

Role of women in the local church theology religion essay



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The Role of Women in the Local Church By Richard G. Walker NT-6267 Bible

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Introduction

Table 1335. Births to Unmarried Women by Country: 1980 to 2008 (selected countries)(Percent of live births)Country1980199020002005200620072008

United States

18.4

28.0

33.2

36.9

38.5

39.7

40.6

Canada12.824.428.325.627.127.3NAJapan0.81.11.62.02.

1NANAFrance11.430.143.648.450.551.752.6GermanyX15.123.429.

230.030.832.1Spain3.99.617.726.628.430.231.7United Kingdom11.

527.939.542.943.7NANANA Not Available x Not ApplicableThe rejection of

divinely authorized authority leads to slavery. Among families, those with a

female householder — no husband present — exhibit the highest rate of

poverty (35 % 2011). Married-couple families have the lowest poverty rate

(6.3% 2011). God has established structures of authority within humanity:

the human will, marriage, family and the state. These structures guarantee

the prosperous function of humanity under morality. They also are a conduit

for divine authority under general as well as special revelation. When these

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structures are damaged, humanity experiences divine judgment resulting in historical disaster for families, communities and nations. An example of this truth is found in the case of women. Male authority in marriage and the church is defined at creation, reaffirmed in the fall of mankind and commanded in the New Testament. When this authority is rejected, women suffer and children suffer. From a biblical perspective, the deliberate violation of this authority results in what the bible terms as shame or disgrace. Shame is what results from the rejection of God's authority as it is explained and delegated in the bible: it is a situation resulting from rebellion against God which exposes the vulnerability and the sinful character of the rebellious individuals and thus produces shame or disgrace. God has established gender equality in the scriptures. Although corrupted by the fall, this appears to be the divine intent. However gender equality coexists in scripture with male authority. Submission does not equal inequality, in the Godhead, in the church or in marriage. Man and woman are interdependent, but they are not interchangeable. This paper will examine the pertinent passages on the subject of the role of women in the church and derive the principles which should guide church practice.

God Synchronizes Equality and Submission: Interdependence without Interchangeability

Galatians 3. 28

Main Points

- 1. God created man and woman as equals but with differing authority and roles.**
- 2. Authority and equality are complementary and not contradictory concepts**
- 3. The reality of this equality in Christ does not alter the social relations that exist independently of this spiritual reality.**
- 3. All legitimate authority is of God and cannot be overthrown without simultaneously revolting against God.**

Galatians 3: 28 (AV)28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

The preceding verses in the Book of Galatians are a refutation of the Jewish teachers who passed themselves off as apostles, but who were seeking to place the Galatian believers under the Law of Moses, requiring circumcision and the obedience to precepts of the Law for salvation and sanctification.

Paul refers to this entire system as " another gospel" [Gal 1. 6-9]. In the third chapter a distinction between the Law and Faith is drawn in detail. The Law is shown to be separate from the Promise, which was not made to the genetic offspring of Abraham but to the Seed[i], which is Christ [3. 16].

Neither salvation or sanctification is by the Law, as the law constituted a discipleship under another dispensation, designed to drive the student to discern his need for a Savior. The coming of the Savior brought to fruition

that which the saints of earlier ages anticipated [Heb 11. 39-40]. The sin which was formerly covered was now expiated, the New Covenant implemented, the Word of God engraved upon the hearts of believers, celebrated in the Lord's Supper [Lk 22. 19-20]. The coming of the Savior places the believer upon a new footing relative to God and relative to other believers. Galatians 3: 27 (AV)²⁷ For as many of you as have been baptized into Christ have put on Christ. The Old Testament believers performed animal sacrifices in obedience to the command of God, knowing that behind these sacrifices there was an antitype of the true coming Lamb of God who would do in reality what was demonstrated in the ritual of the Law. The New Covenant believer places her faith in the risen Christ whereupon she is baptized into Christ and is said to have " put on Christ". Positionally, she has an entirely new and unprecedented spiritual status, united spiritually with Christ, which now defines her nearly unlimited spiritual potential. Experientially, she now possesses a new nature, the power of the old sin nature having been broken [but not obliterated] and is endowed with the abiding Spirit of Christ who provides unlimited power to perform the will of God. Paul communicates that the consequences of the New Covenant within the Church Age are not limited to Israel nor to those who are willing to submit to its obsolete laws. The questionable social structures of Israel are not superimposed upon the work of the Spirit of God, all social classes and biological distinctions have identical access to the privilege and opportunity of the new birth, the New Covenant and the blessing of the Church, the Body of Christ^[ii]. Galatians 3: 28 (AV)²⁸ There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. The context of this passage therefore is justification and its

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impossibility through the keeping of the Law of Moses. Justification and its benefits are available equally to all. What this scripture is not saying is that justification by faith abolishes all cultural styles, social relations and structures of authority. Justification does not cause Gentiles to become Jews, slaves to cease being slaves, or women to no longer be subject to male authority[iii]. God synchronizes the issues of authority and equality. In God's organization of the human race these are not contradictory concepts. Man and woman are interdependent: it was not good for the man to be alone. The woman is a joint heir of the grace of life [1Pet 3. 7] with the man; both were given dominion over the earth, both were subject to the Edenic Covenant [Gen 1. 26-30]. Both the man and the woman have the same potential destiny in Christ. Both receive the same spiritual privilege and spiritual assets with which to achieve spiritual maturity and spiritual victory. Both may receive the same reward in eternity, the same "well done" in the Lord's presence. But, as true as this is, it does not alter the differentiation of male and female roles, in the home and in the church. As an example of the coexistence of the concepts of authority and equality we may examine the Godhead. Within the Godhead all of the Persons of Deity are coequal, possessing the same attributes, power and authority[iv]. At the same time there is a submission and authority within the Godhead: John 4: 34 (AV)34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. John 8: 29 (AV)29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. John 16: 13-14 (AV)13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify

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me: for he shall receive of mine, and shall shew it unto you. So we here see submission in a place where equality is absolutely essential. The concept of equality was made contradictory to that of authority in the temptation in the Garden of Eden. Satan's offer was carefully designed to require revolt against all authority, while appearing to be an opportunity for self-actualization and spiritual enlightenment. Genesis 3: 5 (AV)5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. The woman was specifically created for the benefit of the man [Gen 2. 18, 22]. The reverse of this is also significant, the man was not created for the woman [1Cor 11. 9]. Her function is to complement the man and not to replace the man, or supersede the man. The devil's offer of equality with God [Gen 3. 5] would make her equal with Adam, if they both ate, and superior to him if he refused to eat [Gen 3. 6]. Thus the nature of her curse was to forever strive for this mastery over the man without fully attaining it [Gen 3. 13 regarding desire [H8669] see Gen 4. 7]. The outcome of this attempt at self-improvement was divine judgment and disaster. Eve could not overthrow Adam without overthrowing God, since it was God and not Adam himself, who established his authority over the woman. Adam could not choose Eve in sin without rejecting God's fellowship. The outcome of this is that today it is difficult for some women to view male authority to be anything other than essential inequality. This viewpoint is hardened by the realities of the curses decreed at the time of the Fall itself. This situation spilled into the early churches and was addressed by Paul in 1Cor 11, 14 and 1Tim 2.

Male Authority is the Covering and the Protection of the Woman 1Corinthians 11. 3-16

Main Points

- 1. God has established systems of authority for the orderly function of humanity under morality [general revelation]**
- 2. The role of authority is to protect freedom within the institutions [volition, marriage, family, government].**
- 3. The rejection of authority results in the loss of freedom, divine judgment and shame.**
- 4. The basis of male authority is not culture but God's purpose in creation.**

1 Corinthians 11: 3-16 (AV)³ But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, dishonoureth his head. 5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. 6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. 7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power on her head because of the angels. 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman is of the man, even so is the man also by the woman; but all things of God. 13 Judge in yourselves: is it comely that a

