

Are Women Elders Biblical?

A Research Paper on Women in Eldership

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Proposition

The role and function of women in the church, especially in the area of leadership, is one of the major issues in the Church today. Questions such as “Can a woman be in a leadership position? Can a woman be in a governing role? Can a woman be an elder? Can a woman be any of the fivefold ascension-gift ministries of Eph.4? Doesn't Paul teach that women should be silent in the church and that women are forbidden to teach and take authority of men?” are widely asked and variously answered.

There are primarily four Schools of thought regarding the role and function of men and women relative to Home life and Church life. These are noted here.

School One	School Two	School Three	School Four
Denominations that believe, teach and practice: <i>The role, place, position, and function of a woman is restricted to the home as a wife, a mother and housekeeper.</i> <i>In Church life, silence in its full meaning is imposed on all women. Women have no function in Church life. Leadership is male.</i>	Denominations that believe, teach and practice: <i>The role and function of women is primarily in the home as wife, mother and housekeeper.</i> <i>For Church life, women may function in prayer, music, choir, teaching children and social, spiritual helps. However, no woman is permitted in any position of leadership.</i>	Denominations that believe, teach and practice: <i>The role and function of women includes the Home as wife, and mother, but also includes Church Life.</i> <i>Women have a role of ministry according to the gifts of the Spirit given to them whether it is in prayer, pastoring, teaching or administration. Women may also lead in various ministries within the church, except as Elders.</i>	Denominations that believe, teach and practice: <i>The role of both men and women is in Creation and Redemption orders. Creation order is Home life Redemption order is Church life Men and women, as called and equipped by God may function in area of Church life according to the measure of grace and gift. Men and women are redemptively equal according to Gal.3:28.</i>
Women are totally restricted in Church life	Women are restricted from any leadership position in Church life	Women may function in some leadership role, but not in ascension- gift ministries or eldership	Men and women may function in any area of leadership position as gifted of God

As a basis of our study and research, we hold the position of School four, as the following proposition states.

A PROPOSITION

It is recognized that the issue of the role of men, and especially that of women in Church will not be finally resolved until Jesus comes. Every denomination or local congregation needs to come to its own position on the matter.

"In Christ" there is neither male nor female. All are one in Christ and Christ is in all (Gal. 3:28). Men and women are redemptively equal. National, racial, social status, cultural, ritual and gender distinctions no longer are to be viewed as barriers to a person's role and function in the church. Both men and women, as called and equipped by God, may function in the church, whether it be in the gifts of the Spirit, leadership, ascension-gift ministries, deaconship, eldership or any other grace-gifts Christ has given. Men and women may function based on character qualities, spiritual maturity, the measure of grace-gifts given them and the anointing of the Holy Spirit upon them. Both men and women are called to function together in love and harmony as members of the body of Christ, under Christ's headship.

Women in Church Leadership

What then does the Bible teach us about the role and function of women in the Church, the redemptive community? We believe that men and women can function together in leadership as gifted by God.

Without doubt, the major areas of controversy pertaining to the role of women in church leadership is that of :-

- (A) Women in the fivefold ascension-gift ministries,
- (B) Women in the eldership position and
- (C) The interpretation of the Pauline Passages in Corinthians and Timothy.

The reasons why we hold to the position is set forth in the following.

A. Women in the Fivefold Ascension-Gift Ministries -Eph.4:9-16

In Eph.4, Paul tells us that, when Christ ascended on high, He gave gifts to men. These gifts, commonly spoken of as "fivefold ascension-gift" ministries because they were given after His ascension, are:- apostles, prophets, evangelists, shepherds (pastors) and teachers.

It may be asked: Can a woman be an apostle, prophet, evangelist, shepherd or teacher?

In the 'Pentecostal Church' world, a generally accepted view is that: "All fivefold ascension-gift ministries are elders by reason of their calling, while not all elders are fivefold ascension-gift ministries." Some hold that only fivefold ascension-gift ministries are elders and that there are no elders apart from them.

If either of these views are held as true, then any man or woman who is gifted with any of the fivefold ascension-gift ministries should also be considered as a potential elder within a local church as per the following:-

1. Can a woman be an apostle?

If a woman can be an apostle, then a woman is an elder. Peter was an apostle and also speaks of himself as an elder (1 Pet 5:1-5). John was an apostle and speaks of himself as an elder (2 John 1; 3 John 1).

Paul speaks of Junia as being of note among the apostles (Rom.16:7). Some expositors hold that Junia is a masculine name, some hold it as feminine. Paul, in Rom.16, mentions the names of about 10 women, and 19 men. He mentions Priscilla and Aquilla, who were a husband/wife team in ministry in a house-church. In vs. 7, he mentions "Junia and Andronicus" as being "of note among the apostles". Both were "in Christ" before Paul and had experienced imprisonment at some time.

Following are some expositors that hold Junia as being a women apostle, and therefore an elder by calling.

Mrs. Booth (Salvation Army) has this to say in her chapter, "Female Ministry" (pages 12,13):

"Salute Andronicus and Junia, my kinsmen and my fellow-prisoners, who are of note among the apostles; who also were in Christ before me" (Rom.16:7).

By the word "kinsmen", one would take Junia to have been a man; but **Chrysostom** and **Theophylact** who were both Greeks and consequently knew their mother tongue better than our translators say **Junia was a woman**. Kinsmen should therefore have been kinsfolk; but with our translators it was out of all character to have been **a woman** of note among the apostles and a fellow-prisoner with Paul for the Gospel: **therefore let them be kinsmen!** (Emphasis hers).

And again, "There is also a reference to women "apostles" in Rom16:7. Paul writes" "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles." **Chrysostom** and **Theophylact**, both Greeks, say, "Junia was a woman, 'kinsman' should therefore have been rendered 'kinsfolk'."

Don Williams -Author of "Paul & Women" (pages 44-45) on Romans 16:7

"Greet Andronicus and Juntas, -my kinsmen and my fellow prisoners; they are men of note among the apostles, and they were in Christ before me."

The unresolved issue is whether Juntas in Greek is a masculine contraction of Junianus or the feminine Junia. The spelling in the original language is the same for either possibility. Furthermore, the phrase "they are men of note" literally reads "they are of note." "Men" is absent in the Greek, and is inserted by the translators. Thus Paul could be referring to a woman here, quite probably a husband-wife team.

This would mean that Junia is a "kinsman," that is, a Jew. She is also a "fellow prisoner," that is, she, like Paul, had suffered incarceration for her faith in Christ. Most surprising, Junia is also an apostle, an early convert even before Paul. This has led most commentators to render the proper name as the masculine Junias rather than Junia. While a final decision cannot be reached from the text, why must we suppose that no woman could be called an apostle by Paul? In the wider sense of the word, an apostle is one who is sent with a commission. II Corinthians 8:23 speaks of those who are bringing a gift of money to the Jerusalem church as 'messengers' (Greek-'apostles') of the churches."

Since, however, no special task is mentioned for Andronicus and Junias (or Junia), their apostleship would be from Christ, sealed in being eyewitnesses to the resurrection of the Lord (see Acts 1:21-26; I Corinthians 9:1 and 15:3-8). This is also substantiated by the time of their conversion (before Paul's), which would make them among the first believers after the resurrection of Christ.

In Romans 16, Paul has already mentioned one married couple and two single women, thus the naming of another woman would not be unexpected in the context. Furthermore, it would be improbable that two of the earliest male converts would still be together about 25 years later so as to be mentioned in one greeting. The double greeting is much more likely if they are a married couple who have been sharing their witness to Christ through all the intervening years. Only an extra-Biblical assumption that a woman could not be an apostle keeps most commentators from reading Junias as Junia. The church father **Chrysostom** had no such bias. He writes, "And indeed to be Apostles at all is a great thing. But to be even amongst these of note, just consider what a great encomium this is! But they were of note owing to their works, to their achievements. Oh! how great is the devotion of this woman that she should be even counted worthy of the appellation of apostle!" (Underline/emphasis mine)

Dr. Gary S. Greig - Professor of Biblical Languages & Old Testament (Peter Wagner Institute, 1999)

We note his comments on Rom.16:7 concerning Junia. In Romans 16:7, Paul mentions that Junia and Andronicus (most likely Junia's husband) are among the apostles.

a. Junia was a common Latin female name in the Roman Empire. Some scholars have claimed that the name in the Greek text of Rom. 16:7, Iounian (the accusative form), is a hypothetical Greek abbreviation, "Junias," of the Latin male name "Junianus." But there is absolutely no evidence at all that there ever was a masculine name "Junias" in the Roman Empire, according to Dr. Peter Lampe, Professor of New Testament, Union Theological Seminary, Richmond, Virginia: "Without exception, the Church Fathers in late antiquity identified Andronicus' partner in Rom. 16:7 **as a woman**, as did minuscule 33 in the 9th century which records iounia with an acute accent. Only later medieval copyists of Rom.16:7 could not imagine a woman being an apostle and wrote the masculine name 'Junias.' This latter name did not exist in antiquity; it's explanation as a Greek abbreviation of the Latin name "Junianus" is unlikely." (P. Lampe, "Junias," Anchor Bible Dictionary, vol. 3, p. 1127).

b. The Church Father, **John Chrysostom** (died 407 AD), who had a negative view of women in many cases, understood "Junia" in Rom. 16:7 as a woman and marveled that she could be called an apostle: "Oh how great is the devotion of this woman,(2) that she should be even counted worthy of the appellation of apostle!" (St. John Chrysostom, Homily 31 on Romans 16:5-16, The Nicene and Post-Nicene Fathers, Series 1, vol. 9, ["Chrysostom: Homilies on the Acts of the Apostles and the Epistle to the Romans"], Grand Rapids: Eerdmans, 1971-1980). The first commentator to understand "Junia" as the hypothetical masculine name "Junias" was Aegidius of Rome in the 14th century AD. (D. Scholer, Theology News and Notes, Mar '95, p. 22).

c. That Junia was recognized among the apostles in the early church is understandable, if the early church had Deborah in mind as the senior judge and a "mother in Israel", Miriam as a prophetic leader under Moses and Huldah as a prophetic leader under King Josiah. (Underline Gary Greig's)

2. Can a woman be a prophet?

Both Old and New Testaments would answer this question in the affirmative. For those Schools who say that God only permitted prophets and prophetesses under the Old Covenant, it may be asked: Is the New Covenant era a lesser or lower Covenant than the Old Covenant? The answer is evident: It is not.

