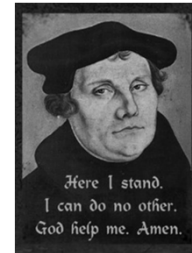


Human Rights and the Christian Church

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**Time to Reflect,
Time to React,
Time to Stand Up**

11/26/2017

<http://themajestysmen.com/here-i-stand-bravery-boldness-martin-luther/>

1

This Week: Christianity and Gender

- What was the status of women in the Hebrew Bible?
- What roles did they play?
- What do the New Testament Writers say about women, their **status**, and **roles**?
- How does Jesus address and treat women?
- What did the Reformers say about women?
- What are the current Presbyterian policies toward women?
- How do we react?


<https://www.pinterest.com/dipimai/bible-images-2/>

Treatment of Women in the Hebrew Bible

B.A. Robinson. "The status of women: Passages in the Hebrew Scriptures (Old Testament) that treat women as inferior to men." *Religious Tolerance*. Copyright © 1997 to 2016 by Ontario Consultants on Religious Tolerance
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- Unmarried women were not allowed to leave the home of their father without permission.
- Married women were not allowed to leave the home of their husband, without permission.
- They were normally restricted to roles of little or no authority.



<http://www.mrm.org/polygamous-relationships>

- They could not testify in court.
- They could not appear in public venues.
- They were not allowed to talk to strangers.
- Women had to wear head coverings.

"Women in the Bible," BibleUfo.com, at: <http://www.bibleufo.com/>

Genesis creation stories

- Genesis 1:27 to 3:24: **In the first creation story** (Genesis 1:27) God is described as creating man, both male and female at the same time:
- **"So God created man in his own image, in the image of God created he him; male and female created he them."**
- implying equality between the two genders.

- But in the **second creation story**, (Genesis 2:7) God formed only a man: "...the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Realizing that he needed a helper (Genesis 2:18), God marched all of the animals past Adam (Genesis 2:19-20) looking for a suitable animal. Finding none suitable, God created Eve out of one of Adam's ribs.
- The term "helper" has historically been interpreted as **implying an inferior role for Eve**, although some modern interpreters believe that the word can mean a companion of equal status. "...the Hebrew word translated "helper" is used twenty-one times in the Old Testament: twenty of these cases refer to help [ing] a superior." (3)



http://www.godandscience.org/doctrine/adam_with_eve_at_fall.html

In Genesis 2:27, Adam later **asserts his authority over Eve by naming her**: "...she shall be called Woman, because she was taken out of Man." In ancient times, one was believed to have authority over a person or thing by naming it.

Genesis

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Judges 19:16-30 describes an event similar to Genesis 19. Some men in the city wanted to "know" a visiting Levite. The owner of the house offered his virgin daughter and the Levite's concubine so that the men could rape them. Verse 24 states: "**Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.**" The man sent his own concubine outside to the gang, who proceeded to serially rape her. She died of the attacks. The man only learned of her death when he was leaving the house in the morning and stumbled across her body. The woman was clearly considered expendable and of little value.

A man could marry (literally "become the master of the woman") as often as he desired.
In Genesis 4:19, Lamech became the first known polygamist when he took two wives. Subsequent men who took multiple wives included: Esau with 3 wives; Jacob: 2; Ashur: 2; Gideon: many; Elkanah: 2; David: many; Rehoboam: 3; Abijah: 14. Jehoram, Joash, Ahab, Jeholachin and Belshazzar also had multiple wives. Solomon holds the record. He had 700 wives of royal birth, as well as 300 concubines!

- Genesis 3:16: **Adam's role is to be Eve's master.** The King James Version (KJV), New International Version (NIV), and Revised Standard Version (RSV) use the term "**rule**" to describe Adam's role over Eve: "**...thy desire shall be to thy husband, and he shall rule over thee.**" The Living Bible uses the term "**master**". The Modern Language Bible uses "**dominate**". By implication, all of their descendants are would have the same power imbalance between spouses.
- Genesis 16:2 : "Sarai said unto Abram...I pray thee, go in unto my maid; it may be that I may obtain children by her." **Presumably this was done without the consent of Hagar**, who had such a low status in the society of the day that she was required to submit to multiple rapes at her owner's command.
- Genesis 19:8: The men of Sodom gathered around Lot's house, and asked that he bring his two guests out so that the men can "know" them. ,, Lot offers his two virgin daughters to be raped instead. "**Allowing one's daughters to be sexually assaulted by multiple rapists appears to be treated as a minor transgression, because of the low status of the young women.**"

Abraham had **two concubines**;
Gideon: at least 1; David: many; Nahor: 1; Jacob: 1; Eliphaz: 1; Gideon: 1; Caleb: 2; Manassah: 1; Saul: 1; David: at least 10; Rehoboam: 60; Solomon: 300; an unidentified Levite: 1; Belshazzar: more than 1.

Exodus: Women are Property

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- Exodus 20:17 lists the last of the **Ten Commandments**: "Thou shalt not covet thy neighbour's house, thou shalt not covet thy **neighbour's wife**, nor his manservant, nor his maidservant, nor his ox, nor his ass, **nor any thing that is thy neighbour's.**" It is important to realize that a manservant and a maidservant were male and female slaves. **The wife is clearly regarded as equivalent to a piece of property.**
- Exodus 21:2-4: "**A slaveowner was permitted to give a woman to his male slave as a wife.** There is no indication that women were consulted during this type of transaction. After serving six years, he would leave, but his wife and children would remain slaves of the slaveowner. Again, there is no indication that the woman was consulted on this arrangement."

