

THE MINISTRY OF WOMEN

Galatians 3:27-29

For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

What does "one in Christ" mean? How do we live this out when we make decisions on who will lead? Who is in charge? Who can minister? If we are all heirs of everything of Christ's, how can we divide up that inheritance according to our personal preference?

Romans 3:21-26

21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. 26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

Salvation for male and female comes through Christ. Females do not receive Christ through their male "head". Scripture never teaches this nor does scripture ever call a man "the priest of the home".

1. God Created Male and Female to Rule Together

Genesis 1:26-31

*26 Then God said, "Let us make man in our image, after our likeness. And **let them have** dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."*

*27 So God created man in his own image,
in the image of God he created him;
male and female he created them.*

28 And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

29 And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. 30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. 31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

2. The Journey to the Forbidden Fruit

Adam's role in the Garden: Genesis 2:15

*The Lord God took the man and put him in the garden of Eden to **work** it and **keep** it.*

- ❖ Work: abad (aw-bad') to work, implied to serve, enslave, bond servant, compel, husbandman, keep, labor, bring to pass, servant, service, be wrought, worshipper.
- ❖ Keep/Take Care of: shamar (shaw-mar') to hedge about as with thorns, beware, be circumspect, **guard, protect**, attend to, take heed, mark, look narrowly, observe, preserve, regard, save, sure wait, watch.

Adam is instructed by the LORD about the rules of the Garden (Note: Eve has not been created yet):

Genesis 2:16-17

16 And the Lord God commanded the man, saying, "You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Genesis 3:1-6

Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?" 2 And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, 3 but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'" 4 But the serpent said to the woman, "You will not surely die. 5 For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." 6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

Did Eve and Adam discuss the reasons behind what the LORD told Adam in **Genesis 2:16-17**? Why is the Enemy asking Eve this question? Why did not Adam say anything as he was right next to her? And the biggest question of all, why was Enemy in the Garden in the first place? Wasn't Adam instructed to guard and protect the Garden in **Genesis 2:15**? What was he to guard and protect it from if it wasn't the Enemy?

3. The Curse and its Consequences

"But what happened to Adam and Eve's perfect union after they succumbed to temptation? God handed down punishments to the man, the woman, and the serpent. For the woman, the curse was pronounced with a sense of finality: "Your husband . . . will rule over you" (Gen. 3:16, NIV). In some cases the church has taught that Eve's curse was God's ultimate will for her: from now on, because of Eve's deception, women must be ruled by men as a form of punishment. But this is not the intention of God for women; it is simply the consequence of disobedience apart from redemption! Yes, women throughout the world are oppressed by men as a result of the Fall. Look at any sinful culture and you will find the degradation of women through sexual exploitation, domestic abuse, and the lack of political and human rights. But God does not want things to stay this way. He provided a Savior who has borne the curse for us! Whenever the gospel of Christ is preached, women will find liberation from the pain of abuse, domination, and subjugation mentioned in Genesis 3:16. Consider the judgment that was placed on Adam. He was told that he would have to toil by the sweat of his brow in the fields. (See Genesis 3:19.) These solemn words refer to the curse of poverty—the tragic economic depravity that rules every pagan culture. But we don't use this verse to teach that abject poverty is God's perfect will for men any more than we believe that because of Genesis 3:17–19, all males should have agricultural occupations. The curse of poverty on man—along with the curse of oppression on women—was reversed because of the grace that was released into the world by the finished work of the Savior's cross."¹

Romans 12:10 "giving preference to one another in honor"

"The curse is not just a judgment rendered but also is an explanation of the relationship between the man and the woman after the Fall. Alienation has come between the man and woman and between the couple and God, and that means a distortion of God's plan, but there is no indication in the text that He has eliminated the headship of the man in marriage. God does not make His plans dependent upon perfect people or the right circumstances. The curse offers a vivid description of the conditions that exist in a fallen world: pain in childbirth, abuse of headship, and defiance rather than submission. Childbirth could not be a curse because that

¹ "Ten Lies The Church Tells Women" J. Lee Grady 2000, pg. 34

has always been God’s plan for producing the next generation. Nevertheless, pain and suffering now accompany the experience. Work is not a curse since that, too, was part of the Creator’s plan. The man needed a helper for his responsibilities of dominion. Sin made the work difficult. Some suggest that the woman assumed leadership and ignored the directive which came to her through her husband (Gen. 3:6), and the man listened to his wife, abandoning his own responsibility for leadership (v. 17). In any case, both the woman and the man determined to go their own ways rather than going God’s way, and this act of disobedience is what broke their fellowship with God.”²

4. Women Cannot Lead. Especially when Men are Involved.

1 Timothy 2:12

“I do not allow a woman to teach or exercise authority over a man, but to remain quiet.”

“One reason why women are taking leadership positions is that the man has too often failed to take his place. When men are weak, women must be strong. Men should willingly step forward to lead the church in every area, but often the men are weak and lazy...someone has to lead, so the women step in and take control.” David W. Cloud, Baptists leader, 1998 article in OTimothy Magazine

1 Timothy 5:23

“No longer drink water exclusively, but use a little wine for the sake of your stomach and your frequent ailments.”

In this verse, Paul is conversing with his protégé, Timothy. Did Paul just instruct Timothy on a piece of theology that is to be applied to all ministers for all time? Or is it an instruction for everyone everywhere?

Is this a doctrinal statement being made by Paul? How about a scriptural cure for stomach ailments?

This verse falls later in the letter amongst a list of varied instructions. It is a personal note from Paul to his son in the faith, Timothy. We get a glimpse of their caring relationship. There is personal dialogue included in scripture. There is relationship included in scripture.

Excellent resource: “How To Read Your Bible For All Its Worth” by Gordon D. Fee and Douglas Stuart

1 Timothy 2:11 *“Let a woman learn quietly with all submissiveness.”*

Paul’s instruction for women to receive instruction was actually progressive and liberating for women at that time. There is cultural change happening in scripture.

So, what does **1 Timothy 2:12** mean? Are there any extenuating circumstances?

Is Paul forbidding women to teach in any setting? Women cannot teach other women? Children in grade school? Does this show up anywhere else in scripture, declaring it a universal decree? **Titus 2:4** he tells older women to teach younger ones. **Proverbs 31** woman is described as having the teaching of kindness on her tongue. In **Matthew 28:19-20** the directive to go and teach all we know of Christ, a.k.a. The Great Commission, is given to both male and female disciples.