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woman pray unto God uncovered? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. 16 But if any man seem to be contentious, we have no such custom, neither the churches of God. Verse three The head illustrates the concept of power or authority[v]. The head implies direction, leadership and stewardship. This entire passage concerns the head as symbolic of authority. God has established systems of authority for the orderly function of mankind upon the earth. This authority begins with God, who is the source and author of all legitimate authority. Romans 13: 1 (AV) 1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. The rejection of divinely authorized authority is the rejection of God. This fact is revealed in God's laws regarding the institutions: of human life [the authority of the soul within the individual and his inherent right to exist Gen 9. 5-6 c. f. Lev 17. 11[vi]]; of marriage and the authority of the husband in marriage [1Cor 11]; of the family and the authority of the parents [Ex 20. 10] and the authority of the state which " beareth not the sword in vain" [Rom 13. 4]. Authority is not a reward to some deserving party because there are no deserving parties, only sinners. Authority exists to protect the institution in which it is exercised. The proper function of institutions such as marriage and family provide the prospect for peaceful and prosperous living within a fallen world [1Tim 2. 1-2]. One of the main responsibilities of authority within human institutions is to protect freedom within the institution. The husband protects the freedom of his wife physically, emotionally, intellectually and spiritually [Eph 5. 25, 29]. The parents do the same for their children. The state should do the same for its

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citizens [1Pet 2. 14]. Each authority is accountable for this office. Although Eve was the first to sin, Adam was obligated to shoulder the responsibility for the Fall of mankind and the earth [Rom 5]. The bible is the record of God's discipline against nations which repeatedly violated their authority. The consequence of the failure of these divinely ordained authority structures is consistently seen in the loss of freedom within the institution. A failure to properly use free will [in the " Test of the Two Trees" Gen 2. 16] resulted in the expulsion of mankind from the garden. The rejection of the authority of the husband was also a part of this disaster. The Fall constitutes " Exhibit A" of this principle of the rejection of authority and the loss of freedom. The rejection of God's authority results in the loss of freedom on earth through divine judgment [Gal 6. 7-8] and finally the ultimate loss of freedom in hell [Rom 6. 23]. In the case of the authority of the man in marriage and as we shall see, in the church, the consequence of the rejection of male authority is not feminine freedom and authority but her loss of protection or covering by the authority that she rejected. I believe that this is the reason for the statistics noted in the Introduction, the loss of the covering of male authority leaves the women vulnerable to the male domination as specified under the curse of Genesis 3. Genesis 3: 16 (AV)16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. If the statistics on childbirth and poverty say anything, they are speaking to amplified sorrow in childbirth that is so often followed by poverty and the exploitative advantage taken by men over unprotected women who have confused rebellion with freedom. Verse three, in saying that the head of Christ is God, reinforces the argument made in Gal 3. 28 that <https://assignbuster.com/role-of-women-in-the-local-church-theology-religion-essay/>

subordination to legitimate authority does not equal inequality. Jesus is God and is coequal with the Father in all attributes of the essence of Deity, and yet he submitted Himself to the plan of God the Father. Verses four through seven[vii]bring out a fact that can be verified in Lev 18. 6-18[viii]where God identifies the sexual sins which are to be avoided in Israel. A woman's "nakedness" cannot be uncovered by an unauthorized party, for that nakedness belongs to another [1Cor 7. 4]. The woman's nakedness belongs to her husband, to whom she was given by God [Gen 2. 21-25]. For her to reject that authority, she exposes her own nakedness and becomes the prey for other men who are not her husband. God consistently calls this behavior shame. This concept is demonstrated by the actions of Adam and Eve in the Garden and the Septuagint translation of the Hebrew word used. Genesis 2: 25 (AV) And they were both naked, the man and his wife, and were not ashamed [LXX aischuno G153]. Genesis 3: 7-8 (AV) 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. Genesis 3: 11 (AV) And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Therefore it is a sin [v5 dishonor: kataischunei[ix]and v6 shame: aischros[x]] for her to go uncovered, without a sign of the man's power or authority [exousia]. To reject this covering leaves her naked as after the sin in the Garden of Eden. This category of nakedness should lead to shame. This shame is due to the knowing violation of the law of God [Gen 3. 7-8, 11]with respect to the authority structure which He established. Paul <https://assignbuster.com/role-of-women-in-the-local-church-theology-religion-essay/>

