

A Theology of Living Systems: Examples and Relevance

Mako A. Nagasawa

**The Anástasis Center for Christian Education and Ministry
Living Systems Ministry, Emmanuel Gospel Center**

Living Systems in Scripture

- Part One
 - Creation: Non-Human
 - Creation: Humanity and Human Nature
 - Israel's Political World, Pre-Jesus
 - The Church's Political World
- Part Two
 - Human Language

Creation: Non-Living

- Psalm 19:1 – 2

The heavens are telling of the glory of God;
And their expanse is declaring the work of His hands.
Day to day pours forth speech,
And night to night reveals knowledge.

- Romans 1:20

For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

Creation: Living

- Genesis 1:1 – 2:3 – Life bears more life
- Proverbs 6:6 – 11 – Learn from how life thrives
Go to the ant, O sluggard, observe her ways and be wise,
Which, having no chief, officer or ruler,
Prepares her food in the summer
And gathers her provision in the harvest.
How long will you lie down, O sluggard?
When will you arise from your sleep?
A little sleep, a little slumber,
A little folding of the hands to rest-
Your poverty will come in like a vagabond
And your need like an armed man.

Human Nature & God's Two Trees



Human Nature

- Before the Fall: Adam and Eve
 - Coveting: the voice outside them
- After the Fall: Cain
 - Coveting: a voice inside; no need for an outside voice
 - Further alienated himself from the land and relationships

Human Nature

- We impact development of our own brains, human nature
- ‘Write God’s law on your heart’ (Pr.7:1 – 5):
 - 1 ‘My son, keep my words
And treasure my commandments within you.
 - 2 Keep my commandments and live,
And my teaching as the apple of your eye.
 - 3 Bind them on your fingers;
Write them on the tablet of your heart.
 - 4 Say to wisdom, “You are my sister,”
And call understanding your intimate friend;
 - 5 That they may keep you from an adulteress,
From the foreigner who flatters with her words.

Human Nature

- ‘Humans are pattern-seekers from birth, with a belief in karma, or cosmic [meritocratic-retributive] justice, as our default setting.’
 - Casey Luskin, ‘Evolutionary Studies Suggest that Atheists, Whatever They Say to the Contrary, Really Do Believe in God’ summarizing Pascal Boyer
- Yet restorative justice works, stimulates amygdalas of offenders; requires victims and observers to stretch ourselves beyond karmic justice
 - Daniel Reisel, *The Neuroscience of Restorative Justice*
- ‘Love your enemies... Pray for those who persecute you’
 - Lev.19:17 – 18; Mt.5:38 – 48; 6:14 – 15

Human Nature: Haunted by God

- Deuteronomy 4:6
 - So [Israel,] keep and do them, for that is your wisdom and your understanding in the sight of the [Gentile] peoples who will hear all these statutes and say, 'Surely this great nation is a wise and understanding people.'
- Ecclesiastes 3:11
 - He has also set eternity in their heart, without which man will not find out the work which God has done from the beginning even to the end.
- Romans 2:14 – 15
 - For when Gentiles who do not have the Law do instinctively the things of the Law... they show the work of the Law written in their hearts.

Human Nature

- Matthew 15:18 – 20
 - 18 But the things that proceed out of the mouth come from the heart, and those defile the man. 19 For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. 20 These are the things which defile the man; but to eat with unwashed hands does not defile the man

Human Nature

- Ephesians 4:17 – 19
 - 17 So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, 18 being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; 19 and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.

Human Nature

- We have the ability and responsibility to shape our own human nature
 - Biblical account
 - Neuroscience and other observations
- How do our choices, and our formation, shape our perceptions of God, Jesus, the kingdom?