- **Exodus 21:7: A father could sell his daughter as a slave.** Even though a male slave is automatically given his freedom after 6 years, **a female slave remained a slave forever.**
- **Exodus 22:16-17:** deal with the case of a **man who seduces a virgin.** This was viewed as a property offense against the woman's father. **The woman was expected to marry the seducer.** If her father refused to transfer ownership of his daughter to the seducer, the latter was required to pay money to her father. ... It would be difficult for a non-virgin to marry.
- Exodus 21:22-25 describes a situation in which two men are fighting and **one hits a pregnant woman.** If the woman has a **miscarriage** because of the blow, the man is punished as the husband decides and **must pay a fine for their act** - not to the woman, **but to her husband**, presumably because he has been deprived of a child. The woman had no involvement.

It was not considered adultery for a married man to have sex with a single woman or prostitute.

Leviticus Leviticus deals mainly with the duties of the priesthood, the Levites.

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- Leviticus 12:1-5 "If a woman have conceived seed, and born a man child: then she shall be unclean seven days...But if she bear a maid child, then she shall be unclean two weeks..." It would appear that the act of having a baby is a highly polluting act. To give birth to a girl is twice as polluting as is giving birth to a boy.
- In Leviticus 18:20 adultery was defined as a man having sexual intercourse with his neighbor's wife. "Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her." Leviticus 20:10 "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death." Deuteronomy 22:23 extends this prohibition to a man sleeping with a woman who is engaged to be married. If a man has an affair with an unmarried woman, the act is not considered adultery. Married men were free to visit prostitutes. A man who committed adultery did not commit a wrongful act against his own wife, but rather against his male neighbor.
- Leviticus 27:6 A child aged 1 month to five years of age was worth 5 shekels if a boy and 3 shekels if a girl. "And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver."

Summary

- Women were not allowed to become priests.
- They were considered unclean because of menstruation and for bearing children, twice as unclean for female children.
- Adultery applied only to sex with married or engaged women, and was an affront to the male.
- The cash value was higher for males.

Numbers

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- Numbers 3:15 shows that a **census counted only male infants over the age of one month, boys and men.** "Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them." Females were not considered worthy of being included.
- Numbers 5:11-31 describes **a lengthy magical ritual that women were forced to perform if their husbands suspected them of having had an affair.** A priest prepared a potion composed of holy water mixed with sweepings from the floor of the tabernacle. He proclaimed a curse over the potion and required the woman to drink it. If she were guilty, she would suffer greatly. The passage says that her abdomen would swell and her thighs waste away. There is no similar magical test for husbands suspecting of having an affair with another woman. One interesting aspect to this passage is that if the woman happened to be pregnant, then swelling of her abdomen and wasting away of her thighs would probably induce an abortion as an unintended side effect of this procedure. No concern is expressed in the passage about the death of the embryo or fetus; the life of the unborn appears to be unimportant.
- In Numbers 27:8-11, Moses describes the rules of inheritance that God has stated. **If a man dies, his son inherits the estate; his daughter gets nothing. Only if there is no son, will his daughter inherit. If there are no children, then the estate is given to the man's brothers; his sister(s) get nothing.** If he had no brother, the estate goes to his nearest male relative. "...If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter; And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family..."
- Numbers 30 describes that **a vow taken by a man is binding. But a vow taken by a woman can be nullified by her father, if she is still living in her family of origin, or by her husband, if she is married.**

Summary

- The Hebrews only counted boys and men in the census
- Women suspected of having an affair had to go through a life threatening ordeal,
- Women received no inheritance
- A woman's vow could be undone by her father or husband.

Deuteronomy

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- Deuteronomy 21:10-13 "When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, **And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;** Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife."
- Deuteronomy 22:13-21 "If any man take a wife, and go in unto her, and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, **I found her not a maid...**if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and **the men of her city shall stone her with stones that she die:** because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you."
- Deuteronomy 22:28-29. "If a man find a damsel that is a virgin, **which is not betrothed, and lay hold on her, and lie with her, and they be found.** Then the man that lay with her **shall give unto the damsel's father fifty shekels of silver, and she shall be his wife...."**
- Deuteronomy 24:1 "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, **because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.**"
- Deuteronomy 25:5-10: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her."
- Deuteronomy 25:11: **If two men are fighting, and the wife of one of them grabs the other man's testicles, her hand is to be chopped off.** "When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets. Then thou shalt cut off her hand..."

- Summary**
- Women can be taken captive and married,
 - stoned if not a virgin at her wedding,
 - forced to marry their rapist,
 - divorced at their husband's whim,
 - forced to marry the brother of her husband if widowed,
 - and lose a hand if she touches a man's testicles

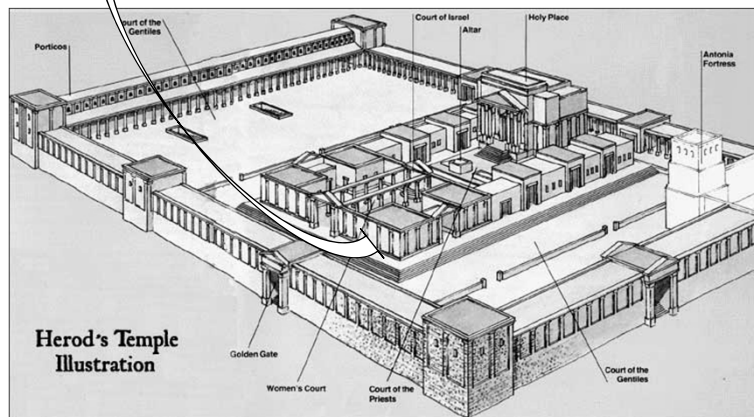
Second Temple Period Things got worse

During the **Second Temple period**, women were not allowed to testify in court trials. They could not go out in public, or talk to strangers. When outside of their homes, they were to be doubly veiled. **"They had become second-class Jews, excluded from the worship and teaching of God, with status scarcely above that of slaves."**

B.M. Metzger & M.D. Coogan, "The Oxford Companion to the Bible", Oxford University Press, New York, NY, (1993), P. 806 to 818.

