

8/23/18

What About Women Pastors?

1Tim. 2:11-14

Paul the apostle has confronted the women of Ephesus with their responsibility regarding holiness in the public worship by their manner of dress opposed to the men leading in prayer. 1Tim. 2:1-11

Now Paul moves on to deal with the woman's harmony in the public worship regarding teaching and her authority over men. vs. 11-14

1. The word harmony is defined by Webster's Dictionary as agreement or accord, as of feelings, also a pleasing combination of parts or elements and last a combination and progression of chords in musical structure.
2. The entire idea is that of unity within diversity by a purposeful design to bring about a desired end.

This is the design of God for man and woman in the public worship, despite their distinctive difference.

1. They are to recognize and function in accord to their divine roles being in agreement.
2. They are to show a pleasing combination of complementing parts.
3. They are to manifest structure and progression in an orderly manner communicating God's clear design and purpose.

To answer the question, "What about women Pastors, we want to look at three important truths Paul declared about the woman's order in public worship.

- I. The woman is to learn in the public worship. vs. 11
- II. The woman is not to teach or have authority over man in the public worship. vs. 12
- III. The woman is to understand the Scriptural reasons she is limited in the public worship. vs. 13-14

I. The woman is to learn in the public worship.

* "Let a woman learn in silence with all submission." vs. 11

- A. Paul was teaching contrary to culture, not what was culturally accepted.
 1. The woman in Judaism was forbidden to learn the law and anyone who taught her was "casting pearls before swine" and stated, "It is better to burn the Torah than to teach it to a woman."
 2. The woman in the synagogue was to hear in order to obey, but never to teach.
 3. The woman in the Hebrew culture was seen in a higher view than the pagan culture, but she was still inferior to the man.
 4. The teaching of Paul was turning the heads of the Jews.

B. Paul was teaching that the woman has spiritual equality before God.

1. The word learn “manthano” means to increase one’s knowledge by inquiry or observation, it is related to the word disciple which means a learner or pupil.
 - a. The word appears three times in the epistle. 1Tim. 2:11; 5:4, 13
 - b. Jesus used the word, “Take My yoke upon you and learn of Me.” Matt. 11:29
2. The woman is not intellectually inferior to understand spiritual truth by the Holy Spirit.
3. The woman is to have her own personal relationship with Christ distinct from her husband or a man.

* Spiritual equality before God should never be confused with God's distinctive roles of male and female. Gal. 3:28; 1Cor. 11:3

C. Paul was teaching how the woman is to learn.

1. The woman is to learn in silence.
 - a. The command to silence “hesychia” means quietness, describing the life of one who stays at home doing their own work and doesn’t officially meddle with the affairs of others, marking attitude.
 - b. This form of the word appears four times in the New Testament.
 - 1) It is used of the crowd in the Temple when Paul began to speak in the

Hebrew tongue, and they became “silent”. Acts 22:2

- 2) It is used to instruct the disorderly who were not working, but were busybodies and they were to work in “quietness” and eat their own bread. 2Thess. 3:12
- 3) The feminine gender of this word appears two times. 1Tim. 2:11, 12
- c. This without any doubt is a direct corrective to some of the women who were following some of their false teachers being busybodies, ever learning and never able to come to the knowledge of the truth. 1Tim. 5:13; 2Tim. 3:6
- e. This particular command some say is teaching women were not to disrupt the teaching by asking questions to their husbands, others or the teacher teaching in the public worship as at Corinth, but the next verse defines the context as teaching not disrupting. 1Cor. 14:33-35
2. The woman is to learn in silence with all submission.
 - a. The word submission “hypotagei” means subjection to another knowing God’s order.
 - 1) It comes from the word “hupotasso”, to line up under a military word recognizing rank and order, marking submissive obedience to a higher

authority, God's word and will. Eph. 5:22; Col. 3:18; Tit. 2:5; 1Pet. 3:1

- 2) It is used of the requirement for an elder to have his children in "submission" with all reverence. 1Tim. 3:4
- b. The context of this submission is to the responsible teaching overseers, not that a woman is to submit to every or any man, for her husband is her head and honors him as a daughter of Sarah. 1Pet. 3:6
- c. The word "all" describes the degree of her submission to the elders of the church the "all" means her conformity to all that the Scriptures dictate, never beyond or apart from them and certainly not above the authority of her own husband.