Human Nature

- Kingdom Parables in Matthew 13
- You Will Not Like the Kingdom
 - Mustard Seed (Mt.13:31 – 32)
 - Woman and Leaven (Mt.13:33)
- You Will Like the Kingdom
 - Treasure in the Field (Mt.13:44)
 - Pearl of Great Price (Mt.13:45)

Human Nature

Frame: Mother and Brothers Outside the House, Whoever Does the Will of My Father is Family (12:46 – 50)

Jesus Steps **Out of the House** (13:1)

Parable 1: Four Soils, Given and Explained (13:2 – 23)

Parable 2: Wheat and Tares, Given (13:24 – 30)

Parable 3: Mustard Seed (13:31 – 32)

Parable 4: Woman and Leaven (13:33)

Jesus Explains the Purpose of Parables:

To Reveal the Hidden Truths (13:34 – 35)

Jesus Goes **Into the House** (13:36)

Parable 2: Wheat and Tares, Explained (13:37 – 43)

Parable 5: Treasure in the Field (13:44 – 45)

Parable 6: Pearl of Great Price (13:46)

Parable 7: Dragnet:

To Reveal the Hidden Choices (13:47 – 50)

Frame: Every Scribe-Disciple is a Head of a Household; Jesus Accused of No Honor in His Household (13:51 – 58)

Outsiders View

Insiders View

Human Nature

- Jesus' Backdrop in the Parable of the Four Soils
 'Break up your fallow ground,
 And do not sow among thorns.
 Circumcise yourselves to the Lord
 And remove the foreskins of your heart' (Jer.4:3 – 4;
 Dt.10:16)
- Jesus challenges people to cleanse and soften our hearts; he is not fatalistic
- Physical circumcision signified 'new creation' in a limited sense (Gen.12 – 17; Lev.12)

Human Nature and Circumcision

- Abraham and Sarah became Adam and Eve version 3.0
 - God limits male power; God cuts off:
 - Abraham's ability to hide his wife (Gen.12:10 – 20)
 - His power to name an heir outside his bloodline (Gen.15:1 – 6)
 - His ability to father a child without Sarah (Gen.16:1 – 16)
 - Part of Abraham's penis! (Gen.17:1 – 27) **Any clearer?**
 - God works through Sarah's faith, not just her body (Gen.18)
- Abraham and Sarah participated in God's cutting away sinful attitudes, even if they were culturally acceptable at that time

God Restores Human Nature

- Physical circumcision signified 'new creation' in a limited sense (Gen.12 – 17; Lev.12)
- The expression of divine fire also reflects God's efforts to restore human nature to a 'new creation' (see images below)

Human Nature & Jesus' Purification



Human Nature & Jesus' Purification



Human Nature & Jesus' Purification



Human Nature & Jesus' Purification



Human Nature & Jesus' Purification



- 'He will baptize you with the Holy Spirit and fire'

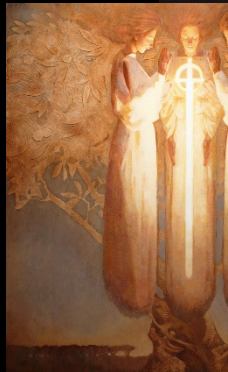
Human Nature & Jesus' Purification



- 'He will baptize you with the Holy Spirit and fire'



Human Nature & Jesus' Purification



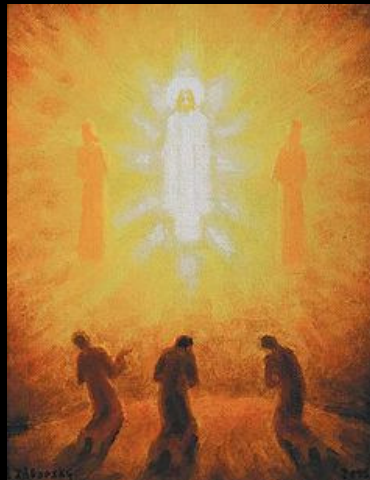
- 'He bap
wit
Holy Spirit
and fire'



Human Nature & Jesus' Purification



- 'He will baptize you with the Holy Spirit and fire'



- Fiery, 'out of his mouth a sharp two edged sword' (Rev.1)

Human Nature

- God created human beings to be a living system
- We have the ability to direct and shape our own human nature and desires
- God is good and loving, but how we experience His goodness and love depends on our choices
- Some passages of Scripture describe or assume more 'hard-heartedness' than others
 - Nathan's parable to King David
 - Jonah
 - Mark's Gospel
 - Jesus' parable of the prodigal sons

Questions for Discussion

- In what sense will you *feel* like Jesus is 'good news'?
- How does this affect the way we proclaim 'the gospel'?