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2 Chronicles 36:23 mentions the Second Temple which was constructed after some Jews returned from exile in Babylon. It was rebuilt by Herod late in the 1st century BCE. One of its features was women's court, considered the least sacred area. Next was the court of the Israelites (reserved for males), then the court of the Priests, and finally the Temple itself.



Herod's Temple Illustration

http://www.bible-history.com/jewishtemple/JEWISH_TEMPLEHerods_Temple_Illustration.htm

Roles of Women in the Old Testament. Irene Nowell, OSB
www.laici.va/content/dam/laici/documenti/donna/.../roles-women-old-testament.pdf

Argument by Exception: Three Women Prophets

Women as religious leaders: References in the Bible & in early Christian writings. Religious Tolerance.
<http://www.religioustolerance.org/femclrg5.htm>

- Exodus 15:24: Miriam, the daughter of Aaron was a prophet and one of the triad of leaders of Israel during the Exodus from Egypt. God punished Miriam with leprosy when she questioned Moses' second marriage to a Cushite. **"Is it through Moses alone that the Lord speaks? Does God not speak through us also?" (Num 12:2) ("Roles").**
- Judges 4 & 5: Deborah, a prophet-judge, headed the army of ancient Israel. "Deborah thus fills the role of judge in much the same way that Jephthah and Gideon do. Even though she does not actually lead the army in battle, she appoints the general and makes the military decisions. In addition, **she seems to have another function, which no other major judge except Samuel has: she functions as a prophet and arbiter of disputes. "The Israelites came to her for judgment" (Judges 4:5). (Roles)**
- 2 Kings 22:14; 2 Chronicles 34:22 Huldah, a prophet, verified the authenticity of the "Book of the Law of the Lord given through Moses" - the Book of Deuteronomy. She triggered a religious renewal.



<https://underthemulberrytree.wordpress.com/2012/12/06/deborah-prophet-warrior-and-judge-of-israel/>

Women as religious leaders: References in the Bible & in early Christian writings. Religious Tolerance.
<http://www.religioustolerance.org/femclrg5.htm>

"Vulnerable Hero"

"A nameless woman"

- A **nameless woman** in the same book also kills the enemy leader. When Abimelech, illegitimate son of Gideon, takes the kingship at Shechem and begins to oppress the people, all the people of the city of Thebez flee into a tower in the middle of the city. **"But a certain woman cast the upper part of a millstone down on Abimelech's head, and it fractured his skull.** He immediately called his armor-bearer and said to him, 'Draw your sword and dispatch me, lest they say of me that a woman killed me.' So his attendant ran him through and he died" (Judg 9:53-54)-Abimelech's attempt to save his name is unsuccessful, however. Centuries later, after David has arranged the death of Bathsheba's husband, David's army general Joab comments in his report of Uriah's death: "Who killed Abimelech, son of Jerubbaal? Was it not a woman who threw a millstone down on him from the wall above?" (2 Sam 11:21).



<http://www.htm.bible.com/kiv30/807C009.htm>



<https://sites.google.com/a/mbc.edu/greatcouples/judith-and-holofernes>

Judith

In a story written after the Babylonian Exile, the widow **Judith** also saves her people by killing the enemy general. The Jewish leaders have given up hope because of the enemy siege. They have given God a time limit in which to send rain, otherwise they plan to surrender. Judith, after scolding them for their faint-heartedness, announces that she has a plan. She entrusts herself to God in prayer and goes to the enemy camp. There, **using her beauty and wit as primary weapons**, she seduces Holofernes, and when he is dead drunk, beheads him. Thus a woman saves Israel by her trust in God and her courage.

Esther

- Finally, Esther, another queen, also saves her people from genocide. **She risks her life in approaching the king without being summoned.**
- Then she invites both the king and the archenemy to two banquets.
- At the second, she reveals the enemy plot to the king.
- The tables are turned, and the enemies suffer what they had planned to inflict on the Jews, As Esther's uncle Mordecai told her,
- **"Perhaps it was for this very reason that you were made queen—to save your people" (Esth).**



<http://www.lilianbroca.com/queen-esther-mosaics>

Valued for their offspring

The Women of the Old Testament.

http://kukis.org/Doctrines/Women_of_OT.pdf

- **Bilhah:** Rachel's maid who bore Dan and Naphtali (Gen. 30:1-8)
- **Zilpah:** Leah's maid bore Gad and Asher.
- **Hagar:** bore Ishmael and was blessed through her relationship to Abraham
- **Hannah:** promised if she could have a son he would be dedicated to God: she bore Samuel the prophet
- **Rahab:** "the harlot" helped the Hebrews capture Jericho and is **listed in Jesus' genealogy** (Matthew 1:5).
- **Ruth:** the heroine of a folktale included in the Hebrew Bible. She was a Moabite and married a Jew who died. She bonded with Naomi, her mother-in-law, and moved to Bethlehem, and married the Jew Boaz. **She is listed also in the lineage of Jesus** (Matthew 1:5)
- **Tamar Wife of Er:** Tamar married Judah's firstborn child, Er, but he died. When his younger brother was to impregnate her, according to the Levirate marriage custom, he had sex with her, but did not impregnate her. God killed him. **Judah promised her that she would marry another son of his, but reneged on the promise**, thinking her to be bad luck. **Judah himself impregnated her sometime later, taking her to be a prostitute. Her son, Perez (a twin), was in the line of our Lord.**



