

WOMEN IN MINISTRY BIBLICAL INTERPRETATION

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Mt Hebron Baptist Church

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WOMEN IN MINISTRY

BIBLICAL INTERPRETATION

- Introduction
 - Should women Preach, Teach & Pastor over men in the church?
 - What does the bible say? Is it relevant today?
 - What about other edicts against women are they still relevant today?
 - If not why not?
 - Does the Bible Approve of Slavery?
 - Is there really a valid case for biblically sanctioned slavery?
 - Is slavery relevant today?
 - If not why not?
 - Biblical comparison between Women and Slavery

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BIBLICAL INTERPRETATION

- **Introduction**

- **What the bible reads – what the bible says – what the bible means**
- **Interpretation – who's right, who's wrong?**
- **The scripture is God's Word, the problem lies in those who interpret and the methods they use.**
- **Do we have guidelines for interpretation?**
 - **Are there varying guidelines?**
 - **Are the guidelines congruent or disparate?**
- **Our guidelines**

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BIBLICAL INTERPRETATION

- **Interpretation**

- **Instead of superimposing a meaning on the biblical text, one should seek to discover the author's intended meaning (the only true meaning).**
- **One must recognize that what a passage means is fixed by the author and not subject to alteration by readers.**
- **"Meaning" is determined by the author; it is discovered by readers.**
- **Our goal must be exegesis (drawing the meaning out of the text) and not eisogesis (superimposing a meaning onto the text).**
- **Only objective methodology we bridge the gap between our minds and the minds of the biblical writers.**

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BIBLICAL INTERPRETATION

- **Interpretation**
 - Our method of interpreting Scripture is valid or invalid to the extent that it really unfolds the meaning a statement had for the author and the first hearers or readers.
 - When two interpretations are claimed for a passage, the one most in agreement with all the facts of the case should be adopted.
 - To lessen the errors that come in our interpretations, we need to look at some basic biblical interpretive methods.
 - Let's review the following principles as guidelines for examining a passage.

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BIBLICAL INTERPRETATION

- Interpretation

- **1) The rule of DEFINITION:** What does the word mean?
 - Any study of Scripture must begin with a study of words.
 - Define your terms and then keep to the terms defined.
 - One should make sure that the sense of the English translation is understood.
 - A couple of good examples of this are the Greek words "allos" and "heteros".
 - Both are usually translated as "another" in English - yet "allos" literally means "**another of the same type**" and "heteros" means "**another of a different type.**"

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BIBLICAL INTERPRETATION

- Interpretation

- **2) The rule of USAGE:** The Old Testament was written originally by, to and for Jews.
 - The words and idioms must have been intelligible to them - just as the words of Christ when talking to them must have been.
 - The majority of the New Testament likewise was written in Greco-Roman culture
 - It is important to not impose our modern usage into our interpretation.
 - It is not worth much to interpret a great many phrases and histories if one's interpretations are **shaded by pre-conceived notions** and **cultural biases**, thereby rendering an inaccurate and ineffectual understanding.

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BIBLICAL INTERPRETATION

- Interpretation
 - **3) The rule of CONTEXT:** The meaning must be gathered from the context.
 - Every word you read must be understood in the light of the words that come before and after it.
 - Every word in the Bible is part of a verse, and every verse is part of a paragraph, and every paragraph is part of a book, and every book is part of the whole of Scripture.
 - No verse of Scripture can be divorced from the verses around it. Interpreting a verse apart from its context is like trying to analyze a Rembrandt painting by looking at only a single square inch of the painting. The context is absolutely critical to properly interpreting Bible verses.

**Interpret
this famous
painting,
who is it?**



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Interpreting a verse apart from its context is like trying to analyze a **Rembrandt** painting by looking at only a single square inch of the painting.

Now you all know it's painting of the "Mona Lisa"
By?



**It's not a
Rembrandt!
It's a
"Leonardo
da Vinci"**



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BIBLICAL INTERPRETATION

- Interpretation

- **3) The rule of CONTEXT:** The meaning must be gathered from the context.
- It is not worth much to interpret a great many phrases and histories if one's interpretations are **shaded by pre-conceived notions and cultural biases**, thereby rendering an inaccurate and ineffectual understanding. **REMBRANDT!**
- The context is absolutely critical to properly interpreting Bible verses.

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BIBLICAL INTERPRETATION

- Interpretation
 - **3) The rule of CONTEXT:** The meaning must be gathered from the context.
 - In interpreting Scripture, there is both an immediate context and a broader context.
 - The immediate context of a verse is the paragraph (or paragraphs) of the biblical book in question. The immediate context should always be consulted in interpreting Bible verses.
 - The broader context is the whole of Scripture. The entire Holy Scripture is the context and guide for understanding the particular passages of Scripture.

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BIBLICAL INTERPRETATION

- Interpretation
 - **3) The rule of CONTEXT:** The meaning must be gathered from the context.
 - We must keep in mind that the interpretation of a specific passage must not contradict the total teaching of Scripture on a point.
 - Individual verses do not exist as isolated fragments, but as parts of a whole.
 - The exposition of these verses, therefore, must involve exhibiting them in right relation both to the whole and to each other.
 - Scripture interprets Scripture.

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BIBLICAL INTERPRETATION

- Interpretation
 - **4) The rule of HISTORICAL BACKGROUND:** The interpreter must have some awareness of the life and society of the times in which the Scripture was written.
 - The spiritual principle often can't be properly appreciated without some knowledge of the background.
 - If the interpreter can have in his mind what the writer had in his mind when he wrote - without adding any excess baggage from the interpreter's own culture or society - then the true thought of the Scripture can be captured resulting in an accurate interpretation.

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BIBLICAL INTERPRETATION

- Interpretation
 - **4) The rule of HISTORICAL BACKGROUND:**
Historical considerations are especially important in properly interpreting the Word of God.
 - The Christian faith is based on historical fact.
 - Christianity rests on the foundation of the historical Jesus whose earthly life represents God's full and objective self-communication to humankind (John 1:18).
 - Jesus was seen and heard by human beings as God's ultimate revelation (1 John 1:1-3).
 - This is why He could claim **"If ye had known me, ye should have known my Father also"** (John 14:7).

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BIBLICAL INTERPRETATION

- Interpretation
 - **4) The rule of HISTORICAL BACKGROUND:** History, in two ways, plays a very large part in Bible interpretation
 - First you must have at least some familiarity with the Jewish language, beliefs, and practices at the time of the biblical writing. Otherwise many terms, phrases, and sayings in the Scriptures will make little to no sense to us today.
 - Secondly, we must also look to the original Bible text languages of the time (Greek and Hebrew) as they were understood, meant and intended at the time, to those being addressed.
 - We cannot take our modern language understanding and try to force first-century Greek into it.

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BIBLICAL INTERPRETATION

- Interpretation
 - **5) The rule of LOGIC:** Interpretation is merely logical reasoning.
 - When interpreting Scripture, the use of reason is everywhere to be assumed.
 - Does the interpretation make sense?
 - The Bible was given to us in the form of human language and therefore appeals to human reason - it invites investigation.
 - It is to be interpreted as we would any other volume: applying the laws of language and grammatical analysis.

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BIBLICAL INTERPRETATION

- Interpretation
 - **6) The rule of INFERENCE:** An inference is a fact reasonably implied from another fact.
 - It is a logical consequence.
 - It derives a conclusion from a given fact or premise.
 - It is the deduction of one proposition from another proposition.
 - Such inferential facts or propositions are sufficiently binding when their truth is established by competent and satisfactory evidence.
 - Competent evidence means such evidence as the nature of the thing to be proved admits.
 - Satisfactory evidence means that amount of proof which would ordinarily satisfy an unprejudiced mind beyond a reasonable doubt.

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BIBLICAL INTERPRETATION

- Interpretation

- **7) The rule of GENRE JUDGMENT:** A "literal" approach to Scripture recognizes that the Bible contains a variety of literary genres, each of which has certain peculiar characteristics that must be recognized in order to interpret the text properly.
 - **The Old testament:** The first 5 books of the Bible are called the Pentateuch, which is Hebrew for the number 5 (Genesis - Deuteronomy). The next 5 books are historical books (Joshua - 2 Samuel). The next 12 books are poetic (1 Kings - Solomon). The next 5 books are major prophets (Isaiah - Daniel). The next 12 books are minor prophets (Hosea - Malachi).
 - **The New Testament:** The first 4 books are the gospels (Matthew - John). The next one is Historic (Acts). The next 14 books are the epistles (Romans - Hebrews), which are letters addressing specific problems. The next 7 books are general epistles (James - Jude). And the last book is prophetic (Revelation).

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BIBLICAL INTERPRETATION

- Interpretation
 - **7) The rule of GENRE JUDGMENT:** Obviously, an incorrect genre judgment will lead one far astray in interpreting Scripture.
 - A parable should not be treated as history, nor should poetry or prophesy (both of which contain many symbols) be treated as straightforward narrative.
 - Even though the Bible contains a variety of literary genres and many figures of speech, the biblical authors most often employed literal statements to convey their ideas.
 - A literal method of interpreting Scripture gives to each word in the text the same basic meaning it would have in normal, ordinary, customary usage - whether employed in writing, speaking, or thinking. Without such a method, communication between God and man is impossible.

