



The Role of Women in the Local Assembly

Summary of Last Week:

God Gave: Eph. 4:11-14

Apostle:

- ApostoloV (apostle) is merely a messenger.
- 2 Cor. 8:23- These are those that are called Apostles because of their function not ordination.
- Philippians 2:25: Epaphroditus is said to be the Philippian's *messenger* who was sent to Paul to minister to his needs.
- Hebrews 3:1: Jesus is called our *Apostle*

- In Favor of Modern Day Apostles
 - I Corinthians 12:28
 - "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."
 - God has set some people in the church to hold various offices
 - Since the church continued to exist after the Twelve apostles and Paul had passed away, apostles would still continue to exist, because God has set the office of an apostle into the structure of the church.
 - Indicate a hierarchical structure of authority within the church.
 - **PRIMARY ARGUMENT FOR:**
 - They planted churches, ordained elders, taught the doctrine of Jesus, decided theological issues, and worked mighty miracles. These things are still needed in our day, therefore apostles are still needed in our day.

- Opposed to Modern Day Apostles
 - Ephesians 2:20-22
 - "And [you] are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together grows to a holy temple in the Lord: in whom you also are built together for a habitation of God through the Spirit."
 - Here, apostles, along with prophets, are pictured as being foundational to the church.
 - This foundational role of the church has already been accomplished by the Twelve and Paul, through the writing of the NT Scriptures, and establishment of the church upon the earth.
 - Ephesians 3:5
 - This foundational role by noting that the mystery of the church, that Jew and Gentile are one before God and of equal value, has been revealed to the holy apostles and prophets to preach to the world
 - 2 Tim. 3:16:
 - **All scripture [is] given** by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: 2 Tim. 3:16

- Who were they,
 - **The first to be called apostles in the NT were the Twelve apostles who traveled with the Lord, whom the Lord personally appointed (Luke 6:13; John 15:17; Acts 1:8, 21-22).**
 - One of these, Judas, betrayed the Lord and was thus excluded from the number.
 - Matthias was chosen to replace him **after** the Lord's ascension (Acts 1:16-26), thus restoring the number to twelve.
 - **After** the establishment of the church, Paul was called to be an apostle by Jesus Christ from heaven (Acts 9:15; 22:14-15; 26:17; Galatians 1:1, 15-17; Ephesians 1:1).
 - Silas: 1 Cor. 9:5
 - James: Gal. 1:19
 - Philippians 2:25: Epaphroditus is called "your apostle." **In the sense that he was the one who bore the message to Paul.**
 - There are Apostles that are representative: Rev. 21:14.
 - Jesus told the Twelve that they would rule upon twelve thrones over Israel (Matthew 19:28).

- What were the qualifications, and
 - An apostle had to have **personally seen the Lord** .
 - Paul, in defending his apostolicity, asked, "Have not I seen the Lord? (I Corinthians 9:1; See also Acts 22:14).
 - An apostle, **namely the fruit of his labor (I Corinthians 9:1-2). This fruit was none other than the birth of the Corinthian church.**
 - "Truly the signs of an apostle were wrought among you in all patience, in signs, in wonders, and might deeds" (II Corinthians 12:12). **Another mark of apostolic ministry was the abundance of the miraculous** (See Acts 2:43; 4:33; 5:12)
 - Peter made for the choosing of an apostle was that he had to have been a **follower of Christ from the days of John the Baptist**, and
 - **A witness of the resurrection (Acts 1:21-22).**
 - This theme of witnessing the resurrected Lord occurs many more times in the Book of Acts, being used by the apostles to give authority to their message (Acts 2:32; 3:15; 4:33; 5:32; 10:39-42; 13:31). Peter said that only a select few were chosen to be witnesses, and they were to preach the message to the world (Acts 10:39-42).
 - An Apostles **writings were as Authoritative** as OT scripture
 - (II Thessalonians 2:15; See also 3:14).
 - Peter tells them to be **obedient to the Apostles commands** (II Peter 3:2) – not suggestions
 - **They determined the truth of the Gospel with 100% in agreement with other Apostles.**
 - **An apostle was an individual who had the authority to determine the truth of the gospel.**
 - This is not the case today.
 - His word was final – and was a commandment of the Lord.
 - When there was a controversy over the Law of Moses and circumcision, the matter was taken to Jerusalem to the apostles to decide what to do. Acts 15:1-29
 - It was the apostle's doctrine that the early church heeded and continued in (Acts 2:42).

