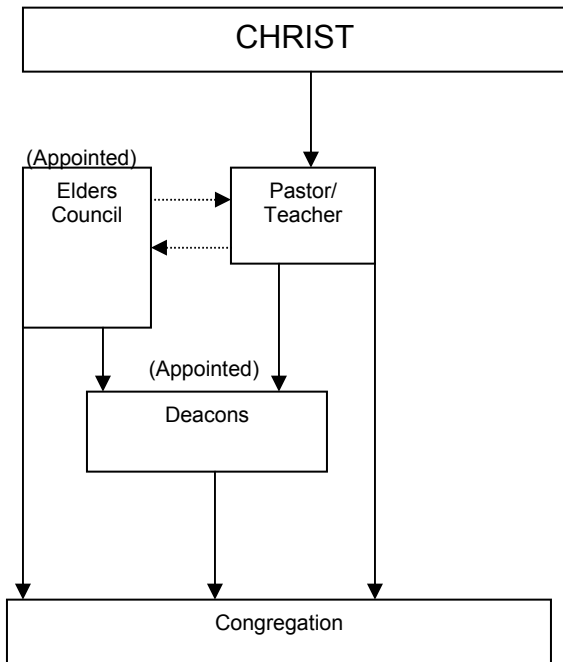




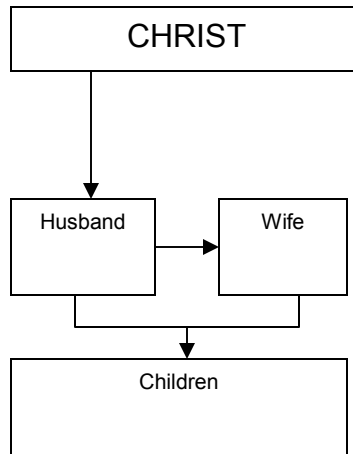
# What the Bible Says About Church Government and Women's Role in the Church Body

Christ submits Himself to the Father (1Corinthians 15:24-28; John 12:49-50; Hebrews 1:1-2)

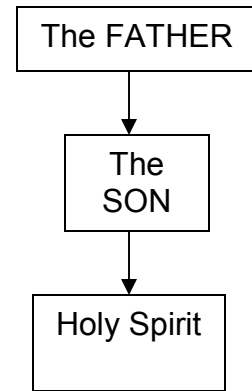
## The Church



## The Home



## Heaven



God is a God of ORDER.

- There is an order even within the TRINITY ITSELF.
- There is an order in the HOME.
- There is an order in the CHURCH.

## **FOCUS OF TONIGHT:**

### **THE CHURCH:**

The Bible does not give one specific way that the Church should govern.

What it does is give us a qualifications of the leadership and a picture of how the first century church operated.

There are several ways a church can be led.

- Congregational Style
- Elder Led
- Pastor Led

One style may be best suited for certain situations until another is achievable.

At The Rock we have instituted what we feel is the Biblical example of Church Leadership – Pastor Led

Before we do, let's look at some of the offices that God Himself gave to the church.

There those that God has appointed to the CHURCH AS A WHOLE.

## APOSTLE

*11And he gave the apostles, the prophets, the evangelists, the pastors and teachers, 12to equip the saints for the work of ministry, for **building up the body of Christ**,13until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ,14so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.15Rather, **speaking the truth in love**, we are to grow up in every way into him who is the head, **into Christ**,16from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it **builds itself up in love**. Eph 4:11-16*

- Notice their PURPOSE:
  - Equip the Saints
  - For the Work of the Ministry
    - For the building up of the body of Christ,
- Notice the TIME FRAME... “Until...”
  - We attain to the unity of the faith,
  - Of the knowledge of the Son of God,
  - To mature manhood,
    - To the measure of the stature of the fullness of Christ
- Notice the OUTCOME...
  - So that we may no longer be children,
    - Tossed to and fro by waves of false doctrine
    - Carried off by winds of false doctrine,
    - Speak the truth in love,
    - Grow up INTO Christ.

