

# Back to the Future

Men and women in the church through the lens of our origins and our future

## §1 Our Context

### §1.1 An apologetic embarrassment?

Futurity: It's 2020 you know...

History: Carrying the burden of the sins of the past...

### §1.2 A regressive imposition?

As one biblical scholar has put it:

'The passages in question reflect one aspect of a post-Pauline reaction against what can be termed the "radical egalitarianism" of Paul himself'.<sup>1</sup>

### §1.3 A risk factor for abuse?

## §2 Back to the future?

### §2.1 Paul's horizons in both 1Timothy and Ephesians:

A view of the nature of reality

A view of the nature of history

A present held in shape between the future and the past.

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<sup>1</sup> William O. Walker Jr., "The 'Theology of Woman's Place' and the 'Paulinist' Tradition," ed. Mary Ann Tolbert, *Semeia* 28 (1983): 101

## §2.2 Paul's use of Genesis in Ephesians 5:31 and 1Tim 2:13,14:

Embodies this creative tension between past and future.

Not simply a call to respect Natural Law

A profoundly eschatological orientation.

## §3 A quick recap of Genesis 1-3

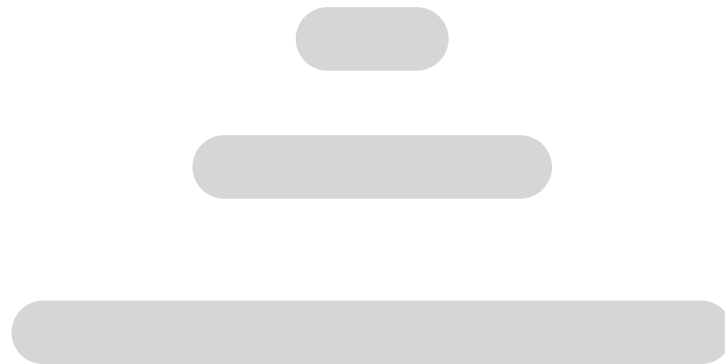
### §3.1 Reality as created (1:1; 2:4)

### §3.2 Reality as ordered

The structure of Gen. 1:2-2:3

Gives us

The structure of all reality in rough outline:



### §3.3 Two creation narratives

Both stress the rôle of humanity and the centrality of relationships.

The image of God (1:26-27)

The creation mandate (1:28; 2:5,15)

A network of appropriately ordered relationships

### §3.4 The place of marriage within that narrative:

Redressing the one thing “not good”

The focus on the mandate

### §3.5 The shape of the fall narrative:

The word of the world or the word of God? (3:1-6)

Sin as ‘de-creation’

The disruption of relationships in the curses (3:16-19)

The central place of “the woman” in the gospel plan. (3:14-15)

## §4 Ephesians and the Grand Story of the Gospel

### §4.1 A book of 2 halves

God’s eternal plan, fulfilled in Christ, worked out in the Church.

#### §4.1.1 The Plan

a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. (ESV)

τὸ μυστήριον τοῦ θελήματος αὐτοῦ

ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ

#### §4.1.2 The Fulfilment

**In Christ** cf 2:15–16.

His purpose was to create in himself one new humanity out of the two, thus making peace, <sup>16</sup> and in one body to reconcile both of them to God through the cross, by which he put to death their hostility.

### **Worked out in the Church      cf 3:8b-11**

to preach to the Gentiles the boundless riches of Christ,<sup>9</sup> and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.<sup>10</sup> His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms,<sup>11</sup> according to his eternal purpose that he accomplished in Christ Jesus our Lord.

With Ethical Consequences      cf 4:1; 17; 5:1&2

As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received.

So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking.

Follow God's example, therefore, as dearly loved children<sup>2</sup> and walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God

## **§5      Ephesians 5:21-33**

### **§5.1 Immediate context:**

Last of 5 participles following on from 5:15 -18 "Be very careful, then, how you live—not as unwise but as wise...be filled with the Spirit:"

The instructions around submission are an expression of this new life of wisdom as contrasted with Gentile "futility".

### **§5.2 Instructions to "Submit" and "Love"**

### **§5.3 Roots of the commands in Genesis 2:24 in Ephesians 5:31**

Why the whole quotation?

(cf 1Cor 6:16 Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, “The two will become one flesh”).

Why the change from the LXX?

ἀντὶ τούτου rather than Ἔνεκα τούτου (Matt 19:5/Mark 10:7)

Chicken or Egg?

Chicken

### **§5.4 A profound mystery**

### **§5.5 Paul's radical view of Christian marriage**

An illustration of the Gospel rooted in our deepest past before the fall

An institution with a Gospel purpose.

A profoundly eschatological view that both elevates and relativises the value of the marriage relationship.

## **§6 Initial Considerations:**