The Old Testament prophet, Joel, foretold the coming "last days" in which God would pour His Spirit on ALL flesh. That is, sons and daughters, and servants and handmaids -both men and women -would prophesy, dream dreams, have visions and so forth. There would be an increase of the prophetic Spirit on men and women in the last days under New Covenant times.

- a. Miriam was a prophetess, along with her brothers Moses and Aaron (Ex. 15:20). Moses, Aaron and Miriam were leaders in Israel (Mic. 6:4). God sent the three of them as leaders of the nation. Moses and Aaron were prophets (male), and Miriam a prophetess (female).
- b. Deborah was a prophetess, a Judge, and a mother in Israel. The men of Israel accepted her in that role of leadership in the nation (Jud. 4-5 chapters). She honoured the men of Israel.
- c. Huldah was a prophetess and ministered to the king as well as the priests of the Temple services (2 Kgs. 22:14; 2 Chron. 34:22). The men accepted her prophetic role.

- d. Isaiah's wife was a prophetess, along with her husband, who was a 'major prophet' (Isa.8:3).
- e. Anna was a prophetess, and recognized by the priests and elders of the Temple services (Lke. 2:36-38).

There were true and false prophetesses as well as true and false prophets in both Old and New Testament times (Neh.6:14; Ezek. 13). Jezebel was a false teacher and prophetess (Rev.2:20).

Women may prophesy as well as men (Acts 2:17-21 with Joel 2:28-32). Prophecy may include preaching, exhortation, edification and comfort (I Cor. 12:1-8; 11:5; 14:3). Philip the evangelist had four daughters who prophesied (Acts 21:9). It is noted that the difference is recognized between having the gift of prophecy and the office of the prophet - all who prophesy are not necessarily prophets.

There was no higher calling in Old Testament times than to be the mouthpiece of the Lord, speaking the prophetic word. The Holy Spirit is available for all, regardless of gender. If the Lord had prophets and prophetesses under Old Covenant times, there will be no less under New Covenant times. Women are still called to minister in the prophetic office. Old Testament prophetesses were in positions of leadership and influence in the nation of Israel and the men of those times accepted the Word of the Lord. Much more so in New Covenant times.

3. Can a woman be an evangelist?

Both men and women may be evangelists. Women may evangelize and bring the Gospel to men, even as the woman of Samaria did in bringing men to Christ (John 4).

Several translations of Scripture on Psa. 68:11 translate, "Great was the company of women that published the good news." Note also Isa. 40:9. Men as well as women may be used in (a) personal evangelism (John 4), as well as (b) public evangelism, examples by Philip, the evangelist (Acts 8).

Untold thousands of people have come to Christ through women evangelists in their churches as well as in public evangelism. Eternity alone will evidence the number of souls saved through their ministries. Are women to be restricted to personal evangelism only, and that only to women and not to men? The Bible and church history declares otherwise.

4. Can a woman be a shepherd?

God has set in the Church...shepherds (Eph. 4:9-16). The Greek word "**poimen**" is translated as "shepherd" some 16 times, and one time as "pastor."

Who can question that untold thousands of women, as well as men, "shepherd the flock of God", whether the young of the flock or older? There are thousands of women who care for the people of God. They may be senior leaders of congregations, shepherding elders, cell leaders, youth leaders, etc. But they are in leadership roles, shepherding roles.

Paul tells the elders to shepherd the flock of God (Acts 20:17-35). Peter also tells the elders to shepherd the flock of God (I Pet. 5:1-4). Men and women may be shepherding elders, according to the measure of the gift of Christ given to them. (Perhaps the shepherdesses of Old Testament times are a shadow for spiritual shepherds. Rachel, Zipporah, the Shepherdess in the Song of Solomon - all were shepherds. Abraham, Isaac, Jacob, Moses and David were also shepherds in the natural. The natural pointed to the spiritual). Both men and women may together shepherd the people God in pastoral ministry.

5. Can a woman be a teacher?

There is no doubt about this. Women can be teachers. It is not honest to use Paul's word in I Tim. 2:9-15 about "I suffer not a woman to teach, and usurp authority over the man" to silence women. All of Paul's teaching needs to be considered before drawing a conclusion.

Paul recognized Priscilla and Aquila as teachers, in a husband/wife team (Acts 18:18, 24-28). Priscilla and Aquila had a House-Church and so both were in leadership roles (Rom 16:3; 2 Tim 4:19). As leaders in their House-Church, they held an eldership role.

Women can teach the younger women also, to be sober, love their husbands, love their children, teach them discretion, chastity, how to be good home-makers and obedient to their own husbands (Tit. 2:4,5). Timothy's grandmother and mother, Eunice and Lois, taught Timothy the Scriptures from early childhood (2 Tim 1:5). It is recognized that there are various measures of the grace-gift of teaching in both men and women.

When Paul says, "He ascended on high and gave gifts to **men**..." (Eph.4:8), the word "**men**" is generic, not specific. It is the Greek word "**anthropos**" (SC.444). Vine's Expository Dictionary says "**anthropos**" is used generally of "a human being, **male or female**" without reference to sex or nationality" (Matt. 4:4; 12:35; John 2:25).

Only male prejudice then would say that the ascension-gift ministries are strictly given to "men" -the male of the species. The Bible and Church History prove otherwise. The point is: Are apostles, prophets, evangelists, shepherds and teachers potential elders or not? If they are, and God pleases Himself to give to women any of these ministries, then the logic is that they are also potential elders by reason of their gifting.

These gifts are leadership giftings. Many times, they involve eldership roles. According to the measure of gifting, they are governmental roles. Leadership is influence. The following definitions of the words "lead" or "leader" are taken from Collins Dictionary.

- Lead = To show the way; to conduct; to guide by the hand, as a child or animal; to direct, as a chief or commander; to govern; to introduce by going first; to precede; to influence.
- Leader = A guide; a conductor; a chief; a commander; the chief of a party or faction.

The word "govern" is very similar in meaning.

- Govern = To steer a ship; rule; to regulate by authority; to influence; to direct; to manage; to keep in subjection; to restrain; to exercise authority; to administer the laws; to have control.
- Government = Act of governing; exercise of authority; direction; regulation; control; restraints made in legal authority; territory over which rule is exercised; empire; kingdom; state; commonwealth; administrative councilor body; the executive power; the ministry.

Both men and women may exercise leadership and government in the natural home and in the spiritual house (the Church) under God's authority, and according to the measure of grace-giftings.

These ascension-gift ministries are potential eldership ministries, whether given by Christ to men or women. Men and women are members of the Body of Christ. Christ is the head, the Church is His Body. It is a masculine picture; men and women are members one of another, with gifts in the members given by the will of Christ. When He ascended on high, He gave "gifts to men"; that is, he gave gifts to mankind, to His people, to members of His Body. Christ is the Man and the Church is His Body. In this picture, both men and women are included in "the Man".

B. Women in The Eldership Position

Under this point, we consider that which pertains to female elders or presbyters.

Collins Dictionary provides the following definition of "elder".

- Elder = older, more advanced in age, senior; one that is appointed to office on account of his age and presumable experience and wisdom; presbyter; a layman associated with the minister in the government and discipline of the church.

The word “elder” is generally defined as “an older or elderly person, or a senior”. Sometimes it simply speaks of age; most times in New Testament times, it speaks of office either on the Sanhedrin of Israel, or office in the Christian Church.

From the use of this word, we conclude that those appointed as elders in the early church were “mature” people, measured either by their chronological age or their evident spiritual maturity. It should be noted that spiritual maturity does not necessarily come with age, but through personal growth and the acceptance of responsibility.

Use of the Word 'Elder' in the New Testament

The New Testament uses several different Greek words for “old”, which may be helpful in our study relative to “elders” as used in the New Testament.

The first three uses are as follows:-

- **Old** - SC.744. Greek “**arkaio**”, from SC.746, meaning “original or primeval.” It is translated “them of old time”. It is used 12 times. The English word “archaic” is derived from this Greek word. Note these brief references.
“Them of old time” -Mt. 5:21,27,33; Acts 15:21.
“Old prophets” – Luke 9:8,19.
“Good while ago” - Days of old - Acts 15:7.
“Old disciple” (Acts 21:16); “Old things” (2 Cor. 5:17), “Old world” (2 Pet. 2:5), and “Old serpent” (Rev. 12:9; 20:2).
- **Old wives** - SC.1126. Greek “**graus**”, an old woman. Translated “old wives” (1 Tim. 4:7). Used one time only.
- **Old** = SC.3820, from SC.3819. Greek “**palaios**”, meaning “antique, ie., not recent, worn out.” It is translated “old” at least 19 times.
There is the “old garment”, “old bottles” (Mt. 9:16,17; Mark 2:21-22; Luke 5:36-39.)
There is the “old man” (Rom. 6:6; Col. 3:9), the “old leaven” (1 Cor. 5:7-8), and the “old testament” (2 Cor. 3:14 with Heb. 8:13), and the “old commandment” (1 John 2:7), and so forth.

The fourth use of the word “old” has to do with “**elder**” or “**elders**.” From Strong's Concordance we note several inter-related Greek words, also coming from the same Greek root. This is the most frequently used word when it comes to “elders.” Note the use of the word relative to either age or spiritual office.

