b></p>	<p align="center"><b>Luke, ca. 80-100AD</b></p>
<p><b>Paul obviously affirms that women pray &amp; prophesy!</b></p>	<p>Ch 16: <sup>1</sup>I commend to you our sister <b>Phoebe</b>, a <b>deacon</b> of the church at Cenchreae, <sup>2</sup>so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well. <sup>3</sup>Greet <b>Prisca</b> and Aquila, who work with me in Christ Jesus, <sup>4</sup>and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. <sup>5</sup>Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert in Asia for Christ. <sup>6</sup>Greet <b>Mary</b>, who has worked very hard among you. <sup>7</sup>Greet Andronicus and <b>Junia</b>, my relatives who were in prison with me; they are prominent among the <b>apostles</b>, and they were in Christ before I was.</p>	<p>Ch 8: <sup>1</sup>Soon afterwards [Jesus] went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, <sup>2</sup>as well as some women who had been cured of evil spirits and infirmities: <b>Mary, called Magdalene, from whom seven demons had gone out</b>, <sup>3</sup>and <b>Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources.</b></p>
<p>Ch 11: <sup>11</sup>Nevertheless, in the Lord <b>woman</b> is not independent of man or man independent of <b>woman</b>. <sup>12</sup>For just as <b>woman</b> came from man, so man comes through <b>woman</b>; but all things come from God.</p>	<p><b>Paul affirms Phoebe, who may be the person delivering the letter to the Romans to Rome. In addition, Paul names Prisca and her husband as active in the church. It is amazing he lists Prisca (a woman) at all, let alone first! Mary has worked hard in Rome, and Junia is named an apostle!</b></p>	<p><b>According to Luke, women supported Jesus and his disciples.</b></p>
<p><b>For Paul to say that man is not independent of women is almost unheard of in the 1<sup>st</sup> Century.</b></p>	<p align="center"><b>Gospel Accounts</b></p>	<p align="center"><b>Gospel Accounts</b></p>
<p>Ch 14: <sup>34</sup><b>women</b> should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. <sup>35</sup>If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a <b>woman</b> to speak in church.</p>	<p>Mark 16; Matthew 28; Luke 24; John 20:</p>	<p><b>The women in each account varies, but ALL four accounts make it clear that women were present at the Cross (John is the only gospel with a presumably male disciple). Women are the first people to go to the tomb. Matthew, Luke, and John make it clear that women were the first people to proclaim the good news of the resurrection!</b></p>
<p><b>In some ancient Greek manuscripts of 1 Corinthians, this passage is found AFTER vs. 40. This makes many scholars feel that Paul did not write this statement (especially since in conflicts with Ch 11) So, many feel this may have been a later addition not written by Paul that various scribes copied in at different places in the text after the fact.</b></p>		

**NEW TESTAMENT VIEWS OF WOMEN** (cont'd)

(all passages from the NRSV, emphasis and commentary mine)

Ephesians, ca. 80-90AD	Colossians, ca. 80-90AD	1 Timothy, ca. 100-120AD
<p>Ch 5: <sup>21</sup>Be subject to one another out of reverence for Christ. <sup>22</sup><b>Wives</b>, be subject to your husbands as you are to the Lord. <sup>23</sup>For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior. <sup>24</sup>Just as the church is subject to Christ, so also <b>wives</b> ought to be, in everything, to their husbands. <sup>25</sup>Husbands, love your <b>wives</b>, just as Christ loved the church and gave himself up for her, <sup>26</sup>in order to make her holy by cleansing her with the washing of water by the word, <sup>27</sup>so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish. <sup>28</sup>In the same way, husbands should love their <b>wives</b> as they do their own bodies. He who loves his wife loves himself. <sup>29</sup>For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, <sup>30</sup>because we are members of his body. <sup>31</sup>"For this reason a man will leave his father and mother and be joined to his <b>wife</b>, and the two will become one flesh." <sup>32</sup>This is a great mystery, and I am applying it to Christ and the church. <sup>33</sup>Each of you, however, should love his <b>wife</b> as himself, and a <b>wife</b> should respect her husband.</p> <p><b>Most critical scholars do not think Paul wrote Ephesians (partially because of this passage and also because of differing theology between Ephesians and authentic Pauline books). This stands in contrast to the passages from 1 Corinthians making men and women equals in the marriage relationship.</b></p> <p><b>It is important to point out vs 21, which is often left out of proof texts which try to put women under men. We are to be subject to one another!</b></p>	<p>Ch 3: <sup>18</sup> <b>Wives</b>, be subject to your husbands, as is fitting in the Lord. <sup>19</sup> Husbands, love your <b>wives</b> and never treat them harshly.</p> <p><b>Most critical scholars do not think that Paul actually wrote Colossians (partially because of this passage and also because of differing theology about Christ between Colossians and authentic Pauline books such as Philippians). This passage stands in contrast to the 1 Corinthians passages that imply equality between married couples.</b></p>	<p>Ch 2: <sup>11</sup>Let a <b>woman</b> learn in silence with full submission. <sup>12</sup>I permit no <b>woman</b> to teach or to have authority over a man; <b>she</b> is to keep silent. <sup>13</sup>For Adam was formed first, then <b>Eve</b>; <sup>14</sup>and Adam was not deceived, but the <b>woman</b> was deceived and became a transgressor.</p> <p><b>Most critical scholars do not think Paul actually wrote 1 Timothy (partially because of this passage and because in Romans, Adam is deceived; in 1 Timothy, Eve is deceived). This passage stands in opposition to the many affirmations of women found in authentic Pauline texts.</b></p>