

A Definitive Guide to Women's Leadership and Teaching Roles within the Catholic & Protestant Churches

by
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Isaiah 3:12 O My people! Their oppressors are children, And women rule over them. O My people! Those who guide you lead *you* astray And confuse the direction of your paths.

In the twentieth, and now twenty-first centuries, Satan has won great victories not only in the world but also in the physical manifestation of the church of our Lord and Savior Jesus Christ. We claim to follow Christ and his teaching and yet several congregations are experiencing as many cases of divorce and dysfunctional families as is the society around us.¹ Many experts believe that the reason for this tragedy is that the churches physical are no longer obeying all that Jesus taught through his Apostles and prophets but are selectively picking and choosing what parts of the Scriptures they teach and follow.² Holy Canon means *Sacred Measure*.³ If we do not hold to the Scriptures in their entirety then we are like individuals who take three inches out of a ruler and still claims that it will accurately measure a foot.⁴ We would call things that were only nine inches long a foot long. It sounds ludicrous, but such reasoning is exactly what we use when we pick and choose what parts of the Scriptures we select to believe and follow.⁵ I intend to show in this paper that those who allow women to teach, lead, “facilitate,” or whatever else you might wish to call it in coed Christian settings are as wrong as is someone using a ruler with three inches missing in their measuring. This paper will also show that since women teaching, leading, “facilitating,” or whatever else you might wish to call it in coed Christian settings is in direct violation of New Testament imperatives, those who are involved in such things are living in direct opposition to God.

I must preface this paper by saying that women are to be treated with the utmost respect⁶ in accordance with these Biblical precepts:

¹ religioustolerance.org/chr_dira.htm Accessed 2002.

² For a full discussion of this read: John Piper, *Recovering Biblical Manhood and Womanhood* (Wheaton: Crossway, 1991).

³ Holy from the Greek *Hagios ἅγιος* *holy*; (1) of things set apart for God's purpose *dedicated, sacred, holy* (MT 4.5); (2) of pers. *holy, pure, consecrated to God* (LU 1.70); (3) of supernatural beings, as God (JN 17.11), Christ (LU 1.35), the Spirit of God (MK 12.36), angels (MK 8.38) *holy*; (4) *superl ἁγιώτατος, τᾶτη, ον* *most holy, very pure or sincere* (JU 20); (5) as subst. (a) *ὁ ἅ.* *the Holy One* as a designation for God (1J 2.20) and Christ (MK 1.24); pl. *οἱ ἅγιοι* *the holy ones*, as a designation for angels (1TH 3.13); as human beings belonging to God *saints, God's people, believers* (AC 9.13); (b) neut. *τὸ ἅγιον* *what is holy, what is dedicated to God* (MT 7.6); as a place dedicated to God *sanctuary, holy place* (HE 9.1); pl. *ἅγια* *holy place, (outer) sanctuary* (HE 9.2); *ἅγια ἁγίων* *the most sacred place, inner sanctuary, very holy place* (HE 9.3).
Canon from the Greek *κανὼν* *kanon* {kan-ohn'} (fr. Heb. for *cane* or *reed*) (1) lit. *a measuring rod or rule*; fig. as a measure of assessment of a prescribed norm of action or duty *standard, rule, principle* (GA 6.16); (2) as a sphere of activity or influence *area, limits* (2C 10.13-16).

⁴ There are cultic practices in the Old Testament, Hebrew Tanak, which, although they are still necessary to understand in order to properly comprehend the scope of Christ's atoning sacrifice, have been fulfilled, and therefore superceded, by the sacrifice of Christ. It is very important to realize, however, that personal morality demanded by YHWH in the Tanak, and clarified by the teaching of the New Testament, is still required of his followers today.

⁵ Actually this is only an illustration of what Jesus said in John 4:23 “Yet a time is coming and has now come when the true worshippers will worship the Father in spirit (right attitude) and truth (right doctrine), for they are the kind of worshippers the Father seeks.” Paul reemphasized this in 1 Timothy 4:16 “Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.”

⁶ See also Pope John Paul XIII, *Mulieris Dignitatem*.

1. 1 Timothy 5:1-2 Treat ... the older women as mothers, *and* the younger women as sisters, in all purity.
2. Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,
3. Colossians 3:19 Husbands, love your wives and do not be embittered against them.
4. 1 Peter 3:7 You husbands in the same way, live with *your wives* in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

As the Master of Sentences wrote in the twelfth century:

*For what reason was she formed from the side of the man, and not from another part of his body? But although woman was made from man for these reasons, nevertheless she was formed not from just any part his body, but from his side, so that it might be shown, that she was created for the partnership of love (*consortium dilectionis*), lest, if perhaps she had been made from his head, she should be perceived to be set over man in domination; or if from his feet, as if to be subjected to him in servitude (*servitutem*). Therefore, since she was made neither to dominate, nor to serve the man, but as his partner (*socia*), she had to be produced neither from his head nor from his feet, but from his side, so that he might recognize (*cognosceret*) that she was placed beside himself, whom he had learned to recognize (*didicisset*) as the one taken from his side.⁷*

This paper, however, is not dealing with interpersonal relationships between men and women, although since I am being trained in both Theology and Christian Psychology I may write such a paper later, this paper is dealing with the biblical and early church's doctrine relating to women's roles in church leadership, which is being challenged by the feminist influences both within society and within the church. Therefore, let us begin with the most widely abused verse on this subject:

Galatians 3:28 There is neither Jew nor Greek, there is neither slave nor free man, **there is neither male nor female; for you are all one in Christ Jesus.** (emphasis added)

This verse has been used to say that since there is no difference between men and women that any leadership role a man may do, a woman should be allowed to do also; however this is not exegesis but eisegesis. If this verse means what so many liberals want it to mean then the Bible contradicts itself in 1 Timothy 2:11-12, and therefore it would not be the Word of God. Since the Bible does not contradict itself, then to what is Galatians 3:28 referring? Is this verse referring to leadership roles or the ability to have a relationship with God the Father through Jesus the Christ? When we read the Bible we must remember that the chapters we are so familiar with were not added until 1250 by Hugo, and that the verses were not added until 1551 by Sir Robert Stephens.⁸ Let us take the verse in context and allow it to say what the author intended it to say:

Galatians 3:20 Now a mediator is not for one *party only*; whereas God is *only* one. 21 Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. 22 But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe. 23 But before faith came, we were kept in

⁷ Peter Lombard, Transl. Giulio Silano, *Sententiarum Quatuor Libri* Book 2 Distinction XVIII Chapter 2

⁸ R. K. Harrison, "Bible: VI Chapters and Verses," *The International Bible Encyclopedia*, 1.492

custody under the law, being shut up to the faith which was later to be revealed. 24 Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith. 25 But now that faith has come, we are no longer under a tutor. 26 For you are all sons of God through faith in Christ Jesus. 27 For all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, there is neither slave (δοῦλος) nor free man (ἐλεύθερος), there is neither male nor female; for you are all one in Christ Jesus. 29 And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

Dr. Tom Schreiner SBTS professor, author of several books on women in the church, and expert on the feminist movement made an excellent argument for those who wish to misinterpret Galatians 3:28 and claim that since there is no difference between men and women, women can teach men. The argument that he made is this; the logical conclusion to the unbiblical, egalitarian interpretation is that since there is no difference between men and women, egalitarians must condone same-sex marriages!⁹ The argument goes like this:

Just as we see Paul vacillating between his revelation of women's equality in Christ (Galatians 3:28) and the deeply ingrained sexist attitudes originating from his Orthodox Jewish Background (1 Timothy 2:9-15), so it also stands to reason that it would have been remarkable for him to have had such an open attitude toward a form of sexuality that was abhorrent in Judaism. So it becomes increasingly clear that whether Paul (like Field) mistakenly believed that homosexual expressions were deviations from the natural created order, or simply a violation of decent community standards, it amounts to the same thing.¹⁰

and also:

But that "bride" is made up of both male and female constituents (Galatians 3:28), implying either an inherent bisexuality, or else a hermaphroditic nature within the bride! Furthermore, In chapters 4:13, this same epistle to the Ephesians make reference to the church being "a mature male" [Gk.]. We now know from the Gospels that Jesus is a glorified male human being. What then is the real gender of the bride? Female? Male? Or both? Is the bride really a hermaphrodite? This is not to meant be blasphemous, but to point home to the reader the dangers of creating reality from the symbolic. To continue in this vein it would be easy enough to justify heterosexuality, because in relation to Christ the church is called the bride; homosexuality, because in relation to Christ, the church is called a mature male; and last but not least, autoeroticism, because the church is described as being Christ's own body.¹¹

It is little wonder that churches, which have allowed women teaching roles in coed settings, have in later years argued for homosexual ordination and same-sex unions.

Who of us would say that although there is no economic or educational difference between a free man and a slave? When Paul wrote this did he mean that since there is no difference between the slave and the free that the slave could come and go just the same as the free person? No. For those who would argue that slavery is a thing of the past attempting to "prove" the Bible outdated and irrelevant for contemporary problems, they must consider the following axiom. The term δοῦλος usually translated "slave" is best-

⁹ Lecture given by Dr. Tom Schreiner to the students and faculty of SBTS concerning women in the ministry, Spring 2000.

¹⁰ Maury Johnston, *Gays Under Grace: A Gay Christian Response to the Moral Majority* (Nashville: Winston-Decker, 1983), 97.

¹¹ *ibid*, 27.

translated “bondservant.” A bondservant is someone who in a given economic environment either through lack of skills or other factors is unable to make it as an independent worker and therefore hires himself or herself out to work for another. In today’s society such a person is referred to somewhat unflatteringly and idiomatically, but nonetheless accurately, as a “wage slave.” While the complexity of the term δοῦλος and the cultural relevance both ancient and modern are more dynamic than the above brief, but accurate, elucidation, a full discussion of the topic is outside the scope of this book.

Total equality in teaching **or** leadership is not what Paul meant by these verses. What he did mean is that men and women, as well as all races, and nationalities, have equal access to God through Jesus and that both have the same standing as beloved children of God in the sight of God. God would be as attentive to one as he was to the other, without favoritism. So we can clearly see that, when taken in context, this unit of scripture is referring to a relationship with God through Christ and not to functions or roles within the church.¹²

Another verse used by feminist theologians is:

RSV 1 Corinthians 1:11 For it has been reported to me by Chloe's people that there is quarreling among you, my brethren.

What they say is that “Chloe’s people” refers to the members of Chloe’s church. Since Chloe is a feminine name, the feminists argue that women led the church. It is true that Chloe is a feminine name; however, evangelicals and critical scholars who have not been influenced by the Feminist Movement agree on the issue of who “Chloe’s people” were. Neither believes that “Chloe’s people” refers to members of Chloe’s church. Even critical historians confirm that the most accurate interpretation is that “Chloe’s people” refers to Chloe’s slaves.¹³ In fact, we do not know if Chloe was even a Christian although her “people” were. It must be noted that outside of 1 Corinthians 1:11 there is no reference to Chloe in either the Bible or in early church documents; however, this lack of information has not prevented the feminist theologians from making Chloe an affluent and persuasive church leader. In doing so, they have also made Chloe a role model for other feminists who want to teach in churches or in small coed groups to imitate and from whom to draw strength. The feminist theologians have once again revised history in order to further their own, ungodly, agenda. Those who would twist these, or other, verses to suit their own agendas must always remember the words of the Apostle Peter in 2 Peter 3:15-16

“and regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, 16 as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, **which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.**” (emphasis added)

The following are a few Frequently Asked Questions (FAQ) regarding women teaching men. The answers are derived from Holy Scripture, early church documents that support and clarify the Holy Writ, and current biblical scholarship on the subject.

Q. What roles are women to take in the church?

A.

1. They are to teach and train other women.

¹² For a full discussion on this subject see: S. Lewis Johnson, “Role Distinctions in the Church,” *Recovering Biblical Manhood and Womanhood* (Wheaton: Crossway, 1991), 154-164.

¹³ C. Craig, “1 Corinthians Exegesis;” in *The Interpreter’s Bible Dictionary* (Abingdon Press: New York, 1953), 20.

Titus 2:4 so that they (older women) may encourage the young¹⁴ women to love their husbands, to love their children, 5 *to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.*

2. They are to serve the church in a manner prescribed by, and in no way contrary to, the authorial intent of the New Testament.

Romans 16:1 I commend to you our sister Phoebe, who is a **servant**¹⁵ of the church which is at Cenchrea;

Although *διάκονος* can be translated as deacon, it must be noted that several scholars insist that *διάκονος* in this context should not be translated as the office of deacon but that Phoebe was a servant without an official title.¹⁶ Since the word can be taken either way, as an office or as a person who is a servant, context, early church comment, and a strong background in Koine Greek must be used to correctly interpret this passage. The writings of the early church fathers (see below) would tend to confirm the view that Phoebe was only a servant without a specific title, as there are very few recorded instances of a woman serving in the office of a deaconess prior to the 4th Century;¹⁷ however, fourth century documents reveal that the office of deaconess was established by that time. The role of the fourth century deaconess consisted of ministering to sick women, teaching other women, and going with the male leadership when the men would make “house calls” on female members of the congregation. In spite of these responsibilities they were forbidden to teach men or to baptize anyone.¹⁸ However, three hundred and fifty years is a long time between the establishment of the church and a description of an office of deaconess. Look at how far from the Founding Fathers intentions America has come in only two hundred and twenty years. One will ask what was the role of a first century deacon, and could a woman lay claim to this title? James Burtchaell in his book *From Synagogue to Church* makes a very persuasive argument that the organization and leadership of the first century church was based upon the Jewish synagogue. Thus if we look at the first century Jewish equivalent of a deacon, which was called a , as well as other offices and titles, we can gain more insight into their functions. Another argument against women being ordained Deacons (or Deaconesses) is that Peter said:

Therefore, brethren, pick out from among you seven **men** (*ανηρ*)¹⁹ of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty.²⁰ (emphasis added)

¹⁴ *νεος* *new, fresh, renewed in nature.* It is possible that the idea here is that the mature Christian women would train the less mature or newer Christian women regardless of who was actually older.

¹⁵ *διάκονος* *diakonos* {dee-ak'-on-os} • 1) one who executes the commands of another, esp. of a master, a servant, attendant, minister 1a) the servant of a king 1b) a deacon, one who, by virtue of the office assigned to him by the church, cares for the poor and has charge of and distributes the money collected for their use 1c) a waiter, one who serves food and drink • For Synonyms see entry 5834

¹⁶ Everett Ferguson, “Deaconess,” in *The Encyclopedia of Early Christianity*, 2nd ed. Everett Ferguson (New York: Garland Publishers, 1999), 322.

¹⁷ This is only true for non-heretical churches. There were some groups of heretics who even allowed women to preach. It is interesting to note that some of these same groups also believed that Jesus was not truly human, that he was not God but only “like” God, and other beliefs that do not conform to sound doctrine. See 2 Timothy 4:3.

¹⁸ *Apostolic Constitution* circa 390 AD; The Ante-Nicene Fathers (ed. Alexander Roberts and James Donaldson; 1885-1887; repr. 10 vols. (Peabody, Mass: Hendrickson, 1994)), vol. 7, pg. 429.

As current scholarship, as well as the early church fathers, understands it, this is the point in the early church when the office of Deacon was established. It is interesting to note that for “men” Luke uses the word *ανηρ* which is the Greek word used specifically for man or husband as opposed to *ανθρωπος*, the generic term which can mean either man, mankind, or human being, which of course includes women. Peter therefore did not even hint that they were to choose any women to fill these offices, even though the ministry would have been to other women!²¹

The only possible biblical indication that women could serve as Deacons or Deaconesses is found in Romans 16: 1 and perhaps 1 Timothy 3:11 since it is sandwiched between the qualifications of men who wished to be Deacons and no such requirements were made of the potential Presbytery’s wives. In such cases it is best to consider the works of serious scholars who have devoted their lives to the study of the early church. One such individual is J.G. Davis who wrote:

Deaconesses were an eastern creation, in part due to the seclusion of the female sex in certain oriental countries, and were unknown in the West before the fifth century, being accepted in Rome only as late as the eighth.²²

Yet there are liberal scholars who despite the evidence to the contrary seek to push their liberal agendas. As a result of these liberals, modern scholarship is hotly divided on the issue; however, if women were Deacons, for the masculine is used in Romans 16:1, they would most certainly not have been teaching, leading, “facilitating,” or whatever else you wish to call it in coed situation!

3. They are to respect their husbands so that no one will malign the word of God.

Titus 2:4 so that they may encourage the young women to love their husbands, to love their children, 5 *to be* sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.

4. In some churches they served as greeters at the doors; however, this was only if women were entering through those particular doors.²³

5. They can serve as a hostess to a church meeting.²⁴

It must be noted that being a hostess would entail opening ones home, providing refreshments, perhaps making sure that the agape meal was prepared, etc.. It would NOT consist of a woman teaching a lesson or leading (facilitating) the worship when men are involved.

6. They can pray,²⁵ but not necessarily lead the prayer.

7. Under certain “guidelines”²⁶ they *might be able to*, “prophesy” in a church service.²⁷

¹⁹ *ἀνὴρ* aner {an'-ayr} • 1) with reference to sex 1a) of a male 1b) of a husband 1c) of a betrothed or future husband 2) with reference to age, and to distinguish an adult man from a boy 3) any male. SEE Bauer’s Greek-English Lexicon.

²⁰ Acts 6:3 RSV.

²¹ Acts 6:1.

²² J. G. Davis, *The Early Christian Church: A History of Its First Five Centuries* (Michigan: Baker House Books, 1989), 134.

²³ F. L. Cross, “women, ordination of,” *The Oxford Dictionary of the Christian Church* (Oxford Press: Oxford, 1997), pg. 1761.

²⁴ Acts 12:12; 16:40; Colossians 4:15.

²⁵ Acts 1:14

1 Corinthians 11:5 And every woman who prays or prophesies²⁸ with her head uncovered dishonors her head-- it is just as though her head were shaved. 6 If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head.

I write, “might be able to” because this passage in 1 Corinthians does not explicitly state that it is dealing with prophesy or prayer during a church service. In fact, Origen, whom we will look at in a moment, argued that this unit of Scripture is not referring to a coed situation. Paul may be giving general instructions for women prophesying in the presence of other women when men are not present. For example, women would meet together outside of a city for prayer and conversation.²⁹ It would be much more productive if they were to instruct one another in the ways of the Lord than participate in the sin of gossip. Immediately preceding this section on female prayer and prophecy Paul is not discussing worship in a “church” setting but table fellowship with non-believers outside of a church service; however, immediately following the instructions on female prayer and prophecy, Paul does discuss the Lord’s Supper which was taken as a part of the 1st day of the week³⁰ (Lord’s Day) worship. As 1 Corinthians 11 is somewhat unclear in regards to women prophesying and (leading) prayer in a mixed gender situations, it is better to allow the more clear verses to set the standard (i.e. 1 Timothy 2:11-12 and 1 Corinthians 14:33-35). Christians have followed this process of allowing the clear verses to speak and set the precedent concerning the unclear verses for several centuries. For example, we do not let the unclear “baptized for the dead”³¹ keep us from obeying the clear verses on baptism.³²

Origen, the churches first “systematic theologian,”³³ would say that women could **never** prophesy in a church assembly or even in mixed company. He was convinced that **all** references to women prophesying in the New Testament referred to women prophesying to other women. We read:

²⁶ It must be noted that the issue being discussed in this unit is NOT long and short hair for men and women but of the necessity to have a “sign of authority” between the sexes. For a discussion on the head covering issue read: Dr. Thomas Schreiner, “Head Coverings, Prophecy, and the Trinity: 1 Corinthians 11:2-16,” *Recovering Biblical Manhood and Womanhood* (Wheaton: Crossway, 1991), 124-139; As well as C. S. Keener, “Head Coverings” in *Dictionary of New Testament Background* (Downers Grove: IVP, 2000), 442-447.

²⁷ After talking with Dr. Cottrell I am convinced that 1 Corinthians 11:2-16 does not apply to a “church service;” however, I have left it in this section for the sake of discussion.

²⁸ προφητεύω propheteuo {prof-ate-yoo'-o} • 1) to prophesy, to be a prophet, speak forth by divine inspirations, to predict 1a) to prophesy 1b) with the idea of foretelling future events pertaining esp. to the kingdom of God 1c) to utter forth, declare, a thing which can only be known by divine revelation 1d) to break forth under sudden impulse in lofty discourse or praise of the divine counsels 1d1) under like prompting, to teach, refute, reprove, admonish, comfort others 1e) to act as a prophet, discharge the prophetic office

²⁹ Acts 16:13

³⁰ Acts 20:7

³¹ 1Corinthians 15:29

³² Acts 2:38; Romans 6; Galatians 3:26-27; Colossians 2:12; 1Peter 3:21 etc.

³³ Joseph W. Trigg, “Origen” *Anchor Bible Dictionary*, vol. 5 pg. 43.

