



The Role of Women in the Local Assembly

Summary of Last Week:

Pastor / Teacher:

Elsewhere it is translated as *shepherd*. Jesus is called our Shepherd (Hebrews 13:20; I Peter 2:5). The imagery behind this terminology is the great care that a shepherd takes for his sheep. Pastor's are to treat the saints of God as does a shepherd his sheep.

The cognate verb form of *poimenaV*, *poimnhw*, is used elsewhere to refer to the work of **pastoral care** (John 21:16; Acts 20:28; I Peter 5:2). The office of pastor is equivalent to those otherwise called **elders** and **bishops**.

The office of a teacher seems to be one in which those who hold the office give their lives to the study and teaching of the word. The apostles had this sort of devotion (Acts 6:1-4). Paul spoke of elders who should be considered worthy of double-pay because **they labor in the Scriptures and doctrine** (I Timothy 5:7).

- All Pastors were teachers, but not all teachers are Pastors.
 - Granville Sharp rule.
- Feed the sheep – not beat the sheep
 - Constantly teach the precepts of the Word of God.
- Protect the sheep as to “look out for their soul”. (Heb. 13:17)
 - They Judge Prophecy (1 Cor. 14:29)
 - Instruct in Doctrine.
- They Council,
- They Console,
- They Encourage,
- They Correct.
- As the definition bluntly states, they are the **husband of ONE wife**. (1 Tim. 3:1-7; Titus 1:5-9)
- They pray for the sick of the local church body. (James 5:14)
- They lead by example. 1 Peter 5:1-3
- 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).
 - 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).

There are those that argue for WOMEN IN PASTORAL ROLES state that

1. Gal. 3:28 says that gender differentiations are done away with and everyone can do anything.
 - *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Gal. 3:28*
 - This is not the case in that the context of Gal. 3:28 is salvation centered not process centered.
 - To try to make this a proof text to allow women to hold authoritative office of Pastor/Teacher is abuse.
2. Gender differentiation was a result of the fall and that when Christ died for all sins, He did away with all the results of sin and in doing so, He restored the equal role of women and their ability to do anything a man can do.
 - This is false because Paul states that the reason for that came in the creation order.
 - God took women from the side of Adam, not from the head, or the back, or he feet.
 - Paul states that because God created Adam first, then Eve, this is the order of authority, not superiority.
 - This creation took place in a perfect world prior to the fall.
3. Some women are more competent than men in areas of ministry, administration, and ministry.
 - These arguments were probably just as valid in the days of Paul, yet the God ordained order is the same.
 - Men are to be the spiritual leader of their home, and the spiritual leader of the church, as they follow Christ.

Now that we have made our way to the Pastor / Teacher, Authority in the Local CHURCH level,

PRIMARY TEXTS OF SCRIPTURE:

These all continued with **one accord in prayer and supplication, with the women, and Mary the mother of Jesus**, and with his brethren. (Acts. 1:14 KJV)

[17] "And in the last days it shall be, God declares, that I will pour out my Spirit on **all flesh**, and your sons and your **daughters shall prophesy**, and your young men shall see visions, and your old men shall dream dreams; "even on my male servants and **female servants in those days I will pour out my Spirit, and they shall prophesy**. (Act 2:17&18 ESV)

[5] but **every wife who prays or prophesies** with her head uncovered dishonors her head--it is the same as if her head were shaven. (1Cr 11:5 ESV)

[26] What 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. [27] If **any** speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret. [28] But if there is no one to interpret, **let each of them keep silent in church** and speak to himself and to God. [29] Let two or three prophets speak, and let the **others weigh what is said**. [30] If a revelation is made to another sitting there, let the first be silent. [31] **For you can all prophesy one by one, so that all may learn and all be encouraged**, [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 should keep silent in the churches**. For they **are not permitted to speak**, but should be in submission, as the Law also says. [35] If 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**. (1Cr 14:26-35 ESV)