Israel's Political World

- Isaiah: What did he know?
 - God's Voice
 - Previous Scripture (examples)
 - God as Gardener, Restorer of Gardens (Gen.1; Isa.1)
 - God as Deliverer Towards a Garden (Ex.14; Isa.4)
 - God as Purifier, Renewer of Garden Life (Lev.16; Isa.53)
 - God as Gardener Seeking Partnership (Num.21; Isa.53)
 - God as Promiser of a Return to the Garden (Dt.30; Isa.40)
 - Geography, and military ambitions of
 - Northern Kingdom of Israel, Aram, Assyria (Isa.7; 14:24 – 27)
 - Babylon (Isa.13 – 14; 47 – 48)
 - Egypt (Isa.19)
 - Medo-Persia (Isa.13:17 – 22; 44:28 – 45:7)

The Church's Political World

- John the Baptist's Preaching: People in Systems
 - ¹⁰ And the crowds were questioning him, saying, "Then what shall we do?" ¹¹ And he would answer and say to them, "The man who has two tunics is to share with him who has none; and he who has food is to do likewise." ¹² And some tax collectors also came to be baptized, and they said to him, "Teacher, what shall we do?" ¹³ And he said to them, "Collect no more than what you have been ordered to." ¹⁴ Some soldiers were questioning him, saying, "And what about us, what shall we do?" And he said to them, "Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages."

The Church's Political World

- Jesus and Zaccheus
 - ⁸ Zaccheus stopped and said to the Lord, “Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much.” ⁹ And Jesus said to him, “Today salvation has come to this house, because he, too, is a son of Abraham. ¹⁰ For the Son of Man has come to seek and to save that which was lost.”
- Roman Law: Tax collectors for Empire
- Jewish Law: Thieves gave back 2 – 5 times what they stole (Ex.22:1 – 14)

Questions for Discussion

- In Christian discipleship, do we take human systems of injustice into account?
- In a democracy, since each of us has a little bit of power, how do we teach people a 'Christian ethics of power'?



Human Language

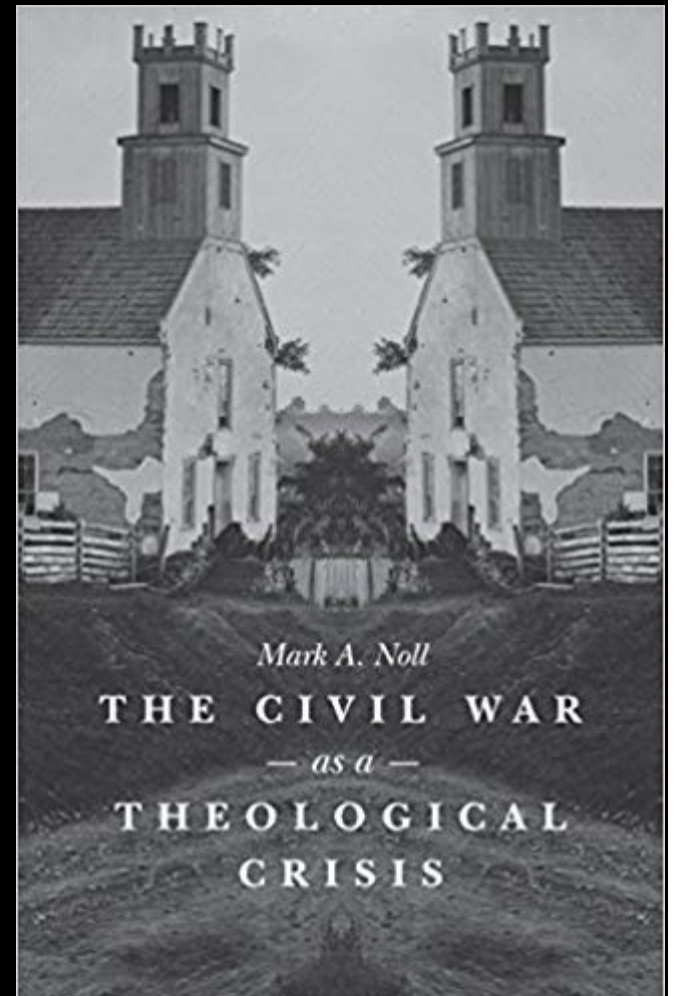
- God had language that preceded humans
- God created human language(s) to be a living, dynamic system
- God allowed Adam to name animals/creation
- Did God use the names humans gave?
 - For animals and other things? Probably.
 - For their children? Yes.