Summary on Apostles:

- Though the reasoning behind the need for modern-day apostles is there, **when looking at the qualifications of an apostle it seems hard to conceive that apostles still exist.**
 - I do know of men who have many signs and wonders following them in their ministry. In this regard they might be qualified to be an apostle.
 - I know of many men who start new churches in uncharted territory and have won many souls to the Lord. In this respect they may be considered apostles.
 - **But if an apostle has to have seen the Lord, I do not know of anyone who could be an apostle.**
- The most startling mark of an apostle of all is his ability to determine the truth of the gospel.
 - If those whom I have heard referred to as apostles have the ability to decide the doctrine of the church, I do not want to be a part of the church, under their authority!
 - I have heard some erroneous teachings from these "apostles," and could not submit to such teaching that is clearly in error.
 - Since **none** of these apostles have been taught by the Lord as were the Twelve and Paul, they can not be certain that what they believe is true.
 - They are receiving their knowledge of the kingdom in the same way that all Christians do, i.e. the written Scriptures.
 - They are interpreting revelation, not receiving it as did the apostles of the first-century.
 - My question is this, **if these modern-day apostles have the authority to determine truth, why is it that each has his own unique conclusions?**
 - I do not know of any two "apostles" who agree on every point of the doctrine.
- There are some things that the founding CEO does that no other CEO will do in the future.
- There are some things that the first generation CEO's do that no other CEO's will do in the future.
- Yet, A CEO of a 150 year old company can have the title of CEO.

**One's ministry may be apostolic in nature,
but that doesn't make them an apostle.**

Prophet:

- **Prophets are also listed in Ephesians 2:20 and 3:5 as being foundational to the NT church.**
- The NT prophet seems to be of a different nature than the OT prophet. The OT prophet called people back to the Law of Moses, and to righteousness. **He was usually raised up during a period of time when Israel was back-slidden. His job was to rebuke for sins, and call people back to YHWH.**
- **The NT prophet also ministers to God's people, but more in the role as an exhorter.**
- There are only three individuals mentioned by name in the NT, that are called prophets.
 - The foremost of these is Agabus.
 - On one occasion he prophesied of a coming famine (11:28),
 - and on another of Paul's future apprehension at Jerusalem (Acts 21:10-11).
 - Silas and Judas are also called prophets (Acts 15:32). Their ministry in this context was exhortation to the believers.
 - There were other prophets, but they are not mentioned by name (Acts 11:27; 13:1). The passage in Acts 13:1 does mention the names of several individuals, but the names are preceded by "prophets and teachers," without any designation as to who listed was a prophet, or a teacher.
 - **Paul said one of the roles of the prophet, along with apostles, was the proclamation of the mystery of the church they were entrusted with (Ephesians 3:5)**
 - The NT prophets' job did not include the domain of writing Scripture.
 - Instead, they were to exhort the body of Christ, whether it be through
 - The truth of the gospel or
 - The gift of prophecy which 100% identified with and supported the Gospel.
- **They were the mouthpiece of God.**

Evangelist: (Acts 8:5-13, 26-39 6-11, 13)

- Preaches the Good News
- Answer Objections,
- Encourages decisions for Christ,
- Helps converts find assurance in the Word of God.
- NOT LISTED IN THE AUTHORITY STRUCTURE OF THE CHURCH LISTED IN 1 COR. 12:28.
 - And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. 1Cor. 12:28.

Pastor / Teacher:

The Greek *poimenaV* translated is used elsewhere in the NT (mainly in the gospels), but is only here translated as "pastors." 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*, *paimnhw*, 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*.

Teachers are simply those who give instruction. Though all can teach to some degree. **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".
 - They Judge Prophecy
 - Instruct in Doctrine
- They Council,
- They Console,
- They Encourage,
- They Correct.
- As the definition bluntly states, they are the husband of ONE wife.

Now that we have made our way to the Pastor / Teacher, Authority in the Local CHURCH level,
Let's look at a hot topic.

Summary of the Primary Text:

- Acts 2: 17 says that women can prophecy (speak the word of God in exhortation, comfort, edification)
- 1Cor. 11:5 says that women can pray and prophecy when gathered together.
- 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 PREMISE:

- Women are not to hold the office of Pastor / Teacher in the local Assembly.
- Women's addressing the congregation does not constitute exercising of authority in the biblical sense and should therefore be permitted.

MY DEFENSE:

- Women **cannot** hold the office of Pastor :1 Tim. And Titus
- Women **can address** the congregation without violating this principle (1 Cor. 11, 14)
- Women are told they can prophecy.
- 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.
 - Authority is a tool for service.
 - Authority is necessary for order and peace.
 - All Authority is given 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..

The Role of Women in the Church

- 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)

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.** **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.

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 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.
 - 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.

- 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.
 - Debrorah – 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.
- 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 –
 - It doesn’t mean that women can’t speak in church or even address the congregation, but that they are not to assume 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 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.
- **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 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 does not stop there, but goes on to mean exercising
an oversight relationship over men, and thus violate the principle of submission.

HERE IS PAUL’S BASIS FOR THIS RULING:

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.
- 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 teaching/ruling 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 continuously 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 teach men, including her husband, on an intermittent basis

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 excluding 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 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 teaching 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.
- Finally, Paul’s perspective on women seems to be that they would find greater significance in God’s eyes in fulfilling the role of motherhood,
 - the role for which they were uniquely designed.
 - That role may be augmented by teaching other women and children,
 - but they should not consider teaching men a “greater glory.”