

**Scriptures and Doctrine :: Preaching and Teaching****Preaching and Teaching - posted by Nasher (), on: 2003/11/13 5:23**

What is the difference (if any) between preaching and teaching?

The first time the word preach is used (in the AV) is in Nehemiah 6:7

And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

The Hebrew word here is *qara* and here is the Strong's lexicon definition:

07121. *qara* kaw-raw'; a primitive root ; to call out to (i.e. properly, address by name, but used in a wide variety of applications):—bewray, that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

The first time the word teach is used (in the AV) is in Exodus 4:12

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

The Hebrew word here is *yarah* and here is the Strong's lexicon definition:

03384. *yarah* yaw-raw'; or (#2Ch 26:15) *yara* yaw-raw'; a primitive root; properly, to flow as water (i.e. to rain); transitively, to lay or throw (especially an arrow, i.e. to shoot); figuratively, to point out (as if by aiming the finger), to teach:— (+) archer, cast, direct, inform, instruct, lay, shew, shoot, teach(-er, -ing), through.

Here are some verses that include both preach and teach to get us started:

Matthew 4:23

And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

Matthew 11:1

Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to teach and to preach in their cities.

Acts 28:31

preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.

Romans 2:21

You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?

Colossians 1:28

Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

2 Timothy 4:2

Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.

Re: Preaching and Teaching - posted by todd, on: 2003/11/15 19:24

I think a simple way to look at it is this:

Preachers proclaim the truth; teachers talk about it.

Re: - posted by philologos (), on: 2003/11/17 7:19

Quote:
-----Preachers proclaim the truth; teachers talk about it.

I often share the platform at conferences with a brother here in the UK and abroad. He sometimes says 'I like working with you; you explain why I believe what I believe'. I usually reply 'I like working with you; you tell them what to do with it'.

This isn't the whole story of the difference between a preacher and a teacher but it is a definite ingredient.

For a bit more detail I would recommend you look at the words used. The word for preacher in the OT and NT usually links with someone who lifts up his voice; hence a herald. The thrust of his work is usually an heraldic proclamation and his purpose to provoke a response in the hearer. It is aggressive and penetrating and it will often have a prophetic edge to it; this is the day, thou art the man. You can almost see the pointed finger.

The teacher's role is more in terms of pastoral provision. It systematises truth and has in mind 'the full assurance of understanding'. These hands are open to guide, reassure and feed.

Re: - posted by lwpray (), on: 2003/11/17 7:24

Dear Ron,
Please, allow me to declare that your graphic deciphering of the two offices receives highest ranking out here.
Lars

Re: - posted by Nasher (), on: 2003/11/17 11:27

I know this is going off topic but this was my reasoning behind asking the first question, in 1 timothy 2:12 it says:

12 And I do not permit a woman to teach or to have authority over a man, but to be in silence.(NKJV)

Are women allowed to preach to men in Churches?

Re: - posted by philologos (), on: 2003/11/19 9:52

Quote:
-----12 And I do not permit a woman to teach or to have authority over a man, but to be in silence.(NKJV)

Quote:
-----Are women allowed to preach to men in Churches?

Are you making a conscious distinction between preach and teach?

Re: - posted by Nasher (), on: 2003/11/19 10:50

Quote:
-----Are you making a conscious distinction between preach and teach?

Not at this point I hope, I'm trying to get one of you lot to do it. ;-)

Re: - posted by philologos (), on: 2003/11/19 10:52

Quote:
-----Not at this point, I'm trying to get one of you lot to do it

ah, but one of the greatest services a teacher can do it to get the student to ask the right questions. ;-)

Re: - posted by Nasher (), on: 2003/11/19 11:06

Ok then, here's what I really want to know - what are women not allowed to do in the Church that men are allowed to do in the Church? :-?

Are there any exceptions? :-o

Re: - posted by philologos (), on: 2003/11/19 11:46

Hi Nasher
I'm not going to give a definitive answer but here are some comments..