If the daughters of Philip prophesied, at least they did not speak in the assemblies; for we do not find this fact evidenced in the Acts of the Apostles. Much less in the Old Testament. It is said that Deborah was a prophetess... There is no evidence that Deborah delivered speeches to the people, as did Jeremias and Isaias. Huldah, who was a prophetess, did not speak to the people, but only to a man who consulted her at home. The gospel itself mentions a prophetess Anna...but she did not speak publicly. Even if it is granted to a woman to show a sign of prophecy, she is nevertheless not permitted to speak in an assembly. When Mary the prophetess spoke she was leading a choir of women...For “I am not giving permission for a woman to teach,” and even less “to tell a man what to do.”³⁴

Origen, being much closer in time to the Apostles, is most likely correct that this portion of 1 Corinthians 11 does not apply to coed situation. His comments would, after all, make the Scriptures totally contradictory-free on this issue; and we know that if the Scriptures appear to contradict themselves it must be due to our misunderstanding of the authors true, intended meaning.

Dr. Cottrell Agrees with this:

Does 1 Cor. 11:2-15 refer specifically to public worship? Not everyone agrees that it does. It is my judgement that it does not. This is based on at least three considerations. First, in vv. 17-18 Paul specifically states that he is now ready to give instruction concerning the public assembly (“when you come together as a church”), and he indicates that this is the first instruction of that nature (“in the first place”). Second, there is no reference in vv. 2-16 to public worship. But beginning in v. 17, through the end of ch. 14, Paul says several times that he is referring to the gathered church (11:17, 18, 20, 33, 34; 14:19, 23, 26, 28, 35). Third, if vv.2-16 are not referring to public worship, then there is no difficulty harmonizing 11:5 with 14:34-35. Women may pray and prophesy in other context, but not “in church” (14:35).³⁵

A subsequent question that arises is; In the 21st century what exactly is prophecy?³⁶ It may take two forms:

1. Direct revelations from God to an individual(s) through a theophany, dream, or vision. Most evangelical denominations would claim that it never happens in the modern era or that it is VERY rare since we have the completed canon of Scriptures. While Catholic theologians recognize the infallibility of pronouncements made via the extraordinary Magisterium.
2. Reading verbatim from the Holy Scriptures, without commentary or interpretation. The very words of the Bible themselves are prophetic.

However, it may be quite possible that a female lectionary reader in coed settings is a violation of the authorial intent of God’s word as there are no clear examples of women serving in such roles in an orthodox church prior to the post-Vatican II era. The practice of allowing women to serve as lectionary readers may

³⁴ Thomas Schreiner, *Women in the Church* (Grand Rapids: Baker Books, 1995), 222-223.

³⁵ Jack Cottrell, *Headship, Submission and the Bible*, (unpublished monograph) 208. Available for online viewing, using Adobe Acrobat, at www.cbmw.org type “Jack Cottrell” into their search engine.

³⁶ For a full discussion of this question read: G. V. Smith, “Prophet; Prophecy,” in *The International Bible Encyclopedia*, 3.986-1004.

not conform to Scripture; it is certainly not supported from time-honored tradition; nor is it a pronouncement made *ex cathedra*.

Q. Does God allow women to teach *or* have any leadership role over men in the church?

A. This is the \$1,000,000 question is it not? Paul under the inspiration of the Holy Spirit writes in 1 Timothy 2:11 A woman must quietly receive instruction with entire submissiveness. 12 But I **do not allow**³⁷ **a woman to teach**³⁸ **or exercise authority**³⁹ **(leadership) over a man**, but to remain quiet⁴⁰. (emphasis added) So if the Bible is inspired by God, and I believe that it is, then the answer is “No!”

A woman may say: Hey, when men are present I am not “teaching” them but simply “facilitating the discussion.”⁴¹ To that I have one thing to say:

You can call garbage men “sanitation engineers,” but it does not change the job they do.

People can play semantic word games with their sin all day long; however, we will all, eventually, have to give an account of ourselves before Jesus Christ and it is He who said:

He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.⁴²

On this issue “the word” we should be concerned about is found in 1 Timothy 2, 1 Corinthians 14, etc..

Q. When Paul uses “I do not” in 1 Timothy 2:12 does he not mean that it is his personal preference, and therefore we can take it or leave it?

A. When Paul, who is writing here as an Apostle of the Lord Jesus Christ, lays down a decree it has the same authority as the very words of Jesus himself. Paul elsewhere writes “**I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.**”⁴³ (emphasis added) Does this mean that it is only his “personal preference” not to nullify the grace of God and therefore, that it is OK if we wish to nullify the grace of God and establish our own “righteousness” based upon the works of the Law? Of, course not! Every mature Christian knows that “For no human being will be justified in his sight by works of the law...”⁴⁴ When a person asks “is not 1 Timothy 2 simply a matter of Paul’s personal preference?,” what they are *really* asking is: “How can I get around the authorial intent of Scripture, still

³⁷ ἐπιτρέπω epitrepo {ep-ee-trep'-o} verb ind pres act 1st per sing , from ἐπιτρέπω 1aor. ἐπέτρεψα; pf. pass. ἐπιτέτραμμαι; 2aor. pass. ἐπετρέπην allow, permit, let someone do something (MT 8.21).

³⁸ διδάσκω didasko {did-as'-ko} • 1) to teach 1a) to hold discourse with others in order to instruct them, deliver didactic discourses 1b) to be a teacher 1c) to discharge the office of a teacher, conduct one's self as a teacher 2) to teach one 2a) to impart instruction 2b) instill doctrine into one 2c) the thing taught or enjoined 2d) to explain or expound a thing 2f) to teach one something

³⁹ αὐθεντέω authenteo {ow-then-teh'-o} • 1) one who with his own hands kills another or himself 2) one who acts on his own authority, autocratic 3) an absolute master 4) to govern, exercise dominion over one

⁴⁰ ἡσυχία hesuchia {hay-soo-khee'-ah} • 1) quietness 1a) description of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of others 2) silence

⁴¹ I wonder if those who hold to this view would apply the same faulty logic and say that “a man who looks at pornography is not *really* lusting?”

⁴² John 12:48 NASB.

⁴³ Galatians 2:21 NASB.

⁴⁴ Romans 3:20a RSV.

hold to what I want to believe about the women's issue, and yet also claim that I believe what the Bible teaches?" These people need to read 2 Peter 3:15-16.

Q. When Paul uses the Greek word translated "teach" is he not referring to the content of the message and not the act?

A. As Dr. Cottrell points out, the Greek word used here is διδάσκω which is an infinitive verb, which of course denotes action and that is why it is rendered "to teach." Had Paul wished to refer to the content of the teaching, i.e. the doctrine transmitted by the teaching, he could have used either διδασκαλία⁴⁵ or διδαχή⁴⁶, both of which are nouns.⁴⁷ So the answer is, No.

Q. What about women who teach male children in children's Sunday School or Vacation Bible School?

A. First of all you must realize that children's "Sunday School" and VBS are relatively modern programs.⁴⁸ However; it is interesting to note that the word used by Paul in 1 Timothy 2:12 for man is ἀνὴρ, which is defined by *Bauer's Greek-English Lexicon Of the New Testament and Other Early Christian Literature* as "(2) man in contrast to a boy." Had Paul wished to make no distinction between a man and a boy he could have very easily used the word ἄνθρωπος. When exactly a boy becomes a man is up to the church's leadership to wrestle with; however, whatever they decide, it should never violate God's clear teaching of woman not teaching, leading, "facilitating," or what ever else you wish to call it, adult men in regards to spiritual matters.

Q. When a woman in an adult coed setting "facilitates" at a small group or shares, i.e. teaches something, say for example, how to have a good quiet time, it is always done "under the authority of the Elders or Presbyter" does not that make it OK?⁴⁹

A. As Paige Patterson astutely commented:

In no other area of life would we be willing to say that a church or its elders can give a woman (or anyone else) permission to disobey the teaching of Scripture. It is difficult to understand why some have claimed that such permission is acceptable in the area of women teaching **or** having authority over men in the church."⁵⁰ (emphasis added)

While the Elders do indeed run the church they are answerable to the chief Shepherd and overseer of our souls, Jesus Christ.⁵¹ Therefore, no decision that the Elders make can, or I say should, violate God's

⁴⁵ διδασκαλία didaskalia {did-as-kal-ee'-ah} • 1) teaching, instruction 2) teaching 2a) that which is taught, doctrine 2b) teachings, precepts

⁴⁶ διδαχή didache {did-akh-ay'} • 1) teaching 1a) that which is taught 1b) doctrine, teaching, concerning something 2) the act of teaching, instruction 2a) in religious assemblies of the Christians, to speak in the way of teaching, in distinction from other modes of speaking in public

⁴⁷ Jack Cottrell, "Role of Women" *Christian Standard* (Cincinnati: Standard Publishing, January 1993), 6.

⁴⁸ F. L. Cross, "Sunday Schools," *The Oxford Dictionary of the Christian Church* (Oxford Press: Oxford, 1997), pg. 1559.

⁴⁹ For a full discussion on this issue read; Paige Patterson, "The Meaning of Authority in the Local Church: Part II Authority of the Elders and Part III Authority and Female Teachers", *Recovering Biblical Manhood and Womanhood* (Wheaton: Crossway, 1991), 251-259.

⁵⁰ *ibid*, pg. 259.

⁵¹ Romans 14:12.

revealed word which is in this case 1 Timothy 2:11-12.⁵² Jesus asked; "Why do you call Me, 'Lord, Lord,' and do not do what I say?"⁵³

Q. If this is true then do we also need to teach that women are not to wear pearls nor to have braided hair as it says in 1 Timothy 2:9?

A. Before answering this question we must first determine the authorial intent of the entire phrase found in 1 Timothy 2:9-10:

Likewise, *I want* women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, but rather by means of good works, as is proper for women making a claim to godliness.

Is it Paul's intention to teach legalistic restrictions or to emphasize that women are to be more concerned with their inner character than with their outward adornment? Mature Christians agree that it is the latter. For example, had Paul been writing to a missionary on a South Pacific island where pearls were as numerous as the grains of sand on the sea shore and these pearls were so plentiful that even the poorest of the women were wearing pearl dresses yet brass buckles were extremely rare and considered a status symbol, would he not have changed the wording in regard to the external adornment from pearls to brass buckles? Would it have changed the meaning of the eternal principle that godly women should be known for their good deeds and not for their lavish attire? Likewise, the eternal principle of women not teaching **or** having authority over men is just as binding in every time and in every place as is the eternal principle that godly women are to be known for their good deeds. This eternal principle is under the auspices of what Augustine would later refer to as that which has been believed always, everywhere and by all!