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BIBLICAL INTERPRETATION

- Interpretation

- **8) The rule of dependence upon the HOLY SPIRIT:** Scripture tells us that we are to rely on the Holy Spirit's illumination to gain insights into the meaning and application of Scripture (John 16:12-15, 1 Corinthians 2:9-11).

- It is the Holy Spirit's work to throw light upon the Word of God so that the believer can assent to the meaning intended and act on it.

- The Holy Spirit, as the "Spirit of truth" (John 16:13), guides us so that "we may understand what God has freely given us" (1 Corinthians 2:12).

- This is quite logical: full comprehension of the Word of God is impossible without prayerful dependence on the Spirit of God, for He who inspired the Word (2 Peter 1:21) is also its supreme interpreter.

WOMEN IN MINISTRY

BIBLICAL INTERPRETATION

- Interpretation

- 1) The rule of DEFINITION
- 2) The rule of USAGE
- 3) The rule of CONTEXT
- 4) The rule of HISTORICAL BACKGROUND
- 5) The rule of LOGIC
- 6) The rule of INFERENCE
- 7) The rule of GENRE JUDGMENT
- 8) The rule of dependence upon the HOLY SPIRIT

WOMEN IN MINISTRY

BIBLICAL INTERPRETATION

- How do we as Christians today obtain reliable information and perspective from the witness and experience of the Christ whose name we bear?
- How do we test our lives and words against the life and witness of our Predecessor and Lord?
- The problem is that Christians sometimes arrive at very different understandings from these writings. The problem is not new.
- At one point in his growing conflict with the scholars and interpreters of his day, Jesus exclaimed, 'You study the scriptures diligently,...and yet “-to put it in a contemporary paraphrase—you miss the whole point!”(John 5:39-40)

THE BIBLE AND SLAVERY

THE PRO-SLAVERY CASE

- **Thesis 1:** Slavery was divinely sanctioned among the patriarchs.
- **Thesis 2:** Slavery was incorporated into Israel's national constitution.
- **Thesis 3:** Slavery was recognized and approved by Jesus Christ and the apostles.
- **Thesis 4:** Slavery is a merciful institution.

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 1:** The so-called slavery of the patriarchs in no way Justifies the system of slavery In the USA.
- **Thesis 2:** God's deliverance of Israel from slavery in Egypt shows, once and for all, that God hates and condemns slavery.
- **Thesis 3:** Hebrew servitude in the time of Moses was voluntary, merciful, and of benefit to the servant; it was not slavery.
- **Thesis 4:** Israel's history and the prophetic oracles confirm that oppressive slavery did not exist in Israel; God would have roundly condemned it, had it existed.
- **Thesis 5:** Neither Jesus nor the apostles approved of or condoned slavery.

THE BIBLE AND SLAVERY

THE PRO-SLAVERY CASE

- **Thesis 1: Slavery was divinely sanctioned among the patriarchs**
- First, consider Noah's curse upon Canaan (Gen. 9:24-27).
- The "first appearance of slavery in the Bible" **is, as Hopkins says**, "the wonderful prediction of the patriarch Noah."
- **Strlingfellow comments similarly**. "May It not be said In truth, that God decreed this Institution before It existed."
- Noah's curse upon Canaan prophesied the black African's destiny. **As S. A Cartwright said in his 1843 essays**, when Japheth became enlarged by the discovery of America (foretold 3, 800 years before), Canaan appeared on the African beach to get passage to America, "drawn thither by an impulse of his nature to fulfill his destiny of becoming Japheth's servant."

THE BIBLE AND SLAVERY

THE PRO-SLAVERY CASE

- **Thesis 1: Slavery was divinely sanctioned among the patriarchs.**
- Second, Abraham is our godly example.
- Abraham—champion of faith for all Christians—received, possessed, and willed slaves to his children as property. Slavery is not like divorce. It cannot be said that before Moses the situation was different.
- No, Abraham was a great slaveowner: he brought slaves from Haran (Gen. 12:5), armed 318 slaves born in his own house (Gen. 14:14), included them in his property list (Gen. 12:16; 24:35-36), received slaves as a gift from Abimelech (Gen. 20:14), and willed them as part of his estate to his son Isaac (Gen. 26:13-14).
- The Scripture says that the Lord blessed Abraham by multiplying his slaves (Gen. 24:35).
- And did not the angel command the slave Hagar to return to her mistress (Gen. 16:1-9)? This clearly supports the fugitive slave law.

THE BIBLE AND SLAVERY

THE PRO-SLAVERY CASE

- **Thesis 1: Slavery was divinely sanctioned among the patriarchs.**
- Third, In the time of Joseph, God approved slavery.
- How did Joseph save many Egyptians from famine?
- God commanded that Joseph buy the people and the land, making them slaves to Pharaoh (Gen. 47:15-25).

THE BIBLE AND SLAVERY

THE PRO-SLAVERY CASE

- **Thesis 2: Slavery was incorporated into Israel's national constitution.**
- God authorized two types of slavery for Israel's national life:
- (1) Israel was allowed to take foreigners as slaves. God commanded the Israelites to "go into the slave markets of the surrounding nations" to buy slaves, to hold them as property, and to will them to their descendants as an inheritance In perpetuity (Lev. 25:44-46).'
- Based on this text, **Stringfellow says**, "God engrafted hereditary slavery upon the constitution of government."
- After quoting this text. **Bledsoe says**. "Now these words are so perfectly explicit that there is no getting around them."

THE BIBLE AND SLAVERY

THE PRO-SLAVERY CASE

- **Thesis 2: Slavery was incorporated into Israel's national constitution.**
- (2) God provided that the Hebrews might “sell themselves and their families for limited periods, with the privilege of extending the time at the end of the sixth year to the fiftieth year or jubilee, If they prefer(red) bondage to freedom.”
- This practice is described In detail in both Exodus 21 and Leviticus 25. For this second type of slavery, two specific regulations merit our attention:
 - (1) In Exodus 21 certain “conduct is punishable by death, when done to a freeman, which is not punishable at all, when done by a master to a slave, for the express reason, that the slave Is the master's money” (verses 20-21. 26-27);21
 - (2) the institution of slavery takes priority over the Institution of marriage (Ex. 21:2-4). If a slave leaves his master after seven years, having married the master's daughter, both wife and children stay with the master. The slave Is required to leave his family and go out alone. **As Stringfellow has said**, “The preference is given of God to enslaving the father rather than freeing the mother and children.”

THE BIBLE AND SLAVERY

THE PRO-SLAVERY CASE

- **Thesis 3: Slavery was recognized and approved by Jesus Christ and the apostles.**
- Jesus and the apostles saw the cruel slavery practices of the Roman empire but never said one word against them.
- The apostles, who represent Jesus Christ, fully agree with Jesus, even appealing to his words on this subject (1 Tim. 6:1-6).
- **As Governor Hammond of South Carolina** has put it: It is vain to look to Christ or any of his Apostles to Justify such blasphemous perversions of the word of God.
- Although Slavery in its most revolting form was everywhere visible around them, no visionary notions of piety or philanthropy ever tempted them to gainsay the LAW, even to mitigate the cruel severity of the existing system.

THE BIBLE AND SLAVERY

THE PRO-SLAVERY CASE

- **Thesis 3: Slavery was recognized and approved by Jesus Christ and the apostles.**
- Regarding Slavery as an established, as well as an Inevitable human condition of human society, they never hinted at such a thing as Its termination on earth, any more than that “the poor may cease out of the land,” which God affirms to Moses shall never be.
- It Is Impossible, therefore, to suppose that Slavery Is contrary to the will of God. It Is equally absurd to say that American Slavery differs In form or principle from that of the chosen people.
- We accept the Bible terms as the definition of our Slavery, and Its precepts as the guide of our conduct. **Hopkins** comments similarly: ...while Jesus rebukes the sins of all around him, and speaks with divine authority,...he lived In the midst of slavery,...and uttered not one word against It! The apostolic writings teach us seven points on slavery:
- 1. The apostles approved of slavery but disapproved of Its abuses (Eph. 6:5-9; Col. 3:22-25; 4:1; 1 Tim. 6:1-2; Tit. 2:9-10; 1 Pet 2:18-19.)