- SC.4242. Greek “**prebeia**”, from SC.4243; seniority (eldership), i.e. (by implic) an embassy, ambassadors):- ambassage, message. See Luke 14:32; 19:14.
- SC.4243. Greek “**presbeuo**”; from the base of SC.4245; to be a senior, i.e. (by implic) act as a representative (fig. Preacher):- be an ambassador. See 2 Cor 5:20; Eph 6:20.
- SC.4244. Greek “**presbuterion**”; neut. of a presumed der. Of SC.4245; the order of elders, i.e. (spec.) Israel Sanhedrin of Christian “presbytery” :- estate of, elder(s), presbytery.
Luke 22:66 -“the elders of the people...”
Acts 22:5. “And all the estate of the elders...”
1 Tim. 4:14. “. ..laying on of hands of the presbytery.”
- SC.4246. Greek “**presbutes**”, from the same as SC.4245; an old man:- aged (man), old man. See Luke 1:18; Tit. 2:2; Phil. 9.
- SC.4247. Greek “**presbutis**”, feminine of SC.4246; an old woman;- aged woman. See Tit. 2:3.

- SC.4245. Greek “**presbuteros**”; comparative of “**presbus**” (elderly); older; as noun, a senior; spec. an Israel Sanhedrist (also fig. of the celestial council) or Christian “presbyter”:- elder (- est), old.

The word “elder” (eldest, elder) is used some 34 times in the New Testament as pertaining to the Jewish Sanhedrin. Of the 34 times it is used, 31 of those times it speaks of:

“the elders of the people” (Mt. 21:23; 26:3,47), or

“the chief priests and elders” (Mt. 27:3,12,20; Acts 23:14; 24:1; 25:15), or

“the scribes and the elders” (Mark 11:27; Mt.27:41).

One time it speaks of the “elder son” (Luke 15:25), and the other the “eldest” of the Scribes and Pharisees who brought the adulterous woman to Jesus (John 8:9).

It is also used of “old men” who would dream dreams (Acts 2:17).

Every use otherwise refers to the religious leaders of Israel, the Sanhedrin, consisting of 24 Priests, 24 Scribes and 22 Elders, plus the High Priest as President (70+1 = Sanhedrin). The Greek word is “**presbuteros**”, and refers to a presbytery of Israel.

The same basis word is carried over into the New Testament Christian Church, and has the same meaning. Relative to the Christian Church, the word “elders” is used ten times in Acts; eleven times in the Epistles and some twelve times in Revelation. Of the 33 times this word is used of the Christian Church, it is always refers to the Church elders, which is a carry over of the same truth as from the Jewish Sanhedrin, but in a Christian context, under the New Covenant.

There are “the elders” - Acts 11:30

There are the “elders in every Church” - Acts 14:23; 20:17; 21:18; 1 Pet. 5:14; 1 Pet. 5:1 There are the “apostles and elders” - Acts 15:2,4,6,22,23; 16:4

There are the “twenty-four elders” around the throne of God and the Lamb - Rev. 4:4,10; 5:5-14; 7:11-13 and so on. Again, it is the “**presbuteros**” -the presbytery of the Christian Church.

It is the Pastoral Epistles of Paul that are under consideration more particularly here.

In the Pastoral Epistles of Timothy and Titus, the words “elder” or “elders”: are used five times by the apostle Paul.

1 Tim. 5:1. “Rebuke not an **elder** (“**presbuteros**”), but entreat him as a father...”

1 Tim. 5:17. “Let the **elders** (“**presbuteroi**” – plural) that rule well...”

1 Tim 5:19. “Against an **elder** (“**presbuteros**”) receive not an accusation...”

Tit. 1:5. “Ordain **elders** (“**presbuteroi**” – plural) in every city....”

This is Pauline use of the word “elders” in his Pastoral Epistles. The Pastoral Epistles are the only Epistles of Paul where he uses this word. The equivalent word used by Paul is the word “**bishop**” (Greek word SC.1984, “**episkope**”, meaning, inspection (for relief); by implic. Superintendent; spec. the Christian “episcopate” :- the office of a bishop, bishoprick, visitation. See 1 Tim. 3:1; Acts 1:20. Then SC.1985, Greek word “**episkopos**”, meaning, a superintendent, i.e. Christian officer in general charge of a (or the) church (lit. or fig.): - bishop, overseer. See 1 Tim. 3:2; Tit. 1:7; 1 Pet. 2:25; Phil 1:1

A careful study of the passage context shows that “elder” and “bishop” are one and the same person and speaks of the same office in the Church. Of the 6 times the word is used, 4 times it is used by Paul, once by Luke and once by Peter. Paul uses “elder” and “bishop” to speak of one and the same role in the Church, contrary to some denominations who exalt a bishop above the elders.

Why is it necessary to look at the Pauline use of the word “elders” in his Epistles? Because the same Paul uses the same Greek word – **but in the feminine** – to refer to women as “elders.”

Note:-

1 Tim. 5:1. “Rebuke not an **elder** (“**presbuteros**” - a male elder), entreat him as a father...

1 Tim. 5:2. “The **elder women** (“**presbutera**” - female elders) as mothers - both women and mothers are in the plural.

It may be contested that "elder women" simply refers to "older women" and NOT to "female elders". If this is so, then why did Paul use the feminine form of the same word as used of male elders? If this verse simply speaks of "older women", then the other uses by Paul in the same Pastoral Epistles could also refer to "older men". Therefore, it could be seen as inconsistent to say that "elder/s" in I Tim. 5:1,17,19 and Tit. 1:5 refer to "male elders", and the reference to "elder women" in I Tim. 5:2 is simply to "older women."

Paul knew which form of which words to use and to select them on the basis of gender where this was important; hence, Paul uses the **masculine Greek word "presbuteros"** for the male elders and then he uses the **feminine Greek word "presbutera"** for the female elders. If the use of the Greek word here does not refer to female elders, then how can we interpret the use of the same Greek word as referring to male elders? It is not consistent to take 1 Tim. 5:1 and say it speaks of male elders, and then say 1 Tim. 5:2 speaks of older women; particularly when the same Greek word is there, one masculine and the other feminine. It can be seen that both male and female elders or presbyters are spoken of in Pauline writing.

Are there women elders or presbyters? According to Paul's word to Timothy (1 Tim. 5:2), there are female presbyters. Timothy is to deal with those elders that may be teaching false doctrine, entreat them as fathers in the Lord. Timothy is to treat the female elders as mothers in the Lord. Deborah, of Old Testament times, was a prophet, a judge and a mother in Israel (Jud. 4:4). (Note: There seems some implication of the same thing in Tit. 2:2 where the "older men" ("**presbutes**" - older men, masculine) are told how to behave, and then in Tit. 2:3-4 where the "older women" ("**presbutis**" - older women, feminine) are also told how to behave. Then Paul says that these women should be "**teachers of good things...teach the young women...**". Women are encouraged by Paul to be teachers).

If men and women can be called of God to be apostles, prophets, evangelists, shepherds and teachers, then it seems appropriate that they can also be elders if that is their gifting.

Historical Writings of the Early Church

Our foundation for faith and practice is the inspired Scriptures. We can also glean much wisdom from church history through studying how believers who have gone before us have grappled with issues such as "women in leadership within the church".

There is enough historical evidence, especially from the First Century and then some on into the Second and Third Centuries, concerning women in areas of ministry and leadership.

Women were involved in preaching and teaching in these first centuries, as they were gifted by the Lord and by the Holy Spirit. As the Church declined from the 4th Century onwards, so women came to be excluded from leadership roles. The Roman Catholic Priesthood replaced women in ministry and leadership roles in the Church.

The early Churches were governed by eldership, a lead elder along with other elders. In time, the role of "Bishop" rose above the "Elders" (though they originally meant one and the same person), and gradually the Churches became governed by a Bishop and subjected Elders to the Bishop. The following extracts confirm this fact.

Earle E. Cairns in, "**Christianity Through the Centuries**" (Zondervan, 1981, page 115) states, "Practical and theoretical necessities led to the exaltation of **one bishop's** (overseer's) position in each church until people came to think of him and to acknowledge him as **superior to the other elders** with whom his office had been associated in New Testament times. The need of leadership in meeting the problems of persecution and heresy was a practical need that dictated an expansion of the bishop's power. The development of the doctrine of apostolic succession...was an important factor in his rise to power ." (Emphasis mine)

And again, Justo L. Gonzalez, in, "**The Story of Christianity**" (Vol. 1, Harper & Row, 1984, page 97), has this to say: "It is clear that by the end of the 2nd Century, the leadership of the church was entirely masculine. But the matter is not quite as clear in earlier times. Particularly in the New Testament, there are indications that **women also had positions of authority**. What actually seems to have taken place is that, during the 2nd Century, in its efforts to combat heresy, the

church centralized its authority, and a by-product of that process was that **women were excluded from positions of leadership.**" (Emphasis mine)

Following are some Historical evidences of women in leadership positions.