### We need to keep these things in mind.

- There were qualifications for an Apostle with a big “A”.
  - First – Apostle means, “SENT”... A spiritual ambassador sent by Christ.
  - They had to be eye witnesses of the Resurrected Christ.
    - *Acts 1:22 - Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*
    - *1 Cor. 15: 5-8- (speaking of the resurrected Jesus) - And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.*
  - These Apostles also wrote scripture under the unction of Holy Spirit.
  - In Revelation 21:14, we are told that the names of the 12 Apostles are written on the foundation.
    - *And the wall of the city had twelve foundations, and in them the names of the twelve **apostles** of the Lamb. Rev. 21:14*
  - Eph 2:20, we are told to “build on the foundation of the Apostles and Prophets”..
    - *And are built upon the foundation of the **apostles** and prophets, Jesus Christ himself being the chief corner [stone]; Eph. 2:20*
- With this being said,
  - There are no Apostles that operate in the way the 1<sup>st</sup> century Apostles operated.
  - No one has seen the risen Lord
  - No one write canonical scripture.
- I DO believe that there are those that have a Apostolic Type of ministry.
  - They provide oversight for ministries,
  - They are sent to give doctrinal insight, advice and counsel.

- Things to watch out for:
  - Self proclaimed Apostles.
  - *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: Rev. 2:2*
  - The Shepharding movement.
  - Control, power, etc
  - Jesus HATES the doctrine of the Nicolaitans in Revelation.
    - *But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. Rev. 2:6*
    - *So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Rev. 2:15*
      - First part means to VICTOR (Nike) or LORD OVER
      - Second part means to Laity
      - Or Rule or act as victor over the Laity.
      - Peter states that the leadership is not to rule over but teach and instruct in love and kindness.

## PROPHETS

- As with the Apostles, we are told to build on the foundation of the Apostles and Prophets.
  - There can be only one foundation.
  - OT Prophets spoke the words of GOD to the People.
  - God Revealed His Word through the mouths of the Prophets.
  - Sometimes they knew what they were relating, other time they did not understand.
  - A prophet that made one error was to be killed.
  - A prophet in OT spoke of consequence of actions, judgment, and counseled.
- In the NT, we see prophecy acting in 1 Cor. 14:3 as that which EDIFIED, COMFORTS, AND EXHORTS.
  - So do I see prophets acting as they did in the OT sense?
    - Yes and NO
    - DO not take the title of Prophet.
      - You are held to the same standard
      - Matt 4:4 says that we are to live by every word from the mouth of God.
      - God has given us HIS WORD.
      - Anything else is up for scrutiny.
      - We do not need a prophet in the sense that he reveals new scripture

*“I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.’ And if you say in your heart, ‘How may we know the word that the LORD has not spoken?’-- when a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word that the LORD has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him.” (Deuteronomy 18:18-22)*

There are three clearly stated facts about the role of the prophet in the Bible.

### 1.) *He is inerrant and infallible.*

Verses 21-22 are very clear. No error can be tolerated in a “prophet” of God. In fact, verse 20 calls for the death penalty for any false prophet in Israel. False Prophecy is a very serious issue with God. For one who speaks falsehoods in the name of God has called God a liar, and that is always serious. Our Charismatic friends should exercise great caution when they feel the urge to “prophecy”.

### 2.) *He is authoritative.*

Verse 19 commands complete obedience to God’s prophet. Obedience is not an option, for “...*whoever will not listen to my words that he shall speak in my name, I myself will require it of him*”.

### **3.) He is the mouthpiece of the Living God.**

This last point is often ignored by Pentecostals. Verse 18 tells us concerning a prophet that *"I will put my words in his mouth, and he shall speak to them all that I command him"*. One common argument that modern charismatics use to defend errors in prophecy is that the error was in the messenger, not the message.

However, the Bible does not give us that option. The prophet is not a messenger from God, relating some second-hand message that he messes up. (If that were the case, how could we trust the Bible itself?) He is the mouthpiece of God, and the words he speaks are as if God Himself were speaking. This is a point of main contention when confronting the JEHOVAH'S WITNESS.