THE BIBLE AND SLAVERY

THE PRO-SLAVERY CASE

- **Thesis 3: Slavery was recognized and approved by Jesus Christ and the apostles.**
- 2. The apostles teach that the church has no authority to interfere with slavery as a political system: the church's task does not interfere with the political and economic systems.
- **Professor Dew says** of both Jesus and the apostles: When we turn to the New Testament we find not one single passage at all calculated to disturb the conscience of an honest slaveholder.
- No one can read It without seeing and admiring that the meek and humble Savior of the world In no instance meddled with the established institutions of mankind; he came to save the fallen world, and not to excite the black passions of men.
- 3. The distinctions made between master and slave are not an Impediment to faith and are thus insignificant (Gal. 3:28; 1 Cor. 12:13; Col. 3:11). **Whether he be slave or master, a man can be equally good as a Christian.**

THE BIBLE AND SLAVERY

THE PRO-SLAVERY CASE

- **Thesis 3: Slavery was recognized and approved by Jesus Christ and the apostles.**
- Master and slave are, alike, the creatures of God, the objects of his care, the subjects of his government: and, alike, responsible to him for the discharge of the duties to their several stations.
- Paul treats the distinctions which slavery creates as matters of very little Importance In so far as the Interests of the Christian life are concerned.
- 4. Slaveholders were accepted and affirmed not only as church members, but also as church leaders. **Bledsoe says:** As nothing can be plainer than that slaveholders admitted to the Christian church by the inspired apostles, the advocates of this doctrine are brought Into direct collision with the Scriptures.
- This leads to one of the most dangerous evils connected with the whole system, viz., a disregard of the authority of the word of God, a setting up a different and higher standard of truth and duty, and a proud and confident wresting of Scripture to suit their own purposes

THE BIBLE AND SLAVERY

THE PRO-SLAVERY CASE

- **Thesis 3: Slavery was recognized and approved by Jesus Christ and the apostles.**
- Finally, and most Important, Paul's own example Indicates that the biblical apostolic writings fully support slavery. **As Armstrong puts it:** Paul sent back a fugitive slave, after the slave's hopeful conversion, to his Christian master again, and assigns as his reason for so doing that master's right to the services of his slave.
- **Hopkins concurs:** He (Paul) finds a fugitive slave, and converts him to the Gospel, and then sends him back again to his old home with a letter of kind recommendation.
- Why does St. Paul act thus? Why does he not counsel the fugitive to claim his right to freedom, and defend that right " "?
- The answer is very plain. St. Paul was Inspired, and knew the will of the Lord Jesus Christ, and was only intent on obeying It. And who are we, that In our modern wisdom presume to set aside the Word of God...

THE BIBLE AND SLAVERY

THE PRO-SLAVERY CASE

- **Thesis 4: Slavery is a merciful institution.**
- Through the practice of slavery prisoners taken in war through the centuries have been spared death, and through slavery “millions of Ham’s descendants” who otherwise “would have sunk down to eternal ruin” have been “brought within the range of the gospel influence.”
- The role of biblical morality is to ameliorate the conditions of slavery; any attempt to meddle with the Institution may lead to the extermination of the race.
- To conclude our case that the Bible is for slavery.
- **Professor Hodge says:** If the present course of abolitionists is right, then the course of Christ and the apostles were wrong. For the circumstances of the two cases are....in all essential particulars, the same.

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 1:** The so-called slavery of the patriarchs in no way Justifies the system of slavery In the USA.
- **Thesis 2:** God's deliverance of Israel from slavery in Egypt shows, once and for all, that God hates and condemns slavery.
- **Thesis 3:** Hebrew servitude in the time of Moses was voluntary, merciful, and of benefit to the servant; it was not slavery.
- **Thesis 4:** Israel's history and the prophetic oracles confirm that oppressive slavery did not exist in Israel; God would have roundly condemned it, had it existed.
- **Thesis 5:** Neither Jesus nor the apostles approved of or condoned slavery.

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Position in Brief** - A fire burns within our bones.
- **We declare:**
 - (1) slavery is man- stealing, a lawless, godless criminal sin (Ex. 21:16: 1 Tim. 1:8-10);
 - (2) slavery is an institution of oppression, which is roundly condemned by the Old Testament prophets; and
 - (3) the injustices and cruelties of slavery fly squarely in the face of Jesus' command to love others as yourself.

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Position in Brief** - A fire burns within our bones.
- We denounce slavery because
 - (1) slavery reduces human life to property, mere property; people are bought and sold as things, mere things—a practice which denies human beings their God—given rights, liberties, and intelligence;
 - (2) the cruel and unjust evils of slavery cannot be countenanced as in any way compatible with Christian moral teaching and conduct.

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- Position in Brief - A fire burns within our bones.
- Further, in our biblical and evangelical opposition to slavery we hold that
 - (1) slavery violates the eighth and tenth commandments-don't steal and don't covet;
 - (2) Hebrew servitude was voluntary, altogether different from American slavery; and
 - (3) the beastly conditions and brutal treatment of slaves cannot be reconciled with the biblical, Christian ethic of love

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Position in Brief** - A fire burns within our bones.
- Before we pursue the biblical defense of the anti-slavery position, we remind you “why the appeal on the subject of slavery should be made to the Bible.”
- The Bible is the acknowledged standard of morals in this nation.
- The subject of slavery is one on which the Bible has legislated, and there is, therefore, a propriety that we should ascertain its decisions.
- The question whether slavery is right or wrong can only be settled by an appeal to the Scriptures.

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 1:** The so-called slavery of the patriarchs in no way Justifies the system of slavery In the USA.
- 1. Regarding the curse on Canaan (Gen. 9:25), Weld rightly says:
 - (1) prediction of crime does not justify it;
 - (2) national subjection, not individual bondage, is prophesied;
 - (3) Africans are not Canaan's descendants, whose boundaries are clearly designated in Genesis 10:15-19; nowhere do we learn that descendants of Canaan moved into Africa If Canaan Includes all of Ham's posterity, then Assyrians, some Persians, and all Grecians and Romans should be slaves.

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 1:** The so-called slavery of the patriarchs in no way Justifies the system of slavery In the USA.
- 1. Regarding the curse on Canaan (Gen. 9:25), Weld rightly says:
 - **Boume has also pointed out that**
 - (1) “Canaan’s posterity was to become subject to those of Shem—the Jews” (Americans, descendants of Japheth, therefore, have no claim whatsoever granted by this text),
 - (2) the prophecy was fulfilled in Canaan’s subjection to Israel (Deut. 20:10-18, etc.).

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 1:** The so-called slavery of the patriarchs in no way Justifies the system of slavery In the USA.
- **Wayland's comments** also merit our consideration:
 - (1) Noah, not God, uttered these words;
 - (2) the words are not prophecy, for Noah is nowhere designated a prophet;
 - (3) this malediction was “uttered by a man Just awaking out of a drunken sleep. The Holy Spirit in no other case has made use of a mind in this condition for the purpose of revealing to us the will of God.”

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 1:** The so-called slavery of the patriarchs in no way Justifies the system of slavery In the USA.
- 2. Regarding the patriarchs' so—called holding of slaves, the servitude of the patriarchal period under Abraham was not slavish.
 - It was a condition of privilege, including circumcision and the benefits of the community, both religious and social. Hagar's dismissal meant denial of privilege.
 - **As Boume has pointed out**, the Hebrew word “kana” means that Abraham “acquired” or “got” servants, but they were not slaves, as you pro—slavery writers argue; otherwise Abraham's wife, Sarah, and his nephew Lot were also his slaves, since the property lists in Genesis 13 mention them also. Further, all wives were therefore slaves (see Ex. 20:17, 21).

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 1:** The so-called slavery of the patriarchs in no way Justifies the system of slavery In the USA.
- No, Abraham did not own slaves.
- Abraham was a man of great godly virtue; it is unthinkable to regard him as a slaveholder.
- Against the claim that the patriarchs were slaveholders, it must be noted, as **Barnes has argued**, that **kana** does not necessarily mean “to buy”; nor does **ebed** necessarily mean “slave” in the sense used today.
- Barnes word, **ebed**, similar to the Greek **doulos**, can designate a variety of types of service. It is “never rendered slaves, but commonly servants, and serve” (KJV)

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 2:** God's deliverance of Israel from slavery in Egypt shows, once and for all, that God hates and condemns slavery.
- You ask, what was God's attitude toward the Egyptian enslavement of Israel?
- **Barnes'** argument: has recognized some nonessential differences between Egypt's enslavement of Israel and the United States' enslavement of the Negro, most of which show Israel's condition in Egypt as better (they had their own community, their own land, permanent dwellings, cattle, etc.).

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 2:** God's deliverance of Israel from slavery in Egypt shows, once and for all, that God hates and condemns slavery.
- **Barnes'** argument: six essential similarities with the Negro:
 - (1) one people enslaves a foreign race;
 - (2) slavery originated in kidnapping and was involuntary;
 - (3) slave labor is unrequited;
 - (4) harsh & oppressive rules and punishments are employed;
 - (5) effort is put forth to retard the growth of the slave population, lest they become too powerful:
 - (6) the number of slaves is between 2.5 to 3 million.

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 2:** God's deliverance of Israel from slavery in Egypt shows, once and for all, that God hates and condemns slavery.
 - In view of these striking similarities and the many ways in which the Hebrew's bondage was more humane and merciful than the Negro's bondage, God's decisive action to deliver the Hebrews, including plagues against animals and people, shows God's unequivocal judgment upon all slavery
 - The Lord who heard the cry of the oppressed and delivered them "with a mighty hand, and with an outstretched arm, and with great terribleness" (Deut. 26:6-8), certainly deplores and hates the oppression and slavery of the Negro today

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 3:** Hebrew servitude in the time of Moses was voluntary, merciful, and of benefit to the servant; it was not slavery.
- 1. Hebrew servitude was voluntary; a person offered himself to become a servant as a security against poverty (Ex. 21:2-6; Lev. 25:39-43; Deut. 15:12).⁶⁶
- 2. Hebrew servitude, therefore, was basically a benevolent institution, a kindness to the poor or oppressed (Ex. 21:20-21, 26-27; 22:21; 23:9; Lev. 19:18, 34; 25:42-43; Deut. 27:19).
- 3. A servant could be redeemed at any time by a next of kin who put up money for him (Lev. 25:47-52).