Q. What about Deborah? Was she not a prophetess who gave spiritual instruction to men?

A. Yes indeed she was; however, let us look at the situation that precipitated God's use of Deborah.

1. The men were doing evil in the sight of the Lord:

Judges 4:1 Then the sons of Israel again did evil in the sight of the LORD, after Ehud died.

2. Even the male military leaders were cowards:

Judges 4:8 Then Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go."

The men refused to do things God's way; therefore, He raised up a woman to shame them. It was because of these ungodly male leaders that God raised Deborah to prominence. Had there been no righteous women, God could have used an animal as he did in the case of Balaam (Numbers 22: 21-30). This evidence for Deborah's prominence can be reinforced by the situation in which Huldah rose to eminence.

2 Chronicles 34:21-22a "Go, inquire of the LORD for me and for those who are left in Israel and in Judah, concerning the words of the book which has been found; for great is the wrath of the LORD which is poured out on us because **our fathers have not observed the word of the LORD**, to do according to all that is written in this book." So Hilkiah and *those* whom the king had told went to Huldah the prophetess, (emphasis added).

⁵² The Apostle Paul recognized that there would be elders who would "distort the truth" Acts 20:29-30 NIV.

⁵³ Luke 6:46 NASB.

So, if all the men in your congregation are unregenerate cowards who are doing evil in the sight of the Lord, then it is possible that God could use the women; however, one must ask the following: is that the type of a congregation of which a Christian would want to be a part?

Q. What about Miriam who was a prophetess during the time of Moses?

A. The Bible tells us clearly that she ministered to the women:⁵⁴

Exodus 15:20 Miriam the prophetess, Aaron's sister, took the timbrel in her hand, and **all the women went out after her** with timbrels and with dancing. (emphasis added)

One may ask "went out" from where? From among the men of course. Such activity is certainly in accordance with the eternal principle found in Titus 2:3-4.

Yet, there was a time when even Miriam caused problems for Moses:

Numbers 12:1 Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman);

The fact that Miriam was the primary instigator against Moses can be determined from the rest of Numbers twelve because it was she and not Aaron that the LORD made leprous.

Q. What do the early church fathers have to say concerning the role of women in the church?

A. Tertullian wrote:

"But the woman of pertness, who has usurped the power to teach, will of course not give birth for herself likewise to a right of baptizing, unless some new beast shall arise like the former; so that, just as the one abolished baptism, so some other should in her own right confer it! But if the writings which wrongly go under Paul's name, claim Thecla's example as a license for women's teaching and baptizing, let them know that, in Asia, the presbyter who composed that writing, as if he were augmenting Paul's fame from his own store, after being convicted, and confessing that he had done it from love of Paul, was removed from his office. For how credible would it seem, that he who has not permitted a *woman* even to *learn* with over-boldness, should give a *female* the power of *teaching* and of *baptizing*! "Let them be silent," he says, "and at home consult their own husbands"⁵⁵

It is not permitted to a *woman* to speak in the church; but neither (is it permitted her) to teach, nor to baptize, nor to offer, nor to claim to herself a lot in any manly function, not to say (in any) sacerdotal office.⁵⁶

Origen wrote:

If the daughters of Philip prophesied, at least they did not speak in the assemblies; for we do not find this fact evidence in the Acts of the Apostles. Much less in the Old Testament. It is said that Deborah was a prophetess...There is no evidence that Deborah delivered speeches to the people, as did Jeremias and Isaias. Huldah, who was a prophetess, did not speak to the people, but only to a man who consulted her at home. The gospel itself mentions a prophetess Anna...but she did not speak publicly. Even if it is granted to a woman to show a sign of prophecy, she is nevertheless not permitted to speak in an assembly. When Mary the

⁵⁴ Carl Keil and Franz Delitzsch. *Old Testament Commentaries* (Associated Publishers: Grand Rapids, ?) 1.421.

⁵⁵ Tertullian; *On Baptism* circa 198 AD; The Ante-Nicene Fathers (ed. Alexander Roberts and James Donaldson; 1885-1887; repr. 10 vols. (Peabody, Mass.: Hendrickson, 1994)) vol.3, pg. 677.

⁵⁶ Tertullian; *On the Veiling of Virgins*, circa 207 AD; The Ante-Nicene Fathers (ed. Alexander Roberts and James Donaldson; 1885-1887; repr. 10 vols. (Peabody, Mass.: Hendrickson, 1994)) vol. 4, pg. 33.

prophetess spoke she was leading a choir of women...For "I am not giving permission for a woman to teach," and even less "to tell a man what to do."⁵⁷

Cyprian wrote:

In the first Epistle of Paul to the Corinthians: "Let women be silent in the church. But if any wish to learn anything, let them ask their husbands at home." Also to Timothy: "Let a woman learn with silence, in all subjection. But I permit not a woman to teach, nor to be set over the man, but to be in silence. For Adam was first formed, then Eve; and Adam was not seduced, but the woman was seduced."⁵⁸

John Chrysostom wrote;

The divine law indeed has excluded women from the ministry, but they endeavor to thrust themselves into it; and since they can effect nothing of themselves, they do all through the agency of others; and they have become invested with so much power that they can appoint or eject priests at their will: things in fact are turned upside down, and the proverbial saying may be seen realized-"The ruled lead the rulers:" and would that it were men who do this instead of women, who have not received a commission to teach. Why do I say teach? for the blessed Paul did not suffer them even to speak in the Church. But I have heard some one say that they have obtained such a large privilege of free speech, as even to rebuke the prelates of the Churches, and censure them more severely than masters do their own domestics.⁵⁹

The Apostolic Constitution states:

We do not permit our "women to teach in the Church," but only to pray and hear those that teach; for our Master and Lord, Jesus Himself, when He sent us the twelve to make disciples of the people and of the nations, did nowhere send out women to preach, although He did not want for such. For there were with us the mother of our Lord and His sisters; also Mary Magdalene, and Mary the mother of James, and Martha and Mary the sisters of Lazarus; Salome, and certain others. For, had it been necessary for women to teach, He Himself would have first commanded these also to instruct the people with us. For "if the head of the wife be the man," it is not reasonable that the rest of the body should govern the head.⁶⁰

Now, as to women's baptizing, we let you know that there is no small peril to those that undertake it. Therefore we do not advise you to it; for it is dangerous, or rather wicked and impious. For if the "man be the head of the woman," and he be originally ordained for the priesthood, it is not just to abrogate the order of the creation, and leave the principal to come to the extreme part of the body. For the woman is the body of the man, taken from his side, and subject to him, from whom she was separated for the procreation of children. For says He, "He shall rule over thee." For the principal part of the woman is the man, as being her head. But if in the foregoing constitutions we have not permitted them to teach, how will any one allow them, contrary to nature, to perform the office of a priest? For this is one of the ignorant practices of the Gentile atheism, to ordain women priests to the

⁵⁷ Schreiner, Thomas. *Women in the Church* (Baker Books: Grand Rapids, 1995), 222-223. Origen lived circa 185-254 C.E.

⁵⁸ Cyprian; *Treatises of Cyprian Book 3, #46*, circa 250 AD; The Ante-Nicene Fathers (ed. Alexander Roberts and James Donaldson; 1885-1887; repr. 10 vols. (Peabody, Mass.: Hendrickson, 1994)) vol. 5, pg. 33.

⁵⁹ John Chrysostom, *On The Priesthood* circa 400 AD; The Ante-Nicene Fathers (ed. Alexander Roberts and James Donaldson; 1885-1887; repr. 10 vols. (Peabody, Mass.: Hendrickson, 1994)) vol. 9, pg. ?.

⁶⁰ *Apostolic Constitution* circa 390 AD; The Ante-Nicene Fathers (ed. Alexander Roberts and James Donaldson; 1885-1887; repr. 10 vols. (Peabody, Mass.: Hendrickson, 1994)) vol. 7, pg. 427-428.

female deities, not one of the constitutions of Christ. For if baptism were to be administered by women, certainly our Lord would have been baptized by His own mother, and not by John; or when He sent us to baptize, He would have sent along with us women also for this purpose.⁶¹

Concerning the Office of Deaconess

Let also the deaconess be honored by you in the place of the Holy Ghost, and not do or say anything without the deacon; as neither does the Comforter say or do anything of Himself, but gives glory to Christ by waiting for His pleasure. And as we cannot believe on Christ without the teaching of the Spirit, so let not any woman address herself to the deacon or bishop without the deaconess.⁶²

if a poor man, or one of a mean family, or a stranger, comes upon you, whether he be old or young, and there be no place, the deacon shall find a place for even these, and that with all his heart; that, instead of accepting persons before men, his ministrations towards God may be well-pleasing. The very same thing let the deaconess do to those women, whether poor or rich, that come unto them.

Q. Is not the issue being addressed in 1 Timothy 2:11-12 only about women being presbyters or bishops?

A. As one can see from the answer to the previous question (What do the early church fathers have to say concerning the role of women in the church?), nowhere in the early church (up to and including to the 4th century) do any of the church fathers indicate that this unit of Scripture is only addressing the issue of women wanting to be presbyters. The church fathers viewed it as directives given to *all* Christian women. It does follow, however, that if a woman could not teach men, then she could also not be a presbyter.⁶³

The argument that this verse relates only to women being presbyters has resulted from pressures from women and women's groups within the church and upon church leadership. Since 20th century culture has "liberated" women they are bringing these ideas, and I would contend destructively, into the church. Instead of being true to Scripture upon this issue and simply saying "God said 'this is how it is to be done' so we must also say 'this is how it is to be done,'" male leadership has bowed to the pressures of these feminist ideas in order to keep the women happy.

Some scholars, such as Dr. Robert Lowery, have stated that "there is absolutely nothing in this unit (1 Timothy 2) which suggests that Paul is giving instructions about the public assembly and the worship that Christians offer corporately."⁶⁴ This statement is a half-truth which disregards the context in which this paragraph of Scripture is found i.e 1 Timothy 2:8-15. What Professor Lowery disregards is the following. At the beginning of this specific paragraph, Paul first addresses men and then moves on to women. Paul writes that his desire is "that in every place,"⁶⁵ and he gives instructions to the men then to the women. There is absolutely no break which would signify that his instructions have changed from general imperatives, which he expects to be obeyed in "every place," to specific practices localized in only certain situations. By the norms of language the phrase "every place" could include the "public assembly and the worship that

⁶¹ *Apostolic Constitution* circa 390 AD; The Ante-Nicene Fathers (ed. Alexander Roberts and James Donaldson; 1885-1887; repr. 10 vols. (Peabody, Mass.: Hendrickson, 1994)) vol. 7, pg. 429.