Human Language

- Positives to linguistic diversity
 - Languages shape how we think and perceive
 - How many words for snow do the Aleutians have?
 - Passive voice in Spanish and Japanese
 - Pentecost (Acts 2:1 – 13)
 - ‘People of every tribe and tongue’ (Rev.5:9)
 - Scripture in Hebrew, Aramaic, and Greek – making Scripture itself a living system
- Negatives to linguistic diversity
 - God needed to establish a living community to stabilize words and translate across languages

Human Language

- Hebrew *ebed* = English *slave*?



Human Language

- No forced entry
 - ¹⁶ He who kidnaps a man, whether he sells him or he is found in his possession, shall surely be put to death. (Exodus 21:16; Deuteronomy 24:7)
 - ⁴² They are my servants whom I brought out from the land of Egypt; they are not to be sold in a slave sale (Leviticus 25:42)
- No forced retention
 - ¹⁵ You shall not hand over to his master a slave who has escaped from his master to you. ¹⁶ He shall live with you in your midst, in the place which he shall choose in one of your towns where it pleases him; you shall not mistreat him. (Deuteronomy 23:15 – 16)

Human Language

- 'A slave could also be freed by running away...This provision is strikingly different from the laws of slavery in the surrounding nations and is explained as due to Israel's own history of slavery. It would have the effect of turning slavery into a voluntary institution.'

Human Language

- Interest-laden loans were the chief cause of people falling into slavery in the Ancient Near East
 - ‘Do not charge interest...’ (Ex.22:26 – 27; Lev.25:35 – 38; Dt.23:19)
 - Forgive debts after seven years (Dt.15:1 – 18) or every fifty (Lev.25)
 - Psalm 15:1 – 5
 - Proverbs 22:7 and 28:7 – 9
 - Ezekiel 18:8 – 9; 22:12
 - Habakkuk 2:6 – 8
 - Nehemiah 5:7 – 12

Human Language

- Paul, 1 Corinthians 6:19 – 20: Jesus is the primary owner of your body
 - ¹⁹ Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? ²⁰ For you have been bought with a price: therefore glorify God in your body.
- Be cautious and reserved about how much authority you give other people over your body
 - Slavery: ‘if you are able also to become free, rather do that... You were bought with a price; do not become slaves of men.’ (7:21, 23)
- This became part of the early church argument for manumission and abolition

Human Language

- Be cautious and reserved about how much authority you give other people over your body
 - Marriage: be single if you can; if you are married, 'be as though you were not' (7:29)
- Paul was declaring a permanent principle for practical Christian ethics and personal decision making (6:19 – 20), qualifying slavery and marriage by it (7:1 – 40)
 - Theory 1: Paul was expecting Jesus to come back tomorrow, so 1 Corinthians 7 has to be limited
 - Theory 2: A famine ('distress') made Paul say situational things, so 1 Corinthians 7 has to be limited
 - But what, of Paul's principles, sound temporary?

Human Language

- Paul, Philemon, and Onesimus
 - Roman Law: Death for helping a runaway *doulos* (Gk)
 - Jewish Law: Help a runaway *ebed* (Heb)
 - Paul's language is indirect but to a fellow Christian, clear
- Christian community: Thoughtful dissection of causes behind slavery (kidnapping, debt, etc.)
 - Onesimus' reason for being a *doulos*: Unknown
 - Onesimus' usefulness in Christian mission and leadership (Philem.10 – 12)
 - Christians developed an early form of meritocracy based on ability and character (Polycarp, *Epistle to Philippians* 11)
 - Tradition: Onesimus became bishop of Ephesus

Language: Words and Contexts

- What do these phrases mean?
 - ‘I’m mad about my flat.’
 - ‘I’ll hold you down.’
 - ‘That police oversight was sanctioned.’
- Do we need to ‘just take it literally’?

Language: Words and Contexts

- What do these statements mean?
 - ‘You will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you’ (Mt.17:20) = ?
 - ‘Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, ‘Be taken up and cast into the sea,’ it will happen’ (Mt.21:21) = ?
- Do we need to ‘just take it literally’?