In short, the words of a prophet in the Bible carry the same weight as Scripture itself.

**IF THERE ARE NO MORE PROPHETS OR APOSTLES LIKE IN THE OT, THEY HOW DO THEY SPEAK TO US.**

**BY THE WORDS THEY HAVE WRITTEN VIA SCRIPTURE.**

**PAUL SPEAKS TO ME EVERYDAY,**

**MATTHEW, MARK, LUKE, PETER.. THEY ALL SPEAK AS LOUD AS THEY DID IN 60 AD.**

## **EVANGELIST**

First, the word "evangelist" comes from the Greek word, *euaggelistes*, which means a messenger of good news.

A "preacher" refers to one who is a herald for a king, proclaiming the king's message. The original Greek word for "preacher" was *kerux*. All of these words describe anyone who serves Christ and the church by proclaiming, speaking, or teaching the gospel of Jesus Christ.

When we read through the Scriptures, we find several examples of the apostle Paul, accepting funds from churches to support his preaching of the gospel (Philippians 4:14-16). However, we find that he sometimes preached free of charge, either working himself or being supported by other congregations, whenever it was more expedient and beneficial for the effectiveness of the gospel (I Corinthians 9:14-23; II Corinthians 11:7-9).

Let us never ignore, minimize, or pervert the important role of the evangelist. It is one part of the many gifts that Christ has given His church to promote its "building up".

*"How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!" Romans 10:14-15*

*"But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest." Matthew 9:36-38*

We are all called to preach the good news but there are some who have the calling to make it their life work.

*"If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more?" ... Even so the Lord has commanded that those who preach the gospel should live from the gospel." I Corinthians 9:11-12, 14*

# ELDER

## Qualifications of an Elder

What is required for someone to be an elder? Two passages in the [New Testament](#) provide a list of qualifications for elders (I Timothy 3:1-7; Titus 1:5-9). But, can we modify these qualifications? What if someone is really good and meets all of the qualifications except one or two? Please notice how the apostle Paul begins the list of qualifications: "A bishop **must be** blameless, ..." (I Timothy 3:2). Since a bishop, or elder (the [names](#) are used interchangeably in the Bible), "must be" these things, then we do not have the liberty to modify the list in any way. To do otherwise would be in direct rebellion of God's will - "a bishop must be...". The qualifications from these two passages are summarized in the following list:

- blameless
- husband of one wife
- temperate, self-controlled
- sober-minded
- just
- holy
- of good behavior
- hospitable
- able to teach
- knowledgeable and holding fast to sound doctrine that he may be able to both exhort and convict those in contradiction with Bible
- not given to wine
- not violent
- not quick-tempered
- not greedy for money
- not self-willed
- hospitable
- lover of what is good
- gentle
- not quarrelsome
- not covetous
- having faithful children not accused of of dissipation or insubordination
- rules his own house well, having his children in submission with all reverence
- not a novice
- have a good testimony of those outside the church

**From these qualifications it is evident that an elder will be a mature Male Christian**, exemplary in all areas of the Christian's life. Although circumstances may pressure us into overlooking some of these qualifications, we should remember that these requirements arise from God's wisdom, authority, and command - not man's.

## Role of an Elder

This list of qualifications provides a good indicator of what the work of an elder will be, but we should look at other Bible scriptures to find out exactly what is the work and **role of an elder**.