Is Paul forbidding women to teach men? Can women teach boys in school? If not, at what age do boys become men, and at what point are women not to teach them? Does this mean women professors cannot teach college courses to men?

In **Acts 18:24-26** Apollos was discipled by Priscilla and Aquila. Note Priscilla’s name is listed first indicating she is the primary instructor. In **2 Timothy 1:5** Paul commends Lois and Eunice for teaching Timothy scripture. He does not correct them for not getting a man to teach nor does he question their ability to teach or the quality of their knowledge.

² Thomas Nelson, I. (1995). *The Woman’s Study Bible*. Nashville: Thomas Nelson.

Is Paul forbidding women to teach or preach only in a church or authoritative setting? Does the demand for silence mean it is wrong to prophesy, share testimonies, to pray publicly, to read scripture, to give announcements? Luke addresses prophecy by quoting **Joel 2:28** in **Acts 2:16-18** (see #7 below). If the Spirit falls on men and women to prophesy, do we disagree with the Holy Spirit?

Acts 21:9 “Now this man had four virgin daughters who were prophetesses.”

1 Corinthians 14:31 “For you can all prophesy one by one...”

Is this a prohibition for women to hold any position of authority over men? Political office? Management in business? Should a male quit his job if his boss is a woman? Church committee? What does Paul mean?

Let us look at what was life like in Ephesus. Who was Paul writing to?

Article #1:

Ephesus was a large and important city on the west coast of Asia Minor where the apostle Paul founded a church (see Map 7, C-2). A number of factors contributed to the prominence that Ephesus enjoyed.

The first factor was economics. Situated at the mouth of the river Cayster, Ephesus was the most favorable seaport in the province of Asia and the most important trade center west of Tarsus. Today, because of silting from the river, the ruins of the city lie in a swamp 8 to 11 kilometers (5 to 7 miles) inland.

Another factor was size. Although Pergamum was the capital of the province of Asia in Roman times, Ephesus was the largest city in the province, having a population of perhaps 300,000 people.

A third factor was culture. Ephesus contained a theater that seated an estimated 25,000 people. A main thoroughfare, some 35 meters (105 feet) wide, ran from the theater to the harbor, at each end of which stood an impressive gate. The thoroughfare was flanked on each side by rows of columns 15 meters (50 feet) deep. Behind these columns were baths, gymnasiums, and impressive buildings.

The fourth, and perhaps most significant, reason for the prominence of Ephesus was religion. The Temple of Artemis (or Diana, according to her Roman name) at Ephesus ranked as one of the Seven Wonders of the Ancient World. As the twin sister of Apollo and the daughter of Zeus, Artemis was known variously as the moon goddess, the goddess of hunting, and the patroness of young girls. The temple at Ephesus housed the image of Artemis that was reputed to have come directly from Zeus (Acts 19:35).

The temple of Artemis in Paul's day was supported by 127 columns, each of them 60 meters (197 feet) high. The Ephesians took great pride in this grand edifice. During the Roman period, they promoted the worship of Artemis by minting coins with the inscription, “Diana of Ephesus.”

The history of Christianity at Ephesus began about A.D. 50, perhaps as a result of the efforts of Priscilla and Aquila (Acts 18:18). Paul came to Ephesus in about A.D. 52, establishing a resident ministry for the better part of three years (Acts 20:31). During his Ephesian ministry, Paul wrote 1 Corinthians (1 Cor. 16:8).

The Book of Acts reports that “all who dwelt in Asia heard the word of the Lord Jesus” (Acts 19:10), while Paul taught during the hot midday hours in the lecture hall of Tyrannus (Acts 19:9). Influence from his ministry undoubtedly resulted in the founding of churches in the Lycus River valley at Laodicea, Hierapolis, and Colossae.

So influential, in fact, was Paul's ministry at Ephesus that the silversmiths' league, which fashioned souvenirs of the temple, feared that the preaching of the gospel would undermine the great temple of Artemis (Acts 19:27). As a result, one of the silversmiths, a man named Demetrius, stirred up a riot against Paul.

During his stay in Ephesus, Paul encountered both great opportunities and great dangers. He baptized believers who apparently came to know the gospel through disciples of John the Baptist (Acts 19:1-5), and he countered the strong influence of magic in Ephesus (Acts 19:11-20).

After Paul departed from Ephesus, Timothy remained to combat false teaching (1 Tim. 1:3; 2 Tim. 4:3; Acts 20:29). Many traditions testify that the apostle John lived in Ephesus toward the end of the first century. In his vision from the island of Patmos off the coast of Asia Minor, John described the church of Ephesus as flourishing, although it was troubled with false teachers and had lost its first love (Rev. 2:1-7). In the sixth century A.D. the Roman emperor Justinian (A.D. 527-565) raised a magnificent church to John's memory in this city.

Ephesus continued to play a prominent role in the history of the early church. A long line of bishops in the Eastern church lived there. In A.D. 431 the Council of Ephesus officially condemned the Nestorian heresy, which taught that there were two separate persons, one divine and one human, in the person of Jesus Christ.³

³ Youngblood, R. F., Bruce, F. F., & Harrison, R. K., Thomas Nelson Publishers (Eds.). (1995). In *Nelson's new illustrated Bible dictionary*. Nashville, TN: Thomas Nelson, Inc.

Article #2:

At the site of the old temple, a foundation of charcoal and skins was laid over this low, marshy place, and Alexander the Great led in the construction of a new temple of Diana which became one of the wonders of the ancient world. It was the largest Greek temple ever constructed. In it were over one hundred external columns about fifty-six feet in height, of which thirty-six were hand carved. The doors were of cypress wood; columns and walls were of Parian marble; the staircase was carved out of one vine from Cyprus.