⁶² *Apostolic Constitution* circa 390 AD; The Ante-Nicene Fathers (ed. Alexander Roberts and James Donaldson; 1885-1887; repr. 10 vols. (Peabody, Mass.: Hendrickson, 1994)) vol. 7, pg. 410.

⁶³ 1 Timothy 3:2.

⁶⁴ Robert Lowery, *God's Call to Serve: Women in Ministry* (Lincoln Christian Seminary: Lincoln Illinois, 1999), 3.

⁶⁵ 1 Timothy 2:8 RSV.

Christians offer corporately,” which Professor Lowery wishes us to believe is not included. In fact, it is the instructions given in the beginning of this unit which would tend to confirm that Paul was thinking of a “public assembly and the worship that Christians offer corporately.” After all, is not one of the places where prayer normally takes place, a “public assembly and the worship that Christians offer corporately”? Moreover, the entire purpose of 1 Timothy, according to Paul, is:

I am writing these things to you, hoping to come to you before long; but in case I am delayed, ***I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.***⁶⁶ (emphasis added)

The belief that Paul is addressing only those who wish to be presbyters must be rejected. If you notice directly above this general advice to all women, Paul is giving instructions to all men.⁶⁷ It is not until what is now 1 Timothy chapter 3 that Paul begins to address the issue of presbyters and Deacons. Furthermore, if Professor Lowery is correct that Paul is not addressing all Christian women, then his hypothesis sets up a false dichotomy between how Christians are to act in “church” and how they are to act in society. Although this dichotomy actually is found in congregations, people acting one way when among church friends and another when at work, it is not how Christians are called to live.⁶⁸ By saying that this unit addresses only women desiring the position of presbyter would also mean that Paul’s address to dress modestly does not apply to all women of the congregation. Therefore, any woman who did not desire to become an presbyter could dress as seductively and as immodestly as she wished. I find it very hard to believe that an Apostle of God who wrote:

But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people.⁶⁹

would create such a dichotomy.

Professor Lowery further makes the mistake of saying that verse 12 deals with only one issue; he does this by equating teaching with authority. How exactly he does this requires some mental gymnastics, which again requires extreme eisegesis of the text in question. He states that the verse reads “to teach, that is to have authority”⁷⁰ this translation must be his own⁷¹ as no scholarly version I have found, including the RSV or the NRSV which the moderates and liberals prefer, renders the verse this way. The text in the GNT 4th edition reads:

1 Timothy 2:11 γυνὴ ἐν ἡσυχίᾳ μαθανέτω ἐν πάσῃ ὑποταγῇ· 12 διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ’ εἶναι ἐν ἡσυχίᾳ.

However, since most people cannot translate Biblical Greek we will look at several popular, as well as scholarly, translations:

⁶⁶ 1 Timothy 3:14-15 NASB.

⁶⁷ 1 Timothy 2:8.

⁶⁸ Romans 12:1

⁶⁹ Ephesians 5:3 NIV.

⁷⁰ Robert Lowery. *God's Call to Serve: Women in Ministry* (Lincoln Christian Seminary: Lincoln Illinois, 1999), 3.

⁷¹ Is this not what the Jehovah's Witnesses do; Have their own translation of the Bible to support their heretical views?

NIV 1 Timothy 2:11 A woman should learn in quietness and full submission. 12 I do not permit a woman to teach **or to** have authority over a man; she must be silent. (emphasis added)

NASB 1 Timothy 2:11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach **or** exercise authority over a man, but to remain quiet. (emphasis added)

RSV 1 Timothy 2:11 Let a woman learn in silence with all submissiveness. 12 I permit no woman to teach **or to** have authority over men; she is to keep silent. (emphasis added)

KJV 1 Timothy 2:11 Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, **nor to** usurp authority over the man, but to be in silence. (emphasis added)

NRSV 1 Timothy 2:11 Let a woman learn in silence with full submission. 12 I permit no woman to teach **or to** have authority over a man; she is to keep silent. (emphasis added)

What Professor Lowery wrongly equates in verse 12 and views as only one issue, all scholarly translations, not to mention the early church, render as two separate issues:⁷²

1. Women teaching men.
2. Women having authority over men.

Had Paul wished to equate the two issues he would have used the word *καί*⁷³ or perhaps *τε*⁷⁴ instead of *οὐδέ*;⁷⁵ however, since the inspired Apostle Paul used the word *οὐδέ* he clearly makes the distinction between these two separate issues. Since Professor Lowery's initial interpretation of the text is wrong, his following hypothesis which is developed throughout the rest of his paper and based solely upon this "singular issue" interpretation that it refers only to women who wish to be elders (presbyter), must be rejected. One must further ask why Professor Lowery, an alleged expert in early Christianity, does not offer in his paper *God's Call to Serve: Women in Ministry* any primary sources of the early church fathers to support his interpretation of 1 Timothy 2:11-12. The reason is quite simple; no one in the early church, except of course for those the early church considered heretics, tried to make these verses say what Professor Lowery wants us to believe that they say.⁷⁶ Therefore, a rejection of Professor Lowery's interpretation is also validated by the evidence that all early church fathers who wrote upon the subject applied 1 Timothy 2:11-12, and surrounding verses 1 Timothy 1:9-15, to all Christian women just as I am doing in this paper. No mention of this unit of Scripture, applying it only to women specifically desiring to be presbyters was

⁷² For a full discussion on this read: Douglas Moo, "What Does it Mean Not to Teach or Have Authority Over a Man," *Recovering Biblical Manhood and Womanhood*, (Wheaton: Crossway, 1991), 179-193.

⁷³ *καί* kai {kahee} • 1) and, also, even, indeed, but.

⁷⁴ *τε* te {teh} • 1) not only ... but also 2) both ... and 3) as ... so.

⁷⁵ *οὐδέ* oude {oo-deh'} • 1) but not, neither, nor, not even.

⁷⁶ J Kevin Coyle, "The Fathers on Women and Women's Ordination" in *Women in Early Christianity*. ed. Everett Ferguson (New Yprk: Garland Publishing, 1993), 129, 133.

made by any early church father. Dr. Lowery's interpretation of these verses would have been considered a part of the "false doctrines"⁷⁷ and "things taught by demons"⁷⁸ which Timothy was left at Ephesus to refute.

Q. But did not Pricilla and Aquila both teach Apollos in Acts 18?

A. Dr. Jack Cottrell believes that this does not violate 1 Timothy 2:12 for the following reasons:⁷⁹

1. Dr. Cottrell believes that Apollos was not yet baptized and therefore not a Christian.
2. It was private instruction.

However a more cohesive theory is the following: The text does imply both Pricilla and Aquila taught Apollos; however, the Bible, being inspired by God, can only record the truth of an event, at times without necessarily condoning that event. For example, Matthew 26 records Peter's denial of Jesus. Does that mean that it is OK for us to deny Jesus? Of course not! The Bible, being inspired by God, simply records the truth of what happened. One coherent and contingent hypothesis is that when Paul heard of the method of Apollos' instruction he educated Pricilla and Aquila under inspiration of the Holy Spirit, "But I do not allow a woman to teach or exercise authority over a man."⁸⁰ In fact it is interesting to note that Pricilla spent time in Ephesus⁸¹ which was the church Timothy was left at in order to prevent individuals from teaching false doctrine.⁸² If Paul was aware of this incident and did not correct it, then he would have been condoning what he elsewhere labels as ungodly. If this was indeed the case, then Paul would be open to the charge of being a hypocrite; something the scriptures do NOT portray Paul as being.

The very fact that Paul had to write 1 Timothy 2:11-12 implies that there were women:

1. who were not, or did not want to be, learning in quietness and full submission.
2. who were teaching, or wanted to teach, men
3. who were having, or wanted to have, authority over men
4. who were not keeping, or did not want to keep, silent in co-ed theological settings.

Perhaps this incident recorded in Acts 18 is responsible for Paul's written instruction to Timothy.

Q. Does this mean that males cannot learn anything from women?

A. No, not at all. Women have many valuable things that they can teach us. For example, I learn to look at the world through different eyes whenever my wife and I discuss a subject. I have already made the point that linguistically Paul is addressing the subject of teaching adult males. I talk with several Christians who owe their relationship with God to the pre-baptismal or pre-adult instruction of their mother or grandmother. Many a child's faith has been instilled by a feminine figure in their lives. This is biblical since we read in 2 Timothy 1:5 For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that *it is* in you as well. It is implied that while Timothy was a child that his mother and grandmother shared their faith with him; however, that is not the issue here. What this study is addressing is the subject of women who teach men in coed "church approved" situations.

⁷⁷ 1 Timothy 1:3 NIV.

⁷⁸ 1 Timothy 4:1 NIV.

⁷⁹ Jack Cottrell, "Pricilla, Phoebe, and Company" in *Christian Standard* (Cincinnati: Standard Publishing, December 1993), 4.

⁸⁰ 1 Timothy 2:12 NASB

⁸¹ 2 Timothy 4:19

⁸² 1 Timothy 1:3.

In this study, we are concerned with teaching **or** leadership roles between men and women in church-approved functions and what the Holy Bible has to say on those subjects.

Q. Did not women travel with Jesus?

A. Yes; however, nowhere is it recorded that he sent them to preach and / or teach. What it does say is the following:

The Twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; Joanna the wife of Cuza, the manager of Herod's household; Susanna; and many others. **These women were helping to support them out of their own means.**⁸³
(emphasis added)

Q. There are women who are better suited to teach than men. They are more eloquent speakers and have a more commanding presence. Should they be held back because of God's ordained principles?

A. It is true that some women are better public speakers and teachers than are some men. According to the scriptures these women should be using their God given abilities to lead other women to the Lord and then to help mature them.⁸⁴ God does not mean to hinder anyone. He knows that the relationship structure between men and women must be maintained in both the church and the family for both to be healthy and vibrant. Furthermore, the ability to do something does not necessarily give us the right to do it. For example, an unmarried person is capable of having sex. Should they? Would it not violate Matthew 15:1, Mark 7:21, Galatians 5:19, Ephesians 5:3, Colossians 3:5, etc.?

Should someone who is able to pick up a knife and stab an unarmed, evil man do so, even though he is violating God's ordained principle of "You shall not murder?"⁸⁵ What if the person they stab would have become the next Adolph Hitler? Should a married person cheat on their spouse just because they are capable of doing it? What if it will encourage the person with whom they are cheating? Should a person who is left alone with another person's valuables steal them? What if the thief intends to sell the stolen goods and buy food to feed the hungry with the money? Should a computer hacker with extraordinary God-given ability use those abilities to commit acts of cyber-espionage? What if the company which the hacker attacks is run by an avowed Satanist? I hope that you have answered "No" to all of these. The ends do not justify violating God's Word.