<http://eglewis.blogspot.com/2011/12/tale-of-two-mothers-mary-and-hannah.html>

Uppity Women



<https://alchetron.com/Jezebel>

The Women of the Old Testament.

http://kukis.org/Doctrines/Women_of_OT.pdf

- **Athaliah:** the only queen over the southern Kingdom of Judah. She ruled for six years after her son Ahaziah died; the Levite priests named their own king and she was chased down and executed (2Kings 11:1–16; 2Chron. 23:12–15)
- **Jezebel:** a woman of Sidonian royalty who married Ahab, king over Israel (the Northern Kingdom). The scriptures paint them as entirely evil, and she was cast from a window. She was a nearly constant threat to the life of Elijah. (1Kings 16:30–3; 19:1–3)
- **Potipher's Wife** (nameless again!) The wife of Potipher, a ruler over Egypt, attempted to make Joseph commit adultery. Joseph refused, so she claimed that Joseph came on to her, and got him thrown into jail. Gen. 30:1–21
- **Rachel:** One of the only funny scenes in the Hebrew Bible. Genesis 31:34 Now Rachel had taken the household idols and put them in the camel's saddle, and she sat on them. And Laban felt through all the tent but did not find them. 35 She said to her father, "Let not my lord be angry that I cannot rise before you, for the manner of women is upon me." So he searched but did not find the household idols....

Jezebel: "A Phoenician princess who worships Baal, the pagan god of fertility, Jezebel marries King Ahab of the northern kingdom of Israel. She persuades him to tolerate her alien faith, then becomes entwined in the vicious religious conflict that ends in her death."

"Jezebel was a Killer and Prostitute, but She had Her Good Side
The reigning icon of womanly evil."
By Michael Satchell, US NEWS.
Contributor | Jan. 25, 2008, at 1:00 p.m.
<https://www.usnews.com/news/religion/articles/2008/01/25/jezebel-was-a-killer-and-prostitute-but-she-had-her-good-side>

Defense of Patriarchy

Arthur Sido. Biblical Patriarchy: Old Testament

Thursday, April 28, 2011

<http://thesidos.blogspot.com/2011/04/biblical-patriarchy-old-testament.html>

- "The order of creation, the means of creation, the events of the Fall and the curse are every bit as applicable to the way we look at families and the church as the doctrine of sin is to the way we understand humanity and the cross. **God is not merely observing that child birth is going to hurt and that women will be ruled by their husbands and that men will coax food from the ground by the sweat of their brow, He is decreeing it.** Note He says "I will multiply your pain" not "I happened to notice that child birth is painful". He says "because you listened to your wife" that the ground is cursed. Is Genesis 3 merely descriptive? Not hardly."

The whole history of the world is patriarchal. Does this justify its continuance?

This completely ignores the first story of creation that says that men and women were created at the same time, and were equally the image of God.

Defense of Patriarchy

Arthur Sido. Biblical Patriarchy: Old Testament
 Thursday, April 28, 2011
<http://thesidos.blogspot.com/2011/04/biblical-patriarchy-old-testament.html>

- “God made His covenant with Abram, not Sarai. God commanded Noah to build the ark, not Noah's wife. God used Moses to lead His people out of Egypt, not Miriam. God made David the King, not his wives. God revealed the coming of His New Covenant to Jeremiah and used Isaiah to prophesy of the Suffering Servant, the Prince of Peace. Samuel, Aaron, Elijah, Malachi, Nehemiah, Ezekiel, Amos, on and on, God is often described (and describes Himself) as the God of Abraham, Isaac and Jacob. God used men as His primary vessel for revelation. That is irrefutable.

“That doesn't of course mean that God never used women in the Old Testament, just that He primarily, normally and overwhelmingly, used men as prophets, priests and kings and that women often functioned and served differently.” -- Sido

The “women often functioned and served differently” – the *different roles argument* – **glosses over the fact that women are permanently placed in subservience.**

Summary: “Exceptional Women”

- There is a huge gap between the **roles** women played and the **status** of women in the Hebrew Bible.
- From a contemporary point of view, we can point to the **exceptions** as proof that women were “allowed” roles of some significance and power in various contexts, **but the majority of women still led lives of subservience and anonymity.**
- Even most of the exceptional women are valued only because they bore a significant son or two.
- The second story of **Adam and Eve** and an argument from **absence of women leaders provides a template for a patriarchal interpretation of the Hebrew scriptures.**

The question is, do we abstract some of the restrictions on women as period bound and others as timeless? Who decides?

New Testament Patriarchy: Paul and

- Wives, submit to your own husbands, as to the Lord. For **the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.** In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body. "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." This mystery is profound, and I am saying that it refers to Christ and the church. However, let each one of you love his wife as himself, and let the wife see that she respects her husband. (Ephesians 5:22-33)



The early Bible people wore clothes very different from ours. The heads, where Ruth gleaned, were brightened by the reds, yellows, and blues of the women's headresses.

<http://www.bible-illustrations.com/Colosse-Pages/New-Testament/50-NT-116-006.htm>

Hierarchy of Subservience Men serve Christ and Women Serve Men

"as the church submits to Christ, so also wives should submit in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her,"

Servant Hierarchy

The **servant/hierarchy argument**. Men serve the Lord, women serve men, and children and slaves serve them both.