[8] I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; [9] likewise 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, [10] but with what is proper for women who profess godliness--with good works. [11] **Let a woman learn quietly with all submissiveness**. [12] **I do not permit a woman to teach or to exercise authority over a man**; rather, **she is to remain quiet**. [13] For Adam was formed first, then Eve; (1Tim. 2:8-13 ESV)

Summary of the Primary Text:

- Acts 1:14 – At the birth of the church, women were praying and seeking God in the upper room. This had to have been audible prayer because the brethren were in one accord and in agreement.
- 2: 17 says that women can prophecy (speak forth the word of God in exhortation, comfort, edification)
- 1Cor. 11:5 says that women can pray and prophecy when gathered together with the end result of learning and exhortation.
- 1Cor. 14:26-35
 - Vs. 26 – all things are to be done to build up the body.
 - Vs. 27-28: no one (man or woman) is to speak in tongues w/o an interpreter.
 - Vs. 29 let the prophets speak (man or woman)
 - Let the OTHERS judge? (The leadership of the church)
 - Vs. 31: ALL can speak the word of God for learning and encouragement.
 - Vs. 34: Women are to be silent in JUDGING PROPHECY.
 - Vs. 35: If they do not understand the judgment made by the leadership, they are to ask their husbands at home.
- 1 Tim. 2: 8:13
 - vs. 12 – Paul is forbidding women to exercise the authoritative role of teaching as a Pastor / Teacher.

MY THESIS STATEMENT:

- Women are prohibited to exercise office of Pastor/Teacher as the spiritual head in the local congregation.
 - Just because I wear a St. Louis Cardinal's hat does that make me a professional baseball player?
- Women's addressing the congregation with the permission of the Sr. Pastor does not constitute exercising of authority over male leadership in the Pastoral / Teacher role in the biblical sense as Paul intended to communicate and should therefore be permitted, but should not be the norm.

MY DEFENSE:

- Women **cannot** hold the office of Pastor according to 1 Tim. And Titus
- Women **can address** the congregation without violating the office Pastor / Teacher (1 Cor. 11, 14)
 - Women are told they can prophesy.
 - If the strictest sense of this is taken then women cannot pray, sing, testify, or utter words within the church walls. They cannot ask for forgiveness, they cannot confess sin, they are not to speak. This is ridiculous so the question becomes what is and what constitutes authority?
 - Authority is exercised with doctrinal oversight, correction, church direction, and rebuke is involved. Does not mean superiority.
 - Authority is a tool for service.
 - Authority is necessary for order and peace.
 - All Authority is given to the Son. The Son is not inferior to the Father, but is submissive to the Father. The Spirit is not inferior to the Son but submissive to the Son.
 - Authority in the home is given to the husband as he is subject to the authority of Christ.
 - Authority in church is given to the male Pastor as he subjects himself to Christ.
 - Authority is more than speaking to the congregation. It goes way beyond that..

POINT 1

- **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.. (servant)
 - 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.. (I think out of respect)

POINT 2

Context is EVERYTHING!

If you take the stance that it is shameful for a woman to speak in church and that they should keep silent in church and site 1 Cor. 14:34 as your grounds. Then I would have to ask you to explain:

- [31] **For you can all prophesy one by one**, so that all **may learn and all be encouraged**, 1 Cor. 14:31
- [17] "And in the last days it shall be, God declares, that I will pour out my Spirit on **all flesh**, and your sons and your **daughters shall prophesy**, and your young men shall see visions, and your old men shall dream dreams; "“even on my male servants and **female servants in those days I will pour out my Spirit, and they shall prophesy**. (Act 2:17&18 ESV)
- [5] but **every wife who prays or prophesies** with her head uncovered dishonors her head--it is the same as if her head were shaven. (1Cr 11:5 ESV)

If you back up and say, “well – that don’t mean they can’t speak, it means they can’t stand up and teach the congregation” and site 1 Tim. 2:12.. I would then have to ask you to explain:

- [31] **For you can all prophesy one by one**, so that all **may learn and all be encouraged**, 1 Cor. 14:31
- [5] but **every wife who prays or prophesies** with her head uncovered dishonors her head--it is the same as if her head were shaven. (1Cr 11:5 ESV)

If you then say, “well, getting up in front of a congregation and speaking on a Sunday morning infringes on the role of the pastor and should be seen as that person taking the place and role of the pastor. I would ask you to explain:

- [31] **For you can all prophesy one by one**, so that all **may learn and all be encouraged**, 1 Cor. 14:31
- You then find yourself on shaky ground because it is not scripture you site, but your own presuppositions, preferences, and what you think is right.
- You find yourself basing your doctrinal beliefs on personal preference with no sound Biblical foundation.
- I would have to ask; What is difference between Sunday morning and Wednesday night? I am not the pastor yet I teach?.. What difference is it between Steve who will teach at the college night? At what point does our congregation become our congregation? (when two or three are gathered?) Are these infringes on the office of the Pastor / Teacher?

From Acts 2 we see that God has promised that daughters as well as sons will prophecy (edify, exhort, comfort)

From Acts 1 we find that women were in the upper room and were praying in a manner that all could be in accord.

From 1 Cor. 11 we find that women can pray and prophecy in the church with the proper covering.

From 1 Cor. 14 we find that Paul states that we ALL should prophecy in church for LEARNING and encouragement.

HOW DO WE RECONCILE THIS WITH THOSE PASSAGES THAT SAY THAT

- Women cannot teach a man,
- Women should keep silent in the church,
- Women cannot exercise or hold the office of Pastor / Teacher,
- Women are shamed if they speak in church.

LET'S SEE WHAT WE CAN DO

*26*What 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. *27*If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret. *28*But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God. *29*Let two or three prophets speak, and let the others weigh what is said. *30*If a revelation is made to another sitting there, let the first be silent.

*31*For you can all prophesy one by one, so that all may learn and all be encouraged.

*32*and 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.

*34*the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.

*35*If 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 prophecy is to be conducted and JUDGED within the Church.
- “2 or 3 speak and the **other 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 within the LOCAL CHURCH
 - Whose Role Is That?
 - THE MALE LEADERSHIP OF THE CHURCH.
 - The women should be submissive to the judgment of the men.
- Just as interesting note here:
 - What is the be judged? Prophecy –
 - Why? Because prophecy what one say comes FROM GOD..
 - If there can be a message in tongues, why is it not told to be JUDGED as well?
 - Because it is man praising, singing, and blessing GOD. 1 Cor. 14:2.
- Women have the right to pray and prophecy if their **heads** are properly covered.
 - *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. 1 Cor. 11:2-6
 - 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.
 - *Acts 2:17-18:* 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: And on my servants **and on my handmaidens** I will pour out in those days of my Spirit; **and they shall prophesy:**

What is Paul saying here? Did he say its OK for women to prophecy in church so that all can learn and be edified, then take that ability away in 1 Cor. 14?

- **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***
 - What is prophecy?
 - *But he that prophesieth speaketh unto men [to] edification, and exhortation, and comfort. 1Cor. 14:3*
 - *And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellowservant, 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*
 - The gift of prophecy edifies, exhorts, and comforts (I Corinthians 14:3); helps us build up or strengthen; and should lead us to the Word of God. It is the ministry of the Holy Spirit to convict of sin, of righteousness, and of judgment to come (John 16:8-11).
 - Prophecy is divinely inspired and anointed utterance; a supernatural proclamation in a known language. It is the manifestation of the Spirit of God - not of intellect (I Corinthians 12:7), and it may be possessed and operated by all who have the infilling of the Holy Spirit (I Corinthians 14:31) The testimony of Jesus is the spirit of prophecy.
 - Intellect, faith, and will are operative in this gift, but its exercise is not intellectually based. It is calling forth words from the Spirit of God. The gift of prophecy operates when there is high worship (I Samuel 10:5-6), when others prophets are present (I Samuel 10:9-10), and when hands are laid on you by ministers (Acts 19:1-6).
 - The office of the Prophet and the gift of Prophecy are not the same
 - Prophecy and interpretation of tongues is not the same
 - Prophecy is not the same as teaching / preaching (Mark 16:15)
 - *The word prophecy means to "bubble up, to flow forth, or to cause to drop like rain." Teaching and preaching are preplanned, but prophecy is not.*
 - The Bible tells us that we are to "*Despise not prophesyings. Prove all things.*" I Thessalonians 5:20-21. When a prophecy is given, we are to test it and hold on to what is good in it.

