

Thank You!
Alexis Brown
Today's Speaker

Andy Rooneyisms - Too good not to share!!

- *I've learned.... That to ignore the facts does not change the facts.*
- *I've learned.... That love, not time, heals all wounds.*
- *I've learned.... That a smile is an inexpensive way to improve your looks.*

March Birthdays

28 Sandra Jones

April Birthdays

3 Amanda Hoffman 6 Susan Hudson
16 Alana Hudson 23 Shannon Hudson

April Anniversaries

19 Bill & Kena Brown

Indio Informer

Vol. 34 No. 12

March 19, 2023

Origin of Gender

By Dave Miller, Ph. D.

Considerable discussion has occurred in secular society in the last 50 years concerning gender—from the Feminist Movement of the 1960s to the more recent attention to the sixth day of Creation week: “*So God created man in His own image; in the image of God, He created him; male and female He created them*” (Genesis 1:27).

Paul's remarks demonstrate that gender, as it relates to role function in the church, is a matter of Creation—not culture (as some have alleged). He explains the origin of gender as it was instigated by God at Creation:

*“For man is not **from** woman, but woman **from** man.... Nevertheless, neither is man independent of the woman, nor woman independent of man, in the Lord. For as the woman was from the man, even so the man also is **through** the woman; but all things are from God.”*
(1 Corinthians 11:8, 11-12).

The bolded words represent prepositions in the original language. The term rendered “from” is the Greek preposition *ek* which means “out of.” The man was not “out of” the woman, but rather, the woman was “out of” the man. He is referring very specifically—and literally—to the origin of the first woman on Earth. Her body was constructed from a portion of the man's body. Her physical origin was literally dependent on having been taken “out of” the man's body. No wonder Adam declared: “*This is now bone of my bones and flesh of my flesh; She shall be called Woman, because she was taken out of Man*” (Genesis 2:23). In Hebrew, the word for man is “ish.” Adam employed a play on words by building on the word for man to indicate a woman: “ish-ah.”

Three verses later, Paul further clarifies gender by stating that though the woman was “from/out of” man, nevertheless, the man is also “through” the woman. Here the Greek preposition is *dia*

Regular Meeting Times

Sunday.....9:45 a.m.
Sunday.....10:45 a.m.
Wednesday.....7:00 p.m.

Website:
indiochurchofchrist.com

Preacher: Vacant

Church of Christ
81-377 Ave 46
Indio, CA 92201
(760) 342-1859

(Address Service Requested)

meaning “by/through.” Once again, Paul is speaking very literally. All men throughout human history (except for Adam) have come into this world through a woman. Women are the designated child bearers. Men have no reason to consider themselves—or their role—to be superior to women. God intends for the male to fulfill very precise responsibilities in and out of the church, and He likewise has created the female to do the same. Their respective roles are, indeed, rooted in the creation of gender by God at the very beginning of time.

Lucifer...or lucifer?

By John M. Buttrey, II

Many Christians believe that Lucifer is a name for the devil. Such a belief only makes sense. After all, they are told this by Bible teachers they respect. They read it in various books and see it portrayed in movies. However, a closer look at Scripture will reveal this to be nothing more than a misunderstanding of an Old Testament text. Here are the verses in the King James Bible that have led to this false belief.

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms” Isaiah 14:12-16 (KJV Emphasis Mine)

Is Isaiah speaking of the fall of Satan (Lucifer, as he is supposedly called) from heaven? Or could it be that he is referring symbolically to someone else? The answer to those questions is found in the verses leading up to the ones we just read:

“That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!” Isaiah 14:4 (KJV Emphasis Mine)

Notice how it is clearly stated that the words of this prophecy are “against the king of Babylon.” Yet, if Isaiah is addressing the king

of Babylon, why then would so many attribute it to Satan? Are there two people in view in this passage? If so, which apply to the king of Babylon, and which apply to the devil?

No, there are not two people being described, only one: the king of Babylon. The fall from heaven that is described is not concerning Satan, but the king of Babylon. Prophetic Scriptures (such as the one here in Isaiah) are often very symbolic in nature and should not always be taken literally. So, when we read of a fall from heaven, it is not literal heaven in view. It is a fall from an exalted position of authority. This would certainly fit a prophecy directed “against the king of Babylon.” However, many mistakenly attribute it to Satan’s supposed fall from heaven, something the Bible does not describe. This error comes from a misapplication of passages, such as the one we are discussing.

Some will wonder, “But what about the name Lucifer that is found in these verses? Is this not speaking of Satan?” No it is not! The Hebrew word translated “Lucifer” in the King James Bible is not a proper noun. In Hebrew, “Lucifer” (*heylel*) simply means light-bearer. Similarly, in the Septuagint, *heylel* is rendered with the Greek word, *heosphoros*, which means bringer of the dawn. Interestingly, in the Latin Vulgate, *heylel* is rendered as *lucifer*, a common noun (note the lower case ‘L’) meaning light-bearer.

All three of these ancient texts agree on the basic meaning of the Hebrew word. However, the King James translators took the common noun *lucifer* and made it a proper noun: *Lucifer* (note the change from a lower-case l to L). As a result, for many people, the name *Lucifer* instantly brings to mind the devil. Yet, it is not the devil being described by the prophet, but rather the king of Babylon, as we saw clearly stated in the text.

Newer translations, with the exception of the New King James Version (which still has *Lucifer*), have corrected the error of the King James translators by rendering *heylel* more accurately. Yet, even so, many still (mistakenly) believe the verses are describing Satan.

It is sad, and tragic, that when the Bible specifically says a verse is “against the king of Babylon,” that many will say it is about someone else. Even sadder, is how some treat the Bible in so many other places: adding to it and taking away from it (cf. Deuteronomy 4:2).