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 3:** Hebrew servitude in the time of Moses was voluntary, merciful, and of benefit to the servant; it was not slavery.
- 4. In the seventh year, the sabbatical, and in the Jubilee year all servants were automatically freed. But a servant could compel his master to retain him permanently if he (the servant) so desired (Ex. 21:2-6; Lev. 25:10).
- 5. Servants took full part in religious ceremonies, all of which awarded vacation days, which in a 50-year period totaled 23 years and 64 days of time off (Ex. 20:10; 23:12; 34:21; Lev. 25:4-6; Deut. 12:11-12).
- 6. Servants were instructed in morality and religion with full and equal membership in the covenant (Gen. 17:12; Deut 16:9-14; 31:10-13).

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 3:** Hebrew servitude in the time of Moses was voluntary, merciful, and of benefit to the servant; it was not slavery.
- 7. Servants were entitled to the same civil and religious rights as masters (Lev. 24:22; Num. 15:15-16, 29; 9:14; Deut. 1:16-17) and had equal legal protection (Lev. 19:15; 24:22).
- 8. Strangers who came into Israel in the role of servants were to be circumcised, become members of the covenant, and thus be eligible for all the above humanitarian benefits (Gen. 17:9-14, 23, 27; Deut. 29:10-13).
- 9. The law required that runaway servants not be returned to their masters; they were thus legally protected from oppressive masters (Deut. 23:15-16). This law in itself would “put an end to the practice of human slavery in a week.”

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 3:** Hebrew servitude in the time of Moses was voluntary, merciful, and of benefit to the servant; it was not slavery.
- 10. Last and most Important of all, Israel was a theocracy, In which God was ruler and owner of all. Under such a national constitution, slavery was both theoretically and practically excluded.
- How could slavery have existed among the Hebrews when the law of Moses repeatedly required kindness to the stranger, the widow, and the orphan? Indeed, the Mosaic law commanded love for one's neighbor as oneself (Lev. 19:18).

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 4:** Israel's history and the prophetic oracles confirm that oppressive slavery did not exist in Israel; God would have roundly condemned it, had it existed.
- Other nations were condemned for their slave trade (like Tyre in Ezek. 27:13). Consider also that the prophetic oracles condemning all oppression nowhere mention slavery.
- We do read that King Ahaz was roundly condemned when he tried to enslave captives from Judah (2 Chron. 28:8-15).
- Jeremiah gave a specific reason for Israel's exile—failure to give the sabbatical liberty to its servants (Jer. 34:8-20).
- Hence if Israel had practiced actual slavery, they would have been unequivocally condemned for doing so. Yet multitudes of pro—slavery Christians at the present time contend, that these oppressive violations, which overthrew and destroyed ancient Israel, are strong evidence that God sanctions the most oppressive practice in the world!!!.

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 4:** Israel's history and the prophetic oracles confirm that oppressive slavery did not exist in Israel; God would have roundly condemned it, had it existed.
- Hence if Israel had practiced actual slavery, they would have been unequivocally condemned for doing so.
- The prophet Isaiah called for a fast to (1) "loose the bands of wickedness," (2) "undo heavy burdens," (3) "let the oppressed go free." and (4) "break every yoke." Such language would mean freeing slaves, if there were slaves in Israel; but in plain fact, there were none.
- To whatever extent slavery did exist in Palestine, it existed as a transgression of God's law—as sin—and was in no way justified by the prophets.
- It is clear, therefore, that servitude as practiced in the Old Testament is not a "true natural analogy" to present-day slavery in the United States.

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 5:** Neither Jesus nor the apostles approved of or condoned slavery.
- **Barnes has said**, “In Jesus’ discourses, there is not a sentiment which can be tortured by any ingenuity of exegesis into an approval of the system of slavery
- He (Jesus) never uttered a word which can be construed in favour of slavery.”
- We maintain that not one word from Jesus can be used to defend slavery, but that everything Jesus said and did runs counter to the practice of slavery.
- Further, there is no evidence that Jesus ever came into contact with slavery, for “there is every probability that slavery (even Hebrew servitude) had ceased in the Hebrew commonwealth long before the advent of the Savior.”
- Hence one cannot argue that Jesus condoned slavery

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 5:** Neither Jesus nor the apostles approved of or condoned slavery.
- The pro-slavery argument that Jesus silence in condemning slavery shows his support for slavery is absurd. ...
- We have no account whatever of any public preaching by Christ and the apostles against forgery, arson, piracy, counterfeiting, and twenty other heinous ancient as well as modern crimes.
- Are we to presume from this supposed approving silence and acquiescence of theirs, that the whole of those crimes are morally approbated and licensed In the New Testament?

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 5:** Neither Jesus nor the apostles approved of or condoned slavery.
- Let us acknowledge and accept the moral precepts of the gospels and the apostles:
 - (1) “the doctrine of universal humanity,” in which all are “equal in the sight of God”:
 - (2) the command to imitate God’s love and to love your neighbor as yourself, for the way you treat “the least of these my brethren” is the way you treat Christ;
 - (3) the precept that every person is directly accountable to God, and no one may “impose restrictions on another” in lordship or ultimate accountability;
 - (4) the teaching that all domestic relationships, which included servants in the first century, are made directly accountable “to the Lord” (e.g., Eph. 5:21-6:9)

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 5:** Neither Jesus nor the apostles approved of or condoned slavery.
- Let us acknowledge and accept Barnes says that because of the prevalence of slavery in the Roman world we must accept the certainty that slaves were baptized and admitted into church membership while retaining the slave status and role
- Nothing can be gained to the cause of anti-slavery by attempting to deny that the apostles found slavery in the regions where they founded churches and that slaves were admitted into the church, together with slave owners.

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 5:** Neither Jesus nor the apostles approved of or condoned slavery.
- The evidence is that
 - (1) “slaveholders were admitted by the apostles to the Christian church, and were not subjected to immediate discipline for holding slaves.”
 - (2) “the apostles did not deny that those who were the holders of slaves might be true Christians.”
 - (3) “the apostles did not openly and publicly proclaim that slavery was an evil,”
 - (4) “the apostles gave instructions to those who sustained the relation of master and slave, respecting their duties while in that relation.”

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **Thesis 5:** Neither Jesus nor the apostles approved of or condoned slavery.
- The considerations seem to be conclusive proof that Christianity was not designed to extend and perpetuate slavery
- The spirit of the Christian religion is against It
- The fair application of the Christian religion would remove It from the world. BECAUSE It Is an evil, and Is displeasing to God.

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- In seven areas the slavery advocates' use of the Scripture is wrong:
- **1. All Hebrew manuscripts known to us read "Canaan" and not "Ham, the father of Canaan" in Genesis 9:25.**
- **Further, verse 26 assigns Canaan's servitude directly to Shem's descendants**
- **If the text assigns the right of slavery to anyone at all, the right was given to the Hebrews to enslave the Canaanites, whom the Lord later instructed the Israelites to exterminate, lest Israel be corrupted by their paganism (Deut. 20:10-18)**

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

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THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- In seven areas the slavery advocates' use of the Scripture is wrong:
- **2. Did Israel make slaves of their fellow Hebrews as the South makes slaves of Negroes today?**
 - No, surely not. For although the word **ebed** (servant, slave) is used to denote both Israel's servitude in Egypt and a Hebrew's voluntary service to another Hebrew (Lev. 25:39), all the regulations given by Moses for such service stress benevolent and humane treatment of the servant.
 - And why? "Because they were once servants in Egypt, and therefore should know well how to treat servants and would teach them to be protectors of all other bondmen."

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- In seven areas the slavery advocates' use of the Scripture is wrong:
- **3. Pro-slavery proponents never use God's command through Moses not to return the runaway servant (Deut. 23:15-16) because their position would soon come to ruin.**
- **We ask: why would God ordain such benevolence for foreigners but not for his chosen ones, the Hebrews?**
- **We also answer "the terms of the command are unlimited." In this command God provided every servant a recourse against a master's oppression.**

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- In seven areas the slavery advocates' use of the Scripture is wrong:
- 4. Slavery advocates dare to say that the prophets and Jesus never spoke against slavery, thereby condoning it.
- We have already shown the absurdity of that argument
- “There is not another book extant half so condemnatory and denunciatory of this terrible sin, as the Scriptures.”
- There is not only no account in the Scriptures of any kind of slavery in the Jewish nation, but there is no Jewish or other tradition of any such slavery.
- Every other ancient slaveholding nation has left distinct historical traditions of its slaveholding practice.

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- In seven areas the slavery advocates' use of the Scripture is wrong:
- 5. Advocates of slavery misuse the Bible.
- The principles of interpretation, “approved and universally adopted by critical commentators” are not followed:
 - 1) The rule of DEFINITION
 - 2) The rule of USAGE
 - 3) The rule of CONTEXT
 - 4) The rule of HISTORICAL BACKGROUND
 - 5) The rule of LOGIC
 - 6) The rule of INFERENCE
 - 7) The rule of GENRE JUDGMENT
 - 8) The rule of dependence upon the HOLY SPIRIT

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- In seven areas the slavery advocates' use of the Scripture is wrong:
- 6. To answer those who say that the expediency of the apostolic method of eradicating slavery discredits the apostles' moral honesty, we reply:
- There are two kinds of expediency. One of which is consistent with moral honesty, and the other of which is not.
- Slaves were to cultivate the virtue of "patience under wrong" Paul advised escape from servitude, if possible (1 Cor. 7:21)
- "use freedom" - avail yourself of the opportunity of emancipation

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- In seven areas the slavery advocates' use of the Scripture is wrong:
- 7. Lastly, slavery is sinful and wrong because of what it does to the slave.
- The “profit of [the] master is made the END of his (the slave's) being.”
- Reducing a person to a thing—a man to an animal
- Such is “a system of incurable injustice, the complication of every species of iniquity, the greatest practical evil that ever has inflicted the human race, and the severest and most extensive calamity recorded in the history of the world.”

