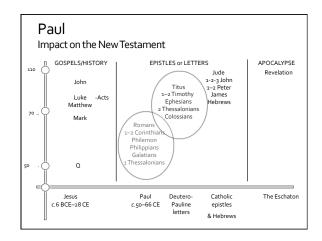
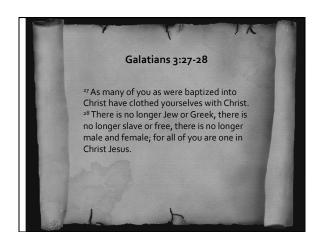
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	Class 4a	
8	PAUL'S VIEWS OF WOMEN'S ROLES	
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	Outline	
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	 Paul, apostle and letter-writer Brief bio 	
	 Impact on New Testament 	
	 Paul's Views of Women's Roles Galatians 3:28 	
	Romans 16 Corinth	-
R	Problems in Corinth Research clusters	
	Text analysis of 1 Corinthians 7 & 11	
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	D. I	
Ш	Paul Brief Bio	
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	■ Born in 10 CE in Tarsus, Asia Minor (Turkey)	
	A zealous Pharisee and Roman citizen	
	 Converts to Christianity around 34 CE (after Jesus' death) 	
	Takes his message on the road to Asia Minor and Greece	
	 Writes letters to communities he visited if he hears of problems or questions (51–62 CE) 	
	Arrested in Jerusalem c.6o CE	
	 Dies in Rome c.62 CE during a persecution by Nero 	





	Paul's Views of Women's Roles Romans 16			
	Date	Winter 57-58 CE		
	Place	Written from Corinth (host Gaius; cf. 1 Cor 1:14) or Cenchreae to Christians in Rome		
	Author	Paul, "apostle to the Gentiles"		
1	 Audience 	Roman Christians, former Jews and Gentiles, most of whom Paul had not yet met		

Paul's Views of Women's Roles

- Who are the specific women named in Romans 16?
- What roles are they functioning in?
- How do these tasks compare to Xenophon's assumptions about gender roles?

Romans 16:1-16 1 I commend to you our sister Phoebe, a deacon of the church at Cenchreae, 2 of that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well. 2 Greet Prisca and Aquila, who work with me in Christ Lesus, 4 and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. 5 Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert in Asia for Christ. 6 Greet Many, who has worked very hard among you. 7 Greet Andronicus and Junia, my relatives who were in prison with me, they are prominent among the apostles, and they were in Christ before I was. 6 Greet Ampliatus, my beloved tin the Lord. 5 Greet Urbanus, our co-worker in Christ, and my beloved Stachys. 32 Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. 12 Greet my relative Herodion. Greet those in the Lord who belong to the family of Narcissus. 24 Greet those workers in the Lord. Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. 3 Greet Rofus, chosen in the Lord, and greet his mother—a mother to me also. 14 Greet Asyncritus, Philegon, Hermes, Patrobas, Hermas, and the brothers and sisters who are with them. 3 Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. 26 Greet one another with a holy kiss. All the churches of Christygreet you.

Paul's Views of Women's Roles 1 Corinthians Date 54 CE WHEN Place Written from Ephesus WHERE (Turkish coast) to the city of Corinth in Greece, a recently established Roman colony Paul, "apostle to the Gentiles" Author WHO Corinthian Christians, former Jews and Gentiles, most of whom Paul had met Audience FOR WHOM

Paul's Views of Women's Roles

1 Corinthians: Problems in Corinth

- Paul is answering a letter sent to him by the Corinthians
- We have to "peel back the onion" to find the problems he's answering

1 Corinthians 1:4-7

4 I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, 5 for in every way you have been enriched in him, in speech and knowledge of every kind—6 just as the testimony of Christ has been strengthened among you—7 so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ.

1 Corinthians 1:10-13, 17

10 Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. 11 For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. 12 What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." 13 Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? ... 17 For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

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1 Corinthians 7:1-7 ²Now concerning the matters about which you wrote: "It is well for a man not to touch a woman." ²But because of cases well for a man not to touch a woman. "But because of cases of sexual immorality, each man should have his own wife and each woman her own husband. ³The husband should give to his wife her conjugal rights, and likewise the wife to her husband. ⁴For the wife does not have authority over her own body, but the husband does; likewise the husband does own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does. 5 Do not deprive one another except perhaps by agreement for a set time, to devote yourselves to prayer, and then come together again, so that Satan may not tempt you because of your lack of self-control. 6 This I say by way of concession, not of command. 7 I wish that all were as I myself am. But each has a particular gift from God, one having one kind and another a different kind.

1 Corinthians 7:8-9 ⁸ To the unmarried and the widows I say that it is well for them to remain unmarried as I am. 9 But if they are not practicing selfcontrol, they should marry. For it is better to marry than to be aflame with passion.

1 Corinthians 11:3-16

1 Corinthians 11:3-16

3 But I want you to understand that Christ is the head of every man, and the husband is the head of his wife, and God is the head of Christ. Any man who prays or prophesies with something on his head disgraces his head, 3 but any woman who prays or prophesies with her head unveiled disgraces her head—it is one and the same thing as having her head shaved. For if a woman will not well herself, then she should cut off her hair, but if it is disgraceful for a woman to have her hair cut off or to be shaved, she should wear a veil. For a man ought not to have his head veiled, since he is the image and reflection of God, but woman is the reflection of man. *Neither was man created for the sake of woman, but woman from man. *Neither was man created for the sake of woman, but woman from the sake of woman, but woman from the sake of woman, "For this reason a woman ought to have a symbol of authority on her head, because of the angels. "Nevertheless, in the Lord woman is not independent of man or man independent of woman. "For just as woman came from man, so man comes through woman; but all things come from God. "Judge for yourselves: is it proper for a woman to pray to God with her head unveiled? "Does not nature itself teach you that if a man wears long hair, it is degrading to him, "Shut if a woman has long hair, it is her glory? For her hair is given to her for a covering. "But if anyone is disposed to be contentious—we have no such custom, nor do the churches of God.