The temple served as the bank of Asia and was the depository of vast sums of money. It was an art gallery displaying the masterpieces of Praxiteles, Phidias, Scopas, and Polycletus. Apelles' famous painting of Alexander was there. Behind a purple curtain was the lewd and crude image of Diana, the goddess of fertility. She was many-breasted, carried a club in one hand and a trident in the other. *Horrible* is Diana of the Ephesians could be accurately substituted for "Great is Diana of the Ephesians." Diana was the most sacred idol of heathenism. Her temple was four times larger than the Parthenon at Athens, and it was finally destroyed by the Goths in A.D. 256. Of course, it was standing in Paul's day. If you want to see something of the magnificence of the place, go to Istanbul, to the Hagia Sophia. Those beautiful green columns that are there were taken out of the temple of Diana by Justinian when he built Hagia Sophia. Seeing only these columns gives us some conception of the beauty of the temple of Diana.

Around the temple of Diana were performed the grossest forms of immorality. She was worshiped by probably more people than was any other idol. The worshipers indulged in the basest religious rites of sensuality and the wildest bacchanalian orgies that were excessive and vicious. And farther inland, the worship of Diana became nothing more than sex orgies, and her name was changed from Diana to Cybele.⁴

Here is where Paul ministered and led the burgeoning church. What would converts to Christ, with this background, struggle with? What type of conversations were had after church and in their homes? What happened inside the church for Paul to write out his ban on women in authority?

1 Timothy 1:3

As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine,

1 Timothy 1:20

among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.

1 Timothy 4:7

Have nothing to do with irreverent, silly myths. Rather train yourself for godliness;

1 Timothy 5:13

Besides that, they learn to be idlers, going about from house to house, and not only idlers, but also gossips and busybodies, saying what they should not.

There was a significant amount of work in aiding the new believers on how to live and interact in a Godly manner. Men and women were spreading heresies. J.L. Grady, states the background of this conflict included:

"Some of these rebellious women were actually disrupting worship services so they could teach their strange gospels. Rather than listening to church leaders who had been trained by Paul and the other apostles, these women were pridefully claiming that they deserved the pulpit themselves. In some instances they may have wrested control of the meetings and tried to teach or even perform their rituals."⁵

1 Timothy 2:12

"I do not allow a woman to teach or exercise authority over a man, but to remain quiet."

⁴ McGee, J. V. (1997). *Thru the Bible commentary* (electronic ed., Vol. 5, p. 900). Nashville: Thomas Nelson.

⁵ Grady, J. Lee (2006) "*Ten Lies The Church Tells Women: How the Bible Has Been Misused to Keep Women in Spiritual Bondage*" Page 65.

The key word being authority. Whose authority had precedence in this community. In our key text of 1 Timothy 2:12, the word *Exousia* is used for “authority”. *Authentein* = extreme negative connotation, forceful word. Not just authority but to wrench authority away from, usurp, dominate. (See article #3 and #4 below)

Article #3:

2:12 I do not let women. The verb *epitrepō* [2010, 2205] is a present tense indicative: “I am not permitting” or “I do not permit.” And the number is singular: “a woman.”

teach men or have authority over them. The Greek verb *authentein* [831, 883] is not found elsewhere in Paul’s writings or the NT. In the Greek of the day, the word meant “domineer.” The root of the noun is *auto* + *entos*, meaning “to do or originate something with one’s own hand.” The standard lexicons define the verb as “to control in a domineering manner” and understand Paul’s usage as, “I do not allow women ... to dominate men” (L&N 37.21). When Paul has exercise of authority in mind, he uses a word such as *exousia* [1849, 2026] (e.g., Rom 9:21; 13:1–3; 1 Cor 7:4, 37; 9:4–6, 12, 18; 11:10; 15:24; 2 Cor 10:8; 13:10; Eph 1:21; Col 1:16; 2 Thess 3:9; Titus 3:1). This means that Paul was highlighting the manner in which a woman taught—that is, a woman was not to teach in a domineering way (cf. the TNIV footnote). Evangelical scholarship has been largely dependent on Knight’s study for its understanding of *authentein* and his translation of *authentekotos pros auton* as, “I exercised authority over him” (1984:145). But the preposition *pros* [4314, 4639] plus the accusative *auton* does not bear this sense in Greek. “To/towards,” “against,” and “with” (and less frequently “at,” “for,” “with reference to,” “on,” and “on account of”) are the range of possible meanings. See BAGD *pros* + the accusative.

Furthermore, in the Greek, we see a “neither—nor” construction: “neither teach nor domineer” (NLT, “have authority over”). Such constructions in the NT pair synonyms (“neither despised nor scorned,” Gal 4:14), antonyms (“neither slave nor free,” Gal 3:28), or closely related ideas (“neither of the night nor of the dark,” 1 Thess 5:5). It is also used to define a related purpose or a goal (“where thieves neither break in nor steal” [i.e., break in to steal], Matt 6:20), to move from the general to the particular (“wisdom neither of this age nor of the rulers of this age,” 1 Cor 2:6), or to define a natural progression of related ideas (“they neither sow, nor reap, nor gather into barns,” Matt 6:26). In this context it seems that the Greek correlative “neither—nor” defines a single activity. (Compare Psalm 121:4 “[God] who keeps Israel will *neither slumber nor sleep*,” ESV.) This means that women here are not prohibited from roles that involve teaching men. The issue is rather the manner in which they teach—that is, they should not teach in a dictatorial or domineering way (see commentary, and see Belleville 1990:176–177).⁶

Article #4:

Paul’s third corrective is found in a much-debated text: “I am not permitting a woman to teach.” The ongoing sense of the present tense verb is to be noted. The corrective is not the commonly found categorical prohibition, “I do not permit,” (aorist tense) but a restriction specific to the current situation at Ephesus (“I am not permitting [you Ephesian women]”). The NLT’s “I do not let women” can be easily misunderstood as Paul’s universal practice and overlooks the context of false teaching specific to the Ephesian situation. It is also important to note that Paul introduces verse 12 as a point of contrast with verse 11. The initial *but* in the Greek makes this quite clear: “Let a woman learn quietly and submissively *but* for a woman to teach ... a man I am not permitting” (my translation). What then is the restriction? It can’t be women teaching per se, since Paul commands Cretan women in a letter written roughly at the same time to “teach others what is good” (Titus 2:3–5; cf. Acts 18:26). It could be that Paul was restricting women from public or “official” teaching. Yet this too has its difficulties, for teaching was part of what a prophet did in a public setting. To prophesy was to instruct so that “everyone will learn” (1 Cor 14:19, 31). And women were certainly active in the early Christian communities in this way (e.g., 1 Cor 11:5). Also, Paul taught elsewhere that when believers gather corporately, “one will sing, *another will teach*, another will tell some special revelation God has given, one will speak in tongues, and another will interpret what is said” (1 Cor 14:26). There are no gender distinctions here. Both women and men brought a teaching to the congregation. Some claim that the issue is women teaching men doctrine and that Paul is stating that women cannot do so. But this misconstrues the verb *didaskō* and the term “doctrine.” To “teach” (*didaskein*) is to provide instruction in a formal or informal setting (L&N 33.224; cf. Luke 11:1). The Greek term for “teach doctrine” is *katēcheō* (cf. English “catechism”; Luke 1:4; Acts 18:25; 21:21, 24; 1 Cor 14:19; Gal 6:6). “Doctrine” as a system of thought assumes that authority lies in the act of teaching (or in the person who teaches). Yet, in the Pastorals, authority resides in the deposit of truth—literally, “the mystery of the faith” (3:9), “the message of faith” (4:6), “the faith” (4:1; 5:8; 6:10, 12, 21), and “the trust” (6:20) that Jesus passed on to his disciples and that they in turn passed on to their disciples (2 Tim 2:2). So “doctrine”

⁶ Belleville, L. (2009). Commentary on 1 Timothy. In *Cornerstone Biblical Commentary: 1 Timothy, 2 Timothy, Titus, and Hebrews* (Vol. 17, pp. 54–55). Carol Stream, IL: Tyndale House Publishers.

with this definition was not a first-century development. That is why Paul instructed Timothy to publicly rebuke (5:20) anyone who departed from, literally, “the sound instruction of our Lord Jesus Christ” (6:3). The teacher was subject to evaluation and discipline just like any other leader or minister.

Perhaps the prohibition only applies to the “wife” and “husband” (and not “woman” and “man”): “I do not permit a wife to teach or have authority over her husband” (TNIV mg, NRSV mg). The difficulty is that Paul gives no clue that he is shifting from men and women in general (2:8–10) to husbands and wives specifically (2:11–15). It is true that Adam and Eve are mentioned in the following verses. But they are pointed to as the prototypical male and female, rather than as husband and wife.

The command for a quiet demeanor while learning and teaching suggests that women were disrupting worship. The men, too, were praying in an angry and contentious way (2:8). Since Paul targeted women who teach men (2:12) and used the example of Adam and Eve as a corrective, it is reasonable to conclude that there was a bit of a battle of the sexes going on in the congregation.

The feminine side of this battle is summed up in the phrase *oude authentein*—translated “or usurp their authority” in the NLT mg and “have authority over them” in the text. The key term is *authentein* [831, 883], a word found nowhere else in the Greek Bible and only a handful of times outside the Bible. Although the infinitive *authentein* is commonly translated “to have authority over,” this is most unlikely. If Paul had wanted to speak of the ordinary exercise of authority, he could have picked any number of recurring words such as *exousia* [1849, 2026] (Titus 3:1), *epitagē* [2003, 2198] (Titus 2:15), *krinō* [2919, 3212] (2 Tim 4:1; Titus 3:12), *kurieuō* [2961, 3259] (6:15), or *archē* [746, 794] (Titus 3:1). But he did not, so we must ask, “why not?” A reasonable answer is that *authentein* has a nuance that particularly suited the Ephesian situation. “Rule” and “exercise authority” are routine. So the nuance lies elsewhere. This nuance can be gleaned from sources contemporary with Paul. The noun *authentēs* is a literary word that means “murderer.” Wisdom of Solomon 12:6, for example, refers to Canaanite practices of sorcery and unholy rites such as “parents who murder (*authentas*) helpless lives.” By the first century AD, the lexical range expanded to include the perpetrator of crimes committed by others. The first-century Greek historian, Diodorus of Sicily, for instance, speaks of the *sponsors* (*authentas*) of some daring plans (*Library of History* 3.34.35.25), the *perpetrators* (*authentais*) of a sacrilege (1.16.61.1), and the *master-mind* (*authentas*) of a crime (17.5.4.5).

While the noun appears frequently, the verb *authenteō* first appears in the first century BC and only in nonliterary works. In the common Greek of the day it means to “domineer” or “gain the upper hand” (L&N 37.21). For example, one brother writes to the other about a business dispute with the foreman regarding the amount to be paid the ferryman for shipping a load of cattle: “I had my way with him” [or “I took a firm stand with him”; *authentēkotos pros auton*], and he [the foreman] agreed to pay the ferryman the full fare for shipping a load of cattle” (Staatlichen Museen zu Berlin 4.1208). The first-century rhetorician Philodemus talks of certain orators who fight every chance they get with prominent people—“with powerful dignitaries” (*sun authent[ou]sin anaxin*; *Rhetorica II Fragmenta Libri* [V] fr. IV line 14). The second-century geometrician Ptolemy states: “Therefore, if Saturn alone takes planetary control of the soul and *dominates* (*authentēsas*) Mercury and the moon [who govern the soul] [and] if Saturn has an honorable position toward both the solar system and its angles, then he [Saturn] makes [them] lovers of the body ... *dictatorial, ready to punish* ... (*Tetrabiblos* III.13 [#157]).

During the apostolic era, the term *authentein* was not used of the simple exercise of authority. After the New Testament, the noun *authentēs* does not appear with this sense in Christian literature until mid- to late second century AD (e.g., Irenaeus, Clement of Alexandria, and the Shepherd of Hermas)—far too late to provide a linguistic context for Paul—and the verb does not occur until well into the third century AD (e.g., *Hippolytus*). Studies of the Hellenistic letters argue that *authenteō* originated in the popular Greek vocabulary as a synonym for “to dominate someone” (*kratein tinos*). Biblical lexicographers Louw and Nida put *authenteō* [831, 883] into the semantic domain “to control, restrain, domineer” and define the verb as “to control in a domineering manner” (L&N 37.21). This matches what is found in the earliest translations: The Latin Vulgate and the Old Latin have “domineer.” “Usurp authority” appears in the older English versions (Geneva, Bishops’, KJV), and “take authority over” or “lay down the law for” in the earliest Spanish (Casiodoro de Reina) and French (Louis Segond [1910], La Sainte [1938], Jerusalem Bible [1974 Cerf edition]) translations. Some modern versions have “I do not allow women ... to *domineer over* men” (Goodspeed, NEB) and “they should ... not be allowed ... to *tell* men *what to do*” (CEV). This means that the NLT’s “to have authority over” should be understood in the sense of “holding sway” or “having dominance over” another.