Illustration

Isaiah in judgment cried out, "As for My people, children are their oppressors, And **women rule** over them. O My people! Those who lead you cause you to err, And destroy the way of your paths." Is. 3:12

Application

1. The majority of the work that is done in the church is carried on by women, yet God desires the spiritual affairs of the church to be led by men. 1Tim. 2:1-3
2. This particular command wasn't declaring that the women couldn't say or do anything in the public

worship for Paul clearly stated to the Corinthians that she can certainly prayed and prophesied. 1Cor. 11:5

3. The teaching leadership of the church has the responsibility to teach the saints, men and women to be all they can be in Christ for the edification of the body. Eph. 4:11-16
4. The few times that we have had to confront a woman is some matter of discipline or ministry problems, we have done it in the presence of her husband, never without him, for he is her head! The headship of the man over the woman is compared to Christ to the Church, having complete equality before God, but with distinction from man. Eph. 5:23

The woman is to learn in the public worship in silence and all submission!

II. The woman is not to teach men in the public worship.

- * "And I do not permit a women to teach or to have authority over a man, but to be in silence." vs. 12

- A. Paul was not teaching his own opinion.
 1. He is speaking by Inspiration of the Holy Spirit. 2Tim. 3:16-17; 2Pet. 1:20-21
 - a. Some have pointed out that Paul qualifies some of his writing in First Corinthians as his own judgment to virgins in contrast to the command from the Lord to the married, but both are under the

Inspiration of the Holy Spirit. 1Cor.7:10, 25

- b.** The command is Scripture and nothing less than Scripture.
 - 2.** He is giving a command for all generations till the Lord would take His church home, the context is the capacity of teaching leadership.
 - a.** This command continues to the qualifications of elder. 1Tim. 3:1-7
 - b.** The command transcends culture.
 - c.** The command is that Timothy might know how he was to conduct himself in the house of God, if he delayed. 1Tim. 3:14
 - d.** The command is a constant for church order for the church age.
 - 3.** He will provide Scriptural historical reasons for his statement. vs. 13-14
 - a.** We will say more when we get to the verses.
 - b.** They are not cultural as many declare in order to appease the feminist culture in the church and at times wanting to be politically correct!
- B.** Paul was teaching that a woman is not to be a teacher over men or have authority over them.
- 1.** The context again is in the public worship and over “a man” explaining further her “silence with submission.”

* The term for man “aneer” is never used of the female sex in Scripture, but always of the male to distinguish from the female.

1Tim. 2:8, 12; 3:2, 12; 5:9

- 2.** The position is one of presiding teacher over men in the public worship teaching doctrine, a Pastor-teacher.
 - a.** The phrase I do not permit “epitrepo” means to turn over something to someone and allow what they desire to do. It is in the present active indicative, a continual action in the negative, pointing to an abiding attitude, not temporary one.
 - b.** The word teach “didasko” means to give instruction, but the Greek tense clearly indicates a “teacher” the present infinitive, not just “teaching.”
- 3.** The matter of authority “authenteo”, refers to a self worker, master or autocrat, in simple words, to domineer or have dominion over one.

* This is the only time it appears.

 - a.** The women is not to exercise headship over men in the public worship, but can teach other women and children through the “recognized and delegated spiritual authority” of the presiding men.

* Eve by her sin overturned the order of God’s creation by teaching her husband and he putting himself under her authority, as we will see!