Case Study: The Nicene-Constantinopolitan Creed



Case Study:

The Nicene-Constantinopolitan Creed

- Greek *ousia*:
 - Originally referred to material substances
 - Is God a material substance?
- Greek *prosopon*, Latin *persona*:
 - They were masks used by actors in the theater
 - ‘Persons’ were temporary, even in Greek philosophies
 - Are the Father, Son, Holy Spirit temporary manifestations?
- When used for the Father, Son, Holy Spirit
 - The Son is of one substance with the Father and from the Father’s substance
 - What’s at stake? Salvation and the knowledge of God

Case Study:

The Nicene-Constantinopolitan Creed

- ‘When our ordinary terms are applied to God they must be stretched beyond their natural sense and reference and must be employed in such a way that they indicate more than the actual terms can naturally specify.’
 - T.F. Torrance, *Divine Meaning*, p.204 (emphasis his) quoting Athanasius *Contra Arianos* 1.23; 4.27; *De synodis* 42; *De decretis* 12; *Ad Marcellinum* 11 – 13; *Ad Serapionem* 1.8 – 9, 16 – 20.

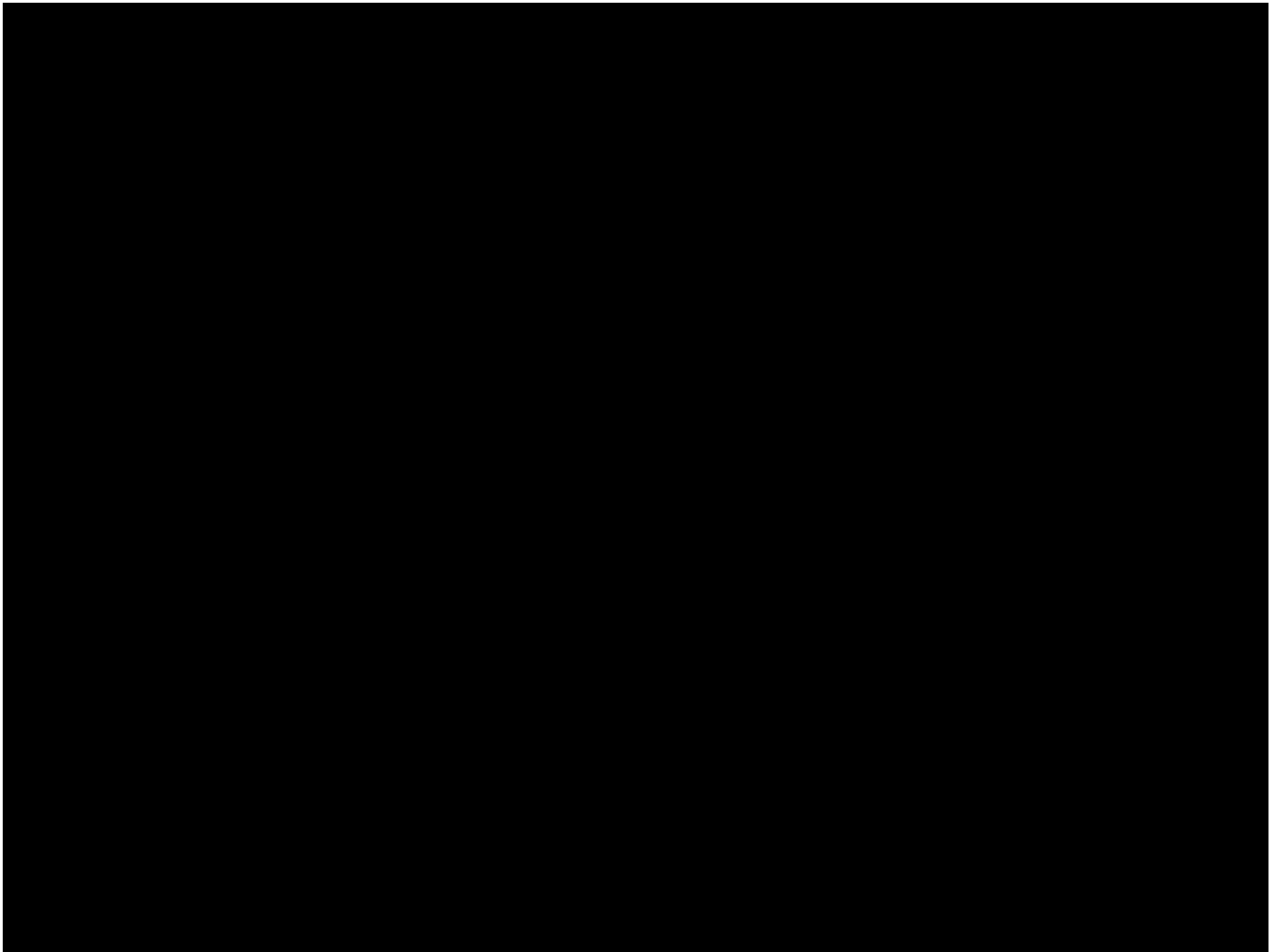
Case Study:

The Nicene-Constantinopolitan Creed

- 'For terms do not disparage His Nature; rather that Nature draws to Itself those terms and changes them. For terms are not prior to essences, but essences are first, and terms second.'
 - Athanasius of Alexandria, *Contra Arianos* 2.3

Questions for Discussion

- Give an example of words and phrases meaning one thing in one context, and another thing in another.
- Because of *Christian mission*, what words can Christians use contextually?
- Because of *Christian ethics*, do Christians need to stabilize the meaning of the words *justice*, *love*, etc.?
- Because of *Christian theology*, do Christians need to stabilize (at least in Christian contexts) the meaning of the words *God*, *Jesus*, *Israel*, *salvation*, etc.?



Case Study: Headship and Women

- Authority in the church: 1 Corinthians 11:2 – 16



1 Corinthians 11:2 – 16

^{11:2} Now I praise you because you remember me in everything
and hold firmly to the traditions, just as I delivered them to you.

church practice

³ But I want you to understand that
Christ is the head of every man,
and the man is the head of a woman,
and God is the head of Christ.

⁴ Every man who has something on his head
while praying or prophesying disgraces his head.

men: covered disgraces

⁵ But every woman who has her head uncovered
while praying or prophesying disgraces her head,
for she is one and the same as the woman whose head is shaved.

women: uncovered disgraces

⁶ For if a woman does not cover her head,
let her also have her hair cut off;
but if it is disgraceful for a woman to have her hair cut off
or her head shaved, let her cover her head.

women: shaved head is disgraceful

⁷ For a man ought not to have his head covered,
since he is the image and glory of God;
but the woman is the glory of man.

men: head not covered

⁸ For man does not originate from woman,
but woman from man;

origin: man not from woman
woman from man

⁹ for indeed man was not created
for the woman's sake,
but woman for the man's sake.

creation
dependence

¹⁰ Therefore the woman
ought to have a symbol
of authority on her head,
because of the angels.

authority of women

¹¹ However, in the Lord,
neither is woman independent of man,
nor is man independent of woman.

new creation in the Lord
dependence

¹² For as the woman originates from the man,
so also the man has his birth through the woman;
and all things originate from God.

origin: woman from man
man birthed from woman

¹³ Judge for yourselves:
is it proper for a woman to pray to God
with her head uncovered?

women: head covered

¹⁴ Does not even nature itself teach you
that if a man has long hair,
it is a dishonor to him,
¹⁵ but if a woman has long hair,
it is a glory to her?

men: long hair is dishonor,
women: long hair is glory
women: hair is a covering

For her hair is given to her for a covering.

¹⁶ But if one is inclined to be contentious,
we have no other practice,
nor have the churches of God.

church practice

Case Study: Headship and Women

- Head (*kephale*) – body (*soma*) relation
 - Authority?
 - Source?
 - Both?
 - Something else?

Case Study: Headship and Women

- Why was this coming up?
 - Roman law required:
 - Honored women: *stola* and *palla*
 - Prostitutes, adulteresses: male *toga*; braided, uncovered hair
 - How should ex-prostitutes gifted to preach dress?
 - Is she appearing like a man? Does that break Jewish law?
 - Is she sexually signaling?
 - Should we break Roman law to honor a Christian woman preacher? And not signal low status or sexuality?