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- With this issue we come to a contemporary storm center in biblical interpretation.
- Does the Bible teach a specific hierarchy and prescribed roles for men and women?
- Or is the Bible itself a liberating resource for role-oppressed women and men?
- Does Scripture command women to be veiled and silent in public worship, thus excluding them from leadership ministry, especially ordination?
- Or does Scripture welcome and even commend women in an unrestricted variety of Christian ministries dependent upon gifts and calling?

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- Didn't Jesus appoint only male apostles and entrust the official leadership of the kingdom movement only to men?
- Conversely, wasn't it Paul who said "in Christ there is neither male nor female"?
- The two opposing views differ most clearly lie in what we'll call "**hierarchical**" and "**liberationist**" relationships.
- The essential difference hinges upon whether Scripture teaches clearly and normatively a hierarchical relation of men over women or whether it supports the liberation of both males and females from such hierarchical patterns of relationship

The three emphases on which the hierarchical and liberationist interpreters diverge are:

- Hierarchical
- 1. Women are expected to be subordinate to men—in the home, church, and society.

- Liberationist
- 1. Men and women are called to mutuality in relationship. Subordination for women because they are women fails short of the highest biblical ethic.

The three emphases on which the hierarchical and liberationist interpreters diverge are:

- **Hierarchical**
- 2. Especially in the home, husbands are to exercise headship over wives, with roles prescribed in accord with this pattern.
- **Liberationist**
- 2. Patterns of leadership and prescribed social roles are not mandated by the biblical text. Abilities, needs, and agreements should determine leadership and roles.

The three emphases on which the hierarchical and liberationist interpreters diverge are:

- **Hierarchical**

- 3. Within the church, women are restricted from the preaching ministry and from teaching men. Other forms of leadership are to be exercised under the authority and leadership of men.

- **Liberationist**

- 3. The gifts of women and men alike should determine who will fill various leadership roles. Women are free to participate in all the leadership ministries of the church.

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **These alternative positions are supported by different understandings of various biblical texts.**
- **In order to demonstrate how each position interprets the crucial texts, we'll cite or summarize the pertinent commentary for each position on these key texts.**

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- I. The Genesis Narratives
 - A Genesis 1:26-27; 5:1
 - 1. Hierarchical interpreters speak.
 - 2. Liberationist interpreters speak.
 - B. Genesis 2:18-25
 - 1. Hierarchical interpreters speak.
 - 2. Liberationist interpreters speak.
 - C. Genesis 3:16
 - 1. Hierarchical interpreters speak.
 - 2. Liberationist interpreters speak.

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Genesis 1:26-27** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
- **27** So God created man in his own image, in the image of God created he him; male and female created he them.
- **Genesis 5:1** This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **1. Hierarchical interpreters speak**
- **The passage is not concerned with differences between men and women...**
- **Those who try to make the case that Genesis 1 is upholding a view of man and woman that does not involve any differentiation in roles or subordination of woman to man are reading something into the passage that is not there.**

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- 2. Liberationist interpreters speak.
- Liberationist interpreters emphasize the poetic parallelism between the phrases “male and female” and “the image of God.”
 - God created Man male and female.
 - The primal form of humanity, then, is the fellowship of man and woman.
 - To be “in the divine image” involves then “the double obligation to live as man or woman and as man and woman.”
 - Thus Genesis 1 contains no hint of male supremacy.

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **2. Liberationist interpreters speak.**
- **What does it mean to say that male and female are created in the image and likeness of God?...**
- **Sexual differentiation does not dictate social roles. Scripture speaks of no “separate spheres” or “different functions.”**
- **Both sexes were created with the biological and psychological capability for parenthood and both were also given what theologians call the “cultural mandate.”**
- **Every human being is equally responsible under God for all aspects of life on this earth.**

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **2. Liberationist interpreters speak.**
- Genesis 5:1, Tribble draws four points of insight: (1) (humanity) is not one creature but two, male and female;
- (2) “male and female are not opposite but rather harmonious sexes”;
- (3) such “sexual differentiation does not mean hierarchy but rather equality”;
- (4) in not delineating “sexual relationships, roles, characteristics, attitudes, or emotions,” the text allows “freedom in the interpretation of male and female.” While designating two responsibilities for humanity, procreation (1:28a) and dominion over the earth (1:26. 28b), the text “does not differentiate between the sexes in assigning this work.”

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **I. The Genesis Narratives**
- **A Genesis 1:26-27; 5:1**
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THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- 18 And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.
- 19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.
- 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
- 21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
- 22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.
- 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.
- 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
- 25 And they were both naked, the man and his wife, and were not ashamed.

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **B. Genesis 2:18-25**
- 1. Hierarchical interpreters speak.
- Hierarchical interpreters generally refer to Genesis 1 and 2 as a unit, implying that what is said for Genesis 2 counts also for Genesis 1.
- Discussion of Genesis 2 often occurs in the context of explaining 1 Corinthians 11 and 1 Timothy 2.
- “It is important to notice that the principle of silence is linked to the principles of subjection and difference between the sexes and grounded in the Genesis account of creation and the fall.”



THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **1. Hierarchical interpreters speak**
- **George Knight III : [1 Corinthians 11:9] affirms that man was not created for woman, but woman for man.**
- **This furnishes the scriptural basis for Paul's affirmation in verse 3 that the man is the head of the woman.**
- **He is saying in effect that if one human being is created to be the helper of another human being, the one who receives such a helper has certain authority over the helper.**

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **1. Hierarchical interpreters speak**
- **Stephen Clark: Genesis 2. three reasons why the partnership between man and woman should be understood to include subordination of woman:**
 - (1)“Man is the center of the narrative”;
 - (2)“it is the man who is called 'Man' or 'human' and not the woman,” thus designating him as representative head of the human race;
 - (3) man is created first, giving him as “firstborn” a natural precedence by birth.
 - God holds the man accountable for the transgression, before and after the curse (3:9, 22); and the man gives the woman a new name (3:20).

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- 2. Liberationist interpreters speak
- Various writers comment on Genesis 2:
 - 1. The Old Testament use of the word “helper” (Hebrew, *ēzer*) does not support the notion of inferiority or subordination:
 - The Hebrew word used for helper, *ezer* is found 21 times in the Old Testament. It is used to designate Yahweh (in 9 different places).
 - In 16 cases the word indicates a superior who “assists” us. In the other 5 verses it has no hierarchical sense... If the word *ezer's* to be interpreted as “an assistant of inferior status” this would contradict its constant use in the Old Testament

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **2. Liberationist interpreters speak.**
- Genesis 5:1, Tribble draws four points of insight: (1) (humanity) is not one creature but two, male and female;
- (2) “male and female are not opposite but rather harmonious sexes”;
- (3) such “sexual differentiation does not mean hierarchy but rather equality”;
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THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- 2. Liberationist interpreters speak
- Various writers comment perceptively on Genesis 2:
 - 2. The other half of the King James word, “**meet**” In “**helpmeet,**” comes from the Hebrew word **nēged**.
 - The Old English word “meet” means “fit” or “suitable.” The Hebrew supports this meaning: **Nēgedis** meaning “before”, “in the presence of...” “suitable” “corresponding to,” or “adequate” to meet all man’s needs for physical, intellectual, and social communion might be better translations for the Old English “meet”

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **2. Liberationist interpreters speak**
- **Various writers comment perceptively on Genesis 2:**
 - **3. Yoder also notes that the formula “bone of my bone” and “flesh of my flesh” binds man and woman together in both might (bone) and frailty (flesh).**
 - **This formula—together with verse 24, In which man leaves father and mother and cleaves to his wife—emphasizes the Interdependence of male and female.**

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

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 - 1. Hierarchical interpreters speak.
 - 2. Liberationist interpreters speak.
- **C. Genesis 3:16**
 - 1. Hierarchical interpreters speak.
 - 2. Liberationist interpreters speak.

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Genesis 3:16**

King James Version (KJV)

- **16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.**

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Genesis 3:16** 1. Hierarchical interpreters speak
- 1. **Fritz Zerbst** interprets Genesis 3:16: While Adam was the first to be created. Eve was the first to be deceived: and, although Adam also became guilty,
- Genesis 3:16 indicates definitely that the Fall did not invalidate the regulations ordained in creation with regard to man-woman relationships.
- With regard to the difference in position of man and woman prior to and after the Fall.
- **Calvin** states “that now after the Fall the subjection is less ‘free’ than it had been prior” to the Fall....