- b. The woman is not to exercise authority over men in the public worship by teaching as the Pastor-teacher.
 - c. Again here is the same Greek tense as before, a present active infinitive, referring to a continual action pointing to an abiding attitude and teachable spirit. Rienecker and Rogers
4. Three of the leading Greek scholars point this out, A.T. Robertson, Dana and Mantey and Kenneth S. Wuest from whom I want to quote in Vol. 2, pp. 48-49.
- a. The correct understanding of Paul's words, "I suffer not a woman to teach," are dependent upon the tense of the Greek infinitive and the grammatical rule pertaining to it. In the case of the infinitive, the Greek has a choice between the present and aorist tenses, and he can use either at will, since the time element in the tense of the infinitive is not considered. When the Greek desires to refer only to the fact of the action denoted by the infinitive, without referring to details, he uses the aorist. Should he use any other tense he is going out of his way to add details, and the student must pay particular attention to his choice of the tense.
 - b. Dana and Mantey in their Manual Grammar of the Greek New Testament in

page 199 have this to say on the subject: "The aorist infinitive denotes that which is eventual or particular, while the present infinitive indicates a condition or process. Thus, "didaxai" aorist, is to teach, while "didaskein" present in 1Timothy 2:12, is to be a teacher." Paul therefore, says, "I do not permit a woman to be a teacher." The context here has to do with church worship and work. The kind of teacher Paul has in mind is a God-called, and God-equipped teacher, recognized by the Church as those having authority in the Church in matters of doctrine and interpretation. This prohibition of a woman to be a teacher does not include the teaching of classes of women, girls, or children in a Sunday School, for instance, but does prohibit the woman from being a Pastor, or a doctrine teacher in a school. It would not be seemly, either, for a woman to teach a mixed class of adults. 1Tim. 5:11-15; 2Tim. 3:6-7; Tit. 2:1-5

- C. Paul was teaching what is consistent with the epistles, the Old and New Testament.
 - 1. The Old Testament certainly did not permit a woman to teach over a man.
 - 2. The teaching in the synagogues was never by women.

3. The internal evidence of First Timothy never addresses women to be in authority over men or to be teachers over the congregation, while at the same time the subject of doctrine and teaching permeates the epistles.
* 1Tim. 1:3, 10; 4:6, 11, 13, 16; 5:17; 6:3; 2Tim.1:13; 2:2, 14-15, 24; 3:10, 14, 16-17; 4:3, 5
- a. The priority of prayer for the lost in chapter two is on the men, the qualifications that follows in chapter three for bishops is directed to men who are to oversee the Church as elders and deacons with the exception of the deaconesses. 1Tim. 3:11
 - b. The elder men are said to be the ones who labor in the Word and doctrine. 1Tim. 5:17
 - c. The epistle for church order deals much with the woman's place, responsibility and order.
 - 1) In public worship. 1Tim. 2:8-15
 - 2) Older and younger widows. 1Tim. 5:3-16
4. The parallelism in these two versus is unmistakable as well as the contrasts.
- a. Silence with submission parallel to teach and have authority.
 - b. Verse eleven is the positive and verse twelve is the negative.

- c. Silence is a complement to submission in verse eleven and silence is a contrast to teach and authority in verse twelve.
 - d. Silence, submission, teach and authority are complementing parts that comprise a functioning whole by men and women in the public worship.
5. Jesus didn't appoint women as teachers nor apostles.
- a. He chose twelve men to be His disciples and apostles.
 - b. He sent out seventy, two by two.
6. The rest of the New Testament doesn't record women as teachers or Pastors over a congregation, but certainly were used in other areas.
- a. One would think that, if the Lord permitted it that He would of left some command or example of it somewhere in the New Testament.
 - b. Or that in the Pastoral Epistles there would be some indication, rather than a direct prohibition.

Illustration

The only place in the New Testament that we have the missionary couple instructing another man, reveals that it was done under the headship of the man and not in the public worship. "So he began to speak boldly in the synagogue. When [Aquila](#) and Priscilla heard him,

they took him (Apollos) aside and explained to him the way of God more accurately. Acts 18:26