1. **Pliny**, writing to the Emperor Trajan (AD. 100) said the two ministers of the Church in his city were young women.
2. **Justin Martyr** – who lived until about AD. 150 says, in his Dialogue with Trypho, the Jew, that, “both men and women were seen among them who had the extraordinary gifts of the Spirit of God, according as the Prophet Joel had foretold.”
3. **Dodwell** in his Dissertations of **Irenaeus** says that “the gift of the Spirit of prophecy was given to others besides the Apostles: and that not only in the first, and second, but in the third century, even to the time of Constantine, men had these gifts; yea, and **also women**" (Mrs. Catherine Booth -Salvation Army).
4. **Eusebius** speaks of Potomania Ammias, a prophetess, in Philadelphia, and others, “who were equally distinguished for their love and zeal in the cause of Christ.”
5. **Tertullian**, one of the earliest Latin fathers, notes **the women** that appear in every early reference to ecclesiastical orders. Four titles, he writes, are applied to the **women clergy**, all of which occur in the New Testament, 'Widow', 'Deaconness', '**Presbyter**', and 'Virgin'. The two former, he adds, are Apostolic Orders. (Emphasis mine).
6. **Marcella** preached Christianity publicly in Rome, and **Jerome** (born about AD. 340, and the translator of the Latin Vulgate Bible), writes of her, “all that I learn with great study...the blessed Marcella learnt also but with great facility.” He also celebrates her immense influence for good in Rome.
7. **In the Catacombs** are found representations of women clergy, and they are shown presiding at the Lord’s Supper...
8. **Mabillon, a French writer** on ecclesiastical biography and antiquities, records that the evangelization of Europe was due in part to the Nuns of St. Benedict, many of whom publicly preached the Gospel.
9. **Among the Montanists**, who were the evangelicals of the third century, Priscilla and Maximilla, ladies of rank, served as evangelists over a wide extent of country. **Women were elected** by the Montanists as **Deacons, Pastors, President-Presbyters or Bishops**. Opinions vary as to when the recognized order of women clergy died out. All agree that it lingered longer in the East than in the West...It seems as if the decay of Women's Ministry took place with the decay of Christianity, the rise of the Roman Apostasy, and the proud pretensions of an exclusive Priesthood. (Emphasis mine)

In a paper **Dr. Gary S. Greig – Professor of Biblical Languages & Old Testament** (Wagner Leadership Institute, March, 1999), has this to say about women in eldership positions:-

Were women among the elders of the early church? If Deborah as a female judge was included with men under the masculine plural Hebrew title “judges” (Heb. Masc. Plural **shofetim**) in Jud. 2:16, and Phoebe and other women were included with men under the masculine Greek title diakonos in Rom. 16:1 and I Tim. 3:8 and 11, and Junia was included with Andronicus and other men under the plural Greek title “apostles” (Grk. masc. pl. dative **apostolois**) in Rom 16:7, then it is not inconceivable that women were included with men under the masculine plural Greek title “elders” in the early church.

1. In I Timothy 5:1-2 Paul mentions “**female elders**” (**presbuterai**) alongside “**male elders**” (**presbuteroi**). Translators often assume that the passage is only referring to “older men” and “older women,” but Paul uses the same word in the masculine form of the church office of “elder” later on in the same chapter - I Tim 5:17, 19. It is hard to imagine the same word being used in the same chapter with two unrelated meanings. The fact that the masculine form of the word denotes the office of “elder” in I Tim 5: 17, 19 suggests that the same word in its masculine and feminine forms also refers to, or at least includes reference to, the office of elder in 5:1-2.
2. There is clear archaeological evidence that in the post-biblical early church there were women elders alongside the male elders (D. Irvin, “The Ministry of Women in the Early Church: The Archaeological Evidence,” Duke Divinity School Review 2 [1980]: 76-86):
 - a. Egypt: A 2nd and 3rd Century inscription refers to a woman named “Paniskanes” as a presbutera - “**female elder**.”
 - b. Egypt: A 3rd Century Bishop Diogenes set up a memorial to a woman named “Amonnian the **female elder** (presbutera).”
 - c. Rome: The 4th Century Basilica of Prudentiana and Praxedis contains a mosaic including a woman referred to as “**Bishop Theodora**” (episcopa Theodora).

In light of this, it is evident that women did hold the office and fulfill the ministry of eldership, as female elders.

If women are called and gifted by the Lord to be five-fold ascension-gift ministries, then they must be qualified to be presbyters – as female elders, mature women who are mothers in the church, spiritual Israel, even as mature men may be fathers in the Lord.

The Council of Laodicea (AD. 363)

It is worthy of note that history shows it was in the Council of Laodicea that the role of women in ministry and leadership was eliminated (this makes reading the letter to the church at Laodicea more interesting - Rev. 3:14- 22).

1. **Dean Alford is quoted by Mrs. Booth (Salvation Army) as saying:**
 Dean Alford in comments on I Tim. v. 9, that “**women** sat unveiled in the assemblies in a separate place, **by the presbyters**,” and were “**ordained by the laying on of hands**” until the Church Council of Laodicea forbade it in 363 A.D.- three hundred years after Paul had written the Epistle to the Corinthians.

At the time of the Laodicean Council’s action, Etheria and a host of other women were prominent as leaders in the Christian Church. In England in the seventh century, Hildny of Whitby was at the head of a famous educational establishment where she had teachers and students of both sees. Five men trained by her became bishops. Elfeed, her successor, sat with bishops and princes in the synod. Loeba went from her home in England with five other ladies as a missionary to pagan Germany. Loeba was a noted theologian. She became friendly with Charlemagne's queen.

2. **Dr. Gary S. Greig Comments**
 In about 363A.D. the Council of Laodicea (Nicene and Post-Nicene Fathers, Series II, Vol. XIV [Grand Rapids: Eerdmans, 1971-1980]) stopped the practice, which was common until then, of appointing “**elder women**” (**presbutides**) to positions of leadership in the Church. The words of the Council prohibition suggest these elder women taught both men and women: Council of Laodicea. Canon XI: “In old days certain elder women (presbutides) sat in Catholic churches, and took care that the other women kept good and modest order. But from their habit of using improperly that which was proper, either through their arrogancy or through their base self-

seeking, scandal arose. Therefore the Fathers prohibited the existence in the Church thereafter of any more such women as are called **presbytides or presidents**. And that no one may object that in the monasteries of women one woman must preside over the rest, it should be remembered that the renunciation which they make of themselves to God and the tonsure brings it to pass that they are thought of as one body though many; and all things which are theirs, relate only to the salvation of the soul. But for women to teach in a Catholic Church, where a multitude of men is gathered together, and women of different opinions, is, in the highest degree, indecorous and pernicious."

Regretfully, it seems that many translators of the Scriptures were – and are – influenced by their own "theology" (what they think God and Paul said about women), or their own bias towards the opposite sex in ministry and leadership, as well as by Judaistic influences and corrupted or twisted translations accordingly. All of this has helped to create greater bias in men against women being in leadership roles in Church life.

The Church, however, is still in days of restoration. The restoration of women's role, function and ministry in leadership, as gifted by God, is increasing through the earth. God said through His prophet Joel that He would pour out His Spirit on **ALL FLESH**. This includes "**sons and daughters**", "**young men and old men**" and "**servants and handmaidens**" in these last days!

Both men and women, if ordained to eldership, should have (1) The Christian character qualities of eldership, and (2) The ministry of eldership. It is not only (1) What an elder is, but also (2) What an elder does that makes the person an elder. One is character, the other is ministry. Both character and ministry are required to function. If Scripturally qualified, this may be for a husband/wife team, or may be for a husband and not a wife, or for a wife, not her husband, or for a single man or single woman.

Paul's redemptive word is applicable in these things. "**IN CHRIST, there is neither male nor female, but all are one in Christ**" (Gal. 3:28). Christ is all, and Christ is in all – men and women!

C. The Pauline Passages in Corinthians and Timothy

In concluding this Position Paper, it is needful to consider the two major passages of Scripture from Paul's writings that have been used to totally, or almost totally, silence the ministry of women.

The two main passages used are 1 Cor. 14:34-35 and 1 Tim 2:11-15. Expositors have not always been honest in their handling of these Pauline passages. Their interpretation and understanding should be the light of the context of the whole Bible, as well as other of Paul's writings. These Scriptures have been misunderstood and misinterpreted, used and abused to suppress the ministry of women, and all under the guise of 'submission to authority.'

It is a tragedy that Paul has been branded a male chauvinist because of these two passages to the Corinthians and to Timothy at Ephesus. They have been used to suppress women in ministry and any areas of leadership in the Church for centuries. Some Schools have used them to totally silence women in the church. As noted, some expositors have interpreted these Pauline passages in the light of their own bias and mindset about the role and function of women. There is no doubt that a person's 'theology' (what they think about God and women) will affect their interpretation of Scripture. Theology affects hermeneutics and hermeneutics affects one's theology. The end result of faulty theology and faulty hermeneutics is a faulty exegesis.

Context Principle

When it comes to the field of hermeneutics (ie., Principles of Interpreting the Scripture), the Context Principle has been called "The FIRST Principle of Interpretation." An old adage says, "A text out of context is a pretext". In "Interpreting the Scriptures" (Conner/Malmin, pages 60-63), this adage has been rephrased to say, "A text out of the context of the whole Bible is a pretext". To ensure correct interpretation the Scripture must be studied in:

1. The Verse Context
2. The Passage Context

3. The Chapter Context
4. The Book Context
5. The Testament Context
6. The Bible Context

Scripture must be bridged as to its "gaps" - the historical, geographical, cultural and linguistic gaps have to be bridged before we can understand more clearly the writer's intention.

Myles Coverdale (AD. 1535) says, "It will greatly help you to understand Scripture, if you mark not only what is spoken or written, but of whom, and to whom, with what words, at what time, where, to what intent, with what circumstances, considering what goes before and what follows!"

So in studying the Pauline passages, one needs to follow these injunctions. Who is Paul writing to? What were the circumstances? Who was being spoken to? What words does Paul use? What is his purpose in writing? What is the historical and cultural setting for the epistle? Is he answering questions written to him? Is he dealing with local problems at that time? Are his words for all times or for the local setting in the culture of his time? These and other questions have to be kept in mind as one interprets these so-called "problem Scriptures" of Pauline days.

Biblical Commands and Principles

Also, the student needs to understand distinctions between (1) **Biblical Commands** and (2) **Biblical Principles**. For example, there are clear Biblical commands against taking God's name in vain, idolatry, adultery, blasphemy, dishonouring parents, stealing and so forth. These Biblical commands are set out clearly in the Ten Commandments (Ex. 20). On the other hand, there are Biblical Principles woven throughout the Word. For example, there is no specific commandment that says, "You shall not smoke..." That is, if one is wanting "chapter and verse." There is no such "chapter and verse." However, the Biblical principle is that our bodies are the temple of the Holy Spirit (I Cor. 6:19-20). God has told us not to defile His temple. This habit of smoking is unclean and defiles the temple of the body. There is no specific Biblical command, but there is a Biblical principle.

What then are the Biblical principles concerning the role and function of women in ministry in the Church? The "whole of the Bible context" tells us! What are Biblical commands? What are Biblical principles?

Interpretation of Scriptures

In considering these passages, we will endeavor to be the best interpreter of Pauline through using the Context Principle as set out above.