- Wives**, submit to your husbands, as is fitting in the Lord. **Husbands**, love your wives, and do not be harsh with them. **Children**, obey your parents in everything, for this pleases the Lord. **Fathers**, do not provoke your children, lest they become discouraged. **Slaves**, obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord. Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. **You are serving the Lord Christ.** For the wrongdoer will be paid back for the wrong he has done, and there is no partiality. (Colossians 3:18-25)

Why does Paul apply Hebrew Law to Christians in one place and not in another?

Galatians 5 "It is for freedom that Christ has set us free. Stand firm, then, and **do not let yourselves be burdened again by a yoke of slavery.**"
 4 You who are trying to be justified by the law have been alienated from Christ; you have fallen away from grace."

Children grow up, slaves can buy freedom, women have no choice but perpetual servitude.

The Head of Man is Christ, the Head of Woman is Man

- Now I commend you because you remember me in everything and maintain **the traditions even as I delivered them to you**. 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**. Every man who prays or prophesies with his head covered dishonors his head, 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. 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. **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. For man was not made from woman, but woman from man**. Neither was man created for woman, but woman for man. That is why a wife ought to have a symbol of authority on her head, **because of the angels**. Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, **so man is now born of woman**. And all things are from God. Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? Does not nature itself teach you that if a man wears long hair it is a disgrace for him, but if a woman has long hair, it is her glory? For her hair is given to her for a covering. If anyone is inclined to be contentious, we have no such practice, nor do the churches of God. (1 Corinthians 11:2-16)

Women were created for men?
Women cover their heads so they won't attract angels?
Most of the arguments here only made sense in the 1st Century.

Women to "keep silent"

Paul tells us that we are no longer under the law, then uses it to say women need to keep silent.

He also tells us that because women were deceived (another extension of the Eve story) that the path to salvation is through childbearing and submission.

- For God is not a God of confusion but of peace. As in all the churches of the saints, 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**. 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. (1 Corinthians 14:33-35). Pau
- I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For **Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing**—if they continue in faith and love and holiness, with self-control. (1 Timothy 2:12-15)

Doesn't Paul also Say?

Galatians 4:4 But when the set time had fully come, **God sent his Son, born of a woman, born under the law,⁵ to redeem those under the law, that we might receive adoption to sonship.**^[a]

⁶ Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba,^[a] Father."⁷ So **you are no longer a slave, but God's child;** and since you are his child, God has made you also an heir.

I Peter: Use submission to win over your husband

- Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, **they may be won without a word by the conduct of their wives**, when they see your respectful and pure conduct. Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear—but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. For **this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening.**
- Likewise, husbands, **live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.** (1 Peter 3:1-7)

Peter expresses contradictory beliefs:

Women as the “**weaker vessel**,” must submit to their husbands,

but they are “**heirs with you of the grace of life.**”

The Court of the Women in the Temple. “Women in Ancient Israel.” *Bible History Online*.
<http://www.bible-history.com/court-of-women/women.html>

In the time of Jesus

Exodus 23:17 "Three times in the year all thy males shall appear before the Lord GOD."

Ritual Exclusion

- In the Temple proper **the females occupied, according to Jewish tradition, only a raised gallery along three sides of the court.** They were **allowed to observe** the ceremonies but *never to participate* in them.
- could not play a significant role in the synagogue because they were **levitically unclean** for several days every month during their menstrual cycle.
- were not even counted as members in a synagogue count.
- did not recite the daily shema, they did not read the Torah in the synagogue (Ber 3:3),
- were not required to come to any feasts or festivals, and the Mishnah says: "The observance of all the positive ordinances that depend on the time of year is incumbent on men but not on women..."

Rabbinic literature

- “women were not to be saluted, or spoken to in the street”
- “not to be instructed in the law”
- Not to “receive an inheritance”
- “A woman walked six paces behind her husband and if she uncovered her hair in a public place she was considered a harlot.”

While Paul and Peter extended and justified similar practices and attitudes, **Jesus violated all these Rabbinic teachings.**

Women in the First Century

The NT tells us that Jesus had female disciples who travelled with him and supported him financially. He relied on female testimony for his resurrection.

- The Mishnah taught that a woman was **like a gentile slave** who could be obtained by intercourse, money or writ (m. Qidd 1:1).
- Women were only allowed to receive **very little education on religion** and the main religious instruction in the home was given by the man and not the woman. **They could not be disciples of any great rabbi, they certainly could not travel with any rabbi.**
- In court a **woman's testimony was considered suspect** (m. Ned. 11:10). Women also did not have the right to divorce.



<https://pastorregumc.wordpress.com/tag/mary-martha/>

The Court of the Women in the Temple. "Women in Ancient Israel." *Bible History Online*.
<http://www.bible-history.com/court-of-women/women.html>

"Jesus was very concerned with the treatment of women and in fact a great portion of His ministry was in direct relationship with women.

- One of the first people that Jesus healed was Peter's mother (Mark 1).
- Jesus also healed the woman with the hemorrhage (Luke 8),
- He raised the widow of Nain's son from the dead (Luke 7),
- He healed the Syro-Phoenician woman's daughter (Mark 7),
- and when Mary and Martha pleaded with Him He raised Lazarus from the dead (John 11).

Jesus the Radiant

Matt 27:55-56 'And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar, among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.'"

- Luke 8:1-3 The Twelve were with him, ² and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; ³ Joanna the wife of Chuza, the manager of Herod's household; Susanna; and many others. **These women were helping to support them out of their own means.**
- **In Jesus' teachings He focused on women quite often and used women as illustrations of spiritual truths in His teachings.** One woman loses a coin (Luke 15), two women are grinding at the mill just before His return in glory (Luke 17). On his journey to Galilee He passed through Samaria and comes to Jacob's well at Sychar and ministers to a woman of questionable reputation (John 4). Jesus also ministered to the woman caught in adultery (John 7).