Some Ways to Judge Prophecy

- By their fruits you shall know them. (Matthew 7:16-18,20)
- Does it glorify Christ? (John 16:14; I Corinthians 12:3; I John 4:1-2)
- Does it agree with the Scriptures? (Isaiah 8:20)
- Are their prophecies fulfilled? (Deuteronomy 18:22) Some prophecies are not of God even though they may come to pass. The benchmark remains that all prophecies should exalt the Lord Jesus.
- Is the prophecy disjointed or confused? True prophecy is line upon line and precept upon precept. (Isaiah 28:13)
- Do the prophecies produce liberty or bondage? (Romans 8:15)
- All believers have an unction (anointing) within them that tells them when something is wrong. Prophecies should witness with our spirit. (I John 2:20,27)

Why Is Prophecy Important?

Here are a few reasons why prophecy is so important in the local church:

- It brings life. Prophecy brought life to the valley of dry bones (Ezekiel 37:1-4).
- It gives spiritual vision. The Bible says, "*Where there is no vision, the people perish.*" The Lord gives vision through the prophetic word (Proverbs 29:13,18).
- It edifies, exhorts, and comforts (I Corinthians 14:3).
- It brings revival and restoration. True prophecy brings restoration and revival (Acts 2:16-18).
- It guides you to your right position in Christ. Prophecy is used by God to direct you where you need to go (Acts 13:1-3)
 - 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** and speak when it is not her place to speak in judgment over **PROPHECY**.

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.
 - Debrah – 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.

11 Let 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. Does not mean total silence.
- Submissive – hupotage – to subject to authority, to yield; to advise, subordinate.
- Paul gave similar admonition to the women in 1 Cor. 14:34.

12 I 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 –
- Or - oude – derived from (1161 – de and 3756- ou) moreover,...
 - It doesn't mean that women can't speak in church or even address the congregation, but that they are not to take the role of a Pastor/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 in the congregation 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 and being the spiritual leader of the congregation with all the responsibilities of the called Pastor.

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.

In other words the passage may be translated, "**I do not permit a woman to teach**", namely, to exercise authority over a man.

If so, then women are not to teach (exercise authority over the man) in the assembly, not so much because they would be communicating the apostolic tradition to men, but because teaching means more... it **goes on to mean exercising an oversight** relationship over men, and thus violate the principle of submission.

If pastor was gone and I preached on Sunday morning, that doesn't qualify me as your pastor, nor would I be trying to assume the authority role of the Pastor even what I did was something that He normally does..

It's like an Apostle.. Just because a ministry has some of the characteristics of an Apostle doesn't mean I am one in the sight of God or man. Just because my ministry takes on the activities that can be associated with a Pastor / Teacher doesn't mean I AM a Pastor / Teacher with all the authority behind the office.

- We can have a guest pastor that is a man, yet, that guest has no authority in our church.
- He has no final say in areas of doctrine, life, or conduct in our assembly.
- He is subject to the direction of our Pastor/Teacher and Elders.

HERE IS PAUL'S BASIS FOR THIS RULING:

13For Adam was formed first, then Eve;

- This is a priority.
 - Does NOT mean superiority.
- 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.
- **Adam's headship was established prior to the fall and not a result of sin.**
- Paul bypasses all the side argument of ability, education, qualification, enthusiasm, organization, ability to mutli-task and goes to the beginning where GOD laid out his plan for authority and said because GOD made ADAM first is the reason.
 - Woman was deceived.