Some years ago a UK preacher, David Pawson, wrote a book entitled 'Leadership is Male'. This book caused a fair bit of upset, especially among the missionary community. I have a lot of sympathy with Pawson's book but I would like to change the title; I would prefer 'Authority is Male'.

I know sisters who have very great gifts and I am happy to tuck in behind them. We have sisters in our church who can 'lead' the whole church when they pray; they can set the theme and pattern and others will follow them. I believe this is acceptable from a scriptural point of view. I tend to see 'leadership' as an event rather than as an office.

Authority and government is of another nature and I do not believe it is appropriate for a sister to hold continuing authority in the church. That 'in the church' is added very deliberately. I think it is 'in the church' that the pattern of headship and authority reveals that 'authority is male'. Here, in the UK, we have a queen and we used to have a female prime minister; I have no problems with these functions being in the hands of a woman.

The church is to be a demonstration NOW, to principalities and powers in the heavenlies, of the manifold wisdom of God. Eph 3:10 In that sense the church gathered together, under its Head, has a different set of principles at work than the outside world (or even parachurch organisations).

In my understanding it has nothing to do with superiority or spirituality but is part of the 'image' that is built into Christ and His church.

I would love to hear what others have to say on this issue.

Re: - posted by sermonindex (), on: 2003/11/19 11:49

Quote:

----- what are women not allowed to do in the Church that men are allowed to do in the Church? :-?

Well tackling your first question: Are women allowed to preach? and I would answer prophesy YES preach and teach NO.

1 Timothy 2:12 (kjv) - But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

1 Corinthians 11:16 (kjv) - But if any man seem to be contentious, we have no such custom, neither the churches of God.

What Paul is basically saying is, this is how the church of God runs and if you don't like it TO BAD this is the way its going to be!

Re: - posted by sermonindex (), on: 2003/11/19 12:07

Quote:

-----I would prefer 'Authority is Male'.

I wouldn't prefer, I would stand on that as truth! because the Scriptures state it! The sad problem our days is that men aren't if you wish, stepping up to the plate spiritually. God is looking for Men of God that he can count worthy to suffer for His name. Who is going to hear the call?

an interesting document to read:

(<http://www.swrb.com/newslett/actualnls/FirBlast.htm>) The First Blast of the Trumpet Against the Monstrous Regiment of Women (1558) by John Knox

here are a few excerpts:

O that both man and woman should consider the profound counsel and admonition of this father! He would not that man for appetite of any vain glory should desire preeminence above woman. For God has not made man to be head for any such cause, but having respect to that weakness and imperfection which always lets woman to govern. He has ordained man to be superior; and that Chrysostom means, saying, "Then is the body in best proportion when it has the best governor. But woman can never be the best governor, by reason that she, being spoiled of the spirit of regiment, can never attain to that degree to be called or judged a good governor; because in the nature of all woman lurks such vices as in good governors are not tolerable." Which the same writer expresses in these words, "Womankind," says he, "is rash and fool-hardy; and their covetousness is like the gulf of hell, that is insatiable." And therefore in another place, he wills that woman shall have nothing to do in judgment, in common affairs, or in the regiment of the commonwealth (because she is impatient of troubles), but that she shall live in tranquility and quietness. And if she has occasion to go from the house, that yet she shall have no matter of trouble, neither to follow her, neither to be offered unto her, as commonly there must be to such as bear authority.

And therefore yet again I repeat, that which before I have affirmed: to wit, that a woman promoted to sit in the seat of God (that is, to teach, to judge, or to reign above man) is a monster in nature, contumelious to God, and a thing most repugnant to his will and ordinance. For he has deprived them, as before is proved, of speaking in the congregation, and has expressly forbidden them to usurp any kind of authority above man. How then will he suffer them to reign and have empire above realms and nations? He will never, I say, approve it, because it is a thing most repugnant to his perfect ordinance, as after shall be declared, and as the former scriptures have plainly given testimony. To the which to add anything were superfluous, were it not that the world is almost now come to that blindness, that whatsoever pleases not the princes and the multitude, the same is rejected as doctrine newly forged, and is condemned for heresy. I have therefore thought good to recite the minds of some ancient writers in the same matter, to the end that such as altogether be not blinded by the devil, may consider and understand this my judgment to be no new interpretation of God's scriptures, but to be the unif

orm consent of the most part of godly writers since the time of the apostles.

