

# *So What About Those Women Preachers?*

The account of creation in the first two chapters of Genesis climaxes with God's creation of man and woman (Gen. 1:26, 27). Man and woman are distinct both physically and emotionally. The created order and the inherent differences between men and women are the basis for gender distinct roles in both marriage and the church. This lesson will seek to examine the distinctions as well as affirm the sacred uniqueness of both sexes.

- I. Paul's Teaching Concerning Headship (I Cor. 11:3-16)
  - A. Scripture reveals a divine authority structure reaching from the godhead to human relationships (3):
    1. God is the "head" of Christ. Although the interplay of this relationship within the godhead is difficult to adequately describe, it is best illustrated by the titles God the Father and God the Son, indicating subordination of the Son to the Father.
    2. Christ is the "head" of every man. A man is directly answerable to Christ as his ultimate authority figure. While a man may be under several legitimate lines of authority in different realms (i.e. employer/employee), he is ultimately under the direct authority of Christ Himself.
    3. Man is the "head" of the woman. According to the Bible, the woman functions under the authority of the man. This applies to both parental relationships and the marriage relationship.
  - B. Paul emphasized the importance of maintaining the visible distinction between the sexes by differentiating hair styles (4-16).
  - C. The order and purpose of creating male and female indicate the importance of headship (8, 9).
    1. The woman was created from the man (8), indicating the man's primary position in creation.
    2. The woman was created for the man (9), indicating the woman's responsibility as helper for man—not his boss, but his assistant.
- II. Paul's Teaching Concerning Male Headship in the Home (Eph. 5:21-24).
  - A. There is absolutely no question that Paul taught that the husband is to be the head of the home.
    1. The principle of the husband's headship in the home is likened to Christ's headship over His church! It is a sacred leadership responsibility (23).
    2. Wives are to be subject to their husbands in "every thing" (24).
  - B. Male Headship in the home involves both authority and awesome responsibility (25).
- III. Paul's Teaching Concerning Male Leadership in Public Services
  - A. I Corinthians 14:29-35
    1. Prior to this passage, Paul had corrected the misuse of the Biblical gift of tongues in the public services of the church at Corinth (1-28).

2. Beginning at verse 29, Paul discusses the gift of prophecy.
  - a. Prophecy may refer to foretelling the future.
  - b. Prophecy may refer to simple preaching of God's Word.
3. Within the context of both tongues speech and prophecy, Paul commands that "women keep silence in the churches" (34).
  - a. The command applied to all "churches," not just the troubled church at Corinth.
  - b. The women are forbidden to "speak," that is, to participate in tongues or prophecy.
  - c. Paul's command has to do with the created order of headship and the Old Testament law (Gen. 3:16).
  - d. Women must maintain a position of submission to men in relation to public teaching and preaching (35).
4. Verse 37 clearly teaches that these commands are not cultural, but "of the Lord."

B. I Timothy 2:9-15

1. In public, mixed sex services, women are to maintain the position of submissive learners (11).
2. Women are not permitted to teach in mixed gender situations. The word "teach" literally means "to instruct in doctrine (12).
3. Women are not to "usurp authority over the man," meaning they must not assume a teaching position over men in the church (12). Paul further emphasizes this by commanding women to be in "silence."
4. Notice, Paul again appeals to the principle of headship (13, 14).

C. I Timothy 3:1-7

1. Paul assumes the office of bishop (pastor) to be a man's office (1).
2. Married pastors must have only one wife (2). Notice, Paul again assumes a male pastorate.
3. Pastors must rule their homes skillfully (4). Remember the man is the head of the home. Again, Paul assumes the pastor to be male.
4. **THERE IS NOT ONE EXAMPLE OF A FEMALE PASTOR IN THE ENTIRE NEW TESTAMENT. BOTH PASTORS AND DEACONS ARE ASSUMED TO BE MALE. IN ADDITION, THE JESUS NEVER CHOSE A FEMALE APOSTLE.**

IV. In What Capacity Can Women Minister in the Local Church?

- A. Teachers of children and other women (Titus 2:3-4)
- B. Spiritual counselors (New Testament concept of a prophetess—Lk. 2:56)
- C. Serving and helping in the church (Rom. 16:1).