affirms that shame is the operative concept to describe this condition of rejected authority in this passage, and in 1Cor 14. 34-35. Verses eight through ten provide the biblical fact of this particular authority structure. Paul does not call upon tradition or culture in order to justify the relationship between the sexes. He grounds his argument in the book of Genesis and the inspired statements there. First of all, the woman was derived or originated [ek] from the man. The man was not derived from the woman. The man was first in creation, and the woman was not made directly from the soil but from the man. Even her original name [ishshah] denotes that she was created in this manner. As there is no mention of a second breath of life, it may be that God gave life to Ishshah mediately via the man. On this basis of priority in creation and the woman's derivation from the man, Paul establishes God's intent for male authority, but he does not stop here. He also notes that the woman was specifically created for the benefit of the man Genesis 2: 18-20 (AV)18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. 19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him[xi]. In naming of the animals, it was apparent that each animal had its counterpart or companion. Apparently God wanted Adam himself to recognize this truth before the woman was created. A male and female animal of the same species were largely the same, but performed different functions and had different authority relative to the other. Certainly the point was not lost upon Adam,

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that he possessed no such counterpart. Barnes argues that the gift of language itself demonstrated the human need for social relations and God's intention to provide it for the man[xii]. The words help meet are two words meaning "one who helps, facing or corresponding to the other" [H5828, 5029]. The woman was "bone of his bone, flesh of his flesh," there was equality of existence but there was difference in role and in authority. Paul's commentary clarifies this point for the Corinthian believers. The man and the woman were interdependent, humanity was "not good" until woman was created. Her existence is essential to the function of the earth and to the function and well-being of the man. However, the man and the woman are not interchangeable: their roles are different and their authority was different. The woman was to be a help [H5828] to the man. The reverse of this is also significant, the man was not created for the woman. Her function is to complement the man and not to replace the man, or supersede the man. The devil's offer of equality with God [Gen 3. 5] would make Eve equal in authority with Adam, if they both ate of the tree of knowledge ["ye shall be as gods"], and superior to him if he refused to eat [Gen 3. 6]. Thus the nature of her curse was to forever strive for this mastery over the man without fully attaining it [Gen 3. 13 regarding desire [H8669] see Gen 4. 7]. In the Corinthian and Ephesian [1Tim 2] situations we see manifestations of this curse erupting within the church. The symbol of power [exousia] on the head of the woman was a physical sign of a spiritual reality and a volitional assent to it. The refusal to wear it similarly represented not an advance to equality but a rejection of the role which was designed by God for the fulfillment of the woman and the proper operation of the human race. With this rebellion the possibility of real fulfillment and meaning was forfeited and <https://assignbuster.com/role-of-women-in-the-local-church-theology-religion-essay/>

shame, along with all the efforts to sublimate and deny it, remains. Verses eleven and twelve return to the issue of equality between men and women. As already stated, God synchronizes the issues of authority and equality. In God's organization of the human race these are not contradictory concepts. Man and woman are interdependent: it was not good for the man to be alone. Mankind is possessed of two poles: male and female, the two form one [Gen 1. 27]. The man and woman are capable not only of becoming one flesh but also of mutual spiritual development and communion. The woman is a joint heir of the grace of life [1Pet 3. 7] with the man; both were given dominion over the earth, both were subject to the Edenic Covenant [Gen 1. 28-30]. Both the man and the woman have the same potential destiny in Christ. Both receive the same spiritual privilege and spiritual assets with which to achieve spiritual maturity, spiritual victory. Both may receive the same reward in eternity, the same "well done" in the Lord's presence. As true as this is, it does not alter the differentiation of male and female roles, in the home and in the church. Verses thirteen through fifteen return to the issue of covering and of shame. In chapter 11 of first Corinthians it appears that for the woman to be covered is honor and glory, for her to be uncovered is equivalent to nakedness and shame[xiii]. The word "covering" means clothing[xiv]. This same concept appears in Genesis where the nakedness became shame only after the covering of legitimate authority was rejected. Also in Lev 18, the authority structures in marriage and the family are violated when the nakedness belonging to another is violated. Even in the Hebrew the concept of uncovering is intact[xv]. Eventually the Lord provided Adam and Eve with new and appropriate covering [Gen 3. 21] and re-established the legitimacy of His authority structures, now corrupted by sin

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and judgment, in the Adamic Covenant [Gen 3. 16-24]. Here Paul establishes yet another basis in nature for the earlier command for a symbol of submission upon the head of the woman. The fact that women's hair tends generally to grow more than men is an evidence of the appropriateness of an external symbol of authority. Nature itself declares that men and women are not interchangeable and that it is inappropriate and against nature for women to cast off the signs of their submission to their husbands and to men in general[xvi].