Quote:
-----Authority and government is of another nature and I do not believe it is appropriate for a sister to hold continuing authority in the church.

I do believe in a few places scriptures clearly state that is shameful for a nation to be governed by a women? maybe I am sorely mistaken.. I will try and find those verses.

Re: - posted by sermonindex (), on: 2003/11/19 12:17

Quote:
-----I do believe in a few places scriptures clearly state that is shameful for a nation to be governed by a women? maybe I am sorely mistaken.. I will try and find those verses.

that to promote a woman to bear rule or empire above any realm, nation, or city, is repugnant to nature, contumely to God, and a thing most contrary to his revealed and approved ordinance; and because also, that some have promised (as I understand) a confutation of the same.

-John Knox

still can't find that verse? does it ring a bell with anyone?

Re: - posted by philologos (), on: 2003/11/19 14:06

Quote:
-----Well tackling your first question: Are women allowed to preach? and I would answer prophesy YES preach and teach NO.

Now we really are going to have to define 'preaching'. ;-) One of the words translated 'preaching' in the KJV is 'euaggelizo' or evangelise. It is the word used in Acts 5:42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. I don't think this verse just means the apostles.

If we stick to the letter of the scripture this would make the distinction between preaching and teaching very important, as the scriptures clearly do not allow a sister to 'teach', but is preaching the same as teaching?

Re: - posted by Nasher (), on: 2003/11/20 9:01

I think they are different because the bible uses both words to express different things; I have singled out below a few sentences where they are both used in the same verses:

Matthew 4:23

And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

Here Jesus teaches in the synagogues, but was he also preaching there?

Acts 28:31

preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.

Here we have Paul preaching the kingdom of God, I have done a word search and the word for teach is not linked with the word 'gospel' or 'kingdom', the word preach is always used. I wonder what things Paul was teaching concerning the Lord Jesus Christ.

Colossians 1:28

Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

It seems as though preaching is connected to warning, and teaching is connected to wisdom.

I think you have said something similar already, it seems as though preaching is more public, more heraldic, more 'lively'; whereas teaching seems to be more private, more instructional.

Although I think preaching and teaching are different I do concede that someone teaching could flow into preaching, and someone preaching could flow into teaching.

Where does this leave us in regards to women? :-?

Re: - posted by Nasher (), on: 2003/11/26 4:41

Has anyone got any light to shed on this?

Re: - posted by philologos (), on: 2003/11/26 9:25

Quote:

-----Where does this leave us in regards to women? :-?

Hi Nasher

They should be 'given their place' not 'put in it'. :-D By which I really mean that I would prefer to open up as much as possible as long as it is consistent with scriptural parameters.

The reason I asked earlier about 'teachers' is that I wanted to provoke thought about the function of a teacher in the 1st century. For example, they would not be expounding Ephesians or the finer points of the Revelation as these writings simply didn't exist at that time. So what were they doing? I think they would be systemising 'revelation' and because this is inevitably linked to authority I think that is the area which is forbidden to 'woman'.

There is a persistent link between teaching and authority in the scripture and I think this is where the prohibitions count. I don't think preaching in the sense of 'evangelise' or 'proclaim' is forbidden to 'woman'. Prayer and prophesy are specifically sanctioned as long as the woman is covered. (Now this could get another thread going! I suggest it be called 'why is 'man' not allowed to cover his head?' For those like myself who no longer have much natural covering that is the major issue. ;-)) The particular prohibition is 'teaching' which is why I wanted to explore that area and, if possible, to distinguish things that differ.

The spectrum of Christian interpretation is very wide. At one extremity women have been constrained to absolute silence so that they are not even handed a hymn book at the beginning of the meeting. The opposite extremity is to say that these were merely cultural constraints and can be safely abandoned so that a woman may now be the 'senior elder' or 'ruling minister'.