The Court of the Women in the Temple. "Women in Ancient Israel." *Bible History Online*.
<http://www.bible-history.com/court-of-women/women.html>

Image: <http://faith-totushek.blogspot.com/2016/03/eye-witnesses-to-resurrection-of-jesus.html>

Jesus the Radical

The Court of the Women in the Temple. "Women in Ancient Israel." *Bible History Online.*

<http://www.bible-history.com/court-of-women/women.html>

- "And these women were there at His crucifixion. After Jesus was crucified the women prepared His body for burial with spices and ointments (Matt 27).
- On the morning of the resurrection the women were the first to the tomb and the first to see the risen Lord (Matt 28).
- After Jesus rose from the dead and ascended into heaven, He commissioned His apostles and breathed the Holy Spirit into them. As the 120 were waiting in the Upper Room in Jerusalem there is mention of Mary, the mother of her Savior, and "the women":
- **Acts 1:14** *"These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers."*



Jesus chose women to be the first witnesses to the resurrection. Women continued to be included in the early church.

Luke 13: Jesus touches a woman

- On a Sabbath Jesus was teaching in one of the synagogues, and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all. When Jesus saw her, he called her forward and said to her, "Woman, you are set free from your infirmity." **Then he put his hands on her**, and immediately she straightened up and praised God. (Luke 13:10-13).
- "You hypocrites! Doesn't each of you on the Sabbath untie his ox or donkey from the stall and lead it out to give it water? Then should not **this woman, a daughter of Abraham**, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?" (verses 15-16).

Luke 10: Jesus teaches a woman

- ³⁸ As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. ³⁹ She had a sister called Mary, who sat at the Lord's feet listening to what he said. ⁴⁰ But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!"
- ⁴¹ "Martha, Martha," the Lord answered, "you are worried and upset about many things, ⁴² **but few things are needed—or indeed only one.**^[f] Mary has chosen what is better, and it will not be taken away from her."

John 4: Jesus teaches a Samaritan woman

- ⁴ Now he had to go through Samaria. ⁵ So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. ⁶ Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon.
- ⁷ When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" ⁸ (His disciples had gone into the town to buy food.)
- ⁹ The Samaritan woman said to him, "**You are a Jew and I am a Samaritan woman. How can you ask me for a drink?**" (For Jews do not associate with Samaritans.^[a])
- ¹⁰ Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."
- ¹¹ "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water? ¹² Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?"
- ¹³ Jesus answered, "Everyone who drinks this water will be thirsty again, ¹⁴ but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life."
- ¹⁵ The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."



<https://sophie-sticatedmom.com/>

John 4: Jesus teaches a Samaritan woman

- ¹⁶ He told her, "Go, call your husband and come back."
- ¹⁷ "I have no husband," she replied.
- Jesus said to her, "You are right when you say you have no husband. ¹⁸ The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."
- ¹⁹ "Sir," the woman said, "I can see that you are a prophet. ²⁰ Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem."
- ²¹ "Woman," Jesus replied, "believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. ²³ Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. ²⁴ God is spirit, and his worshipers must worship in the Spirit and in truth."
- ²⁵ The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."
- ²⁶ Then Jesus declared, "I, the one speaking to you—I am he."
- ²⁷ Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, "What do you want?" or "Why are you talking with her?"
- ²⁸ Then, leaving her water jar, the woman went back to the town and said to the people, ²⁹ "Come, see a man who told me everything I ever did. Could this be the Messiah?" ³⁰ They came out of the town and made their way toward him.

27 Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, "What do you want?" or "Why are you talking with her?"

Early Church Women Leaders

Women as religious leaders: References in the Bible & in early Christian writings. Religious Tolerance.
<http://www.religioustolerance.org/femclrg5.htm>

- **Acts 21:8:** Philip the evangelist had four unmarried daughters who were **prophets**.
- **Philippians 4:2:** Paul refers to two women, **Euodia and Syntyche**, as his **co-workers who were active evangelicals, spreading the gospel**.
- **Romans 16:1:** Paul refers to **Phoebe as a minister or deacon of the church at Cenchrea**. The Greek word which describes her function is "*diakonos*" which means literally "*official servant*." She is the only deacon in the Bible to be identified by name. Some translations say "deaconess;" others try to obscure her position by mistranslating the Greek as a simple "*servant*" or "*helper*". Paul later refers to Phoebe as a woman, calling her "*our sister*."
- **Romans 16:3:** Paul refers to **Priscilla as another of his "fellow workers in Christ Jesus"** (NIV) Other translations refer to her as a "*co-worker*". But other translations attempt to downgrade her status by calling her a "*helper*". The original Greek word is "*synergos*", which literally means "*fellow worker*" or "*colleague*."¹ It is worth noting that Paul refers to Priscilla and her husband as "*Priscilla and Aquila*" in this passage and as "*Aquila and Priscilla*" in **1 Corinthians 16:19**. It would appear that the order is not important to Paul. As in **Galatians 3:28**, he apparently believed that there is no distinction between male and female among those who have been baptized into Christ.
- **Romans 16:7:** Paul refers to a male apostle, Andronicus, and a **female apostle, Junia**, as "*outstanding among the apostles*" (NIV) Every Greek and Latin church Father until Giles of Rome (circa 1000 CE) acknowledged that Junia was a woman.^{2,3} After that time, various writers and translators of the Bible resorted to various deceptions in order to suppress her gender. SEE SIDEBAR

Attempts to remove the record:

The *Amplified Bible* translates this passage as "*They are men held in high esteem among the apostles*". The *Revised Standard Version* shows it as "*they are men of note among the apostles*". The reference to them both being men does not appear in the original Greek text. The word "*men*" was simply inserted by the translators, apparently because the translators' minds recoiled from the concept of a female apostle.