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Genesis 3:16** 1. Hierarchical interpreters speak
- 2. George Knight argues that this order of man's rule over woman is not based on the fall and the curse alone, but on the order of creation and the fall together.
- 3. Stephen Clark holds that the fall and curse introduce a "dominating form of subordination" into the previous partnership type of leadership/subordination

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Liberationist interpreters speak**
- **Argue that Genesis 3:16 shows male domination to be rooted in the fall and the curse.**
- **1. Noting that Genesis 3 declares that “Man is a sinner” in revolt against God.**
- **Paul Jewett** says the phrase “man shall rule over woman” describes—“it does not prescribe; it protests; it does not condone.” This tyranny of man over woman is a perversion of his humanity.
- **2. Tribble** points out that within the context of the fall, “the man names his wife’s name Eve (v. 20) thereby asserting his rule over her.”

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- Liberationist interpreters speak
- 3. **Perry Yoder** comments: ...while chapter 3 serves as an explanation for the less than ideal state of affairs that may now exist, it does not condone or pardon it.
- On the contrary, concessions or inadequate realizations of God's will in terms of creation are to be challenged

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women In Old Testament History**
Hierarchical Interpreters Speak:
- 1. Ryrie uses the word “paradox” to describe the circumstances of women in Old Testament Israel.
- It is a “paradoxical situation of subordination and dignity.”
- Hence: The major contribution of Jewish women was in their service in the home.

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women In Old Testament History**
Hierarchical Interpreters Speak:
- Although their legal rights were practically non-existent, they were accorded a place of honor in carrying out the privileges of motherhood.
- The general principle which applied to the status of women in Judaism was, “The King’s daughter within the palace is all glorious, but not outside of it”

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women In Old Testament History**
Hierarchical Interpreters Speak:
- 2. Zerbst regards “equality of sexes” as a pagan alternative to God’s design for Israel but observes that within Israel the oppression of women occurred as a result of deterioration into legalism.
- Zerbst says: The demand for equality of the sexes with respect to position and rights could not arise in the Old Testament, because there the origin of marriage was traced to God, the Creator and Lawgiver.
- It remained for other religions and cultures to express the equality of the sexes, although only in their periods of decline.

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women In Old Testament History
Liberationist Interpreters Speak:**
- 1. Otwell argues that procreation and survival were primary values in Israel, to which cultic and legal functions played a supportive role.
- Within this context, motherhood was valued most highly.
- Otwell says “No higher status could be given anyone than was given the mother in ancient Israel.
- Motherhood ...was a sacred act of great magnitude which only the woman could perform

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women In Old Testament History**
Liberationist Interpreters Speak:
- Regard the status of women in the Old Testament as oppressed—a situation which Jesus condemned and corrected.
- Liberationists point out that Old Testament women had no inheritance rights, could not take vows, could not initiate a divorce, and were excluded from many cultic activities.
- Women were victims of the “double standard” in that virginity at marriage was required only of females

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women In Old Testament History
Liberationist Interpreters Speak:**
- Tribble, argue seven female Old Testament theological traditions.
 - First, she notes that numerous feminine images of God's activity counter the predominantly male image of Yahweh: supplying water for Israel, feeding the people manna, and clothing the human family.
 - Specific maternal imagery includes "carrying the sucking child," "a woman in travail," and "bringing Israel to birth."

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

• Women In Old Testament History Liberationist Interpreters Speak:

- Second, Tribble appeals to the exodus for support of female liberation, noting that the civil disobedience of the Hebrew midwives nurtured the revolution which led to Israel's release from bondage.
- Tribble proposes that a "patriarchal religion which creates and preserves such feminist traditions contains resources for overcoming patriarchy."
- Third, Israel's sense of corporate personality disavows sexism.

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women In Old Testament History**
Liberationist Interpreters Speak:
 - Fourth for when such solidarity marks a community, both victor and victim in sexism die and in “liberation all live equally as human beings.”
 - Fifth, the Song of Solomon as a midrash (commentary) on Genesis 2—3, portraying love that mutually affirms the male and female. These love songs show “alternating initiative for woman and man.” and no trace of male dominance. Hence, she concludes, “in Yahwist theology neither male nor female chauvinism is warranted.”

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

• Women In Old Testament History

Liberationist Interpreters Speak:

- Sixth, Tribble presents a fascinating essay on the relationship between the noun womb (rehem) and the verb to have compassion (rahem). Commenting on texts which join the two meanings of the root rhm in motherly compassion (e.g., 1 Kgs. 3:26), especially to describe God's care for Israel (Hos. 1:6; Jer. 31:15-22; Isa. 46:3-4; 49:13-15; 63:15-16)
- Tribble concludes. With persistence and power, the root rhm journeys

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

• Women In Old Testament History Liberationist Interpreters Speak:

- Seventh, through a literary analysis of the story of Naomi and Ruth in four scenes, Tribble shows how these women manage the struggle to survive physically, culturally, and religiously, preserving their integrity in a man's world and becoming channels of blessing for both women and men.
- These women function as paradigms for radicality....
- They are women in culture, women against culture, and women transforming culture.

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

• Jesus and Women

Hierarchical Interpreters Speak:

- 1. Ryrie purpose is to elevate womanhood through a eulogy of Mary, restrictiveness of role also emerges.
- He says that [Mary] is not only the mother of our Lord, she is the Mother could only be a woman: yet the Incarnation was in a man....
- Mary is significant as a model of ideal womanhood....
- Mary was of a retiring nature, unobtrusive, reticent, perhaps even shrinking from observation, so that the impress of her personality was confined to the sweet sanctities of the home circle.

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

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- Mary was of a retiring nature, unobtrusive, reticent, perhaps even shrinking from observation, so that the impress of her personality was confined to the sweet sanctities of the home circle. .
- “We see in the little that is told of her what a true woman ought to be.”

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

• Jesus and Women

Hierarchical Interpreters Speak:

- Jesus' attitude toward women. Ryrie cites various incidents in the Gospels which illustrate his appreciation of woman's spiritual capability, woman's intellectual capability, and woman's ability to serve. Jesus' attitude toward women was revolutionary
- Their spiritual privilege was equal with that of men: definite differences, however, existed in their spiritual activity....
- What is not said about women is as important as what is said. It is significant that there was no woman chosen to be among the twelve disciples. **It is significant that the Lord's Supper was instituted in the presence of men only.**

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

• Jesus and Women

Hierarchical Interpreters Speak:

- The apostolic commissions ... were given to men only....
- All these significant facts put together are proof that the activities assigned to women were different from those which our Lord assigned to men.
- **Ryrie** then says that woman's rightful role is service, denoted from the Greek word **diakoneb**, which is used to describe women's work in the Gospels: ...women had a very special place as ministers to Jesus in a sense in which no man was His minister.... **He limited the sphere of their activity by glorifying the domestic responsibilities with which they ministered to Him.**

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

• Jesus and Women

Hierarchical Interpreters Speak:

- **Zerbst** holds that Jesus' relationship with women contrasts sharply with Judaism's view of women.
- 'Woman has full share in the kingdom of God'
- But "over and against this... stands the fact that women were not received into the circle of the twelve and were not among the seventy... , sent out,"
- "Jesus was not revolutionary with regard to the roles of men and women."
- Hence "Jesus does not remove or invalidate the regulations concerning the man-woman relationships ordained in creation."

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Jesus and Women**
- Liberationist interpreters speak
- **Leonard Swidler's** article "**Jesus Was a Feminist**"
He says: The fact that the overwhelmingly negative attitude toward women in Palestine did not come through the Christian communal lens by itself underscores the clearly great religious importance Jesus attached to his positive attitude—his feminist attitude—toward women

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Jesus and Women**
- Liberationist interpreters speak
- **Swidler** notes that the Greek word **diakonoun** (Lk. 8:3; cf. Mk. 15:40f.) is the same basic word used for “deacon.” which designates a specific church task in early Christianity.
- For Jesus to have had women disciples and for the early church to have reported it in their writings was a major cultural breakthrough.

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Jesus and Women**
- **Liberationist interpreters speak**
- **The significance of this phenomenon of women following Jesus about, learning from and ministering to him can be properly appreciated when it is recalled that not only were women not to read or study the Scriptures, but in the more observant settings they were not even to leave their household, whether as a daughter, a sole wife, or a member of a harem**

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- Women and Slavery Interpreted
- There are numerous similarities:
- I. On both issues interpreters quibbled over the meaning of key words.
 - Hierarchical's argued over the meaning of the Hebrew word **ebed** (**slave or servant?**) and the Greek word **doulos** (**slave or servant?**).
 - Liberationist insisted on translating **ebed** "**servant**"
 - In the Bible were the same.

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- Women and Slavery Interpreted
- Similarly, they argued over whether the Hebrew word **kana** means “buy” or “acquire.”
- In the role relationship of women and men, the meaning of **ëzer** in Genesis 2:18 is debated.
 - Does it mean “a subordinate helper,” “an equal helper.” or “a superordinate helper”?
 - The word “head” (**kephalè**) in 1 Corinthians 11 also is understood differently. Does it mean “source” or also “rule over”?