Re: - posted by Nasher (), on: 2003/11/26 10:03

Hi Philologos, I'm not familiar with 'systemising revelation', what is/was that?

Re: - posted by philologos (), on: 2003/11/26 11:24

Hi Nasher

That's a good question. I think what I am searching for is a process as distinct from a crisis.

The secret things belong to God but the things that are revealed are ours forever. This was the testimony of Israel after God had given them the law. This foundational revelation became the responsibility of the priests; For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts. Malachi 2:7 The priests 'held' the revelation but were not the original agents of the revelation. The foundational 'revelation' was added to through the testimony of the prophets and became part of the 'book' for which the priests held responsibility.

In Jewish history the greatest man after Moses is Ezra who taught the people in the company of the Levites; And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Nehemiah 8:9 Moses is the prophet, Ezra is the Teacher.

The priest (teachers of the law) seemed to consolidate the revelation. This seems to have been a pattern in church history too with a second man often 'systemising' the revelation of the first. e.g. Luther and Melancthon, Fox and Barclay, Wesley and Clarke, Booth and Brengle.

I recognise that this is a hypothesis, but I see a pattern in the order of the gifts expressed in Ephesians 4 ie And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. The pastor/teacher function coming at the end of the list. The apostle is foundational, the prophet is directional, the evangelist is expansionist, the pastor/teacher is conservationist. I think Timothy and Titus were almost certainly pastor/teachers. Note that these were not residential roles but itinerant functions. Timothy and Titus would have remained in situ for longer or shorter periods according to need.

When I write these things I am trying to feel the shape of the NT functions. Added to these itinerants were the local residential giftings which functioned within the local church.

Re: - posted by Nasher (), on: 2003/11/27 4:11

Thanks Ron, would there be any difference where a person was teaching in regards to authority?

i.e. in a church building as opposed to a field.

Re: - posted by Clutch (), on: 2003/11/27 14:49

Excellent points and "sticky wickets" all around! So, perhaps I can muddy the water some more by asking this question: "What can an Apostle do in the church?"

Romans 16:7(AV), " Salute Andronicus and Junia, my kinsman, and my fellow prisoners, who are of note among the APOSTLES, who were also in Christ before me". 1. Paul said, to salute these two apostles; 2. which were not ONLY apostles, but NOTEWORTHY apostles. hmmm.

I took the name Junia to my Thayer's Greek English Lexicon of the New Testament, and to my chagrin discovered that the name Junia in the Greek is a woman's name. This could only mean one of two things:

1. There was a Jewish boy in prison with Paul, who was also an apostle, and who had a female name. OR!
2. Junia was, as Porky would say: "a Fu Fee uh, a Fu Fee uh,.....GIRL!"

Be all that as it may, my PERSONAL opinion on the difference between preaching and teaching is that: Preaching IS teaching with the desired outcome being ; that the hearer make a decision, and act on it. Teaching is an impartation of knowledge with the desired outcome being; that of wisdom. ;-)

Clutch :-P

Re: - posted by philologos (), on: 2003/11/27 16:25

Hi Clutch

'Sticky wickets' I'm trying so hard to keep away from UK idioms here!

your quote: Salute Andronicus and Junia, my kinsman, and my fellow prisoners, who are of note among the APOSTLES, who were also in Christ before me..

1. Tozer is 'of note among many English Christians' i.e. many English Christians value him highly. Your reference could legitimately be interpreted this way. The word 'among' is that notorious preposition 'en' which usually means 'within' but can sometimes mean 'by'.