So how do teaching and domineering fit together? The “neither-nor” structure of this verse is crucial. While some translations have two prohibitions (a woman is not permitted to teach, and she is not permitted to dictate to a man), the neither-nor (*ouk-oude* [3756/3761, 4024/4028]) structure of verse 12 requires a single coherent idea (“I am permitting a woman neither-to-teach-nor-tell-a-man-what-to-do”). A bit of literary background is needed at this point. “Neither-nor” in antiquity was a poetic device. In biblical Greek (and Hebrew) it sets in parallel two or more natural groupings of words, phrases, and clauses. “He who watches over Israel will neither slumber nor sleep” is a familiar example (Ps 121:4, NIV). So what is the relationship between “teach” and “domineer”? They aren’t synonyms (slumber/sleep), antonyms (slave/free; Gal 3:28), closely related ideas (night/darkness; 1 Thess 5:5), or a natural progression of related ideas (sow/harvest/store; Matt 6:26). “Neither-nor” can define progression toward a goal or

purpose: “neither hear nor understand” (that is, hearing with the intent to understand; Matt 13:13); “neither dwells in temples made with human hands nor is served by human hands” (that is, dwells with a view to being served; Acts 17:24–25); “where thieves neither break in nor steal” (that is, break in to steal; Matt 6:20). And this provides quite a good fit for 1 Timothy 2:12: “I do not permit a woman to teach so as to gain mastery over a man,” or “I do not permit a woman to teach with a view to dominating a man.” It is quite natural then to interpret verse 12 as women leaders seeking to dictate to or dominate men. (See note on 2:12.)

“Neither-nor” can also correlate general and particular ideas: “Neither the wisdom of this age nor the rulers of this age” (1 Cor 2:6); “you know neither the day nor the hour” (Matt 25:13); “I neither consulted with flesh and blood nor went up to Jerusalem” (Gal 1:16–17). This is perhaps the best fit of all. “To domineer over a man” would then particularize “to teach.” What manner of teaching is Paul prohibiting? The kind that is domineering in style: “I do not permit a woman to teach *in a domineering manner* over a man.”

This would also solve a grammatical difficulty with Paul’s absolute statement: “I do not permit a woman to teach.” The word “to teach” (*didaskēin*) demands an object (teach what or whom?) or a qualifier (teach how?). Only Jesus teaches in an absolute sense. “A man” cannot be the object of “teach.” The Greek *andros* (“man” in the genitive case) is the object of *authentēin* (which requires the genitive; see note). A qualifier for *didaskēin* needs to be in the accusative case—and there is none. This means that the second half of the correlative functions as the needed qualifier: teach how?—in a domineering fashion. The movement from general to particular is a common one in the New Testament. The closest parallel to our text is Revelation 2:20: “You tolerate that woman Jezebel, who calls herself a prophet and is *teaching [didaskēi] and beguiling [kai plana; NLT, “lead astray”] my servants* to practice fornication and to eat food sacrificed to idols.” How does she teach? In a misleading, deceptive fashion. Overbearing teaching fits admirably the contrast with verse 12b: “I do not permit a woman to teach a man in a dominating way over a man *but* to have a quiet demeanor” (lit., “to be in calmness”). Even more, “to teach in a domineering manner” fits well the context of 1 Timothy 2. Men were praying in an angry and disputing way (2:8). Women were learning in a disruptive fashion (2:11). Women were teaching in a domineering way (2:12).⁷

If we were to interpret **1 Timothy 2:12** without this cultural understanding, we would miss Paul’s important point: Usurping Godly authority will not be tolerated. From anyone.

5. Women Were Created to be Men’s Helpers.

Genesis 2:18

*18 Then the Lord God said, “It is not good that the man should be alone; I will make him a **helper** fit for him.”*

Genesis 1:26-31

26 Then God said, “Let us make man[a] in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” 27 So God created man in his own image, in the image of God he created him; male and female he created them. 28 And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” 29 And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. 30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. 31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

From the Genesis 1 text, we can identify the LORD’s design of:

Man and woman were both created in God’s image.

Male and Female were created equal in nature.

Women share in the responsibility and authority to create and care for society.

With this understanding, we move to the verse in Genesis 2 with the word “helper”.

What does the word literally mean:

⁷ Belleville, L. (2009). Commentary on 1 Timothy. In *Cornerstone Biblical Commentary: 1 Timothy, 2 Timothy, Titus, and Hebrews* (Vol. 17, pp. 57–60). Carol Stream, IL: Tyndale House Publishers.

HELP:

5828 עָזַר [*`ezer /ay-zer/*] n m. From 5826; TWOT 1598a; GK 6469; 21 occurrences; AV translates as “help” 19 times, and “help meet” twice. **1** help, succour. **1A** help, succour. **1B** one who helps. (Strong’s Hebrew Lexicon)

“Brings another to fulfillment.” The Hebrew word is *`ezer*.

Of the nineteen times *`ezer* is used in the Old Testament, fifteen times it is used to refer to God helping people.

Exodus 18:4 *“My father’s God was my helper...”*

Deuteronomy 33:7 *“Hear, O Lord, the cry of Judah; bring him to his people. With his own hand he defends his cause. Oh, be his help against his foes.”*

Psalms 10:14 *“But you, O God, do see trouble and grief; you consider it to take it in hand. The victim commits himself to you; you are the helper of the fatherless.”*

Psalms 33:20 *“We wait in hope for the Lord; He is our help and our shield.”*

Psalms 59:4 *“I have don o wrong, yet they are ready to attack me. Aries to help me; look on my plight.”*

The four other times it is used to refer to people helping people.