It may be that Paul views the teacher/ruler activity of women in the assembly as just such an improper reversal of intended roles.

These Scriptures make it very clear that God never intended that a woman 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 as to cause men, including her husband, to learn.

Even within the TRINITY there is EQUALITY and a HIARCHY

The Father is not Superior to the Son, yet the Son is in submission to the FATHER.

Holy Spirit is not Inferior to the SON or the FATHER, yet is Submissive to the SON.

Generally speaking, women are

- More relational and nurturing and men are more given to rational analysis and objectivity.
- Women are less prone than men to see the importance of doctrinal formations, especially when it comes to the issue of identifying heresy and making a stand for the truth.
- Appointing women to the teaching office is prohibited because they are less likely to draw a line on doctrinal non-negotiables, and thus deception and false teaching will more easily enter the church.

This is not to say women are intellectually deficient or inferior to men. If women were intellectually inferior, Paul would not allow them to teach women and children.

What concerns him are the consequences of allowing women in the authoritative teaching office, for their gentler and kinder nature inhibits them from correcting people for doctrinal error.

There is the danger of stereotyping here, for obviously some women are more inclined to objectivity and are "tougher" and less nurturing than other women. But as a general rule women are more relational and caring than men.

This view makes good sense because the point is **not** women understanding right doctrine

- **but how they respond when doctrine and relationships come into conflict.**
- According to this view, women would be less likely to implement the negative aspects of rebuke and church discipline that is part of the teaching role.

SUMMARY

If this understanding of 1 Tim 2:9-15 in context with the entirety of scripture is correct,

- Then women are prohibited from teaching as it relates to exercising MORAL, ETHICAL, SPIRITUAL, DOCTRINAL, AUTHORITY over men within the LOCAL ASSEMBLY.
 - **NOT** because it involves the public communication of scriptural truth to men,
 - but because the role of TEACHER / PASTOR **involves exercising oversight and correction over men,**
 - even to the point of **exercising excommunication**, if the need arises.
- Generally speaking, women are less inclined to exercise these necessary negative aspects of teaching.
 - Women can and should teach and exercise oversight over other women and children.
 - The negative aspects remain, and some may find it difficult to confront, rebuke, and possibly recommend church discipline, but it is still part of the process of teaching.
 - Women are prohibited from teaching men because of the creation order and
 - the tendency to be deceived into thinking that relationships take priority over doctrine, even non-negotiable issues.

These factors would not necessarily prevent a woman from giving speaking to the assembly, since the oversight and accountability aspects would be handled by the PASTORS, AND ELDERS of the church. Where the problem comes in is when that PROTECTIVE OVERSIGHT is Handled flippantly or not exercised in the right way.

- This would **not** constitute teaching in the Pauline sense.
- Nor would the Pauline concept of teaching necessarily prohibit women from teaching in seminaries or other academic institutions, for the oversight and authority exercised there is academic in nature, not spiritual and ethical.
 - This is not to say that seminaries and academic institutions should not exercise spiritual and ethical oversight and authority, only that these types of oversight functions can be separated from the academic teaching process in a way that should not be done in the church.

WITH THIS SAID:

I will venomitly oppose any usurping of pastoral authority by any women (or man for that matter that is not called to that position and approved by the Pastor and Elders)

I will not deny a woman to speak to the congregation as long as her head is properly covered by the leadership of the church.

Any person who steps up in that pulpit and addresses the congregation is done so at the approval of our Pastor, staff, and Elders. Just because they are given an opportunity to edify, encourage, and testify of Christ for our learning doesn't place them in the authoritative role of pastor nor has anyone that has stepped in our pulpit assumed that role.

ANY word coming from our pulpit should be tested against the FINAL WORD OF SCRIPTURE.