1 CORINTHIANS 14:34-35

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law, and if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

It is not within the scope of this Position Paper to deal fully with the background of the Corinthian Church. As such, some things will be covered in brief.

The Corinthian Church was founded by Paul in Acts 18:1-17. Corinth was a seaport, and the city was noted for its sensuality. There was the Temple at Corinth, the Temple prostitutes, some who came to Christ out of heathenish culture and ways, into the Church. Chloe's household had taken reports to Paul, along with various questions needing answers. Paul's first epistle is responding to these questions and dealing with problems in the Church. Basically each chapter deals with problems and disorder in the Church.

- 1 Cor. 7 deals with marital problems.
- 1 Cor. 8 deals with the problem of meats offered to idols.
- 1 Cor. 9 deals with support of the ministry.

- 1 Cor. 10 deals with moral problems, using Israel's history and Divine discipline to illustrate.
- 1 Cor. 11 deals with grooming codes for men and women, and disorders at the Lord's Table.
- 1 Cor. 12 deals with disorders over the problems of members in the Body of Christ.
- 1 Cor. 14 deals especially with tongues, prophecy, and interpretation.
- 1 Cor. 13 deals with Divine love and its qualities that need to be in the members of His Body.

It is at the close of 1 Cor. 14 that Paul deals with the issue of women in Church life. It is evident that wives were being talkative, disrupting the services by their questions and Paul exhorts them to be silent in the church service and ask their questions of their husbands at home. However, we consider these verses phrase by phrase as we bridge the cultural gap between us and the Corinthian believers.

1. Let your women keep silence in the Churches - vs. 34

Comparing vs. 34 with vs. 35, it is referring to wives, as they are to ask their husbands at home. The R.V. says, "let the women", not "your women." It is not a general statement to silence ALL women for saying anything in the churches. Women may pray and prophesy at least (1Cor. 11:5).

2. "Keep silence in the churches" - vs. 34

The Greek words for "silence" are "**Sigao**" from "**Sige**" (SC 4601/2) and mean "to be silent", "to hiss, or hush, silence." The words are used in Acts 15:12,13; 21:40; 12:17; Rom. 16:25; 1 Cor. 14:28, 30, 34; Rev. 8:1; Luke 9:36; 20:26.

If a person speaks in tongues and there is no interpreter then they are to be silent (1 Cor. 14:28). If the prophets have something revealed to them, then the first is to be silent and let the other speak (1 Cor. 14:30). And if a woman wants to ask questions of her husband, she must do it at home and be silent in the church (1 Cor. 14:34). It is not a mandate to silence the woman in church any more than to silence the speaker in tongues or a prophet.

3. For it is not permitted unto them to speak...For it is a shame for women to speak in the church - vs. 34, 35

The Greeks used several different words to express speech, each of which is translated by the same English word "speak".

"**Legein**" – "to deliver an ordered discourse."

"**Eipien**" – "to speak in ordinary conversation."

"**Lalein**" – "to chatter, babble, prattle, gabble or talk in an undertone."

It is the word "**Laleo**", meaning, "to talk, utter words" that is used here. In Liddel & Scott's Lexicon, the following meanings are given: "to chatter, babble; of birds, to twitter, chirp; strictly, to make an inarticulate sound, opposed to articulate speech; but also generally, to talk, say".

Paul is correcting Corinth for disorder in the services, and says, "Let the wives be quiet, they are not permitted to babble, talk in an undertone in the Church, for they are disturbing both speaker and hearers." The women had very recently been converted from heathenism. They were hungry for the Gospel and to learn and thus disturbed the meetings as they had little or no education.

In those days, and still in some nations today, it was customary for men and women to sit either side of the building. The women disrupted the meeting by calling out to their husbands various questions when they did not understand what was said. Generally the women were not educated and so their questions disturbed the gatherings. Paul told them to be quiet and ask their husbands at home. He is not talking about women praying or prophesying, singing or speaking. Of course, they would have to have believing husbands to fulfil this injunction of Paul.

Haley's bible handbook (pp. 596, 597) says, "it was customary in Greek and Eastern cities for women to cover their heads in public, except those of immoral character. Corinth was roll of temple prostitutes. Some of the Christian women, taking advantage of their newly found liberty in Christ, were laying aside their veils in Church meetings, which thus horrified those of more

modest type. They are here told not to defy public opinion as to what was considered proper in feminine decorum."

Denominations that enforce "silence" in their Churches permit their women to sing with the congregation, in solos, pray in prayer meetings, teach Sunday School classes and even be Missionaries to heathen nations. What a contradiction this is to their stand and interpretation of Paul's writings in both Timothy and Corinthians!

Paul is simply saying that the wives must not disturb the gatherings by inconvenient asking of questions, ignorant talking and chattering among themselves. He is not enforcing absolute silence on women in Churches.

4. But they are commanded to be under obedience, as also saith the Law – vs. 34

It does not say the Law commands silence, but to be under obedience. There is not one verse from Genesis to Malachi where "the law of Moses" said that women were to be silent.

This phrase has been the cause of much controversy. There are two views presented here concerning the interpretation of this verse.

- (a) Some expositors believe that Paul is quoting back to them their own questions, that he is quoting some of the words of the Judaizers from the Oral Law in the Talmud.

John A. Anderson had a friend who wrote to the Chief Rabbi of England some years ago asking if these two verses were taken from the Jewish Talmud. The Rabbi replied that the passages are not literally reproduced from the Talmud but that they are close parallels. The Oral Law taught that it was "a shame for a woman to let her voice be heard among men" - almost the very words used in the language quoted by the Apostle.

It is possible that Paul is quoting what the Judaizers at Corinth were saying in their attempts to silence women. If this is so, he reproves them by saying that the word of God came UNTO them, and not FROM them, and that he himself was giving the commandments of the Lord (I Cor. 14:36-40).

- (b) Some expositors follow this second view which does not violate the whole context of Scripture concerning the role of women in the home or the Church.

Women (and here it is referring to married women) are to be under obedience to their own husbands. Paul's Epistles tell the wife to obey her husband in the Lord (Eph. 5:23-32; Col. 3:18-20 with Pet. 3: 1-8). Some authorities refer to Gen. 3:16 concerning Adam's rule over his wife as "the law" referred to here.

In light of the Corinthian problem, it is Scripturally correct to say that wives who were disturbing the services by asking questions, or chattering, needed to be under obedience to their husbands indeed, and ask their questions at home.

Jews and Gentiles did not worship together until they saw that the cross had broken down the dividing wall. They did not worship together as one until they saw they were "in Christ" there was neither male nor female (Eph. 2:12-19; Gal. 3:26-29). The Judaizers tried to bring the Gentiles under the bondage of the Law as well as Talmudic Laws. Paul opposed such legalism continually. In the Jewish Synagogue, the pulpit was in the middle and the men gathered around while the women were in the balcony. While the word was being ministered, it was permissible for a man to stop and ask the speaker a question. But Paul here is telling the women not to yell down at their husbands but wait until they were home as they were creating so much noise and confusion in the services. The ones that are learning are to keep quiet, not the ones that are teaching. So it is dealing with wives, not women's ministry!

Under obedience as wives to husbands, as also says the Law. Talkative wives embarrass their husbands and it is poor behavior in public Church gatherings. A good place to show

proper husband-wife relationship is in public gatherings indeed. Therefore, talkative wives should not disrupt public meetings and embarrass their husbands, or the Church! (Let alone talkative men!)

Jim Beall states in "The Female of the Species" (p.33), "In those days, custom dictated that men and women be separated in public services. This was true in the Jewish Synagogues and Greek gatherings as well. Women were usually confined to a side room or a screened-off balcony where they could scarcely hear what was being said. Consequently, attention would soon lag and they were on their way talking and chattering. In some buildings, the men and women were separated by an aisle."

In India today, some places still separate the men and women. In Cairo, Egypt, the writer was in a Church where men and women were actually separated by a wooden stained wall built up to the middle of the pulpit! In China, a Missionary told of the separation in the Church meetings of men and women and the like disturbance that Paul spoke of having to be handled.

The argument that "many false religions have been founded by women" is the same argument that may be used of numerous men. Christian Science (Mary Baker Eddy); Spiritualism (The Fox Sisters), Women Witches (I Sam. 28), and the mixture in Seventh Day Adventism (Allen G. White) prove nothing more than does the fact that many false and mixed religions have been founded also by men. No failure of any women cannot also be applied to men. Both are failures apart from the grace of God in Christ.

5. And if they will learn anything, let them ask their husbands at home – vs. 35

Of course, this would imply that the woman had a believing husband. Otherwise believing wives with unbelieving husbands would have to ask other believing men or women in order to learn what was meant. If this were not the case then some women would be sent back to heathenism or to Judaism, for spiritual help, or, in some cases no help at all, since many women may be without husbands.

Peter, who did not contradict Paul on this matter, exhorts believing wives to be Godly women so that their unbelieving husbands may be won to the Lord without them preaching the word at them but by their lifestyle (I Pet. 3:1-8).

In conclusion of our study of 1 Cor. 14:34-35, it is not an honest treatment of Pauline thought to use these verses to silence women from public ministry in the Church. If we want to understand Paul's thinking on women, both in the Home and the Church, then proper hermeneutics would be to take ALL Paul's references to women in all his epistles. Don Williams in "**The Apostle Paul & Women in the Church**" has done this in an excellent and scholarly manner.

Paul, next to Christ, is the greatest emancipator of man and women in the Body of Christ. His greatest redemptive verse is summarized in Gal. 3:28. "In Christ", there is neither male nor female. Believers have to see one another, not from the gender point of view, but from the "in Christ" point of view, and this in Church life. In the Home, there is man and woman, husband and wife and children. In the Body of Christ, gender barriers cease to exist!

1 TIMOTHY 2:11-15

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." (KJV)

The next passage of Christ by Paul that is often misunderstood and misinterpreted - to say the least - is the Timothy passage. The setting for the Epistle should be noted briefly. Timothy has been left by Paul

at the great church in Ephesus. There he is charged to deal with those who are teaching false doctrine (1 Tim. 1:3).