So why should a woman violate 1 Timothy 2:11-12 just because she is physically able to do so, even if she believes that she is "doing good" by violating God's Word in the long run? Our skill does not give us the right to use those abilities in a way that is contrary to the Word of God. Or as the Apostle Paul so aptly put it:

Why not say-- as we are being slanderously reported as saying and as some claim that we say-- "Let us do evil that good may result"? Their condemnation is deserved.⁸⁶

For those who think that some women should lead men simply because of their superior speaking and/or teaching abilities, remember what the Bible says concerning Moses:

⁸³ Luke 8:1-3

⁸⁴ Titus 2:3-5

⁸⁵ Exodus 20:13

⁸⁶ Romans 3:8

Exodus 4:10 Then Moses said to the LORD, "Please, Lord, I have never been eloquent, neither recently nor in time past, nor since You have spoken to Your servant; for I am slow of speech and slow of tongue." 11 The LORD said to him, "Who has made man's mouth? Or who makes *him* mute or deaf, or seeing or blind? Is it not I, the LORD?"

and about Paul:

2 Corinthians 10:10 For they say, "His letters are weighty and strong, but his personal presence is unimpressive and his speech contemptible."

Paul himself wrote:

1 Corinthians 2:4 My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power.

It is not ability but humble obedience to God's Word that is of great value in God's sight.⁸⁷ God does not want us to rely upon our abilities but upon His mighty power, and we do that by knowing and being obedient to His Word.

Q. Should not the best qualified person do the job?

A. This question is really a rehash of the previous question, which has already been answered in this book. Of course one must ask what is meant by qualifications? In most cases the liberals define qualifications as pieces of paper. If this is one's definition of qualifications and if qualifications are all a congregation is worried about, the leaders should go to Christian Theological Seminary or Louisville Theological Seminary. There they will be able to find a divorced, lesbian minister who is a trained public speaker with a Ph.D. in Theology. However, I would argue that while one should always seek to grow in knowledge, especially the knowledge of the Lord (2 Peter 3:18), the "best qualified" person is one who is equipped to work with the original texts, striving to conform his life to the entire counsel of the authorial intent of the New Testament.

Q. If I can show you documented evidence that there are women who are teaching Christianity to men and at times having a better result than most men, does not that prove God is using them?

A. There are many people converting to Islam (in fact it is one of the fastest growing religions in the world); does that mean that it is the true religion inspired by the triune God? Many Mormons and Jehovah's Witnesses are winning converts. Does that mean that God is using them? Just because someone claims to be proclaiming Christ does not necessarily mean that they are. In fact, it is only those who are earnestly striving to obey all His precepts whom you know have eternal life from him.⁸⁸ One of those precepts being women not teaching **or** leading men in regards to spiritual matters. Perhaps these women are some of the ones whom the Lord talks about in Matthew 7:21-23:

"Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*. "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' "And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS."

⁸⁷ Micah 6:8; 2 Chronicles 31:21; 2 John 1:16.

⁸⁸ John 3:36

Furthermore, God will at times be merciful to the disobedient in the short-run but there are always long-term consequences. For example, why was Moses not allowed to enter the promise land? Was it not because he had struck the rock at Horeb instead of speaking to it as the Lord commanded?⁸⁹ Yet when one reads the story, God still provided the Israelites with water despite Moses disobedience; however, Moses paid a heavy price for this one “slight” transgression. Are we willing to allow our marriages and the marriages within the church to suffer the long-term consequences of disobedience to the Word of God?

Q. Does not Paul address women as his “true companions” and “fellow servants” in Philippians 4:2-3?

A. Yes he did; however, there is absolutely nothing in these verses that implicitly or explicitly states that these women taught or led men. If Paul practiced what he preached, and I’m sure that he did, these women ministered to the women while Paul and the other men ministered to the men and the coed situations.⁹⁰

Q. Is not Junias a feminine name and does not Paul address her along with a man named Andronicus as “apostles?”⁹¹

A. Many a feminist hope has been built on nothing less than an *improbable* interpretation of this verse. The names Andronicus and Junias are found nowhere else in the Bible, or early church history; so, we are not sure exactly who they were and whether or not Junias is actually the name of a female. If they were outstanding apostles as the feminist would have us believe, then would not God have given them more mention throughout the Scriptures or at least early church history? One analytical solution to this is that Junias is an abbreviated name that could refer to either a male or a female. For example, is Toni short for Anthony or Antoinette? Although the latter is a possible interpretation there are those among conservative scholars who state that “no example of this name in the masculine has ever been attested.”⁹² So is there another possibility? Yes, indeed there is.

It is interesting to note that the RSV used by several biblical scholars, even liberal ones, translates the verse as follows:

RSV Romans 16:7 Greet Andronicus and Junias, my kinsmen and my fellow prisoners; they are men of note among the apostles, and they were in Christ before me.

This above translation leads us to another and perhaps more logical hypothesis which is that “of note among the apostles,” simply means that they were well known to the apostles.⁹³ Whatever the solution only liberals who have a feminist agenda, and are therefore deceived by Satan, hold to the female apostle theory.

Q. What is a biblical example of an early church worship service?

A.

1 Corinthians 14:26 What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. 27 If anyone speaks in a tongue, *it should be* by two or at the most three, and *each* in turn, and one must interpret; 28 but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God. 29 Let two or three

⁸⁹ Numbers 20:7-12; see also Deuteronomy 34:4-5.

⁹⁰ Titus 2:1-8

⁹¹ For a full discussion on this read: David Jones, *A Female Apostle? A Lexical-Syntactical Analysis of Romans 16:7*, 1997. Which is available at http://www.cbmw.org/html/junia_s.html

⁹² Edwards. R. B. “Woman,” in *The International Bible Encyclopedia*, 4.1095.

⁹³ *The New International Commentary on the Book of Romans*.

prophets speak, and let the others pass judgment. 30 But if a revelation is made to another who is seated, the first one must keep silent. 31 For you can all prophesy one by one, so that all may learn and all may be exhorted; 32 and the spirits of prophets are subject to prophets; 33 for God is not a *God* of confusion but of peace, as in all the churches of the saints. 34 The women are to keep silent⁹⁴ in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. 35 If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. 36 Was it from you that the word of God *first* went forth? Or has it come to you only? 37 If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment. 38 But if anyone does not recognize *this*, he is not recognized. 39 Therefore, my brethren, desire earnestly to prophesy, and do not forbid to speak in tongues. 40 But all things must be done properly and in an orderly manner.

Notice here especially the instruction given to the women.

Q. Is not it true that we really do not know how the early church was organized?

A. James Burtchaell in his book *From Synagogue to Church* makes a very persuasive argument that the organization and leadership of the first century church was based upon the Jewish synagogue. Thus if we look at the Jewish equivalent of the offices, such as deacon, which was called a ⲓⲁⲓⲛⲓ we can gain more insight into their function. In fact the biblical writings which go into the most detail concerning church organization and leadership (the Pastorals) are written from Paul to leaders of Gentile churches. Since Jewish Christians would already be following the worship patterns of the synagogue there was no reason to give them further instructions on these matters. I would refer anyone who wants a fuller revelation on 1st century church organization and leadership to read *From Synagogue to Church*. I have heard several people say, “we are really not sure about how the church was organized.” In part this is true; much is still shrouded in mystery. In spite of this, I have heard this statement used by too many people who want to conform the church to what *they* want it to be, regardless of the evidence, and the biblical ordinances to the contrary. *From Synagogue to Church* uses sound scholarship and biblical grounding to refute the myth that “we do not know how they organized the church in the 1st Century.” *From Synagogue to Church* also helps those who truly wish to reestablish and maintain the model of church organization and leadership that the Lord and the Apostles wanted us to follow. It is also interesting to note that although Burtchaell’s personal preference is that women should be allowed to teach and preach,⁹⁵ he has the scholarly integrity to state that there is absolutely no evidence of such practice being condoned in the history of the early church.⁹⁶

Q. Does 1 Corinthians 14:34 mean women cannot even sing in Church?

A. Of course they can sing. Some liberals, attempting to use faulty logic,⁹⁷ have attempted to say that keeping silent must mean that they cannot even sing. They have made this defective and ineffectual argument to say that since, in most churches, women can sing that they should be allowed to speak, teach, and preach as well. Again this is eisegesis. Their fallacy lies in this: the unit of Scripture in question regards asking questions and learning. In the first century a prophet (or prophets, the floor was open to any man who had a “message from the Lord,”) would speak (teach). When he finished, other prophets and individuals would question him on the context of his message in order to have him clarify various points and to make

⁹⁴ σιγάω sigao {see-gah'-o} • 1) to keep silence, hold one's peace 2) to be kept in silence, be concealed.

⁹⁵ James Burtchaell, *From Synagogue to Church*, Cambridge University Press; 1992, pg. xi.

⁹⁶ *ibid*, 328. Read especially footnote 222.

⁹⁷ In a conversation with Father Halidus at Dominican House we discussed the scorn which liberals have for Socratic logic. The conclusion of the discussion was that the reasons liberals disdain the teaching of logic in schools is because it makes it easier for them to slip in heresy when people have not been taught to properly reason through a proposition.

sure that his teaching was in accordance with the truth.⁹⁸ Women were strictly forbidden to take part in this practice. It is interesting to note what Paul, under inspiration of the Holy Spirit, says to those who wish to ignore this teaching on women's silence "If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment. But if anyone does not recognize *this*, he is not recognized." The NIV translates the passage as, "If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command. If he ignores this, he himself will be ignored."

Q. Does not the Catholic Church recognize women as doctors of the church?

A. First it is advantages to define what a doctor of the church is. A Doctor of the Church is defined as a "title given to certain ecclesiastical writers on account of the great advantage the Church has gained from their doctrine."⁹⁹

The Catholic Church has recognized three women as doctors of the church. All three have been proclaimed only since 1970. They are:

Catherine of Siena (1347-1380) - Added by Pope Paul VI in 1970

Teresa of Avila (1515-1582) - Added by Pope Paul VI in 1970

Saint Therese of Lisieux (1873-1897) - Added by Pope John Paul II in 1997

In accordance with Titus 2:3-4 **women** everywhere should look to the teachings and examples of these extraordinary women to illuminate their lives. However, anyone, regardless of what their title or position in a church may be, who suggest that these women should be studied by both men and women is making a proclamation contra to the authorial intent of 1 Timothy 2:11-12. When any individual makes a proclamation contrary to the authorial intent of God's infallible, inerrant Word, which one do you suppose is in error?