Case Study: Headship and Women

- Paul's Answer: A and A'
 - Every church was taught this tradition, and keeps it (11:2 – 3, 16)

Case Study: Headship and Women

- Paul's Answer: B and B'
 - Head coverings: Men uncovered; Women covered
 - Long hair: Men no; Women yes, and is covering enough
- Argument respecting cultural context:
 - 'Nature' (*physis*) as a term is relational, used for a situational contrast
 - Hairstyles for men and women are different

Case Study: Headship and Women

- Paul's Answer: C and C'
 - Men uncover their heads because they are the image and glory (revealing) of God; women are the glory (revealing) of man
 - Women cover their heads

Case Study: Headship and Women

- Paul's Answer: D and D'
 - Woman originates from man, like Eve from Adam (11:8)
 - Man originates from woman, like son from mother (11:12)
- 'You gotta respect where you come from'
 - Women listening to a male preacher: think of Eve honoring Adam as source
 - Men listening to a female preacher: think of your mother, honoring her as source
 - Even if she is your wife, daughter, or from lower class of honor
 - Lust, disrespect are your problems, men
 - You don't lust after or disrespect your mother, men (Mt.5:27 – 30)
 - 'Hear, my son, your father's instruction and do not forsake your mother's teaching' (Prov.1:8)

Case Study: Headship and Women

- Paul's Answer: E and E'
 - Dependence (11:9): In creation, woman created for the man's sake (as partner in procreation and gardening)
 - Dependence (11:11): 'In the Lord,' restoration, mutual interdependence (as partners in the new creation)

Case Study: Headship and Women

- Paul's Answer: F
 - Women wear a sign of authority on their heads (11:10)

Case Study: Headship and Women

- A: All churches do this
- B: Heads: Men uncover; women cover
- C: Women reveal who Humanity is
- D: Respect where you come from: Eve from Adam
- E: Gender interdependence in creation
- F: Women wear a sign of authority on their heads
- E': Gender interdependence 'in the Lord'
- D': Respect where you come from: man from mother
- C': Women wear a hair covering
- B': Heads: Men uncover; women cover with hair
- A': All churches do this

Case Study: Headship and Women

- Long hair is sufficient (11:15) because women can 'pray and prophesy,' with 'authority on their heads' as hair
 - God did not create Eve with a hat or headscarf
- Gordon D. Fee did not perceive chiastic structure
 - Fee read 11:4 – 6 and 11:14 – 15 as contradictory, not as a development in thought, believed Paul's point or thought process was beyond our ability to recover

Case Study: Headship and Women

- No inherent 'conflict of position'
 - Wives may preach even to their husbands in the congregation
 - Daughters may preach to their fathers(!)
 - Formerly disgraced women to honorable men and women
 - See my notes <http://anastasiscenter.org/bible-messiah-paul-corinthians>, "Men and Women in Worship"
- Jesus has authority, is the head of the body
- Men and women do not have authority per se, in their persons
- Men and women only **manifest** Jesus' authority **when** they speak Jesus' words, repeat his teaching

Case Study: Headship and Women

- What about 1 Corinthians 14:34?
 - “The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says.”
 - Quoting them sarcastically, to refute them, just like:
 - 1 Cor.4:18; 6:12 – 13; 7:1; 8:1
 - Paul overturns ‘Greek wisdom’ throughout 1 Corinthians
 - When he quotes a real OT passage, he says, ‘it is written’ (1:19, 31; 2:9; 3:19 – 20; 9:9; 10:7; 14:21; 15:45, 54)
 - There is no place in ‘the Law’ that says this
 - See my notes <http://anastasiscenter.org/bible-messiah-paul-corinthians>, “Women and Speech in 1 Corinthians 11 and 14”

Case Study: Headship and Women

- ‘Head’ (*kephale*) had too many variations of meaning in ordinary Greek usage, including in the LXX, so:
 - Jesus and the apostles appear to have defined ‘head’ according to how they established it in Christian worship, where women preached and prayed, exercising ‘headship’ with men on a rotating basis (1 Cor.11:2 – 16)
- The challenge to Protestants:
 - Scripture does not come ‘before’ the Church
 - On this occasion, interpretation of Scripture requires Church practice and context
 - ‘I’m mad about my flat’ requires context
- The challenge to Orthodox and Catholics:
 - You did not preserve the worship liturgy perfectly