Paul laid a number of charges on Timothy throughout the Pastoral Epistles. Qualifications are laid out for elders and for deacons. Timothy is warned against the danger of riches. He is warned about doctrines of demons that were evident. In 1Tim. 2 Paul deals with order in public worship. Prayer should be made for all in authority. Men and women must pray. Women should be dressed modestly (1 Tim. 2:1-7,8-10).

It is worthy of note to see how many references to women are found in the context of this epistle. The reason for this will be seen in due time. They are noted briefly here.

- Men should pray and also women, dressed modestly - 2:8.
- An elder must be the husband of one wife - 23:2.
- Deacon's wives must be of good character qualities - 3: 11.
- Deacons also must be the husband of one wife - 3:12.
- One of the doctrines of demons is forbidding marriage - 4:3.
- Timothy must reject old wives fables - 3:7.
- Female elders should be treated as mothers - 5:2.
- Younger women should be treated as sisters - 5:2.
- Widows must be honored and cared for by their children. And not the church - 5:1-10.
- The church may have to take care of true widows - 5:16.
- Younger widows are better to marry again and have family - 5:1-15.

For such a short epistle, this is a remarkable number of references to women: wives, old and young widows and married.

Bridging the historical gap, it should be remembered that Ephesus was the center of the "Worship of Diana" Cult. When Paul founded the Church (Acts 19:1-41), there were some disciples of John the Baptist there. Paul led them through to Gospel light and they were baptized in the name of the Lord Jesus Christ and filled with the Holy Spirit. Paul stayed in Ephesus two years. Special miracles took place. Those involved in magic burnt their books (Acts 19:11-20). There was a great riot in the city caused by those losing business who made the shrines to the goddess Diana. The disciples prevented Paul taking risks on his life (Acts 19:21-41). Notice their cry, "Great is Diana of the Ephesians" (Acts 19:24,27,28,34,35).

Remembering that Timothy was at Ephesus, this should connect with the truth of the Epistle to the Ephesians. In that Epistle, Paul gave the revelation of "The Great Mystery -The Marriage of Christ to His Church" (Eph. 5:22-34). The creation and redemptive motif is woven throughout this passage. The husband and wife are seen in human marriage and woven throughout is the Divine marriage of Christ and His Church. The references to marriage, to husbands and wives in Ephesians and Timothy are linked in this way. The historical setting of the Cult of Diana in Ephesus helps our understanding of the controversial passage of 1 Tim. 2:11-15. However, before exegeting the passage, some historical date on the Cult of Diana will be helpful.

Lanny Hubbard (City Bible Church, Portland, Oregon. USA) in his Paper on "The Ordination of Women" provides this background to the Timothy passage for our interest.

Historical Background

Paul wrote the epistle to Timothy who was the bishop of the church in the city of Ephesus. This city was the largest, most influential city in all of Asia Minor. Paul saw that a strong church in this location was crucial to the Gospel penetrating the whole region. This is why he personally spent two years there getting everything off to a good start.

The Book of Act records the events of his ministry there. It was highlighted by great demonstrations of power, but also by great resistance from some of the local people. The city was affected by several things that greatly influenced the society as well as the new church. First, there was the presence of many cultic beliefs and practices. This gave rise to many false teachings that affected the way that people thought, and these often came into direct conflict with the teachings of the church. The nature of these false teachings not only adulterated the truth of the gospel message, but they allured people back from Christianity to their old pagan ways. The result is that some were abandoning their faith in Jesus Christ, to go back to their old sinful lifestyle.

The second thing that affected the society was the worship of Diana. Not only did the religion tie in with the economical stability of the region, but also it greatly affected the thinking of the people. Following are some of the elements in the beliefs of Diana that would run into direct conflict with those of Christianity.

1. Diana was believed to be the creator of life. She was a fertility figure that was responsible for the creation of mankind. Therefore, all men owed their existence to her and came out of her. This places a female as the origin for men.
2. She was believed to be the source of all wisdom and knowledge. Woman was seen as the wiser of the genders. This could also be added to a Gnostic belief of that time that placed Eve as the hero of the Eden narrative. According to their teaching, Adam was deceived and ate the forbidden fruit. It was not the fault of the woman. Interestingly, Eve and the serpent were seen as the wise ones in the story.
3. The presence of a female deity as the leading god of a region demonstrates the place of that gender in that society. The fact that the leading god was female showed a very high social status for females in that culture. It shows that women greatly influenced commerce, as well as the thinking of the society. The Epistle to the Ephesians records that there was a group of very wealthy women in the church. Their wealth was seen in the elaborate clothing that they wore to the services. What we can learn is that the city had in it some very wealthy businesswomen. They were allowed to function independently of any man. They had no dependency for a man as was common in a patriarchal culture. Therefore, in their thinking, no man had authority over them simply because he was a male.

This produced a social condition called matrilineal. A matrilineal society is one in which the wealth and authority rests in the hands of women. Women determined who would receive the family inheritance, not the father. Men would reside in positions of authority only as women of influence allowed it. It was not a matriarchy, where a woman had to be in the highest position of authority; it was simply that a man could not be in power without the women's approval.

This created a role reversal in the home. Husbands had no authority over the wives. Diana never married and she had a hatred for the males who pursued her, sometimes killing any who tried. She stayed a perpetual virgin. The thought of children and the confining responsibilities of married life did not appeal to her at all. She was seen as a roaming huntress, independent and going wherever she wanted to. She was not bound down by domestic life. In fact she was disappointed when a young virgin girl decided to marry and become a wife. They had to first offer a sacrifice to her before they got married in order to appease her. The result was a whole degrading view of marriage, and child rearing. Note: there is a lot of material in 1 Timothy about marriage, child rearing, and domestic life. This may explain why Paul had to refer so much to it.

4. All these together produced in the women a strong sense of freedom and independence from men. This attitude would come into the church. It would affect the families in the church. Conflicts between husbands and wives would go back to the basic elements of

what Diana stood for. Is it any wonder Paul has to write in the Epistle to the Ephesians "wives submit yourselves to your husbands"?

In the light of this Historical context, we can now, hopefully, more clearly understand this most controversial passage of Paul to Timothy.

Probably, no other Scripture has been used more to limit women's ministry in the Church than this one. With regard to the topic of our study, it is the most crucial, because it does not just relate to a woman speaking in a public gathering, but to having a position of authority over a man.

The verses should not be taken out of the surrounding context. The context should be read and studied, for these verses are but part of the same. In order to help us understand the passage, we take the verse phrase by phrase before we bring it **all** to a conclusion.

1. Let the woman learn in silence - vs. 11-12

"Let the woman learn in silence...but to be in silence." Women are to learn. In many cases, women were not able to learn. Here they are to learn, but in silence. The Greek word for "silence" (used twice here) is "**Hesuchia**", meaning "stillness, quietness." It means to be still or peaceable, by implication, to keep one's seat or be undisturbing. Strong's Concordance says it means "stillness, i.e., desistance from bustle or language." It does not mean absolute silence as used in Acts 21:40; 1 Cor. 14:28, 34 and Rev. 8:1. The Greek word used in these verses is "Sige" meaning "to hiss or hush, silence."

Timothy, as Paul's companion and son in the faith, knew of women who traveled with him. He knew of Paul's writings concerning men and women praying and prophesying (1 Cor. 11:4). He knew that Paul was at Philip's house where four daughters prophesied (Acts 21:9). He also knew of Paul's love for Priscilla and Aquila as teachers together (Acts 18:24-26; Rom.16:3). Also he certainly knew of Phebe the Deaconess of Cenchrea (Rom.16:1, 2). Timothy has enough references in this epistle to know Paul's thought on women, even women presbyters. Timothy would know Paul's word to Titus about older women teaching younger women (Tit. 2:3-5). Paul would not contradict himself. Timothy would understand that Paul is not bringing women to absolute silence.

Most Churches today, generally speaking, do not take this literally. Otherwise women could not sing or pray even in a mixed congregation of men and women, let alone in women's meetings only. Nor could they teach Sunday School classes, and so forth.

Paul is saying that "the woman is to learn in quietness." She is to be peaceful, restful tranquil. He is not calling for muteness, dumbness or absolutely no communication. The same word is used in verse 2 of this chapter. It speaks of stillness of spirit, undisturbed by strife or discord. So a woman must be quiet, peaceful, restful and not strive.

2. With all subjection - vs. 11

The Greek word "**Hupotasso**" = "**hupo**", under, and "**tasso**", to arrange. In the context it speaks of the marriage relationship (Col. 3:8; Tit. 2:5). It means that the woman is to learn in quietness and submissiveness. It means she shall not assert her rights but yield to the preference of others, especially her husband's, as the context is here. The word "woman" is in the singular. It is not "women." A careful study of vs. 13-14 confirms it is a husband-wife situation rather than a Church situation. This is often overlooked by expositors.

3. But I suffer not a woman to teach - vs.12

There is no honest way to take this word and say that Paul is forbidding all women, everywhere, and for all times, not to teach. To do so is to contradict Paul's other writings. Paul tells the older women to teach the younger women (Tit. 2:1-6). He acknowledged Priscilla and Aquilla as his

companions in the Gospel, both of them, the woman and the man, being teachers. Therefore, Paul is not silencing women from teaching.

If this were taken literally, then untold thousands of women, who teach their children the Scriptures (like Timothy's own mother and grandmother did – 2 Tim. 1:5 with 2 Tim. 3:14-16), teach other children, young people, youth, and adults, all should stop their teaching. Such is a ridiculous concept if Paul is interpreted to be saying this for all times. Paul speaks of male and female presbyters who minister to others by teaching and preaching the Word.

4. **Nor to usurp authority over the Man** - vs.12.

The Greek word "aner" speaks of "a man." Some expositors say that it is more expressly speaking of "the husband." The Pauline Epistles use this word 59 times, 34 of which King James Version translates "husband." Of the remaining 25 occurrences, 18 are cases where the text is clearly speaking of a husband. Therefore it makes a justifiable translation in this case. That means, the woman is not to usurp authority over the man, her husband.