Q. Cannot we just all love God and each other without dealing with this women's issue?

A. The Bible states in 1 John 5:3 This is love for God: to obey his commands. And his commands are not burdensome. Jesus Christ himself said in John 14:21a Whoever has my commands and obeys them, he is the one who loves me. Obedience to the commands that God has given on the women's issue **is** love for God. Concerning love for others, we as Christians love a sinner by gently pointing out their sin.¹⁰⁰ This should not be done to be self-righteous, but this should be done in order to help them grow towards a deeper relationship with God. One example would be a Christian explaining to a homosexual that God did not create a person to have a relationship with a member of the same sex but to have a loving, fruitful marriage with a member of the opposite sex. Another example would be a Christian explaining to an alcoholic that God wants him or her to have a better life, free from the bondage of their addiction. In the same way, we are loving women when we explain to them that God did not make them to teach **or** to have authority over men but to be men's helpers עֵזֶר just as Christians are loving men when we teach them to love their wives as Christ loves the church. Many marriages and churches have suffered dire consequences because these principles, established at the creation of Eve, have been neglected. For those of you who have seen the women's roles within the church expand over the years, ask yourself this: Are there more divorces

⁹⁸ David Aune, "Prophet, Prophecy" in *Encyclopedia of Early Christianity* 2nd ed. Everett Ferguson (New York: Garland Publishers, 1999), 953.

⁹⁹ B. Forshaw "Doctor of the Church" in *New Catholic Encyclopedia* (Washington, D.C.: The Catholic University of America, 1967) 4.938.

¹⁰⁰ Galatians 6:1

and marital problems now among those in the church or less? The desire for women to teach and lead men is simply a symptom of a larger problem.¹⁰¹

Q. Do not some commentaries and study Bibles say that 1 Timothy 2:11-12 is not applicable today?

A. It is a shame that some will go to their commentaries or study Bibles and take the notes found therein as if they were the infallible Word of God. The notes found in these study Bibles are not infallible, and unfortunately, in some cases the author of these notes has been more influenced by the present cultural view on the situation than by the Holy Spirit. Others, however, have knowingly sold out to the feminist agenda. Of these the biblical admonition applies:

For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. No wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds.¹⁰²

I find it quite amazing that for eighteen hundred years the understanding that 1 Timothy 2:11-12 applied to all women in every church would come under serious scrutiny in the 20th, and now the 21st, centuries with the rise of the women's liberation and feminists movements. Further evidence that this unit of Scripture is not addressing a specific instance can be arrived at from the linguistics of the words used. Both διδάσκειν (teach) and ἀυθεντεῖν (authority) are present, active, infinitives. What this means is that they refer to an ongoing action which is a general practice.¹⁰³ Had these words been aorist, active, infinitives, then they, perhaps, would have referred to a specific situation, conceivably localized only at Ephesus.¹⁰⁴

Q. Since we are meeting at a house or other secular structure and not at a "Church building" does not that mean that those verses do not necessarily apply?

A. Church in Greek means "Assembly" or etymologically the "Called Out Ones."¹⁰⁵ The early church was never conceived of as a building but always as the fellowship of believers. For example see:

Colossians 1:15 He is the image of the invisible God, the firstborn of all creation. 16 For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities -- all things have been created through Him and for Him. 17 He is before all things, and in Him all things hold together. 18 **He is also head of the body, the church;** and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. (emphasis added)

¹⁰¹ For a full discussion of the problem and the solution to it, read: John Piper, *Recovering Biblical Manhood and Womanhood* (Wheaton: Crossway, 1991). While I was in Anatolia a feminist Muslim shared how that for the past fifteen to twenty years feminist ideology has been taking hold in Turkey. She also added that, "the divorce rate has exploded because the women are rebelling against their husbands."

¹⁰² 2 Corinthians 11:13-15 NASB.

¹⁰³ James Hewett, *New Testament Greek*, (Peabody: Hendrickson, 1999), 174.

¹⁰⁴ *ibid*, 175.

¹⁰⁵ ἐκκλησία, ας, ἡ (1) in a gener. sense, as a gathering of citizens *assembly, meeting* (AC 19.32); (2) as the assembled people of Israel *congregation* (HE 2.12); (3) as the assembled Christian community *church, congregation, meeting* (RO 16.5); (4) as the totality of Christians living in one place *church* (AC 8.1); (5) as the universal body of believers *church* (EP 1.22).

Ephesians 2:19-21 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, in whom the whole building, being fitted together, is growing into a holy temple in the Lord

1 Corinthians 6:19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?

1 Corinthians 12:12 For even as the body is one and *yet* has many members, and all the members of the body, though they are many, are one body, so also is Christ. 13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

Romans 12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.

Furthermore, the church met in believers' homes, in catacombs, in the temple courts or anywhere else they could. See for example:

Romans 16:5 also *greet* the church that is in their house

1 Corinthians 16:19 The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house.

Acts 5:42 And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ.

Acts 8:3 But Saul *began* ravaging the church, entering house after house, and dragging off men and women, he would put them in prison.

Acts 10:22 They said, "Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, *was divinely* directed by a holy angel to send for you *to come* to his house and hear a message from you.

etc.

In the first century, due to persecution and the financial situations, the church built no "official church building." While archeologists have found private houses which were converted into "churches," basilicas, i.e. building built expressly for use in Christian worship, were not constructed until Christianity was officially recognized by Constantine in the early 4th century.¹⁰⁶

Q. Yes, the women's issue is discussed in the Bible; however, I do not see it as a "core issue." Why do we even need to be concerned with it?

A. What this question is really asking is; "how much sin can I get away with and still pretend to be a Christian?" and "how disobedient to God's Word can I be and still get into heaven?" Such a question shows a total disrespect for the blood of Christ and a total lack of love for the Almighty God who offered his only

¹⁰⁶ F. L. Cross, "basilica," *The Oxford Dictionary of the Christian Church*, (Oxford Press: Oxford, 1997), pg. 168.

Son on the cross to redeem us from our sins and who revealed himself to us through the divine witness of the Holy Writ. We should be very concerned about anyone's relationship with the Lord who would seriously ask such a question since the Bible clearly teaches that "all scripture is God breathed"¹⁰⁷ and "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.'"¹⁰⁸ So if you want to know what the "core issues" are for a person who truly loves the Lord, start in Genesis 1:1 and go all the way thru Revelation 22:21. We may not understand everything therein, but to trivialize any of it, including the New Testament directives on the women's issue, is to spit into the face of God!

Q. Is not all that stuff about women's roles in the Bible simply cultural, applying only to Ephesus or perhaps only to the 1st century and therefore, in today's society, outdated? After all is not this the 21st century?

A. This view is known as the "Golden Thread, two-stage" approach which basically states, "if it is in the Bible and I like it, then it must be universally true, and everything else must be understood in light of the verses I like."¹⁰⁹ If it is in the Bible and I do not like it, then it must be specific only to a certain situation which, of course, no longer applies." This method of illogical reasoning and compromising of God's Word is exactly what the demonic powers would like us all to give credence to; however, where does such ungodly thinking stop? It is true that there are instances of advice and direction given solely for a specific instance or situation; however, the Bible makes it very clear when this is occurring. For example, Paul wrote the following admonition:

Because of the **present crisis**, I think that it is good for you to remain as you are.¹¹⁰
(emphasis added)

Although Satan has convinced many of the "women's issue being only cultural" heresy, those who would hold this view must answer these very important questions:

1. Why did Paul argue from a universal standpoint (i.e. The created order of Adam and Eve¹¹¹) as opposed to arguing from a specific standpoint (i.e. cultural, or particular only to Ephesus) as he does in 1 Corinthians 7:26?
2. Why did Paul use both *διδάσκειν* (teach) and *ἀυθεντεῖν* (authority) which are present, active infinitives referring to an ongoing situation:¹¹² Instead of the aorist, active infinitives which would have referred to a specific situation, conceivably, localized only at Ephesus?¹¹³
3. Why did all of the early church fathers, even those outside of Ephesus, who wrote upon the subject of women's roles in the church see what one finds in 1 Timothy 2:11-12 as a command of God that they, and churches everywhere and at every time, were required to follow?

We therefore see that there is absolutely nothing to indicate that the directions given to the churches in regards to the women's issue then are not just as valid in today's church. This hypothesis is reinforced, not only by the linguistics of the words used in the text, but by the fact that the early church fathers, whose ministries stretched over the Roman world, used these verses in the same way as I have used them in this paper. In truth we read in the NIV translation of 1 Corinthians 14:33-34:

¹⁰⁷ 2 Timothy 3:16 NIV.

¹⁰⁸ Matthew 4:4 NIV.

¹⁰⁹ John Newport, *The New Age Movement and the Biblical Worldview*, (Grand Rapids : Eerdmans, 1998), 240.

¹¹⁰ 1 Corinthians 7:26 NIV.

¹¹¹ 1 Timothy 2:13-14.

¹¹² James Hewett, *New Testament Greek*, (Peabody: Hendrickson, 1999), 174.

¹¹³ *ibid*, 175.

As in **all** the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. (emphasis added)

The RSV states:

As in **all** the churches of the saints, the women should keep silence in the churches. (emphasis added)

I will further illustrate the danger of saying something is only cultural with an event that I witnessed while I was working on an M.Div. at SBTS in the Fall of 1998: While I was at Southern Seminary I watched a debate between Dr. Mohler, President of Southern Baptist Theological Seminary, and a practicing lesbian ordained Presbyterian minister from the nearby Presbyterian Seminary. She stated that the biblical ban on homosexual relationships were irrelevant today because the ban “was only cultural.” She also stated, “homosexuals should not be expected to change since that is the way God made them.” She further stated that she believed that we need to ordain more lesbian and homosexual clergy in order to minister to this neglected sector of the populace who are, in the opinion of this lesbian Presbyterian Minister, neglected because of backward, pre-20th century thinking!

Sticking our heads into the sand on the women’s leadership issue in order to keep peace with those who are influenced more by aspects of modern culture, colloquially referred to as the culture of death, than they are by the New Testament is a first step down a road at whose end waits this lesbian Presbyterian minister, and Lucifer. They are both waiting to embrace us with open arms, welcoming us into a “kinder and gentler” damnation.

It is interesting to note that those denominations which have gone egalitarian in outlook have eventually, or will eventually, unless of course they repent, ordain practicing homosexuals.¹¹⁴ After the appointment of Gene Robinson as the Anglican Bishop of New Hampshire, I watched a news report with a member of the Anglican Church asking how did the Anglicans get so far off track that they were able to ordain an openly homosexual bishop. As the speaker was making these comments, one could see several Anglican “priestesses” going to and fro in the background.