Many translations, including the *Amplified Bible*, *Rheims New Testament*, *New American Standard Bible*, and the *New International Version* simply picked the letter "*s*" out of thin air, and converted the original "*Junia*" (a woman's name) into "*Junias*" (a male form of "*Junia*"). Again, it was probably inconceivable to the translators that Paul would recognize a woman as an apostle. Incidentally, there are no *Junias*' mentioned in ancient literature and inscriptions; it was apparently an unknown and unused name.

Women's Roles varied in the Early Period

Women as religious leaders: References in the Bible & in early Christian writings. Religious Tolerance.
<http://www.religioustolerance.org/femclrg5.htm>

- Gnostic texts show that women held senior roles as teachers, prophets and missionaries. They conducted rituals such as baptism and the Eucharist. They performed exorcisms. ⁴
- The *Gospel of Philip*, was widely used among early Christian congregations. It portrayed **Mary Magdalene as the companion of Jesus, in a position of very high authority within the early Christian movement.**
- The *Gospel of Mary* described **Mary Magdalene as a leader of Jesus' disciples.** She delivering a passionate sermon to the disciples after his resurrection. This raised their spirits and inspired them to start evangelizing the known world.
- **Philoumene**, a woman, headed a Christian theological school in Rome during the second century CE. ⁵



St. Philoumene

<https://shrinetower.com/tag/st-philomena/>

Women and the Reformation

Kathryn Kleinhans. "Women and the Reformation: Then & Now." *Living Lutheran*. September 24, 2015.

<https://www.livinglutheran.org/2015/09/women-reformation-now/>

- At the beginning of the 16th century, women's life choices were limited. Living as a single, independent woman was simply not acceptable. Most women transitioned from being under the authority of their fathers to that of their husbands and then, if they outlived their spouses, that of their eldest son.
- Some women joined convents, but this was often their parents' choice rather than their own. Katharina von Bora, Luther's wife, was sent to a convent at age 5 when her father remarried after her mother's death.
- During the Middle Ages the celibate life of a nun, monk or priest was seen as a "higher calling" than the married life of ordinary people. **The reformers rejected this idea. Instead, they praised both marriage and parenthood as worthy callings for all Christians.**
- For centuries the church had taught that the primary purposes of marriage were reproduction and providing an acceptable outlet for sexual desire. **Reformers like Luther and John Calvin promoted a new understanding of marriage as loving, faithful companionship.** The good news in this is that **the Reformation recognized and celebrated the value of women's status as wives and mothers.**
- At the same time, **by closing convents the reformers eliminated the option that had provided some women the opportunity to receive an education, exercise leadership and live in a supportive community of other women.**



Martin Luther and his wife Katharina

Scholars today describe Katharina von Bora, Martin Luther's wife, as a housewife and the manager of a midsized business, feeding family, student boarders and frequent guests by purchasing land, raising crops and livestock, and handling all the household finances.

Women and the Reformation

Kathryn Kleinhans. "Women and the Reformation: Then & Now." Living Lutheran. September 24, 2015.

<https://www.livinglutheran.org/2015/09/women-reformation-now/>

- Nevertheless, **the reformers promoted education for all boys and girls**, which was astonishing for the time. Education had been available only for boys of higher social or economic status. The Lutheran emphasis on reading the Scriptures for oneself sparked an emphasis on literacy for everyone. Luther encouraged communities to establish and support schools and urged parents to send their children — boys and girls — to school rather than keep them at home to work.
- **But education for girls was much less extensive than for boys.** Girls attended school fewer hours a day than boys and for fewer years, with skills geared toward reading the Bible, managing a household and teaching the faith to their children.

... we can see some progress for women in the Reformation of the 16th century, but not as much as we might like. Yet the vision for an educated laity did benefit women. By the second generation of the Reformation, more than 90 percent of pastors' wives were literate.

Presbyterian Women in the Presbyterian Church (U.S.A.) have their own organization

- As set forth more fully in its Certificate of Incorporation ("Certificate"), Presbyterian Women in the Presbyterian Church (U.S.A.), Inc. (the "Corporation") is organized and operated to be an inclusive, **caring community of women, forgiven and freed by God in Jesus Christ and empowered by the Holy Spirit, that will strengthen the Presbyterian Church (U.S.A) (the "Church") and witness to the promise of God's kingdom by nurturing faith through prayer and Bible study, supporting the mission of the Church worldwide, and working for peace and justice.**

BYLAWS OF PRESBYTERIAN WOMEN IN THE PRESBYTERIAN CHURCH (U.S.A.), INC.
https://www.pcusa.org/site_media/media/uploads/pw/pdfs/bylaws2012.pdf

Presbyterians still Divided

Presbyterian Church in America (PCA)

- Only ordains men in "obedience to the New Testament standard for those who rule the church and teach doctrine." Ministers, ruling elders, and deacons in the PCA are **men only, in obedience to the New Testament standard for those who rule the church and teach doctrine, though women have a wide range of use for their gifts in our churches"**

Presbyterian Church USA (PC(USA))

- Both men and women are ordained pastors or elders.

https://en.wikipedia.org/wiki/Presbyterian_Church_in_America

Is Patriarchy Ordained by God? Online Christian defends Roy Moore

"What the Bible calls "child marriage" and what our culture calls "child marriage" are two different things. ... God forbids men from marrying a young girl who has not "passed the flower of her age" (1 Corinthians 7:36) or in other words a girl who has not reached puberty. She is still considered a child and is not eligible for marriage.

So yes if a man wants to marry some prepubescent girl he is in fact in violation of God's law and that is "child marriage" we can all agree is wrong.