Case Study: Headship and Women

- Head (*kephale*) – body (*soma*) relations cascade
 - Source of God's words for *shared authority*:
 - God → Adam → Eve
 - 'From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.' (Gen.2:16 – 17)
- Adam/Eve (in oneness, Gen.1:27) → their descendants
 - 'Hear, my son, your father's instruction and do not forsake **your mother's teaching**' (Prov.1:8)
 - 'Be fruitful and multiply...' (Gen.1:28) and 'have dominion' (Gen.1:29)

Case Study: Headship and Women

- Head (*kephale*) – body (*soma*) relations cascade
 - Head is the ‘organ’ or ‘body part’ of speech
 - ‘Head’ refers to the person who speaks or supplies God’s words
 - God spoke things into being, and worked by speaking through men and women who then became ‘prophets’ to God’s people (Am.3:7) or teachers, etc.

Case Study: Headship and Women

- Head (*kephale*) – body (*soma*) relations cascade
 - God was a ‘head’ (speaker of words) to Moses; Moses was a ‘head’ (speaker of words) to Aaron

‘Moreover, he shall speak for you to the people; and he will be as a mouth for you and you will be *as God to him*’ (Ex.4:16; compare ‘God is the head of Christ’ in 1 Cor.11:2 – 3).

Case Study: Headship and Women

- Head (*kephale*) – body (*soma*) relations cascade
 - The ‘heads’ (leaders) of Israel were to speak God’s words to the people: judge, instruct, and prophecy (Mic.3:9 – 11)

‘Now hear this, *heads* of the house of Jacob
And rulers of the house of Israel,
Who abhor justice
And twist everything that is straight...
Her leaders *pronounce* judgment for a bribe;
Her priests *instruct* for a price;
And her prophets *divine* for money.’ (Mic.3:9 – 11)

Case Study: Headship and Women

- Who can serve as a 'head' (11:2 – 16) to the 'body' (11:17 – 14:40)?
 - Both men and women, gifted and knowledgeable in Jesus' teaching
 - Shared preaching reflects how Jesus actually trained many disciples/apostles, including:
 - Mary of Nazareth
 - Samaritan woman
 - Mary of Bethany
 - Women who proclaimed the resurrection
 - God is restoring His 'creation order', but with men looking at women preachers as 'mother,' not 'wife' or 'potential partner' or 'daughter' or 'dishonored'
 - Joel 2:28 – 29 in Acts 2

Case Study: Headship and Women

- The 'head-body' relationship in church preaching establishes the normative meaning of 'head' in a Christian context because the 'head'
 - Does not have permanent authority in his/her person
 - Does not have authority over the congregation in every regard, like where you should buy your groceries or even whether you should get married (1 Cor.7:25)
 - Shares preaching authority with others, because Jesus trained many disciples
 - Manifests, while preaching, the 'head-body' union of Christ with the church (1 Cor.11:2 – 16)
 - Is authoritative because Jesus' teaching is

Case Study: Headship and Women

- The 'head-body' relationship in marriage (Eph.5:21 – 33) does not create a conflict of authority when women are in church leadership
 - Daughters can preach to fathers, wives to husbands
 - Single women to married men
- Paul applies the 'head-body' relationship in marriage (Eph.5:21 – 33) to unity and service
 - Christ 'the head' spoke to his church 'the body' to bring about a union and unity (Eph.5:25 – 33)
 - The husband needs to not distance or blame
- Note: Women can be 'masters' of male 'servants' without a gender conflict (Eph.6:5 – 9)

Case Study: Headship and Women

- Simply put, we need to read 1 Corinthians before we read Ephesians
 - Paul wrote 1 Corinthians from Ephesus, so the Ephesians must have known the content of 1 Corinthians
 - 1 Corinthians 11:2 – 16 was practiced in every church, Paul said
 - Jesus challenges and reshapes ‘social hierarchy’ by 1 Corinthians, *and in Ephesians*
- Turning Ephesians into ‘Jesus reinforces social hierarchy’ makes 1 Corinthians unworkable on both marriage and slavery