The context in verses 13-15 speak of Adam and Eve, the first husband and wife and points to how Eve usurped authority over her husband in the Fall. This has already been noted. Therefore, the woman, a wife, must not usurp authority over her husband but be in subjection to him. This is the word of the Lord through Paul in his Epistles (Eph.5:22-33).

The word "woman" is singular, as also is the word "man." It is not "women" (plural) or "men" (plural). The context that speaks of Adam (the man) and Eve (the woman) confirms the thought of a husband-wife situation. It cannot be forced on a Church situation, though the principle would be applicable.

The Greek word "**authenteo**", only used once in the NT means "to seize and hold in possession by force or without right." Various translations translate this as follows:

"exercise authority" (NAS)
"to have authority" (Rotherham), "to rule over" (Alford)
"to claim authority" (Conybeare), "to domineer over" (Berkley)
"to dictate to" (Moffatt), "issue commands" (Knox)
"lord it over" (Living Bible)

And most other translations simply say "take authority over the man."

Jack Hayford in his comments says, "In this spirit, the woman is not to 'usurp authority', i.e., not to be domineering (**authentew**). This verb occurs this one time in the entire New Testament. The intent of instruction here is against an overbearing, demeaning control of her spouse. If the idea intended had to do with authority in the Divine structure of the Church, other terms more consistent with New Testament usage would have been employed."

Williams Translation confirms this: "I do not permit a married woman to practice teaching or domineering over a husband."

Ernest Gentile says, "It appears, therefore, that our paragraph under consideration is basically talking of the proper husband-wife relationship and their respective testimony to the world. The men are unashamedly to take the leadership in prayer and the women are to dress moderately and maintain a demeanor that is modest and serious. Women have the need and right to learn (at that time women were not given educational and vocational opportunities like men), and they will do so if they maintain a contented, peaceable spirit, free of strife and discord, as they listen to the instructions and explanations of their husbands. Paul forbids the wives to dominate their husbands."

The whole issue is the word "**usurping authority**." Webster defines "**usurp**" as "to take possession by force, to seize and hold in possession." The Greek thought is "one who acts upon

the basis of his own authority, one who does a thing himself." It is an "autocrat" or one self-governed. It is an artificial authority, an authority that is taken or grasped by one from nowhere (not having a source), and exercised in a despotic manner. Paul speaks very plainly that a woman is not to, on the basis of her own authority (an artificial authority, not a delegated authority), rise up and begin to teach the congregation. And thereby not recognize the headship and leadership already established in the husband or the man in the Church.

This was the situation in the pagan temples where sometimes the women conducted the whole religious ceremony from the worship to the teaching.

Ephesus, as has been seen, had the great Temple of Diana, a goddess, and Timothy was at Ephesus when he received this injunction. The authority in the Church must not be self-styled and authoritarian but under authority. Godly women must not be like that goddess, Diana!

Queen Athaliah usurped authority over the man and seized the throne of Judah after killing all the royal seed (II Kings 11). Queen Jezebel usurped authority over her husband, king Ahab, and had Naboth killed to gain his vineyard (I Kings 2:1). The woman Jezebel of the Church at Thyatira usurped authority over the Church (some expositors say "the angel" was actually her husband) and taught idolatry and immorality (Rev. 2:20).

Understanding the setting of the times for this injunction is necessary to understand this passage more clearly.

Vine's Expository Dictionary adds the fact that this word meant "not to have dominion over a man." It involved the word for "playing the master, a self-doer, a master, an autocrat." Paul is not forbidding women to teach as he has already told Titus that older women may teach younger women (Tit. 2:3-5). He is saying that a wife must not usurp authority over her husband and try to teach him. Of course, this must be understood to be a believing husband. Many unbelieving husbands have been saved by a believing wife having to teach him the way of salvation! The apostle Peter teaches us this is possible (I Pet. 3:1-8).

Paul is not demanding absolute silence of the woman for he also says the woman can "pray and prophesy" as well as "teach other women." The whole issue is that women must not **seize the authority** over the man, whether it is her own husband or male leadership. But she can act under authority, not usurp authority! But men should also be under Christ's authority, and neither should men usurp authority! History has proven the disasters of male autocrats and Dictatorships, who "seized the authority" slaughtering their millions!

The Holy Spirit would not anoint women to contradict the Word He inspired if women were to keep absolute silence. The Spirit and the Word agree.

5. **For Adam was first formed, then Eve** - vs.13

This verse speaks of Creation's order. It is not, as some expositors hold, speaking of the superiority of the man above the woman who is his inferior. The man and the woman were created as co-equals under God. They were equal as persons, as partners, as co-rulers together. Together they were created to have dominion over creation.

Some expositors have used the fact that Adam was first formed, then Eve, to teach that man is superior and the woman is inferior. This is contrary to the content of Biblical revelation. What then does it mean? Simply, Divine order, Divine will and Divine arrangement in creation.

God said, "Let us make man in our image, after our likeness" (Gen. 1:26-28). Part of the image of God is the revelation of His triune nature and being. God is revealed as Father, Son and Holy Spirit. As such, Father, Son and Holy Spirit are co-equal as Divine persons. Yet the Father, Son

and Holy Spirit are co-equal. In the Divine order in the Godhead, the Father is first, the Son is second and the Holy Spirit is third. Does this order mean superiority or inferiority of either Divine person? No! It is simply order in the Godhead.

So the Creation order was, Adam first, then Eve. Both were co-equal as persons in the sight of God. There was no superiority or inferiority but co-equality, yet functionally different as male and female. They were joint-rulers of creation. This is the first husband, the first man, and this is the first wife, the first woman. Both were created in Divine order.

6. **And Adam was not deceived, but the woman being deceived was in the transgression** -vs. 14
Here Divine order was reversed. The woman was deceived. She fell into transgression. She gave to her husband and he ate of the forbidden fruit with her (Gen. 3:1-6). Adam was not deceived. He had been given the original command not to eat of the forbidden tree (Gen. 2:16-17).

In creation order, it was Adam and Eve. In the Fall, the order was reversed; it was Eve, then Adam. In the passage context under consideration, it was in the Fall that the woman "seized the authority over the man", Adam, her husband. She took of the fruit first, and by implication 'taught' her husband what she had experienced after eating the forbidden fruit.

Paul's word to the Corinthians says, "But I fear, lest somehow, as the serpent beguiled (deceived) Eve by his craftiness, so your minds might be corrupted from the simplicity that is in Christ" (2 Cor. 11:2-3). Paul told them he had betrothed them as the Corinthian believers, to one husband - Christ - and he wanted to present them "as a chaste virgin" (like Eve) to Christ, the bridegroom. Paul took them back to the first virgin (Eve) and how she was beguiled from her husband (Adam). So wives must not domineer their husbands or teach contrary to the Divine word. This is the picture gained from this verse and the other Scriptures given by Paul.

7. **Nevertheless, she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety** - vs.15

This verse brings us back to order through redemption, when understood properly. Various interpretations have been given on this verse. However, some are totally contrary to the whole of Bible context. These views cannot be dealt with here. The major false view is that salvation will come to women if they have many children (some Roman Catholics hold this). If this were so, then women would have many, many children to gain salvation - salvation by works indeed!

The view most in harmony with the Bible context is the view concerning the birth of the Christ-child. This view teaches that salvation would come through the incarnate Christ, as was promised to the first woman, Eve, in Gen. 3:15. Arguments for this view are:

- It is Eve who is under discussion here, and what took place in the Fall.
- It is the Seed of the Woman who is to bruise the serpent's head, the one who brought about the fall of the woman.
- The "child-bearing" is not just the birth of any child, but the birth of the Christ-child.
- Eve was saved by faith in the coming "seed" - Christ.
- So all women and men may be saved through the birth of the Christ-child, and the redemption He provides to bring mankind back to Divine order.

In the context of the whole Bible, this view is the most sound and in harmony with other Scriptures (Isa. 7:14; 9:6-9; Matt. 1:18-21; Gal. 4:4). The Amp. NT. puts it this way, "Nevertheless - the sentence put on women - of pain in motherhood does not hinder their soul's salvation, and they will be saved (eternally) if they continue in faith and love and holiness, with self-control: saved indeed through the Child-bearing, that is, by the birth of the Divine Child."

In Summary:

1. A woman may learn (be taught), as they did not have that privilege many times.
2. A woman may learn in silence - that is, a spirit of calm tranquility, and quietness of spirit
3. A woman is not permitted to teach - that is, teach anything contrary to the Divine word.
4. A woman is not to usurp authority - that is, seize the authority, the rule, or domineer or be an autocrat.
5. A woman is not to domineer her husband.
6. The woman, Eve, was made second, after Adam - that is, the Creation order.
7. The woman was deceived, not Adam - the Fall was reversal of Divine order in creation.
8. The woman will be saved through the birth of the Christ-child.
9. The Christ-child will bring both man and woman back to Divine order through redemption.
10. Both men and women should continue in faith, love, holiness and self-control in order to enjoy the salvation in Christ.

Note: Kevin Giles, (Rector of St. Michael's Anglican Church, North Carlton, Australia) in **Evangelical Quarterly**, 72:2 (2000) Part I & Part II provides an interesting Critique of the Contemporary Interpretation of 1 Timothy 2:9-15, as given in the Book, "**Women in the Church**" -Edited by A.J. Kosenberger (Baker Books - Grand Rapids, 1995). The Articles are well worth reading and some of his conclusions are noted and adapted here.

In Conclusion (EQ 72:3 (2000), pages 214-215), he writes: "What we have then, if we combined our two contextual readings of the 1 Timothy passage, is three interpretative traditions.

We have first of all the historic view that women are to keep silent and not to exercise authority because God has made them inferior to man. This view reigned for 1900 years and perfectly reflected the patriarchal cultural and andocentric worldview of its proponents.