MEET: (Believe this is the only place these two words are combined)

(Heb. *kenegdo*, lit. “corresponding to what is in front of him”)

The word “meet” is most commonly used in contemporary English as a verb meaning “to come face to face with”; “to come together”; “to join”; “to settle or fulfill.” In contemporary English the word occurs only as an adjective meaning “suitable or right.” **Philippians 1:7; Mark 7:27; Luke 15:32; Matthew 3:8; Col 1:12; 2 Kings 10:3**

“This is now bone of my bones and flesh of my flesh”

Genesis 2:23

Article #1:**MEET**

The word “meet” is most commonly used in contemporary English as a verb meaning “to come face to face with”; “to come together”; “to join”; “to settle or fulfill.” In contemporary English the word occurs only as an adjective meaning “suitable or right.”

In the KJV the word occurs as a verb in the sense that we are familiar with. There are several examples of its use as an adjective, of which perhaps the most well-known is Genesis 2:18: “And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.”

Some other examples are: “If any man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work” (2 Timothy 2:21, KJV), rendered as “useful to the Master” (NASB, NCV, NIV, NKJV), “useful to the owner of the house” (CEV), and “ready for the Master to use” (NLT);

“Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace” (Philippians 1:7, KJV), where the KJV “meet” is “right” (NASB, NCV, NIV, NKJV, NLT, NRSV) and “only natural” (CEV): “You have a special place in my heart. So it is only natural for me to feel the way I do”;

“But Jesus said unto her, Let the children first be filled: for it is not meet to take the children’s bread, and to cast it unto the dogs” (Mark 7:27, KJV) where the KJV “meet” is rendered “right” (CEV, NCV, NIV, NLT), “fair” (NRSV), “good” (NASB, NKJV), and “proper” (NASB, footnote);

“It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found” (Luke 15:32, KJV), rendered as “But we had to celebrate” (NASB, NCV, NIV, NLT, NRSV), “We should be glad and celebrate!” (CEV), and “It was right that we should make merry” (NKJV);

“Bring forth therefore fruits meet for repentance” (Matthew 3:8, KJV), where the KJV “meet for” is rendered “in keeping with” (NASB, NIV) and “worthy of” (NKJV, NRSV); the CEV has “Do something to show that you have really given up your sins” and the NLT, “Prove by the way you live that you have really turned from your sins and turned to God”;

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Colossians 1:12, KJV), where the KJV is rendered “qualified ... to share” (NASB, NIV, NLT, NRSV, RSV) and “qualified to be partakers” (NKJV); the CEV has “I pray that you will be grateful to God for letting you have part in what he has promised his people in the kingdom of light” and the NCV, “And you will joyfully give thanks to the Father who has made you able to have

a share in all that he has prepared for his people in the kingdom of light”; “look even out the best and meetest of your master’s sons, and set him on his father’s throne, and fight for your master’s house” (2 Kings 10:3) where the KJV “best and meetest” is rendered “best and most worthy” (NCV, NIV), “best qualified” (NKJV, NLT, NRSV), “best and fittest” (NASB), and simply “best” (CEV).⁸

Article #2:

HELPMEEET

A “helpmeet” is a “companion” or “helper,” the word often being applied to one’s wife or husband. The word derives from a misreading of Genesis 2:18 in the KJV, “And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.” The word “meet” simply meant “suitable.”

(also See MEET)

As the Bible text was read aloud, however, the two words “help meet” were thought to be one word: “helpmeet.” In the early eighteenth century the word “helpmate” was coined with the thought that “mate” made better sense than “meet.”

Other translations bring out different shades of meaning of the KJV “an help meet for him”: the NASB and NIV give “a helper suitable for him”; the RSV, “a helper fit for him”; the NCV, “a helper who is right for him”; the NKJV, “a helper comparable to him”; the NRSV, “a helper as his partner”; the CEV, “a suitable partner for him”; and the NLT, “a companion who will help him.”⁹

Article #3:

Adam could find no “comparable helper” in spite of his careful research into the animal kingdom (Gen. 2:20). God had said it was not good for the man to be alone. The process of naming the animals taught Adam what God already knew: Adam could find among them no suitable companion to whom he could relate physically, intellectually, emotionally, or spiritually.

THE FULL EQUALITY OF MEN AND WOMEN

Full equality is seen in the statement of God’s intent (Genesis 2:18). The verse expresses God’s intention to make a “helper comparable to” Adam. Other English translations of the Hebrew phrase *etzer kenegdo* render it “a fitting helper for him” (RSV), an “aid fit for him” (Anchor Bible), “suitable helper” (NIV), and “a helper who is right for him” (God’s Word). Unfortunately, each of these translations seems to suggest that woman was created *for the benefit of man*. Understood in this way, the text would support the assumption of many that females are by nature and by God’s intent subordinate to males.

But this is *not* implied in the Hebrew phrase. In fact, this phrase guards against just this sort of misinterpretation of male-female relationships! Psalm 33:20 uses the exact word translated “helper” here in Genesis to describe God. The psalmist declared, “Our soul waits for the Lord; he is our help and our shield.” Likewise, God is identified as man’s helper (*etzer*) in Exodus 18:4 and Psalm 70:5. Being a “helper” does not indicate subordination or that the person who helps exists for the benefit of the one being helped.

What Genesis 2:18 emphasizes is that only one who is fully a person—completely human as Adam was human and thus “comparable to him”—could meet the needs of Adam or any other human being.

Full equality is implied in the means God used to create woman (Genesis 2:22). God took a rib from Adam and used it as the basis for forming Eve. If God had made Eve as He formed Adam—from the dust of the earth—there would have been no *essential connection* between man and woman. Woman would have been a separate and subsequent creation. By using Adam’s rib, God further affirmed the identity of man and woman as humans who were equally possessors of the divine image-likeness.

Full equality was expressed in Adam’s response to Eve (Genesis 2:23). Gordon Wenham, in the *Word Biblical Commentary*, noted that this verse scans as Hebrew poetry. He captured its essence when he described Adam as “in ecstasy,” bursting into poetry on meeting his perfect helpmeet. Adam understood fully the fact that in Eve God had

⁸ Manser, M. H., Fleming, N. B., Hughes, K., & Bridges, R. F. (2000). *I Never Knew That Was in the Bible!* (electronic ed., p. 288). Nashville: Thomas Nelson Publishers.

⁹ Manser, M. H., Fleming, N. B., Hughes, K., & Bridges, R. F. (2000). *I Never Knew That Was in the Bible!* (electronic ed., p. 214). Nashville: Thomas Nelson Publishers.

created a person who was “flesh of my flesh”—a person who shared with him all that it means to be human.

In the deepest sense, Adam and Eve—and the men and women who have descended from them—are not “different” but one.

IMPLICATIONS OF THE MIRACLE OF WOMAN'S CREATION

Materialists who adopt an evolutionary view of men and women tend to define male and female by their physical characteristics [men are stronger] and supposed evolutionary roles [women are nurturers, men hunters].

Christians who have misunderstood the message of woman's creation in Genesis 2 have tended to *limit* women's roles. Women are supposed to stay at home, rear children, and care for their husbands because God created them to be “helpers.” For generations, this religiously based bias kept women in Western society from studying to be doctors or scientists.

Yet rightly understood, this miracle of God's creation of woman as a “helper comparable” to man emphasizes the equality of the sexes. God has gifted each sex with every capacity provided to humanity as a whole. Women do not come behind men in intellectual, emotional, or spiritual gifts. And only when we affirm, as Adam did, “This is now bone of my bones and flesh of my flesh,” will we experience to the full all the wonderful ways in which God intends us to be helpers of one another.¹⁰

“In the Lord, however, woman is not independent of man nor is man independent of woman. For as woman came from man, so also man is born of woman. But everything comes from God.”

1 Corinthians 11:11-12

6. Paul's Written Legacy of Women in Ministry.

Romans 16:1-16

*I commend to you our sister **Phoebe**, a servant [deaconess] of the church at Cenchreae, 2 that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.*

*3 Greet **Prisca** and **Aquila**, my fellow workers in Christ Jesus, 4 who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. 5 Greet also the church in their house. Greet my beloved **Epaenetus**, who was the first convert to Christ in Asia. 6 Greet **Mary**, who has worked hard for you. 7 Greet **Andronicus** and **Junia**, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me. 8 Greet **Ampliatius**, my beloved in the Lord. 9 Greet **Urbanus**, our fellow worker in Christ, and my beloved **Stachys**. 10 Greet **Apelles**, who is approved in Christ. Greet those who belong to the family of **Aristobulus**. 11 Greet my kinsman **Herodion**. Greet those in the Lord who belong to the family of **Narcissus**. 12 Greet those workers in the Lord, **Tryphaena** and **Tryphosa**. Greet the beloved **Persis**, who has worked hard in the Lord. 13 Greet **Rufus**, chosen in the Lord; also his mother, who has been a mother to me as well. 14 Greet **Asyncritus**, **Phlegon**, **Hermes**, **Patrobas**, **Hermas**, and the brothers who are with them. 15 Greet **Philologus**, **Julia**, **Nereus** and his sister, and **Olympas**, and all the saints who are with them. 16 Greet one another with a holy kiss. All the churches of Christ greet you.*

Note the inclusion of many women's names. They are bolded for your reading convenience. What does this suggest of Paul's stance on women in leadership?

Also note verse 7: *Greet **Andronicus** and **Junia**, my kinsmen and my fellow prisoners*

Depending on what manuscript you read, it will list Junia (feminine) or Junias/Junianus (masculine).

Excerpt from the forward of “*Junia: The First Woman Apostle*” by Eldon Jay Epp:

The points Epp brings forward and develops are quite clear: For the first seven centuries of the church's life Greek manuscripts did not employ accents, but when accents did become common practice in the manuscript tradition, and insofar as those accents can be identified, they uniformly identify the name as feminine. To put the point sharply: there is no Greek manuscript extant that unambiguously identifies Andronicus's partner as a male. That consistent pattern coheres with the evidence offered by early Christian writers for the first thousand years of the church's life and well into the second thousand years. Theologians as diverse as Origen, Ambrosiaster, John Chrysostom, Jerome, Theodoret, John Damascene, Peter Abelard, and Peter Lombard, assume that the partner of Andronicus is a woman by the name of Junia. Particularly impressive is Chrysostom's observation concerning Junia: “How great the wisdom of this woman must have been that she was even deemed worthy of the title of apostle.” Only with the thirteenth century Aegidius of Rome, and especially with Martin Luther's translation, did the view arise that

¹⁰ Richards, L. (1998). *Every miracle in the Bible* (p. 38). Nashville: T. Nelson.

Junia was in fact a male, Junias. Finally, and not of least importance, the female name Junia is a widely attested Roman name, but there exists no evidence for the use of the masculine forms Junias or Junianus.

The above forward was written by: Beverly Roberts Gaventa Helen H.P. Manson Professor of New Testament Literature and Exegesis Princeton Theological Seminary

Examples of Women in Leadership in the Old Testament:

Miriam – Micah 6:4

Deborah – Judges 4

Jochebed – Exodus 2

Rahab – Joshua 2 and 6

Huldah – 2 Kings 22:14

Esther

Abigail – 1 Samuel 25

Examples of Women in Leadership in the New Testament:

Anna – Luke 2

Phoebe – Romans 16:1

Priscilla (with Aquilla) – Romans 16:3

Junia (with Andronicus) – Romans 16:7

Lydia – Acts 16

Philip's four daughters – Acts 21:9

Lois and Eunice – 1 Timothy

Chloe – 1 Corinthians 1:11 (Led a church Paul was overseeing.)

Nympha – Colossians 4:15

Eudiao and Syntyche – Philippians 4:3

7. The Prophecy of Joel, Which is Confirmed in Acts:

Joel 2:28-29

“And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit.

Acts 2:16-18

But this is what was uttered through the prophet Joel: “‘And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.

What does this look like today? Promised in the Old Testament and fulfilled in the New Testament, note Paul's direction given in **1 Corinthians 11:5**. He is giving cultural guidance to ministry established by the Holy Spirit.

*“but every wife **who prays or prophesies** with her head uncovered dishonors her head, since it is the same as if her head were shaven.”*

The Bible abounds with many examples of women who ministered prophetically. The prophetess Miriam led the women to celebrate the Lord's triumph over Egypt (Ex. 15:20, 21). Deborah was a prophetess who functioned as a judge (Judg. 4:4, 5), and the prophetess Huldah was consulted on behalf of the king (2 Kin. 22:14–20). Other Old Testament women had prophetic ministries as well (Is. 8:3).

In the New Testament, we encounter Anna (Luke 2:36–38) and the four daughters of the evangelist Philip (Acts 21:9). Joel foretold that both sons and daughters would prophesy after God poured His Spirit out on all flesh (Joel 2:28)—a promise that was cited by Peter at the time of Pentecost (Acts 2:17, 18). **Paul encouraged women to exercise the gift of prophecy** and instructed them how to do so in the public assembly of the church (1 Cor. 11:5).

The nature of prophecy changed with the outpouring of God's Spirit. Old Testament prophets, individually

commissioned by God, were to be put to death if they misrepresented God's message to the people (Deut. 13:1-5; 18:20-22). New Testament prophecy, on the other hand, was a gift given to many believers, and its transmission was not guaranteed as infallible. It needed to be sifted, weighed, and evaluated by the leadership of the church (1 Cor. 14:29; 1 Thess. 5:20, 21). Nevertheless, it was regarded as a valuable and necessary gift for the church and an area of effective ministry for women.¹¹

8. Submission

Submission covers a multitude of relationships. For a Christian, it appears to be involved in ALL of them. Understanding how submission permeates our lives as a Christian, helps us to apply it as the bible intends.

The word translated "submissive" (Gk. *hupotassō*) means literally "to place under, to line up under"—for example:

Christ

1 Cor. 15:28 "The Son of Man will be made subject to Him... (that is God the Father)"

Christians

Heb. 12:9 "How much more should we submit to the Father of our spirits and live."

James 4:7 "Submit yourselves, then, to God. Resist the devil and he will flee from you."

Eph. 5:21 "Submit to one another out of reverence to Christ."

Eph. 5:24 "Now as the church submits to Christ..."

Husbands & Wives

Eph. 5:22 "Wives submit to your husbands as unto the Lord."

{Eph. 5:25 "Husbands, love your wives, as Christ loved the church and gave himself up for her,"}

Col. 3:18 "Wives submit to your husbands as it is fitting in the Lord."

Titus 2:5 "...be subject to your husbands that no one will malign the word of God."

1 Pet. 3:1, 5 Submission can win over an unsaved husband.

Parents

Luke 2:51 "Then He went down to Nazareth with them and was obedient to them."

{Eph. 6:1-4 outlines expectations of children to parents.}

Masters

Titus 2:9 "Teach slaves to be subject to their master"

1 Pet. 2:18 "Slaves submit to your masters w/all respect..."

{Eph. 6:5-9 vs.9 *Masters, do the same to them, and stop your threatening, knowing that He who is both their Master and yours is in heaven, and that there is no partiality with Him.*}

Secular authorities

Rom. 13:1 "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established."

Titus 3:1 "Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, to slander no one, to be peaceable and considerate, and to show true humility toward all men."

1 Pet. 2:13 "Submit yourselves for the Lord's sake to every authority instituted among men"

Church officials

1 Pet. 5:5 "Young men, in the same way be submissive to those who are older"

¹¹ Thomas Nelson, I. (1995). *The Woman's Study Bible*. Nashville: Thomas Nelson.

Roles within Relationships outlined in Ephesians 5 and 6:

Ephesians 5:15-21

15 Look carefully then how you walk, not as unwise but as wise, 16 making the best use of the time, because the days are evil. 17 Therefore do not be foolish, but understand what the will of the Lord is. 18 And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, 19 addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, 20 giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another out of reverence for Christ.

Ephesians 5:22-33

22 Wives, submit to your own husbands, as to the Lord. 23 For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. 24 Now as the church submits to Christ, so also wives should submit in everything to their husbands. 25 Husbands, love your wives, as Christ loved the church and gave himself up for her, 26 that he might sanctify her, having cleansed her by the washing of water with the word, 27 so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. 28 In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. 29 For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, 30 because we are members of his body. 31 "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." 32 This mystery is profound, and I am saying that it refers to Christ and the church. 33 However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

Ephesians 6:1-9

Children, obey your parents in the Lord, for this is right. 2 "Honor your father and mother" (this is the first commandment with a promise), 3 "that it may go well with you and that you may live long in the land." 4 Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. 5 Bondservants, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ, 6 not by the way of eyeservice, as people-pleasers, but as bondservants of Christ, doing the will of God from the heart, 7 rendering service with a good will as to the Lord and not to man, 8 knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a bondservant or is free. 9 Masters, do the same to them, and stop your threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him.

Note the different relationships Paul is addressing. Is he directing how all relationships are to operate for all time or how Christ is to operate within all the relationships that are present in the current culture when Ephesians was written?

From the article "A Christian Understanding of Submission" by Alan F. Johnson on Christians for Biblical Equality website, the concept of cultural expectation is unpacked at length:

Christians living under such a widespread social system were expected, as Christians, to follow the rules that were essential to the patriarchal social order, including the strict honor-shame observance. They were also given strong arguments from biblical texts and Christian theology for doing so. This applied even to the attitude and behavior of Christian slaves who were, in submission, to serve their masters. But note well, however, that the ultimate reason for submitting was not to endorse the validity of the status inequality of slaves to masters, but to yield to their masters because by so doing they were serving Christ (Eph. 6:5-8). Wives also were to honor their husbands and submit to them. But, again, not to endorse the validity of male superiority and rule over wives, but as submitting to Christ (Eph. 5:22). But is this the whole story? Not at all. If it were, modern advocates of the ancient patriarchal order structures might have more credibility. However, the New Testament itself also contains the command for Christians to "submit to *one another* in the fear of Christ" (Eph. 5:21). This emphasis on "mutual submission," to my knowledge, is not found in the pagan and patriarchal world order of the first century. "Mutual submission" is a unique practice related to Christ, the Christian community, and the gospel realities. It is to this aspect of New Testament teaching that I want to now turn. <http://www.cbeinternational.org/resources/article/priscilla-papers/christian-understanding-submission>

Resource: "God's Women Then and Now: Deborah Gill and Barbara Cavaness

https://www.amazon.com/Gods-Women-Deborah-Barbara-Cavaness/dp/8173627355/ref=tmm_pap_swatch_0?encoding=UTF8&qid=1470327803&sr=8-1

For the official Assemblies of God Position on Women in Ministry:

http://ag.org/top/beliefs/Position_Papers/pp_downloads/PP_The_Role_of_Women_in_Ministry.pdf