2. Robertson's Word Pictures says that Junia can be either masculine or feminine.

3. It is not certain that 'apostles' is being used in its technical sense here. The word really means someone authorised to accomplish something. 'apostello' means 'I send'.

e.g. here are a few references for 'apostello'

a. Matthew 2:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

but the soldiers were not 'apostles'

b. Matthew 13:41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

neither are angels 'apostles'

c. Matthew 21:3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

these two donkeys were not apostles, although I have known some donkeys who thought they were.:D :-D

Here are a couple of instances of 'apostle' being translated as 'messengers'

2 Corinthians 8:23 Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

Philippians 2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

Re: - posted by philologos (), on: 2003/11/27 16:44

Hi Nasher

your quote: would there be any difference where a person was teaching in regards to authority?

i.e. in a church building as opposed to a field.

I don't feel the scriptures prohibit women teaching outside the church. BUT my use of 'church' has nothing to do with buildings. If 'the church' is gathered in a field I think a woman teaching is not in accordance with the scripture. I think if another kind of meeting takes place in the 'meeting hall' that is not 'the church' a woman teaching might be appropriate.

Bet you're wishing you never started this! ;-)

Re: - posted by Clutch (), on: 2003/11/27 18:51

O.....K.....Philologos, :-D

It COULD mean more than only two things. :-o

I was stationed at RAF Alconbury 1970-72. Is Georgie Best still living? And do they still say Tah Luv at the market? ;-)

Clutch

Re: - posted by sermonindex (), on: 2003/11/27 23:43

2 Peter 2:1 (kjv) - But those were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

Its interesting that Peter is stating that there were 'false prophets' before, but now the problem is 'false teachers.' Why the emphasis on teaching rather than prophecy? does this have part in this discussion thread? hmm

Re: - posted by philologos (), on: 2003/11/28 3:40

your quote: Its interesting that Peter is stating that there were 'false prophets' before, but now the problem is 'false teachers.' Why the emphasis on teaching rather than prophecy? does this have part in this discussion thread? hmm

I think this is a sign of 'development' of the order of "I planted, Apollos watered". There is another interesting development in the rebukes to the churches in Revelation.

Revelation 2:6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.
Revelation 2:15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate

deeds would be individual acts but doctrine/teaching speaks of a settled policy and is a further deterioration. It is much easier to correct individual deeds than to correct teaching

These are the kinds of scriptures that give me a sense that preaching and prophecy are often related to the push forward, whereas teaching is related to consolidation. I think the proclamation precedes the explanation.

Re: - posted by Nasher (), on: 2003/11/28 5:11

Quote:
-----If 'the church' is gathered in a field I think a woman teaching is not in accordance with the scripture. I think if another kind of meeting takes place in the 'meeting hall' that is not 'the church' a woman teaching might be appropriate.

I suppose now we have to define when a meeting becomes a 'church' meeting. :-o

Re: - posted by sermonindex (), on: 2003/11/28 10:50

Quote:
-----I suppose now we have to define when a meeting becomes a 'church' meeting.

Matthew 18:20 (kjv) - For where two or three are gathered together in my name, there am I in the midst of them.

Ephesians 2:20-22 (kjv) - And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.

So it clearly seems that a Church meeting is where individuals meet who are habitation's of God. Therefore a church meeting could consist of two individuals and God would be present amongst them as much as a building full of people. The condition is simply: 'For where two or three are gathered together in my name' and the promise is: 'there am I in the midst of them.'

Re: - posted by philologos (), on: 2003/11/28 12:26

your quote: I suppose now we have to define when a meeting becomes a 'church' meeting.

You're getting the hang of this aren't you? ;-) Actually I think we may have to define when a meeting becomes a church! :-P I think this is what we have to do with bible study all the time. We must break through the prejudices and preconceptions and see what it actually says. Then, what it meant to the people who first read it, then what it means in my context.

I'll put an ancient quote of Wycliffe's on the Great Quotes thread. :-P

Re: - posted by Nasher (), on: 2003/12/1 5:38

I think Greg is right when he says that "where two or three are gathered together in my name, there am I in the midst of them" defines what is a church meeting.

I think the important thing here is the 'in my name', if two brothers / sisters in Christ go out to play ten pin bowling then this is not a church meeting.

But if they are doing a bible study together then this is a church meeting.

The question is, what activities define when a meeting of brothers / sisters in Christ become a church meeting?