Then we have the two post-60s altogether new interpretations. One argues that men and women are equal although God has given them different roles. On this basis women are excluded from teaching in church and from exercising authority in the church and the home. This is a role preserved for men. It is a permanent and transcultural ruling back on the constitutive order of creation.

The other interpretative tradition argues that the Biblical ideal is equality of consideration and equality of opportunity to use God-given gifts, which may include teaching and exercising authority by women.

And in EQ 73:3 (2001), page 231, "**A Rejoinder to Andreas Kostenberger**", he writes: "Paul's theology of ministry is predicated on the idea that all ministry in the congregation is Spirit-given and the Spirit gives these ministries to 'all', men and women (1 Cor. 12:4-11; Rom.12:4-8; Eph. 4:11-12). His theology is matched by his practice. He endorses the ministry of:

- a woman apostle (Rom. 16:7);
- women prophets (1 Cor. 11:5);
- women co-workers (Phil. 4:2-3; Rom. 16:6,12);
- women house-church leaders (Col. 4:15), and
- women teaching in church at least in Ephesus for some years until he brought it to a stop for some reason. (Adapted here by writer)

Kevin Giles' argument is that (EQ 72:3 (2000), page 212), what Paul is saying in 1 Timothy concerning women teaching or exercising authority in the Church cannot be taken as a permanently-binding, transcultural prohibition on the public ministry of women. The historical, the cultural and the then local situation in Ephesus must be taken into consideration.

His point is, this cannot be imposed on the cultural context of our age as a Biblical command, like the Ten Commandments. One has to understand the Timothy passage in the light of the situation that

Timothy was in, understands and with which he had to deal. Then the passage must be submitted to the whole-of-the-Bible context and must not be used to contradict or violate Biblical revelation, teaching and principle. Following these principles will provide a more sound exegesis than much of what is presented in our generation to keep women in timeless subordination and preventing them from ever coming back to God's original intention in Eden's Paradise, through redemption and the New Covenant.

It is not honest of expositors to take this Timothy passage, as well as the Corinthian passage, and use such to silence women's *ministry* in the Church. Only faulty interpretation does this. The conclusions reached here are in the light of the whole of the Bible context. These conclusions are founded on Biblical principles. Together, men and women, all one "in Christ" where there is neither male nor female, may function in the church, the redemptive community and be blessed and be a blessing to a needy world! The New Covenant is to bring us back to all - and more - that was lost under the Edenic Covenant!

s – M

Conclusion

It is in the light of all that is written in this Position Paper that the Eldership of WCF believe that both men and women are redemptively equal and all may function in any area of ministry and leadership according to the measure of grace-gift Christ has given them. Both men and women should be "under authority" and not be trying to "usurp and seize the authority." ALL are under the headship and authority of Christ and His Word.

Kevin J. Conner

**“In Christ
There is neither Male or Female”
Galatians 3:28
(Gender Distinctions not a barrier in Church Life)**

Ministry/Gifts/Service	Male	Female	Scriptures
In the Body	What a Man can do	What Women can do	References
Apostle	Yes	Junia – Of note	Rom. 16:7
Prophet	Yes	Prophetess Miriam, Deborah, Huldah, Anna	Ex. 15:20; Jud. 5; 2 Kings 22; Mic. 6:4; Isa. 8:1-3; Luke 2:36- 38
Evangelist	Yes	Yes	Psa. 68:11; Isa. 40: 9- 10
Pastor/Shepherd	Yes	Shepherdess Zipporah/Rachel, etc.	Song of Solomon
Teacher	Yes	Priscilla/Aquilla	Acts. 18:26; Rom. 16:7
Elder	Yes SC4245 “Presbuteros” Elderly, A Senior Presbyter :- elder, eldest, old	SC4247 “Presbutera” Feminine of SC42426; an old woman: aged woman	1 Tim. 5:1,21; 1 Pet. 5:1; 1 Tim. 5:2 Tertullian speaks of “Widows” “Deaconess” “Presbyters” “Virgins” among women believers
Deacon/Deaconess	Yes	Yes – Phebe	Rom. 16:1-2. Minister
Word of Wisdom	Yes	Yes – Abigail to David	1 Sam. 25:14-44; 2 Sam. 20:16-22
Word of Knowledge	Yes	Yes	
Discerning	Yes	Yes	
Faith	Yes	Yes	Heb. 11:35; 2 Kings 4 Women received dead raised to life
Healing	Yes	Yes	
Miracles	Yes	Yes	
Tongues	Yes	Yes	
Interpretation of Tongues	Yes	Yes	
Prophecy	Yes	Yes – Phillip’s four daughters	Acts 21:9; I Cor. 11:5; Joel 2:28-32
Serving	Yes	Yes	John 11. Serve Jesus
Encouraging	Yes	Yes	
Giving	Yes	Yes – Women ministered of substance to Jesus	The Gospels
Leadership	Yes – Moses/Aaron	Yes – Miriam/Deborah	Mic. 6:4; Acts 17:4,2,34
Showing Mercy	Yes	Yes	
Celibacy	Yes – If God’s will	Yes – If God’s will	
Hospitality	Yes	Yes	1 Tim. 5:1-16,

			Jas. 1:27
Missionary	Yes	Yes	Church History
Administration	Yes	Yes – Virtuous Women	Prov. 31
Prayer	Yes	Yes	1 Cor. 11:5; 1 Tim. 2:12
Intercession	Yes	Yes – Hannah	1 Sam. 1-2
Judge/Leader	Yes	Yes – Deborah	Jud. 4-5
In the Lord	Fathers in the Lord	Mothers in the Lord	Jud. 4-5 – Deborah
Preacher	Yes	Yes	Ex. 15:20; Num. 12:1-10; Psa. 68:11,25
Born Again/Saved	Yes	Yes	John 3:5; Mark 16:15-20
Water Baptized	Yes	Yes	Mark 16:15-20; Matt. 28:18-20
Filled with the Spirit	Yes	Yes	Acts 1-2; Joel 2:28-32
Spiritual Gifts	Yes	Yes	Book of Acts
Witness for Christ	Yes	Yes – Samaritan Woman John 4	John 20:17-18; Luke 24:9-11,24 Matt. 28:9-10
Worship/Praise	Yes	Yes Singing Men & Singing Women	Neh. 7:67; Ezek. 40:44; 1 Chr. 25:5-6; Ex. 15; Luke 1-2 Songs
Industrious/Business	Yes	Yes – Virtuous Woman	Prov. 31; Acts 9:36-43 Dorcas
Helpers	Yes	Yes: Euodius & Syntyche - Phil. 4:2,3	Rom. 16 - About ten woman named by Paul
Fellow workers Co-laborers	Yes	Yes	As above
Minister Communion	Yes	Yes	Catacombs History
Priests of the Lord	Yes	Yes – All New Covenant Believers in a Royal Priesthood	Rev. 1:6, 5:9-10; 1 Pet. 2:1-10
Exhorters	Yes	Yes	1 Cor. 12:1-8, 11:5, 14:5 - Prophecy for Exhortation, Edification and Comfort
Counseling	Yes	Yes	Tit. 2:4,5
Musicians	Yes	Yes	Tabernacle of David Restoration from Babylon 1 Chr. 15-16, 25:5-6
		Older Women Teach Younger	Tit. 2:4,5; 1 Tim. 5:2
		The Elect Lady & her children, to reject Antichrist deceivers	2 John Epistle
CHRIST IS ALL Ministries/Gifts Offices/Services	GIFTS TO MEN As the Father wills	GIFTS TO WOMEN As the Father wills	NEW TESTAMENT CHURCH THE BODY OF CHRIST

THE HEAD OF CHRIST IS GOD Christ is under the authority of His Father God	THE HEAD OF THE MAN IS CHRIST Man is (should be) under the authority of Christ	THE HEAD OF THE WOMAN IS THE MAN Man & Woman is (should be) under the authority of God and Christ	1 Cor. 11:1-16 1 Tim. 2:11-12 Order in the Church Order in the Home Christ is the Head of the Church, His Wife, His Bride, His Body
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DIVINE ORDER IN CREATION & REDEMPTION

Order in Creation	Order in the Fall of Man	Order in Divine Judgment	Order in Redemption	Order in the Christian Home	Order in the Church
Gen. 1:26-28 Gen.2:7,8,15-25 1 Cor. 11:3-15 Gen. 5:1-2 1 Tim. 2:13	Gen. 3:1-13 1 Tim. 2:14 2 Cor. 11:1-3	Gen. 2:17 Gen. 3:14-24 Rom. 5:12-21	Gen. 3:15 1 Tim. 2:15 Amp. NT	Eph. 5:23-33 1 Cor. 11:3-16 1 Tim.2:13-15 1 Cor. 7	Eph. 5:23-33
1. The Man 2. The Woman Ps. 128:3 Prov. 12:4 Prov. 14:1 Prov. 19:14 Prov.31:10-31 • Co-equality • Plurality • Unity • Priority • Function • Order • Submission • Harmony • Perfect Love • Co-Rulers	1. The Serpent 2. The Woman 3. The Man	1. Judgment on the Serpent – vs. 14,15 2. Judgment on the Woman – vs. 16 1 Tim.2:12-14 Eph. 5:22 3. Judgment on the Man - vs. 17 4. Judgment on the Earth - vs. 17-18	1. Isa. 7:14 Isa. 9:6-9 Virgin to bear a Son Matt.1:18-21 Luke3:30-33 Gal. 4:4 1 Tim. 2:15 Amp. NT The MAN born of the virgin WOMAN to redeem men and women back to God and to restore Divine order “In Christ” there is neither male nor female (Gal. 3:28; Col. 3:11) Members of the Body of Christ Redemptively equal as persons, but functionally different according to grace and gifts in Christ (Col. 3:18-21)	Prov. 19:14 Prov. 18:22 Prov. 31:10-31 1. Bridegroom Husband/head The Man 2. Bride/Body The Woman 3. The Family Order of the Children in Home	1. Christ – The Bridegroom Husband Head of Church The Man 2. Church The Bride Body The Woman

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