Application

1. The argument that is brought up often is that there are many women who are Pastor-teachers and God seems to be using them.
 - a. The fact that something is occurring does not make it right or Scriptural, it is a foolish and carnal argument.
 - b. The Lord loves sinner so much that he saves and heals individuals even through men who are teaching heresy and are hucksters of money.
 - c. For every woman who is a Pastor-teacher, there is a disobedient man to the call of ministry!
 2. The command that prohibits women from being Pastor-teachers is due to the fact that they would be teaching men and having authority over them and would be contradicting and being inconsistent with the command for younger widows to marry, raise children and manage their home, literally “stayers at home”, a home maker, disqualifying themselves. 1Tim. 5:14; Tit. 2:5; 1Tim. 3:1-7
- * Another simple reason is that a woman in the position of Pastor-teacher would not have the time to raise her children and care for her home, the time involved would not permit it, weakening the family.
3. The Greek grammar and syntax determines the correct meaning of the text and the standard for the church, not our culture or opinions. Acts 17:11

- * It has only been since 1969 that the progressive revisionist view began to appear in the literature following and promoting the women’s movement of the sixties. (1-2Tim. Hughs:66)
4. To not allow a woman to teach and have authority over men in the church is not “male shovenism” or “machoism”, it is wisdom and more than that it is the Scriptural command to be obeyed. 2Tim. 3:16-17
 5. Women can teach in every other situation, other women and children, but not mixed adults of men and women. 2Tim. 1:5, 3;15; Tit. 2:3-4

The woman is not to teach or have authority over a man in the public worship!

III. The woman is to understand the Scriptural reasons she is limited in the public worship. vs. 13-14

- A. God’s creation denies headship to the woman.
 - * “For Adam was formed first, the Eve”. vs. 13a.
 - 1. Adam was created by God first.
 - a. Adam was not created by God second, but first. Gen. 2:7, 20d
 - b. Adam was not created the same way as Eve. Gen. 3:21-22
 - c. Adam was given the headship over the Garden. Gen. 2:15
 - d. Adam was given commandments by God. Gen. 2:16-17

- e. Adam was given the headship of God's creation. Gen. 2:19-20a-c
- f. Adam was given the headship of the home. Gen. 2:24
 - 1) Leave.
 - 2) Cleave.
 - 3) One flesh.
- 2. Eve was created by God second.
 - a. Eve was to be Adam's companion. Gen. 2:18; 1Cor. 11:9
 - b. Eve was taken from Adam's side to be protected and cared for. Gen. 2:21
 - c. Eve was brought to Adam. Gen. 2:22
 - d. Eve was to be the complement of Adam. Gen. 2:23a-b; 1Cor. 11:11
 - e. Eve was named after her created order and source of all life. Gen. 2:23c
 - f. Eve was to be Adam's sexual partner. Gen. 2:24b-25; 1Cor. 11:12
- B. God's declaration is that Adam was not deceived.
 - * "And Adam was not deceived." vs. 14a
 - 1. Adam was not the object of Satan's attack. Gen. 3:1
 - * The word deceived "apatao", means to cheat or beguile which appears four times in the New Testament. Eph. 5:6; 1Tim. 2:14 (twice); Ja.1:26.
 - 2. Adam heeded the voice of his wife. Gen. 3:6, 17

- 3. Adam and Eve both acknowledged to God Eve's deception. Gen. 3:9-13
- 4. Adam failed in his headship role to lead his wife in spiritual matters and instead followed. Gen. 3:6e-7, 17
- 5. Adam was held responsible for the fall because he was the representative Federal head of the human race, not Eve. Rom. 5:12, 14
- C. God's revelation is that Eve was deceived.
 - * "But the woman being deceived fell into transgression." vs. 14b-c
 - 1. Eve was deceived by the serpent. Gen. 3:1-6
 - * The word deceived is the same as before, but in the aorist participle, completely deceived, thoroughly duped by the serpent!
 - a. She gave ear to Satan. Gen. 3:1-2
 - b. She added to God's word. Gen. 3:3
 - c. She gave in to her emotions and desires. Gen. 3:4-6
 - 2. Eve was deceived by believing the lie and rejected the truth of God's word. Gen. 2:17; 3:4
 - a. She allowed the lie to cause her to disregard God's warning and disbelieve the consequences. Gen. 2:17; 3:4
 - b. She allowed Satan to plant doubt in her mind about the goodness of God. Gen. 3:5

