

Series: The Cross and Culture; Sermon: **Women's Role in the Church**;
Delivered by: **Dr. Josh Moody**, senior pastor; Date: **September 30, 2018**

Bible text explored: Romans 16:1-2

¹I commend to you our sister Phoebe, a servant of the church at Cenchreae,
²that you may welcome her in the Lord in a way worthy of the saints, and help
her in whatever she may need from you, for she has been a patron of many and
of myself as well. [ESV]

Review and application:

1. After introducing Phoebe to the church in Rome, in today's text, Paul sends greetings to individuals in the church (*Rom. 16:3-16*). What recurring link does he cite?

What does this suggest about how our vertical relationship impacts our horizontal relationships with one another?

2. How (vv. 1-2, above) did Paul heartily endorse Phoebe (who may have delivered his letter to the Romans) within this relationship framework? What role did she fill in her home church? (The Greek word for "servant" is *diakonos*.)

How had Phoebe leveraged her wealth and influence to promote the gospel cause?

How could I use my expertise or connections to locally or globally advance the gospel?

3. How should we welcome and encourage women to fully leverage their gifting?

4. But what biblical parameters has God provided for a growing and flourishing church by . . .

. . . differentiating male and female roles? (See *Gen. 2:18-25*.)

. . . the forms of service advocated for women? (See *Titus 2:3*.)

. . . setting public preaching and authority limitations?

(See *1 Tim. 2:12*.)

5. What degrees of love and trust are essential to make these dual roles mesh harmoniously? (See *Eph. 5: 22-32*.)

How is this illustrated by how Priscilla and Aquilla served in the church in their home? (See *Acts 18:18-19, 24-26* and *Rom. 16:3*.)

6. How does this complementarian (rather than egalitarian) approach differ from . . .

. . . patriarchal domination?

. . . radical feminism?

7. Both in our homes and at church, adopting a stance on male and female roles will fail unless our hearts are soft. Why would determining further dividing lines in detail be unhelpful?

How do I measure up, in my home and at church, to the suggested rule-of-thumb that twice as much love and respect should be offered as criticism?