

October 20, 2024

## Yes She Can

*Warm up: Identify strong female role models who have impacted your life.*

### READ Genesis 1:27-28

- Who is made in the image of God, man or woman? What was the ruling structure before the Fall?
- What type of authoritarian system unfolded after the Fall? Which relationships were broken as a result of sin?

Exodus 1:15-20 is a “less read” passage indicating challenging leadership roles of women in the Bible. (context: Egypt has enslaved Israel: Pharaoh fears the Hebrew people will soon outnumber the Egyptians. As a result, he gives orders for the midwives, Shiphrah and Puah, to kill the Hebrew male babies.)

- Some theologians refer to Miriam, Esther, Deborah, and Shiphrah and Puah, as the “Mothers of Israel.” The definition of a mother in Israel: “A mother in Israel is one that brings liberation from oppression, provides protection and ensures the well-being and security of her people.”
  - How do the women named above live their faith in a way that aligns with the definition of a “mother in Israel?”
- In study of New Testament passages, recount the ways Jesus affirms women in ministry:
  - Who was the first person to tell the resurrection story? (John 20:11-18)
  - According to Pastor John Jenks, in the account of Mary and Martha how could Mary’s posture of sitting at Jesus’ feet cause consternation according to Jewish social norms?
  - How does Jesus affirm Mary’s action of sitting at his feet? (Luke 10:41-42)
- Read Romans 16:1-2. Describe Phoebe’s position in the church at Cenchreae?
  - As a leader, Phoebe was entrusted to take Paul’s letter to the Christians in Rome. As a leader, she was likely the person to explain the theology of Paul’s letter.
  - Paul uses a similar Greek word “diakonon,” to describe his service in Romans 15:25 (NASB, AMP, NRSV).
- Galatians 3:26-29 (AMP) <sup>26</sup>For you [who are born-again have been reborn from above—spiritually transformed, renewed, sanctified and] are all children of God [set apart for His purpose with full rights and privileges] through faith in Christ Jesus. <sup>27</sup>For all of you who were baptized into Christ [into a spiritual union with the Christ, the Anointed] have clothed yourselves with Christ [that is, you have taken on His characteristics and values]. There is [now no distinction in regard to salvation] neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you [who believe] are all one in Christ Jesus [no one can claim a spiritual superiority]. <sup>29</sup>And if you belong to Christ [if you are in Him], then you are Abraham’s descendants, and [spiritual] heirs according to [God’s] promise.”

*“To transform religious and irreligious people into Fully Devoted Followers of Christ.”*

- Discuss Apostle Paul's main point.
  - The thesis or claim to Paul's argument is?
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- How does Acts 2:17-18 affirm joint leadership?
  
  - Other passages that seem to limit female leadership in the NT are of a different character yet must not be brushed aside. They must be carefully studied within the context of the challenges within these churches and communities.
  
  - As followers of Jesus our allegiance is to our King and to His gospel.
  
  - The bottom line: How will you equally champion women and men to become "all they can be in Christ" so the gospel can reach those within Modesto, the United States, and throughout the world?

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