But our feminist and egalitarian culture has expanded the definition of how long girls remain children. Our culture has expanded childhood for girls past the onset of puberty all the way to age 18.

... whether states outlaw all marriage under the age of 18 or even 21 **Christians may disregard such laws as the usurping of authority over the family by the civil government. Christians can and may practice civil disobedience against such laws.**

"Larry Solomon also writes: "Roy Moore is not the first man to be falsely accused of sexual assault by a woman. Thousands of years ago another Godly man named Joseph was falsely accused by his Master's wife of sexually assaulting her ..."

"In defense of Roy Moore." Nov. 15, 2017.

<https://biblicalgenderroles.com/2017/11/15/defense-roy-moore/comment-page-1/>

- The pen name I write under is **Larry Solomon**. The reason I do not use my real name is the same reason that Christ hid himself from Jews:
- "Then took they up stones to cast at him: but **Jesus hid himself**, and went out of the temple, going through the midst of them, and so passed by." – John 8:59 (KJV)
- **Was Roy Moore violating Biblical commands in dating teenage girls?**
- [November 14, 2017 / biblicalgenderroles](https://biblicalgenderroles.com/2017/11/14/was-roy-moore-violating-biblical-commands-in-dating-teenage-girls/)
- <https://biblicalgenderroles.com/2017/11/14/was-roy-moore-violating-biblical-commands-in-dating-teenage-girls/>

Do all the inheritance, exclusions, enslavement, and rape laws apply also?!?!?!?

Conclusions

- Both the Hebrew Bible and the New Testament specifically support the subjugation of women.
- **As in the cases of slavery and violence, Christians must seek principles rather than passages.**
- The Hebrew Bible offers an often forgotten **first creation story** where both men and women are created in the image of God at the same time (Genesis 1:27).
- Although Paul pens the most restrictive passages, he acknowledges several women leaders and even writes that in Christ distinctions of class and gender no longer matter (Galatians 3:28).

Again, the Enlightenment Comes to the Rescue

Probably the prevailing opinion, that woman was created for man, may have taken its rise from Moses's poetical story; yet as very few, it is presumed, who have bestowed any serious thought on the subject, ever supposed that Eve was, literally speaking, one of Adam's ribs, the deduction must be allowed to fall to the ground; or, only be so far admitted as it proves that man, from the remotest antiquity, found it convenient to exert his strength to subjugate his companion, and his invention to shew that she ought to have her neck bent under the yoke; because she, as well as the brute creation, was created to do his pleasure.

Mary Wollstonecraft, *Vindication of the Rights of Woman*. 1792.

Gender and Sex

- Sex refers to one's biological and physiological identity; sex is inherited.
- Gender: refers to the **roles identified with masculinity and femininity**.
- **Gender is socially constructed and differs by time and culture.**
- **Most of the gender restrictions for women in the Bible accompany and mirror restrictions for slaves and property.**

- Do we challenge and discount laws related to slavery and count those applied to woman as timeless?
- We discount laws on rape, testimony, marrying brothers, etc., but cling to others?
- What are our criteria for deciding?

Principles or Passages?

- Jesus *ignores* Hebrew Bible and Rabbinic regulations about touching, speaking to, and welcoming women as followers.
- Martin Luther insisted that all Christians, men and women, share by faith in the **same spiritual priesthood**.
- Protestants advocated for **education for boys and girls**, (though girls were given less schooling).
- **Nevertheless, equality of women remains “controversial” in the Christian community.**

Wiki “Jesus’ Interactions with Women”

“The most striking thing about the role of women in the life and teaching of Jesus is the simple fact that they are there. Although the gospel texts contain no special sayings repudiating the view of the day about women, their uniform testimony to the presence of women among the followers of Jesus and to his serious teaching of them constitutes a break with tradition which has been described as being ‘without precedent in [then] contemporary Judaism....

Jesus gave no explicit teaching on the role of women in the church. In fact, he left no teaching at all concerning women as a class of people.... He treated every woman he met as a person in her own right.[2]

Sound Familiar?

A Survivor's True Perspective of Sexual Trauma / Abuse
http://www.oocities.org/true_perspective/index_9.html

Types of Sexual Predator Behavior: Checklist

- Predators seek **power and control over their victim**.
- Blackmail is used in the form of **threats against the victim's life**, family members, pets, and for adult victims the use of jail or false accusations.
- Predators may often have **positions of authority** and /or trust in the family, in jobs, in communities, or in committees, groups or organizations.
- [The victim's] word **may not be believed** against a so-called pillar of the community
- [Predators] will use the **threat of false accusations of assault or rape to force a victim to submit and to control a victim**
- Sexual predators will **isolate their victim**

As I read over the regulation and customs regarding women in both the Hebrew Bible and the New Testament, I could not help but hear echoes of the current discussion on sexual predators and attempts to justify their behaviors.

This is not to say that all remarks on women in the scriptures fit with these descriptions, but on the other hand, many prohibitions open the door to exactly this kind of abuse.

We cannot simply accept these passages *carte blanche*.

Jesus completely stepped beyond the gender boundaries of his day, and approached women as human beings. Should we, can we, do no less?

Galatians 3: 24-26 A Work in Progress?

- ²⁴ So the law was our guardian until Christ came that we might be justified by faith. ²⁵ Now that this faith has come, we are no longer under a guardian.
- ²⁶ So in Christ Jesus you are all children of God through faith, ²⁷ for all of you who were baptized into Christ have clothed yourselves with Christ.
- ²⁸ There is neither Jew nor Gentile, neither slave nor free, nor is there male and

<http://www.northwoodmethodistchurch.org/>