- * Eve knew the truth of what was right and wrong, otherwise God would be unjust in His punishment of Eve!
- a. Like Eve some of the women of Ephesus were deceived completely and violating the order of God's creation by teaching and exercising authority over men in the public assembly of the house of God!
3. Eve being deceived fell in transgression.
Gen. 3:13; 2Cor. 11:3-4
- a. She abandoned her divine appointed role of submission to Adam and took the lead.
 - b. She violated her divine appointed role by usurping authority over Adam.
 - c. She introduced Adam to the forbidden fruit and he ate.
 - d. She first had her eyes open to her nakedness and fallenness, then gave to Adam and his eyes were open and they hid themselves.
4. The usual way people explain away the prohibition of woman to not teach men or have authority over them is that it is a cultural difference, failing to connect the following two versus of God's creative order of Adam and Eve as well as the revelation that Eve was deceived, as the Scriptural reason for the command.
- a. The reasons are not cultural nor limited to the geographical location of the church, but Scriptural.

- b. These reasons are valid for all times in the Church and the gospel and epistles do not alter them nor contradict them.
- c. These reasons prohibit any woman from any position in the Church by which she would become the head over men without the proper oversight of the ruling authority of the eldership of men!

Illustration

Amos the prophet declares, "Can two walk together, except they be agreed? The question is rhetorical and has an obvious answer, NO! To walk in harmony with God we must agree with His word and no area is more important than in the male and female order for the church. Amos 3:3

Application

1. The men in the church as far as I have seen in the last forty-five years of my Christian experience, have left spiritual matters to the women, abdicating their spiritual headship in public worship and at time allowing their wife to choose the church they will attend, even when the word is not taught or taught in outright heresy exercising authority over him, even as Abraham followed Sarah's advice to go into Hagar bringing about Ishmael a work of the flesh. Gen. 16
2. The women that appear in the Bible both Old and New Testament, are never presented as teachers of Israel or the Church.
 - a. Phoebe is a deaconess. Rom. 16:1-2

- b. The women who ministered to Jesus were not teachers, especially of men. Lk. 8:1-3
 - c. Dorcus was a woman of good works and charitable deeds. Acts 9:36,39
 - d. Lydia opened her house for hospitality to Paul. Acts 16:14-15
 - e. Priscilla ministered with her husband Aquila to Apollos as a couple and notice Aquilla is named first most of the time. Acts 18:24-26
 - f. Esther, Ruth, Euodia and Syntyche, Lois and Eunice and many others were used by God, but never in a teaching or headship role over men!
3. The times that women do appear in a leadership role are when the nation of Israel was in spiritual apostasy and degeneracy.
- a. Deborah declared clearly that it was a shame to the men for God to give the leadership and victory to a woman. Jugdes 4:9
 - b. The women were in the leading role over the men in the time of Amos oppressing the poor and crushing the needy. Amos 4:1
 - c. The image of a woman is always used to portray false religion in Scripture. Matt. 13:33; Rev. 2:20
4. The interesting thing to notice in our day is the great number of prominent persons in cults and occults that are women.
- a. The science of mind and New Age leaders of our modern day are strong willed women such as Shirley MaClain, the woman channeler in Oregon named Knight and others.

- b. The prognosticators, Tara card readers, astrologers, palm readers, and the majority that are presented on television are women.
 - c. The following of Christian Psychology is composed of about 80% women as well as the books that are bought.
5. The obvious implication of what Paul is saying is that the women at Ephesus were being spiritually deceived.
- * This by no means infers that the women is inferior intellectually, morally, or spiritually, but only that perhaps she is more prone to being taken in due to her emotional make up that affects her decision making, therefore God has designed her to be under the protection and covering of the man for efficiency of God's complementing design of the home and church. 1Cor. 11:3

The woman is to understand the Scriptural reasons she is limited in the public worship!

Conclusion

Paul has declared to us three important truths about the woman's order in public worship.

- I.** The woman is to learn in the public worship!
- II.** The woman is not to teach or have authority over man in the public worship!
- III.** The woman is to understand the Scriptural reasons she is limited in the public worship!