Prayer?

Bible Study?

Praise?

All forms of worship?

Re: the whole church - posted by philologos (), on: 2003/12/1 6:27

I had in mind this reference to the 'whole church' in I Cor 14:23. Is Paul speaking hypothetically here or is he implying that there could be gatherings of the church which were not the 'whole church'?

I feel the man/woman instructions in 1 Corinthians have primary reference to a 'public gathering of the whole church'. In this context the man represents Christ and the woman represents the Church. In the symbolism of this it is important to show that the Man (Christ) is the authority rather than the Woman (Church). In this public demonstration of Christ and His Church the symbolism is important, apparently angels are watching

Re: - posted by Nasher (), on: 2003/12/1 6:43

Quote:
-----It has nothing to do with the woman's acceptance in Christ, nor of her being fully functional in the body, nor her technical ability but is 'sign language'. WKIP

In 1 Timothy 2 where it is speaking about women not being permitted to teach, Paul qualifies what he has said with this:

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

Why does Paul use this example?

Re: - posted by philologos (), on: 2003/12/4 10:16

Nasher's quote: 13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

Why does Paul use this example?

Did we touch on this in the Original Sin thread? Adam was the head of the race and uniquely responsible for its destiny. Eve sinned first but her sin did not impact the rest of the world; Adam sinned and everything tumbled down with him. This is authority again.

Adam and Eve are a thrilling picture of Christ and His Bride. While he slept, God brought out of his death-sleep that which would become his companion and bride. Now, again, was that last sentence a reference to Adam and Eve or to Christ and the church?

When Paul speaks of man and wife in Ephesians he comments this is a great mystery: but I speak concerning Christ and the church. In one sense whenever God speaks of man and wife He speaks concerning Christ and the church.

I think the same imagery is still in the mind of God in your 1 Timothy 2 reference. The creation sets forth the unchanging symbols of Christ and the church. In this context of authority it would be inappropriate for the woman to set the future patterns. Was this last statement a reference to Adam and Eve or to Christ and the church? Whatever the local context God is always speaking concerning Christ and the church.

What do you think?

Re: - posted by sermonindex (), on: 2003/12/4 17:44

Quote:
-----I think the same imagery is still in the mind of God in your 1 Timothy 2 reference. The creation sets forth the unchanging symbols of Christ and the church. In this context of authority it would be inappropriate for the woman to set the future patterns. Was this last statement a reference to Adam and Eve or to Christ and the church? Whatever the local context God is always speaking concerning Christ and the church

I truly believe that whatever God sets as rules and relationships in the physical, they are types and ensamples of the Spiritual. So I really believe that marriage is really a type of relationship with Christ. In heaven there is no marriage for we will be like that angels. Does this do away with the rules set out.. no! but it does show us the great significance of these truths in the bible. So Ron to your question: "reference to Adam and Eve or to Christ and the church?" I believe its both, but the weight is always on the spiritual side.

Re: - posted by philologos (), on: 2003/12/4 18:08

Greg's quote of my quote! In this context of authority it would be inappropriate for the woman to set the future patterns. Was this last statement a reference to Adam and Eve or to Christ and the church?

Greg's quote: So Ron to your question: "reference to Adam and Eve or to Christ and the church?" I believe its both, but the weight is always on the spiritual side.

Hi Greg, I chose my words very carefully with deliberate ambiguity to show that such a statement can and must refer to 'both' and that I think this is the reason that Paul refers to it in this context. (which was Nasher's original question. You see, sometimes preachers do answer questions. The problem is that preachers give you answers but teachers give you explanations!) :-P :-P

Re: - posted by Nasher (), on: 2003/12/5 4:38

I agree that Paul is talking about authority in verse 13, but why does he talk about deception in verse 14?

Was Eve/are women more/differently susceptible to deception than Adam/men?

Re: - posted by philologos (), on: 2003/12/5 12:20

I think there is a basic safety as we walk within God's stated parameters. When we move outside those parameters we become more vulnerable.