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women and Slavery Interpreted**
- **2. In both cases, the words which describe the roles of slaves and women, to serve and to submit respectively, are also words that describe basic virtues for all Christians.**
- **All Christians are to be servant—slaves: all are to be submissive or subordinate to one another.**
 - **If all are to be servants and subordinates, what's wrong with mandating such conduct for slaves and women? Or, arguing conversely, since all are to be slaves of Jesus Christ and submissive to one another, isn't it wrong to prescribe such roles for slaves and women only?**

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women and Slavery Interpreted**
- **3. Hierarchical interpreters accused “the other side” of denying the authority of the Bible.**
 - “They try to set for themselves a higher law than the Bible.”
- **Both issues, slavery and women, get tangled up with differing views on inspiration, inerrancy, and infallibility. To argue against slavery in 1850 was to disregard the inspiration and inerrancy of the authoritative Word of God. To argue today that Paul’s teaching on male headship and female subordination should not be considered a universally applicable theological principle, opens one to the charge of denying biblical**

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women and Slavery Interpreted**
- To argue against slavery was to disregard the **inspiration and inerrancy** of the authoritative Word of God.
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THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women and Slavery Interpreted**
- **Hierarchical writers have used Paul as the final court of appeal. Appealing to 1 Timothy 6:1-6, in which, it is said, Paul quotes Jesus Christ himself in support of slavery.**
- **In their understanding of 1 Corinthians 11:2-16 and 1 Timothy 2:11 -15, hierarchical interpreters say that not only do the plain words of Scripture teach male headship, but Paul appeals to the order of creation to support his teaching. So Just as Paul appealed to Jesus Christ to authorize slavery, he appeals to creation to authorize male headship.**

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women and Slavery Interpreted**
- **On the other hand, liberationists give priority to Jesus and the Gospels over the Old Testament and Paul.**
- **They grant more weight to moral principles than to specific instruction given in specific texts.**
- **They hold that these basic moral teachings challenge the slavery and male headship structures. They regard Galatians 3:28 as Paul at his best, transcending both slavery and male headship.**

THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women and Slavery Interpreted**
- **Galatians 3:28** King James Version (KJV)

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

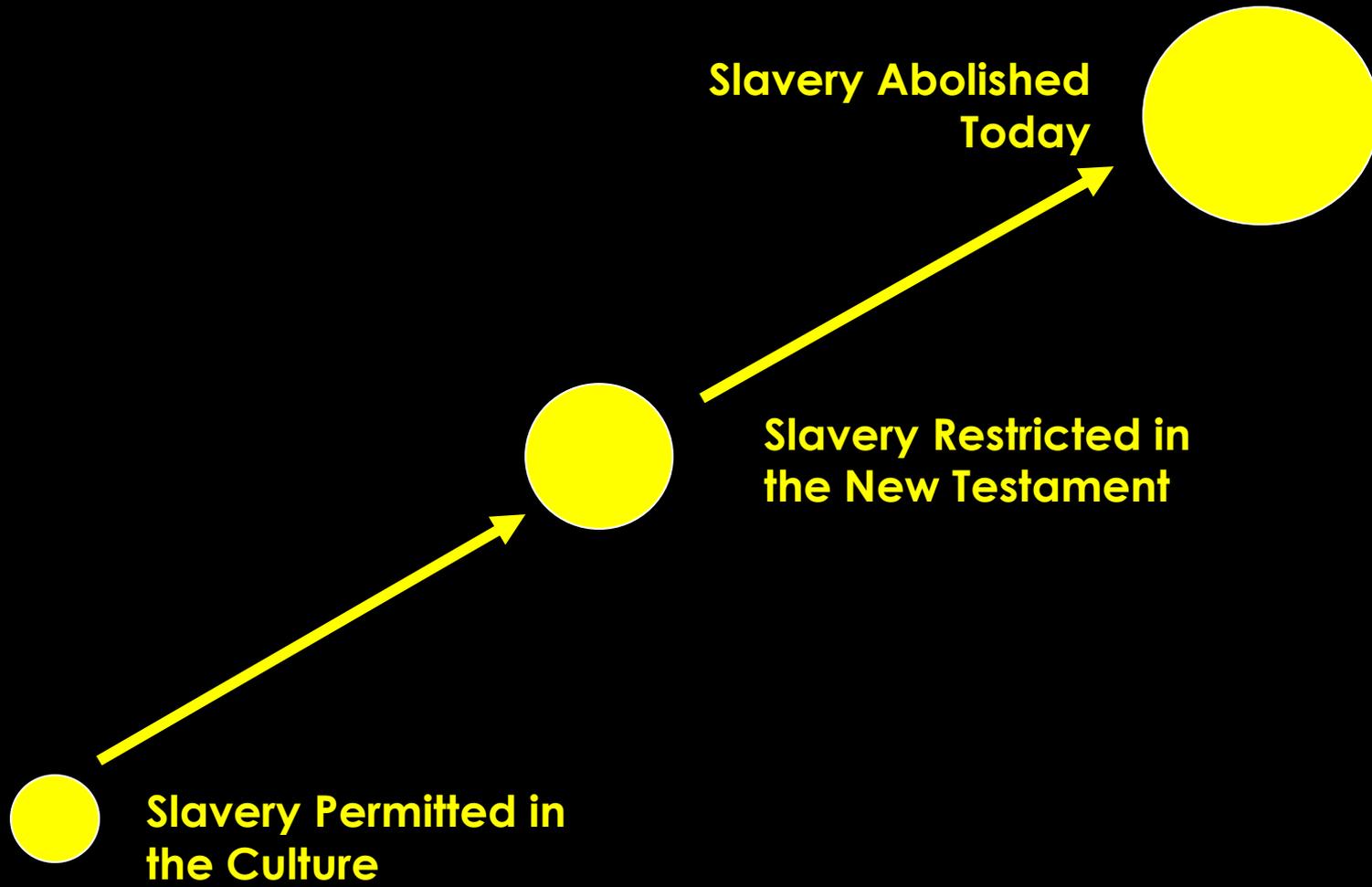
THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women and Slavery Interpreted**
- **One significant difference merits comment.**
- **Whereas the Old Testament is more explicit in regulating slavery, the New Testament, comparatively speaking, is more explicit in regulating the male-female relationship.**
- **Further, in the New Testament one cannot find language that mandates slavery (except perhaps in 1 Tim. 6:1-6 and 1 Cor. 7:20, “Every one should remain in the state in which he was called”).**

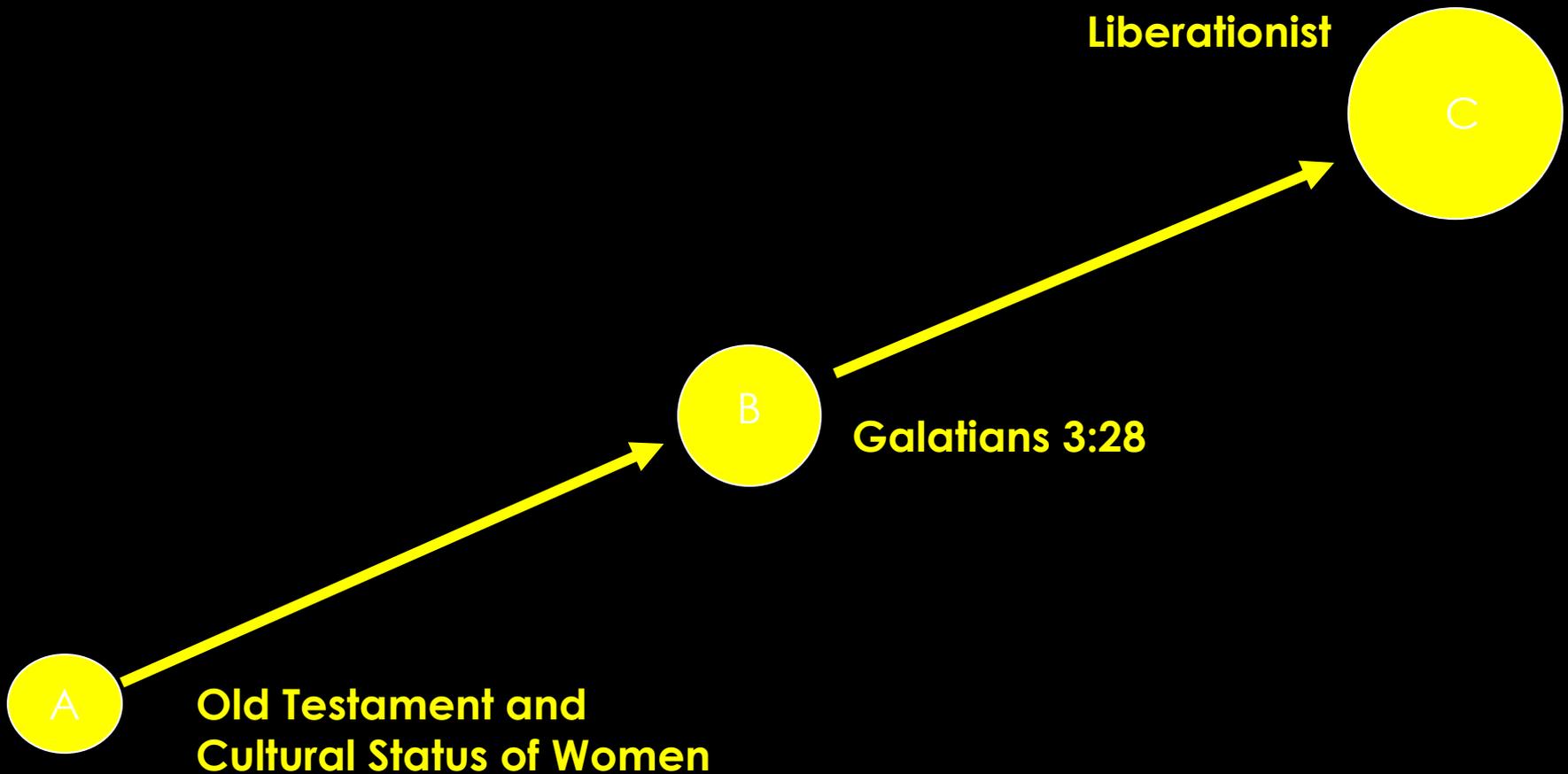
THE BIBLE AND WOMEN: MALE AND FEMALE ROLE RELATIONSHIPS

- **Women and Slavery Interpreted**
- **One significant difference merits comment.**
- **As for male headship and female subordination, however. 1 Corinthians 11:2-16 and Ephesians 5:23ff, appear to mandate these particular roles.**
 - **In other words, no one is told to be a master over a slave whereas men are told to be (or are recognized as) heads over women (wives).**
 - **The point is not absolutely clear since those statements could also be **understood as describing the way it was.****
 - **Or should they be taken prescriptively, **stating the way it is to be?****