Submission in Worship 1Corinthians 14. 34-35

Main Points

- 1. This passage indirectly prohibits activities by women in the church that overturn male authority in worship. These activities include the manner or the situations in which the women are speaking or communicating during the services.**
- 2. The priority of the woman in the church should be to seek edification rather than provide it. This concept will be clarified in 1Timothy 2.**

1 Corinthians 14: 34-35 (AV)³⁴ Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. ³⁵ And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. The Corinthian church suffered from several problems, and these issues were affecting the character of their corporate worship. Carnality, false teaching and the intrusion of pagan practices and values had diminished the spiritual effectiveness of their worship. In chapter 14, Paul continues to address the worship problem. He uses the word " edify"
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four times in this chapter and ends with the command to:" 1 Corinthians 14: 40 (AV)Let all things be done decently and in order." I would identify the theme of the chapter as: " Order in the church to the edification of all." The Apostle spends the greater part of the chapter addressing the issue of the improper use of the spiritual gift of languages. There were people misusing the true gift and probably a segment that were bringing the pagan practice of unknown languages into the church as well. Paul clarifies the purpose of tongues as a sign to unbelievers and qualifies this further by proving that the gift was directed towards Jews [1Cor 14. 20-22]. This is likely the reason that Paul spoke in tongues more than any of them, due to his burden for the evangelization of his people [Rom 9. 1-6]. The improper use of this gift brought confusion and did not edify believers [vss. 2, 11, 17, 23, 33]. Another problem was being caused by the women. Their function in the worship service contributed to the confusion and lack of edification. Paul had just earlier commanded those who insisted upon speaking in tongues without interpreters to be silent [1Cor 14. 28]. He now repeats this command to the women: not to some, but all of the women. This is not a command for women with husbands to be silent and to the others to carry on.[xvii]The issue of authority in the Corinthian church was not limited to seeking to discard the visible tokens of submission [i. e. veils] but extended to the character of female involvement in the worship itself. It was required that Paul strongly address the issue of female participation in the worship service. He commands silence [G4601: sigao] on the part of the women. This silence is one that originates from within, in this case motivated by obedience and submission[xviii]. The worship service in Corinth churches contained the following activities: 1 Corinthians 14: 26 (AV) 26 How is it then, brethren?
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when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. Each of these activities, with the possible exception of the psalm, involves the teaching of men. This is why the command to silence cannot be limited to married women alone. This problem with some segment of the women in the Corinthian church extended from the heart [a rejection of their role] to the head [a refusal of the veil] and to the mouth [an insistence to instruct men]. This command to silence is scriptural, "as also saith the law," not the Mosaic Law, but the Torah, stretching back to creation itself. Genesis 3: 16 (AV) 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. The subject of shame[xix]reappears in verse thirty five [G150: aischros]. The authority of the husband was established in creation as is shown in the concept of the "help meet". It is reaffirmed at the fall in chapter three of Genesis. It is again commanded by Paul in the book of 1Corinthians, chapter eleven and again in 1 Timothy chapter two. The persistence of these women in view of the first three warnings constitutes disgrace or shame in and of itself. However the shame is greater because of the fact that the authority of the man provides the covering or protection of the woman. By casting off this power [exousias 1Cor 11. 10] she is exposing herself and this constitutes shame of an even more fundamental nature, since what may have at first been construed as a case of temporary weakness is revealed as a rebellion against the plan of God[xx]. This situation is not called shame because of a lack of ability or giftedness on the part of these women involved. It is called shame because it is an overthrow of the male role in the church. This will be seen even more

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clearly in 1Tim 2. The issue is not that women cannot have the gift of teaching or prophesying or that they cannot be skilled in these areas of ministry, the issue is the setting in which these gifts are exercised. Just as the true gift of tongues in the first century could be improperly exercised to the detriment of all, so also could an action by women that would be a blessing in one situation be deemed shameful in this one. This issue of women exercising authority through teaching men is indirectly broached in this passage, but more directly in the next passage.