*Is any sick among you? let him call for the elders of the church; and let them pray **over** him, anointing him with oil in the name of the Lord: James 5:14*

*"Shepherd the flock of God which is among you, serving as overseers, **not by compulsion but willingly**, not for dishonest gain but eagerly; **nor as being lords over those entrusted to you, but being examples to the flock.**" 1 Peter 5:1-3*

To answer this question, please recall that it was the apostles to whom Jesus gave the power to determine matters of faith through inspiration of the Holy Spirit (John 13:20; Matthew 16:19; 18:18). Therefore, elders cannot override the commands of the apostles who spoke in Christ's stead - by virtue of the lack of the authority of their office and the fact that elders today are also uninspired. This is probably the meaning of the statement from I Peter when he commanded them not to be "as lords over those entrusted to you". Elders cannot make decisions of faith for their members without "lording over them" (Acts 5:29). But, in all other matters we find that members of the church are to observe the following:

*"Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you." Hebrews 13:17*

In this passage we see the primary emphasis of their oversight. Are they to be concerned with building maintenance, budgets, etc.? The answer is "somewhat", but only where it affects their responsibility to "watch out for your souls". It is the spiritual health of a church with which an elder is most concerned. This is further evidenced by the qualifications which state that elders must be capable to *"both exhort and convict those who contradict"* (Titus 1:9-11; Acts 20:27-29).

*Therefore, part of watching out for souls is protecting the congregation from false doctrine as well as providing teaching that is profitable to their spiritual growth.*

*However, please notice that elders do not counter false teachers through intimidation or sheer fierceness, but they stop false teachers by teaching "sound doctrine" so that even the false teacher is "convicted" of his error and "exhorted" to follow truth (Titus 1:9-11).*

**Bishop = Elder** "For this reason I left you in Crete, that you should set in order the things that are lacking, and **appoint elders** in every city as I commanded you - if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. **For a bishop** must be blameless ..." Titus 1:5-7

**Elder = Overseer (Bishop) = Shepherd** "From Miletus he sent to Ephesus and called for **the elders of the church**. And when they had come to him, he said to them: ... 'Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you **overseers**, to shepherd the church of God which He purchased with His own blood.' " Acts 20:17, 28

The word for overseer is actually the same word that is translated "bishop" in other places. Please also see I Peter 5:1-5 for similar usage.

So, why all of the different names? Well, each name actually indicated something about either the character of the elder or his responsibilities. **The word "elder" indicating his relative age** and the **maturity** that should have come with it. "Overseers" denotes the responsibility to **"oversee" and watch out for the congregation**, and it comes from the Greek word *episkopos* which is also translated "bishop" in many places (I Timothy 3:2).

The office of elder is one of the most important but least appreciated offices. It is essential that we appoint qualified elders in each of local churches. Paul described a church without elders as having "things that are lacking" (Titus 1:5). This can be easily appreciated when we consider the need for faithful and sound spiritual leadership in every congregation.

Moreover, we have learned that the office of elder is primarily a spiritual office that is responsible to **"watch out for your souls"** and to **"shepherd, or pastor, the flock"**. Because of the interchangeable nature of the references and by the process of elimination, we have also found that:

**Elder = Bishop = Pastor (Shepherd) = Presbyter = Overseer**

Each of these varying references were used because they denoted a certain aspect of the elder's character or work that was in central to the context.

---

---

---

# Deacon

In our modern vocabulary, the word "deacon" connotes a specialized office of the church. However, it was not used this way in the original New Testament. The Greek word which is translated deacon, *diakonos*, actually was a generic word which meant "a servant, attendant, or minister". Using this general meaning, the word was applied to describing: Jesus (Romans 15:8), evangelists (Ephesians 6:21; Colossians 1:7), faithful Christians (John 12:26), the apostles (II Corinthians 3:6), and waiters at feasts (Matthew 22:13).

After observing the many general uses of deacon, some may wonder if an official appointment of deacon exists. This can be answered by observing a greeting by the apostle Paul to the Philippian church:

*"Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons" Philippians 1:1*

Please notice that after Paul greets all of the saints, or Christians, in the city of Philippi, he recognizes the office of bishop and then the office of deacon.