SLAVERY AND BIBLICAL TRAJECTORY



TRAJECTORY FOR WOMEN'S MINISTRY



WOMEN CARRY OUT SIGNIFICANT ROLES IN MINISTRY

- Miriam the prophetess (Exodus 15:20-21),
- Deborah the judge (Judges 4-5),
- Huldah the prophetess (II Kings 22:8-20),
- Esther who served as queen in Babylon,
- Anna the prophetess (Luke 2:36-38),
- the loyal group of women who accompanied Jesus on his journeys (Luke 8:1-3),
- Mary Magdalene who was one of the first to see the risen Lord (John 20:11-18),
- Priscilla who with her husband Aquilla took Apollos aside and taught him the way of God more accurately (Acts 18:26-28),
- The four daughters of Philip who were prophetesses (Acts 21:8-9), Euodia and Syntyche who were Paul's co-workers (Philippians 4:2-3) and
- Phoebe who was a "servant" (or "deacon") of the church (Romans 16:1).

BIBLICAL MANHOOD AND WOMANHOOD

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood.
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart.
3. The Fall introduced distortions into the relationships between men and women:
4. Adam's headship in marriage was established by God after the Fall, and was a result of sin.

SUMMARY FROM GENESIS:

- Bible does not teach male superiority or any supposed female inferiority
- Both made in the image of God
- Equal in worth and dignity
- Equal does not mean identical
- Equal does not mean interchangeable
- Adam is called to be a man and Eve is called to be a woman - equal but different
- Question? Was a divine pattern of leadership established by God in creation pre-fall?

1 TIM. 2 A TIMELESS TEACHING?

- Women are not to teach men or exercise authority over them. 1 Timothy 2:12
- Is it a timeless teaching?
- Are there some culturally relevant areas of the Bible?
- Is the particular application of the principles of this passage timeless or are they culturally relative?
- Ask, was the teaching taught uniformly throughout the Bible.
- If it is a timeless teaching, then there won't be any variations on it.

1 TIM 2 A TIMELESS TEACHING?

- If it is culturally relative issue, sometimes it might be there and sometimes not.
- For example, throughout the Bible you hear differing views on drinking wine, but there is a consistent message about getting drunk.
- Due to the pagan religions in Corinth and Ephesus in Paul's day this prohibition was necessary to distinguish Christianity from other religions and address church confusion.
- However, that cultural context is no longer applicable to the church today.

**THE BIBLE AND WOMEN:
MALE AND FEMALE ROLE RELATIONSHIPS**

Your Pastors Interpretation!

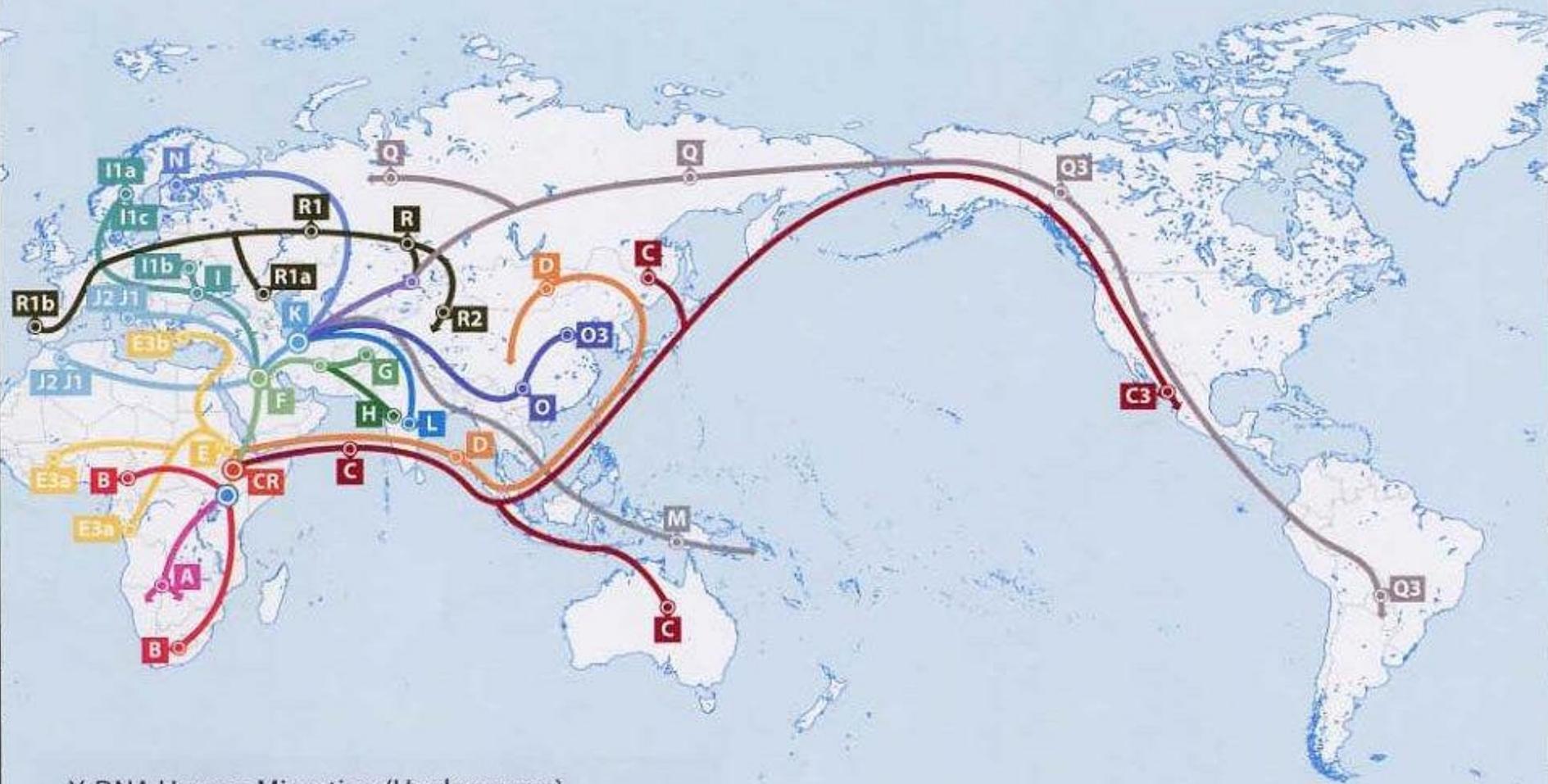
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THE BIBLE AND WOMEN:
MALE AND FEMALE ROLE RELATIONSHIPS

**Is His
Interpretation!
What's Yours?**





Y-DNA Human Migration (Haplogroups)
Thousands of Years Ago

— A	60	— I	25	— O	35
— B	50	— J1	25	— O3	10
— CR	50	— J2	20	— P	35
— D	50	— G	20	— Q	20
— C	50	— H	30	— Q3	10
— E	50	— K	40	— R1	30
— E3a	20	— L	30	— R1a	10
— E3b	30	— M	10	— R1b	25
— F	45	— N	10		

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- **HELP**

- Strong's # 5828 (Hebrew = ezer) aid: -- help
- Strong's Root = # 5826 (Hebrew = azar) azar = prime root: to surround, ie, protect or aid: help, succour
- Genesis adds that the primary idea lies in girding, surrounding, hence defending

- **MEET**

- (Hebrew = kenegdo) corresponding to, counterpart to, equal to matching

THE BIBLE AND SLAVERY

THE ANTI-SLAVERY CASE

- The traditional teaching for the woman as help (meet) is that of assistant or helper subservient to the one being helped.
- This definition would appear to line up with Strong's definition of the word.
- However, if you look at the context of every other use of the word **ezer** in the scripture, you will see that **ezer** refers to either God or military allies.
- In all other cases the one giving the help is superior to the one receiving the help.
- Adding **kenegdo** (meet) modifies the meaning to that of equal rather than superior status. Scripture is so awesome. God says just what He means.