

Role of Women at the New Testament Church

Pastor Julius R. Malone has taught on the Role of Women in the Church and has nine (9) Sermon CD's available from our Tape Ministry upon request. For the purpose of this class, only lesson 5 will be used from the Sermon Series to teach on the Role of Women in the Church. You are urged to purchase the entire series if you are interested in further information regarding the Role of Women in the Church.

Please understand that women can do anything in the church approved by church leadership except Pastor and becoming an Elder.

Further, please understand that **vision drives how decisions are made** at the New Testament Church. The Elder Board has adopted the Four (4) E's and the Five (5) Ships of a Healthy Church to help guide vision, goals, and decision-making.

The Four (4) E's:

All New Testament Church Ministries are under the leadership of Elders and are categorized under the Four (4) E's which are Exaltation, Education, Evangelization, and Edification.

The Five Ships of a Healthy Church

The Five Ships of a Healthy Church are Leadership, Worship, Discipleship, Fellowship and Stewardship.

Role of Women at New Testament Church
Biblical Arguments Against Women Pastors And Elders
1 Timothy 2:8-14, 2010-09-05A, # 5

Introduction: Today we continue our study of the role of women in the church. Today we will continue to examine the arguments for and against women pastors and elders. There are two main arguments for and two main arguments against women pastors and elders. We have examined one of the main arguments against women pastors and elders in 1 Corinthians 11:2-16. The other main argument is found in 1 Timothy 2:8-15. This is the argument we will begin to examine today.

I. Men Are To Lead In Prayer In Public Worship (v. 8).

- A. “Men” translates the Greek noun *anēr* (ἀνήρ), which means “men excluding women.” *Anēr* also means “husband.”
- B. One of the Greek nouns for both men and women is *anthrōpos* (ἄνθρωπος), which occurs in verses 1, 4, and 5.
- C. In a previous study, we saw that women prayed and prophesied in the public worship services (cf. 1 Cor. 11:5).
- D. Paul is here teaching in 1 Tim. 2:8 that men are to lead in public prayer.
- E. “Everywhere” means “in every place.”
- F. Praying with uplifted hands was one of the many postures of prayer (cf. 1 Kings 8:22-23, 38-39, 54; cf. Ps. 134:1-2).
- G. Note the hindrances to prayer in verse 8:
 - 1. Unclean hands, referring to sinful behavior (cf. Ps. 24:4; Isa. 1:15-16; 59:1-3).
 - 2. Anger (cf. Matt. 5:23-24; Eph. 4:26-27, 31-32).
 - 3. Doubting (cf. Matt. 21:22; James 1:5-8).

II. Women Are To Dress Appropriately In Public Worship (vv. 9-10).

- A. The prohibition here and also in 1 Pet. 3:3-5 is not against jewelry and lovely clothing but the excessive use in order to draw attention to one’s self.
- B. Observe the New Living Translation: “I want women to be modest in their appearance. They should wear decent and appropriate clothing and not draw attention to themselves by the way they fix their hair or by wearing gold or pearls or expensive clothes. For women who claim to be devoted to God should make themselves attractive by the good things they do” (1 Tim. 2:9-10).

III. Women Are To Learn Without Causing A Disturbance (v. 11).

- A. “Learn” translates the Greek verb *manthanō* (μανθάνω), which is present, active, imperative.
 - 1. The Bible commands that women be taught.
 - 2. Women had a low position in the Roman world and also in Judaism. Some rabbis refused to teach women.
 - 3. Both Jesus and Paul elevated the value and position of women.
- B. “Silence” translates the Greek noun *hēsuchia* (ἡσυχία).
 - 1. One of the meanings of it is “a lack of disturbance” (cf. 2 Thess. 3:12).
 - 2. *Hēsuchia* translates “peaceable” in 1 Tim. 2:2.
 - 3. Apparently some of the women were abusing their newfound freedom in Christ, and they were disrupting the worship services. This was also a problem in the church at Corinth (cf. 1 Cor. 14:34-35).

(over)

C. “Submission” translates the Greek noun *hupotagē* (ὑποταγή).

1. The verb form of the noun *hupotagē* is *hupotássō* (ὑποτάσσω), which is made up of the preposition *hupó*, meaning “under,” and the verb *tássō*, meaning “to place.” The word involves “rank,” to line up under authority is the idea as in the military.
 - a. Men are to submit the leadership of Christ and wives to their husbands (1 Cor. 11:3; Eph. 5:22-24; Col. 3:18).
 - b. Children are to submit to their parents (Eph. 6:1-2).
 - c. Believers to the elders of the church (Heb. 13:17).
 - d. Citizens are to submit the government authorities (Rom. 13:1; 1 Pet. 2:13-20).
2. Women should line up under the male leadership without causing a disturbance. They should learn quietly and submissively. Women should not seek to have authority over the men.

IV. Women Are Not To Be Pastors And Elders (v. 12; cf. 3:2; Titus 1:6).

A. “To teach” refers to the office of teacher.

1. The older women are commanded to teach the younger women (Titus 2:3-4).
2. Aquila and Priscilla taught Apollos in private (Acts 18:24-28).
3. The mother and grandmother of Timothy taught in the home (2 Tim. 1:5; 3:15).

B. “To have authority” refers to pastor and elder (cf. 1 Tim. 3:4-5; 5:17).

V. The Reasons Women Are Not To Be Pastors And Elders (vv. 13-14).

A. Paul gives two reasons which are based on Scriptures, and are not related to culture and circumstances at the time:

1. The order of creation (v. 13; Gen. 2:7).
 - a. Eve was created for Adam (cf. Gen. 2:18-24; 1 Cor. 11:7-9).
 - b. Priority does not mean superiority because the animals were created before Adam.
 - c. Priority means governmental authority (1 Cor. 11:3).
 - d. Adam was created first because God’s plan was for Adam to be the leader.
 - e. Adam named the animals and Eve, which means he had authority over them.
 - f. God’s divine order is for men to be leaders in the home and in the church (Gen. 2:15-17; 3:16; 1 Cor. 11:3).
2. The deception of Eve (v. 14; cf. Gen. 3:1-7).
 - a. The fall occurred because God’s divine order was not followed.
 - b. The roles were reversed – Eve became the leader instead of Adam.
 - c. Adam was held responsible because he listened to his wife (Gen. 3:17; cf. Rom. 5:12-21).

B. Problems occur when God’s order is not followed – when roles are reversed.

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