## Qualifications of a Deacon

In I Timothy 3:8-13, Paul gives the qualifications for those who desire to serve as deacons. The first verse in this passage teaches us an important point:

*"Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money ..." I Timothy 3:8*

The first word in this verse, "likewise", is important to properly understanding this passage. In the verses located immediately before this passage (I Timothy 3:1-7), Paul provided the qualifications for the position of bishop. In discussion the qualifications for a bishop, Paul mentions the "office of a bishop" and states that, "A bishop then must be blameless ..." (I Timothy 3:1-2). Just as a "bishop must be ...", a deacon "likewise must be ...". The word "likewise" connects the two as offices that require specific qualifications for appointment. **Therefore, just as the word "bishop" denotes a specific office, so does the word "deacon" sometimes denote a specific office, with qualifications listed below:**

1. reverent, sober
2. not double-tongued
3. not given (addicted) to much wine
4. not greedy for money
5. holding the mystery of the faith with a pure conscience
6. first be proven (tested)
7. blameless
8. husbands of one wife
9. ruling their children and their own houses well

The scripture also references that deacons' wives must be: reverent, not slanderers, temperate, and faithful in all things (I Timothy 3:11).

## The Work of a Deacon

When compared with the qualifications of an elder, it is apparent that the requirements for a deacon are somewhat more relaxed. This is probably because of the nature of their work. Elders are the spiritual guides who oversee the work of the church, **while deacons are servants of the church**, who assist with church's more physical needs.

*"Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, 'It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word.'" Acts 6:1-4*

From this passage, we learn two important things about the work and role of deacons.

**First**, we learn that deacons' mission is to "serve tables". They were given this **physical task to assist the spiritual leaders of the church and to prevent the apostles' time from being diverted from their spiritual work**. Though the required work may vary, the nature of the deacon's work is clear from this passage. It is physical in nature in opposition to the spiritual responsibilities of the elders and apostles. Examples would include directing the church's funds to minister to its needy, taking care of the church building, counting weekly contributions, etc. The question of who selects the specific work and appoints deacons to it is the subject of the next point.

From the above passage, we also learn that deacons **are appointed by the spiritual leaders to a given work**. Since elders are the spiritual leaders of churches today, **elders must appoint deacons and select their tasks**.

Moreover, deacons assist and submit themselves to the authority of the elders, who were commanded to oversee and watch over the local congregation (I Peter 5:1-5) . Therefore, the authority of deacons falls within the bounds and oversight of the elders. Because of the deacon's dependence on the elders for appointment and direction, a church would necessarily be unable to appoint deacons if it did not have elders to guide and oversee them.

# The Role of Women in the Local Assembly:

I Corinthians 14:

**Context 1 Corinthians 14: 1-25** – Compare and contrast the operation of the gift of tongues and prophecy in the local church body.

*26What then, brothers? **When you come together, each one** has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up.27If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret.28But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God.29Let two or three prophets speak, and let the others weigh what is said.30If a revelation is made to another sitting there, let the first be silent.31For you can all prophesy one by one, so that all may learn and all be encouraged,32and the spirits of prophets are subject to prophets.*

***For God is not [the author] of confusion, but of peace, as in all the churches of the saints,34the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.35If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church. 1 Cor. 14: 26-35***

- CONTEXT – CONTEXT – CONTEXT

- The context is the orderly way the gift of prophecy is to be conducted within the Church.
- “2 or 3 speak and the **others weigh** what is said.” – The others are the Leadership of the Church.
- The thought is carried on to say that the women should keep silent in the Church.
  - In What Context?
    - In the CONTEXT OF JUDGING PROPHECY.
  - Whose Role Is That?
    - THE MALE LEADERSHIP OF THE CHURCH.
    - The women should be submissive to the judgment of the men.
    - Women have the right to pray and prophecy if their heads are properly covered.
      - 1Cor. 11:5 and 1 Cor. 14:26& 31.
      - *2 Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you. 3 But I want you to know that **the head of every man is Christ, the head of woman is man, and the head of Christ is God.** 4 Every man praying or prophesying, having his head covered, dishonors his head. 5 **But every woman who prays or prophesies with her head uncovered dishonors her head,** for that is one and the same as if her head were shaved. 6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. 7 For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. 1 Cor. 11:2-7*
  - The Structure is given.
    - God is the head of man.
      - No covering because God is his covering.
    - Man is the head of women.
      - Covering- because man is her covering.
      - For a women to pray or prophecy without the covering of a man, she is like the temple prostitute that went without her head covered saying, I’m under the authority of no man, come and buy me.
      - **You have heard that she is under the “COVERING” of another.. This is where that comes from.**
    - There is even order within the TRINITY.
      - God is head of Christ
      - Holy Spirit does only what Christ does and is subject to Christ.

- Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.
  - **"Speak"** is from "**Laleo**" [lal-eh'-o]
  - If a woman is literally forbidden to speak at all, how can she sing?
    - **Ephesians 5:19**Speaking [laleo] to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

- How could she confess Christ before the assembly prior to her baptism?
  - **Romans 10:9-10** **If you confess with your mouth** the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and **with the mouth confession is made unto salvation.**
- How could a woman confess her public sins?
  - **1 John 1:9** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
- How could a woman tell her children to be quiet?
- How could she say "amen" at the close of a prayer?

**First, let's look at the culture.**

- In Jerusalem, the order of worship was that men would sit on one side and the women would sit on the other.
  - Even the wailing wall TODAY.. There is a place for the men to pray and a place for the women to pray.
  - He doesn't want a wife to yell across the room when there were things happening or that was said that they didn't understand. Remember they came from the Pagan Temple that was a rowdy place.
  - Women can prophecy (1 Cor. 11)
    - ***But a woman dishonors her husband if she prays or prophesies without a covering on her head, for this is the same as shaving her head. 1Cor. 11:5***
    - *And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: Acts 4:17*
    - *And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: Acts 2:18*
  - What is prophecy?
    - *But he that prophesieth speaketh unto men [to] edification, and exhortation, and comfort. 1Cor. 14:3*
      - "He" and "men" are in general terms. Example "mankind" includes women..
    - *And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the **spirit of prophecy**. Rev. 19:10*
      - True spirit of prophecy always shows itself in bearing witness to Jesus. "Any teaching of prophecy that takes our minds and hearts away from Him is not being properly communicated." (Hocking)
      - "This means that prophecy at its very heart is designed to unfold the beauty and loveliness of our Lord and Saviour Jesus Christ." (Walvoord)
  - A woman is just as much a spiritual being as a man.
  - He is NOT prohibiting women to say anything in the church.
    - He is saying that the woman cannot JUDGE PROPHECY.
    - He is saying that the woman cannot be DISRUPTIVE.

## SECOND PASSAGE

1 Timothy 2: 8-13

***8I desire then that in every place the men should pray, lifting holy hands without anger or quarreling;9likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire,10but with what is proper for women who profess godliness—with good works.***

- Holy Hands – indicates clean hands. / a blameless life / not perfect / blameless.
- This was about 66 AD and the Jewish WAR was going on..
- Adorn –
  - track that down and see that it talks of arranging /
  - It ties to the Greek word “Cosmos” which indicates order out of chaos.
  - Same word that we get our word cosmetics.
- Braided Hair, gold, or pearls or costly attire
  - Ephesus women had a competition among them as to who could be the most lavish.
  - Some officials wives had hair do’s and jewelry braided in them costing over \$100,000.00.
  - Some ancient histories talks of prostitutes wearing penciled eyebrows, and painted faces, and lavish jewelry.
- Paul is making a point which he made earlier that all should be done “decently and in order”.
- Jewelry is not bad.
  - Song of Solomon- 1, and 4
  - Rebekkah – Gen. 24
  - Isa. 61:10
  - It is the approach taken that is reflective of the heart and the intended outcome of the adornment.
  
- A woman CANNOT claim to honor God and not yield to God’s order and Authority.
- Subjection – Submit (Eph 5)
  - Actually means to rank under in AUTHORITY.
  - DOES NOT MEAN VALUE.
  - DOES NOT MEAN ABILITY.
  - It carries the idea of Rank and Order in times of WAR.
  - We are in a Combat Unit...
  - Our battle is not with flesh and blood, but of powers and principalities and powers
  
- Submission is not SUBJECTION.
  - God has used women tremendously in scripture.
    - Deborrah – She declined to lead the military campaign. Left that to Barak.
    - Ruth – the grandmother of Jesse the father of David.
    - Ester – Saved an entire nation by her patriotism and obedience to God in the face of death to her own self.
    - Rahab – Hid the spies and was in the lineage of Christ.
    - Abigail in saving David’s testimony.
  
- Never to under estimate the value of women in the church.
  - Women at this time had a low standing in society at this time in history.
  - Gospel changed all that.
  - Jesus FIRST revealed his messiahship to a woman at the well in John 4.
  - Only the women recognized his announcement of his forthcoming death in John 12. Matt 16.
  - Women were at the cross and were the first to herald His resurrection.
  - Act 9 we read of Dorkas.
  - Acts 19 Lydia who was a dealer in Purple.
  - Pheobe who is called a Deaconess in Rome and carried the Epistle by way of her hand... By the way, Paul greeted at least 6 maybe 8 women in Rom. 18.
  - Aquilla and Pricilla in acts.. It’s interesting that when Paul address them, he always address HER first..

***11Let a woman learn quietly with all submissiveness.***

- Quietly or Silent- Hēsychios (hā-sū'-khē-os) – means Tranquil. Peaceable. Don’t be meddlesome or intrusive in the affairs of others.
- Submissive – hupotage – to subject to authority, to yield to advice, subordinate.
- Paul gave similar admonition to the women in 1 Cor. 14:34.

**12I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.**

- Teach – didaskō –
  - a prolonged causative verb.
  - Present Infinitive tense –
    - It doesn't mean that women can't teach but that they are not to assume the role of a Pastor as THE "Goto Guy" teacher in a local congregation. Harmonious with 1 Tim.
    - It has to do with the order of authority in the local assembly.
    - He develops this idea as being set at the creation.
    - He's talking about women holding their peace during worship services.
    - It has the meaning that women are not to take the role of the day in, day out, teaching of the Word.
- **Women cannot discharge the office of Pastor-Teacher.**
  - Timothy was taught by his mother and grandmother until he left with Paul.
  - Nothing wrong with a women instructing a man in private: Acts 18
  - My wife instructs me all the time at home, but it would be disruptive if she jumps up while I'm executing the office of a teacher and starts laying out her own discourse.
- The point is that WOMEN should not try to TAKE THE PLACE OF the man in ORDER OR AUTHORITY in the Body to instill doctrine.. We will see that in the Genesis analogy that Paul makes.
- Quiet- Quietly or - Hēsychios (hā-sū'-khē-os) – means Tranquil. Peaceable. Don't be meddlesome or intrusive in the affairs of others.
  - This is not to say that they are to be silent or mute.
  - This is saying that they are to be TRANQUIL and PREACABLE and NOT INTRUSIVE in the affairs of OTHERS in the congregation.

**13For Adam was formed first, then Eve;**

- This is a priority.
  - Does NOT mean superiority.
- Not a succession.
- Paul uses the same argument in 1 Cor. 11: 1-10.
- What Paul is saying here is that just as "**Eve's desire was for her husband**" and Eve usurped her authority over that of Adams and did what she wanted, **to allow for a women to usurp authority over a man in the context of Church Leadership will meet with the same demise.**

---

**Summary:**

**These Scriptures make it very clear that God never intended a woman to be a pastor, shepherd or minister to a local congregation.**

To do so would violate the prohibition against teaching her husband continuously!

However, these Scriptures should not be used to forbid a wife to speak in a local congregation, including her husband, on an intermittent basis.

**Colossians 3:16 –**

Let the word of Christ dwell in you richly in all wisdom, **teaching** and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

**Priscilla was involved in teaching Apollos:**

Act 18: 25-26

This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. So he began to speak boldly in the synagogue. When Aquila and **Priscilla** heard him, **they** took him aside and **explained to him** the way of God more accurately.