

# THE WOMEN PASTOR AND TEACHER OVER THE CHURCH

## Part II

The unbiblical role of Women in the Church

Text: I Timothy 2:11,12

“Let a woman <i>learn</i>	(μανθανετω, manthanetow)
in <i>silence</i>	(ησυχια, heisouchia)
with all <i>subjection</i>	(υποταγη, hupotagei) v. 11
And I do not <i>permit</i>	(επιτρεπω, epitrepow)
a woman to <i>teach</i>	(διδασκειν, didaskein)
or to have <i>authority</i>	(αυθεντειν, authentein)
but to be in <i>silence</i> ”.	(ησυχια, heisouchia) v.12

### I. Introduction.

1. The context is about the behaviour of women in the Church, (note the previous verses).
2. By nature whether Christian or non-Christian, it is an obligation to conform to the righteous standard of God.
3. In v. 11, the focus is not the instruction given to women, but their attitude in receiving instruction.

### II. The content of the message.

1. Manthanetow which is present active indicative from the word *manthanow* which means, “*to learn*”.  
Manthanow basic sense is “to direct one’s mind to something”  
Some uses: to accustom oneself to something,  
To experience  
To learn to know  
To understand  
Or to learn under instruction  
“the woman is to receive instruction *in silence or quietly* (heisouchia).  
The meaning of *heisouchia* is “stillness”.
2. This quiet learning should be characterized by “entire submissiveness”  
Hupotagei means *submission or subordination*.  
Note: in II Cor. 9:13 refers to obedience rendered to the teaching of the Gospel.  
In Gal. 2:5 translated as “subjection” refers to Paul’s refusal to submit to the authority of false teachers.  
And in I Tim. 3:4 describe a father’s authority over his children.
  - Exercise of one’s person authority over another.
  - It requires recognition of that authority.
  - The women have not been silenced out of punishment but silenced out of conviction because their teachers are worthy of respect.
  - When the Church gathers for worship and edification, a Christian women obediently and willingly receives instruction (she does not give it)!!!

3. Epitrepow is a present active indicative meaning “to turn to” “to entrust” or “to permit”

It always involves a superior and inferior, authoritative speaking.

This is in reference to the public assemblies of the Church.

*“But to teach ...I permit not a woman- namely, in public: she is not to act the part of a teacher in the meetings of the faithful; nor Lord it over the man, but to be in silence.”* Fairbairn, *Pastoral Epistles*, p127

4. Paul uses two terms:  
Didaskein, means “to teach” and  
Authentein, “to govern”

- In some context, didaskow refers to a particular body of facts about Christ or to His instructions themselves.
- It refers to the imparting of doctrinal facts resulting in the increase of the listener’s level of knowledge about Christian faith.
- It means to teach in the sense of handing down a fixed body of doctrine which must be mastered and then preserved intact.
- In v. 12 Paul speaks of teaching the official instruction in matters of doctrine and practice that takes place within the local church.

Authentein, translated *authority* signifies authority over and to domineer.

To “exercise authority over” fits the meaning according to its context and use of the word *didaskow*.

### III. Conclusion:

“Therefore, Paul prohibits women to teach men the elements of the Christian religion; he also prohibits women from holding any position in which they would have to function as man’s superior (in terms of jurisdiction and accountability). The teaching spoken here is, authoritative but we would observe that not all exercising of authority in the Church is through teaching.”

James E. Bordwine, *The Puline Doctrine of Male Headship* p177

With Paul’s teaching in I Corinthians 11:3 and 14:33, the apostle presents a view to the organized church in which men lead and hold authority over women and this doctrine of male headship is fixed in creation.

The Paul’s letter to Timothy imposes two restrictions in the ministry of women:

1. They are not to teach Christian doctrine to men.
2. And they are not to exercise authority directly over men in the church.

This is permanent, authoritative for the church in all times and places and circumstances as long as men and women are descended from Adam and Eve.

#### IV. Addendum.

1. Nowhere in the scripture we can find as illustration and example of women as a pastor or teacher over the church in public.
2. Nowhere in the scripture we can find if a woman is to become a pastor, (or associate pastor of the church) what should be her qualifications?
3. There are only two church officers mentioned in the book of Timothy (after Paul mentioned about women is to be “learn in silence with all subjection”):  
The office of a bishop (episcopos) and  
The office of a deacon (diakonos)

“Paul emphasizes personal character as he discusses male-female within the Church. Even before he specifies restrictions on women in the official life of the local congregation, he writes the need for individual piety and the need for behaviour that properly illustrates the essence of godliness. Relying once again on the theology of creation, Paul explains how the teaching ministry and rule of the Church are to be structured. His point is that God has established distinctive functions for men and women. The two roles should not be confused or joined. **Only when men do what men are intended to do and only when women do what women are intended to do, is there reason to anticipate *God’s blessings, personal satisfaction, and general well being.***”

J.E. Bordwine, The Apostles versus Biblical Feminists. P195

**If, however you still believe and practice the “unbiblical role of women over the church” there should be a biblical verses as basis of your faith, (remember, the blood of the souls of these “sheeps” is in your hands) or else I’m going to *shout in public...***

**Show me in the book!**

**Amein!**

αγωνιδζου of faith

I Tim. 6:12

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Notes: