

CHAPTER X SUMMARY

Thus far, while there is a great deal more to consider, we have laid a foundation and built the scaffolding for our study of the role of women in the church. When we get to the church itself, we must remember that the passages that cause such controversy must be consistent with the other passages that deal with closely related issues. Genesis 1, 2, and 3 say the same thing whether we are discussing marriage or deacons.

Genesis 2 describes the perfect marriage. Genesis 3 describes what sin does to a marriage.

Ephesians 5 and 1 Peter 3 start with the Genesis 3 concept of marriage and correct it by calling men into a Genesis 2 relationship with their wives. This is why the Ephesians 5 spends much more time instructing men than women. It is the men who most need to change!

1 Corinthians 7 describes the relationship of men and women, how husbands and wives as Christians are to act when not limited by cultural restraints. There are no cultural limitations in the bedroom—only equality!

In 1 Peter 3 and 1 Corinthians 11 we see that the sinfulness of the world, where the curse of Eve still prevails, can sometimes place restraints on Christians who are freed from the power of the curse. Women married to non-Christians must contend with the fact that their husbands are not subject to the command for husbands to love their wives as Christ loves the church.

The command for wives to submit—as a suitable complement—continues in effect, and this submission may take different forms in differing cultures. In the Roman Empire, it certainly affected the hair dressing, clothing, and veiling of women.

We must now take these verses and these conclusions as our guideposts as we delve into more treacherous waters.