For those who doubt such progression of events, do some research into the United Churches of Christ and Disciples of Christ doctrines of the last sixty years. Or you can research any of the other at least sixteen Protestant denominations from around the world that currently have openly homosexual clergy.¹¹⁵ You will find that they all at one time mimicked the subtle calls for expanded women’s roles within their denominations that is currently being sought by some within the Catholic and conservative Christian churches. If Michael Rose is to be believed, some leaders in catholic seminaries approve of the ordination of unrepentant homosexuals and teach in their seminaries that the Bible is nothing more than an oppressive, man-made document, looking forward to the day when women will be ordained priests.¹¹⁶ What is the old adage? “Those who do not learn from history are doomed to repeat it.”

¹¹⁴ Someone might be tempted to make the observation that the church may not be to that point and since I do not know the future I therefore should not make such comments. My response is this; if I walk into a room and see a man playing Russian roulette with a loaded pistol I am fully justified in saying to him, “if you do not stop playing Russian roulette you will, eventually, blow your brains out!” even though he has, as of yet, not done so.

¹¹⁵ <http://www.ucc.org/news/newsbytes/n103000.shtml> (accessed 2002).

¹¹⁶ Rose, Michael, *Goodbye, Good Men: How Liberals Brought Corruption Into the Catholic Church* (Washington D.C.: Regnery Publishing, 2002).

Jim Jones the nefarious cult leader who was groomed, and some claim indoctrinated, at Christian Theological Seminary is another modern example. One of his former followers, a woman who was in Jim's inner circle, commented upon his open and blatant disregard for Holy Scripture. She stated that Jim Jones vehemently denied the divine inspiration and infallibility of the Holy Bible. Such a denial of divine inspiration and infallibility is still, as of 2002, taught at CTS in Indianapolis, IN. She further stated that Jim Jones encouraged his followers to bring in Bibles where he would "stomp on them" and instruct his followers that the pages of the Bible should be used as "toilet paper."¹¹⁷ It is interesting to note that Jim Jones insisted that women should be given places of leadership within the church. He rejected the biblical patriarchal view as taught by divine writ but was resolute upon a demonically inspired matriarchy of his own creation. He would later go on to require these women to engage in sexual activity with him in order to continue in their positions of empowerment.¹¹⁸ History shows that one true pan-cultural, trans-temporal litmus test as to whether or not the authorial intent of God's Word is being honored within a church is the obedience, or lack thereof, of its members, both leadership and laity, to 1 Timothy 2:11-12 and 1 Corinthians 14:33-34. When one sees women teaching (facilitating) Christian doctrine in any adult coed setting it is equivalent to a miner seeing a dead canary in the mine!

The goal of Christianity is to remain in Christ,¹¹⁹ to seek and save the lost¹²⁰, and in the process, as much as possible, to reform society towards the Kingdom of God; longing for the day of the beatific vision. Seeking and saving the lost consists of many things, some of which includes a personal relationship with God, maturing in the faith, evangelism, etc. Nowhere in scripture is the church instructed to conform to society, colloquially referred to as the culture of death,¹²¹ in order to attract a large congregation. Jesus was always more concerned with honoring God by adhering to and teaching the truth than with having a large following. Read John 6:25-67 for an illustration of this point. In fact, Christ said; If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you.¹²²

Q. According to the Bible, why were women created?

A. Before sin entered the world we read in Genesis 2:18:

Then the LORD God said, "It is not good for the man to be alone; I will make him a helper¹²³ suitable for him."

¹¹⁷ Leonard Nimoy host, *In Search of...* "Jim Jones" Originally aired October 31, 1981.

¹¹⁸ *ibid.*

¹¹⁹ John 15:4.

¹²⁰ Luke 19:10; John 14:12.

¹²¹ All truly evangelical and orthodox scholars understand that 1 Corinthians 9:22 does not mean conforming church to society but in dealing with people where they are. You will notice that Paul said in 1 Corinthians 9:21 "though I am not free from God's law but am under Christ's law." Becoming all things to all people in actuality means becoming interested in things in which you would not normally be interested. We do this for the same reason the Apostle Paul did it: in order to build the relationships necessary to win as many to Christ as possible. While it may be acceptable to allow things into the church which are not directly forbidden by Scripture, the feminist movement and the 21st century American views of women's roles are specifically forbidden.

¹²² John 15:19

¹²³ עֵזֶר `ezer {ay'-zer} • 1) help, succour 1a) help, succour 1b) one who helps.

1 Corinthians 11: 8 For man did not come from woman, but woman from man; 9 neither was man created for woman, but woman for man.

Q. Why do most women want to rule and / or control men?

A. After sin entered the world we read in Genesis 3:16 To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your **desire** תַּשׁוּקָה will be for your husband, And he will rule over you."

The exact same Hebrew word תַּשׁוּקָה is used again in Genesis 4:7; beginning in verse

6 Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen? 7 "If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its **desire** תַּשׁוּקָה is for you, but you must master it."

The Bible tells us that, as a part of the curse resulting from the first sin, women desire to rule men just as sin later desired to rule Cain and still desires to rule us. It is therefore now encompassed in their sinful nature.¹²⁴ Just as it is generally a part of man's sinful nature to be insensitive or so unconcerned with the long term needs of his family that he either is domineering or he lets a woman do whatever she wants in order to keep peace in the home or in this case the church. We can see the emergence of this nature culminating in the first sin of our ancestors. Adam and Eve show us an example of the long-term consequences being ignored in order to keep the short-term peace between a husband and a wife:¹²⁵

Genesis 3:6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, **who was with her**, and he ate it. (emphasis added)

Since Adam was with her the entire time the conversation between the serpent and Eve was going on, why did he not stop her from talking with the vile creature? The most logical answer is that he wanted to keep peace, even at the expense of obedience to God. Instead of focusing upon the long term consequences of disobeying God, he was thinking about what the short term consequence would be with his wife if he told her "NO!"¹²⁶ This is much like many church organizations today that are allowing women more and more control of the church leaderships, allowing them to "facilitate" in coed situations, or "share" scriptural principals and / or Christian teaching from the pulpit when men are present.

Conclusion

Throughout this document I have presented the thesis that it is a violation of God's Moral Law¹²⁷ for a women to teach adult men Christian doctrine in coed settings i.e. small group studies, in front of the

¹²⁴ For those who doubt the relevance of God's Word for the present culture, here is the biblical explanation for the "battle of the sexes."

¹²⁵ Rex Turner, Sr., *Systematic Theology: Another Book on the Fundamentals of the Faith*, (Montgomery: Alabama Christian School, 1989), 144.

¹²⁶ Although there are some who claim that it was not until Eve and Adam actually bit into the fruit that the sinful nature emerged, or was "created" in humans, the most theologically sound reading is that Genesis 3 describes a conversion event: Just as there are several steps involved in conversion from spiritual death to life in Christ i.e. hearing, faith, repentance, confession, baptism, and receiving the Holy Spirit. However, a full discussion of this topic is outside the scope of this paper.

¹²⁷ The Moral Law is equivalent to the "law of Christ" which Paul speaks about in 1 Corinthians 9:21 and Galatians 6:2.

congregation, in public, etc.. To quote Dr. Ronald Nash the eminent Christian Philosopher commenting on C. S. Lewis:

“There is nothing indulgent about the Moral Law. It is as hard as nails. It tells you to do the straight thing and it does not seem to care how painful, or dangerous, or difficult, it is to do.’ The Moral Law does not care whether we like it, whether we want to obey it, or whether we are disposed to do it. It informs us that this is our duty, now do it!”¹²⁸

This philosophy is at the very heart of biblical theology for we read in the Old Testament:

The conclusion, when all has been heard, *is*: fear God and keep His commandments, because this *applies to* every person. For God will bring every act to judgment, everything which is hidden, whether it is good or evil.¹²⁹

and in the New Testament:

"So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done *only* that which we ought to have done.'"¹³⁰

In closing, we read in the Great Commission:

Matthew 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 **teaching them to observe all that I commanded you**; and lo, I am with you always, even to the end of the age." (emphasis added)

True Christians are to teach as well as strive to practice obedience to ALL of the New Testament (and to those portions of the Old which have not been superceded by Christ's sacrifice) and not just to those teachings of God which 21st century society, or those within the church who have been influenced by the culture of death, tells us are politically correct. In this case we must uncompromisingly teach obedience, and demand obedience be taught by our clergy, to the Word of God upon the women's issue.

¹²⁸ Ronald Nash, *Faith and Reason* (Grand Rapids: Zondervan , 1988), 159.

¹²⁹ Ecclesiastes 12:13-14 NASB.

¹³⁰ Luke 17:10 NASB.

Suggested Reading

Bauer, Walter. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*; 2nd Edition, University of Chicago Press: Chicago.

Beck, James, Craig Blomberg, eds. *Two Views on Women in Ministry*. Zondervan: Grand Rapids, 2001.

Brown, Francis. *The Brown-Driver-Briggs Hebrew and English Lexicon*. Hendrickson Publishers, Inc., 1996.

Burtchaell, James. *From Synagogue to Church*. Cambridge University Press: Cambridge, 1992.

Cottrell, Jack. *Feminism and the Bible : An Introduction to Feminism*. Joplin: College Press, 1992.

_____. *Gender Roles and the Bible : Creation, The Fall, and Redemption : A Critique of Feminist Biblical interpretation*. Joplin: College Press, 1994.

Ferguson, Everett, ed. *Women in Early Christianity*. Studies in Early Christianity, vol. XIV. New York: Garland Publishing, 1993.

Kurtz, Rudolf. *Feminism and the Church*. Palm Dale: Omni Publication, 1991.

Piper, John, Wayne Grudem, eds. *Recovering Biblical Manhood and Womanhood*. Wheaton: Crossway, 1991.

This is the most in-depth book on the subject of biblically defined gender roles. It is a must read for anyone serious about having a great marriage or just understanding how God wants men and women to relate to one another in both the church and in the home.

Schreiner, Thomas. *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15*, Grand Rapids: Baker Books, 1995.

Note: In a discussion with Dr. Schreiner he admitted that due to one of the co-authors of this book, the book focuses exclusively upon the authority issue and does not address women teaching in coed settings, which he is convinced is a violation of 1 Timothy 2:12.

For women who believe that this paper is only a male perspective read:

Foh, Susan T. *Women and the Word of God: A Response to Biblical Feminism*. New Jersey: Presbyterian and Reformed Publishing Company, 1979.

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Steichen, Donna. *Ungodly Rage: The Hidden Face of Catholic Feminism*. San Francisco: Ignatius Press, 1991.

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