Submission in Worship 1Timothy 2. 8-14

Main Points

- 1. The importation of pagan spiritual values and practices into the church encouraged a revolt against male authority reflected in the dress and the behavior of the women in church**
- 2. False teachers encouraged feminine revolt in order to gain followers**
- 3. Teaching [and Preaching]requires authority**
- 4. Women are prohibited from teaching men because this is a reversal of the authority structure established for the protection of women**
- 5. The justification for male authority is not derived from the world but from Creation, before the existence of culture.**

1 Timothy 2: 8-14 (AV)8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. 9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 10 But (which becometh <https://assignbuster.com/role-of-women-in-the-local-church-theology-religion-essay/>

women professing godliness) with good works. 11 Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. The elders of the church in Ephesus were fulfilling the prediction of Acts 20 made by Paul: Acts 20: 29–30 (AV)29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Some of the elders of this church had begun teaching an ill-formed, non-systematic type of error to the congregation based upon the misuse of the Law, asceticism, perhaps magic and anagogical interpretations of the Old Testament genealogies[xxi]. Timothy was sent to Ephesus as Paul's representative to correct the abuses of these elders who had engaged a number of the women in the erroneous teaching as well. The Ephesian error was not limited to doctrine, but was accompanied by sinful lifestyles and had been effective in leading some of the women astray[xxii]. Here again, as in Corinth[xxiii], it appears that this revolt involved removing the symbols of authority and as a result, the women dressed improperly, in a seductive fashion and they were active in inappropriate ways within the church services. In a curious way, the women through their clothing choices, rejected the true covering of male authority, substituting seductive fig leaves for the innocence of obedience. Again the issue of shame appears in a slightly different connotation. It here reflects the decency or modesty that women ought to have when it comes to their dress[xxiv]. This modesty is in view of the effect of women's clothing upon men, and for wives, the fact that she demonstrate proper consideration and

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respect for her husband in how she is attired. Closely related to clothing again is the problem of the role of women as teachers in the local assembly. Paul is unmistakably clear in his position on the subject. 1Tim 2. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. Paul relates teaching to authority since the teacher has authority over the student Matthew 10: 25a (AV)25 It is enough for the disciple that he be as his master [G1320: didaskalos], and the servant as his lord...The word translated master is the noun form of the same word used in 1Tim 2. 10 referring to teaching. Teaching implies authority. The words "usurp authority" are a translation of a single word which means [LN 37. 21 authenteo, to control or domineer]. Thus there is no biblical authorization for women teaching or preaching to men. Therefore there should be no female pastors or Sunday School teachers who instruct men. There is opportunity for the teaching of women and youth, for which there is also a great need. It has been argued that the command in verse ten was conditioned by the cultural rules of the time in which this letter was written. Paul does not allow for this argument by grounding his assertion in the Creation, which is pre culture. 1 Timothy 2: 13-14 (AV)13 For Adam was first formed, then Eve. 14 And Adam was not deceived [G538; LN 31. 12 apatao], but the woman being deceived [apatao] was in the transgression. We have developed the first point earlier in the document. God made Adam first in creation which is interpreted as first in authority. The Fall occurred because Adam sinned, because Adam was the responsible authority [Rom 5]. The second reason provided by Paul also goes back to creation. The word translated "deceived" is the same word <https://assignbuster.com/role-of-women-in-the-local-church-theology-religion-essay/>

used in the LXX to translate "beguiled" in Gen 3. 13. Genesis 3: 13 (AV)13
And the LORD God said unto the woman, What is this that thou hast done?
And the woman said, The serpent beguiled me, and I did eat. In fact, Paul
used this same word in reference to that same ancient event in an reference
in 2Corinthians