

Observations In Relation To Headship, Pt. 1
1 Corinthians 11:2-16, # 7a

Introduction: Today we begin a series on the role of women in the Church. I will try to show why there are different interpretations of some of the controversial passages regarding the role of women in the church.

In 1 Corinthians 11:2-16, Paul is giving instructions regarding the conduct of women in the public or corporate worship service. Paul begins with a word of praise (1 Corinthians 11:2). Many Bible scholars believe that 1 Corinthians 11:1 is the last verse in 1 Corinthians 10. Today we will make some observations in relation to headship.

I. Some Greek Words In Relation To Headship:

- A. “Traditions” translates the Greek noun *paradosis* (παράδοσις), which means, “doctrines” or “teachings communicated” or “passed from one to another.”**
- 1. The Bible speaks of both divine traditions (1 Corinthians 11:2; 2 Thessalonians 2:15; 3:6) and human traditions (Matthew 15:2, 3, 6; Galatians 1:14; Colossians 2:8).**
 - 2. Human traditions are not good when they conflict with or take the place of the Bible (Matthew 15:2-6; Mark 7:3-13; Colossians 2:8).**
- B. “Head” translates the Greek noun *kephalē* (κεφαλή) (1 Corinthians 11:3, 4, 5, 7, 10, 13), which means “head,” “governing authority,” “leader,” “ruler,” and also “source,” “origin.”**
- 1. “Head” – *kephalē* is used to refer both the physical head (1 Corinthians 11:4, 5, 7, 10, 13) and the spiritual head (1 Corinthians 11:3, 4, 5).**
 - 2. Paul mentions three headships (1 Corinthians 11:3).**
- C. “Man” translates the Greek noun *anēr* (άνήρ) and *andros* (άνδρός) (1 Corinthians 11:3, 4, 7, 8, 9, 11, 12, 14).**
- 1. *Anēr* is used to refer to men excluding women.**
 - 2. *Anēr* also means “husband.” The context determines whether *anēr* is translated “man” or “husband.”**
- D. “Woman” translates the Greek noun *gunē* (γυνή) (1 Corinthians 11:3, 5, 6, 7, 8, 9, 10, 11, 12, 13, 15).**
- 1. *Gunē* is used to refer to women excluding men.**
 - 2. *Gunē* also means “wife.” The context determines whether *gunē* is translated “women” or “wife.”**
 - 3. Greek words that are used to refer to both men and women:**
 - a. The Greek noun *adelphos* (άδελφός), translated “brethren” (1 Corinthians 11:2; 12:1).**
 - b. The Greek pronoun *tis* (τις), translated “anyone” (1 Corinthians 11:16). *Tis* is translated “man” when the context indicates that women are excluded (cf. 1 Timothy 3:1-2).**
 - c. The Greek noun *anthrōpos* (άνθρωπος), translated “man” (1 Corinthians 11:28; cf. 2 Timothy 3:16-17).**
- E. “Submission” translates the Greek verb *hypotassō* (υποτάσσω).**

1. According to W. E. Vine, *hupotassō* is a military term, meaning “to rank under.”
 2. Vine also points out that *hupotassō* is a compound word made up of the prepositions *hupo* (ὑπό), meaning “under” and the verb *tassō* (τάσσω), meaning “to arrange.” In the military, there are different ranks: private, corporal, and sergeant.
 3. Some of the different translations of *hupotassō*:
 - a. “Submit” (Romans 10:3, NKJV), “submissive” (1 Corinthians 14:34; Ephesians 5:21-22, Colossians 3:18; 1 Peter 2:13; 3:1, 5, NKJV).
 - b. “Subject” (Romans 13:1; 1 Corinthians 14:32; Eph. 5:24; Titus 3:1; 1 Peter 3:22, NKJV).
 - c. “Put under” and “made subject to” (1 Corinthians 15:27-28; Ephesians 1:22 NKJV).
 - d. “Obedient” (Titus 2:5, NKJV).
 4. For a community, marriage, home, etc. to function properly, there must be authority and submission.
- F. “Churches” translates the Greek noun *ekklēsia* (ἐκκλησία) (1 Corinthians 11:16).
1. *Ekklēsia* refers to an assembly of people.
 2. The building is where the church meets.
 3. For many centuries, the church met in homes (cf. Romans 16:5; Colossians 4:15; Philemon 2).

II. Headship In The Old Testament (Exodus 34:23-24; Joshua 22:13-14; Judges 10:18; 11:11, LXX = *kephalē*; cf. Isaiah 3:12).

III. Headship In The Trinity (1 Corinthians 11:3):

- A. All three members of the Trinity are equal in essence or nature:
 1. Jesus is God (John 1:1-3, 14; 8:58; 10:30; Philippians 2:5-11; Hebrews 1:8).
 - a. Jesus came to do the will of God the Father (John 4:34; 6:38; cf. Matthew 26:39).
 - b. The Father is greater refers to role or function (John 14:28; cf. John 10:30).
 2. The Holy Spirit is God. He is called God (Acts 5:3-4); He is eternal (Hebrews 9:14); He is omnipotent (Luke 1:35); He is omniscient (1 Corinthians 2:10-11); and He is omnipresent (Psalm 139:7).
- B. All three members of the Trinity are involved in our salvation (Ephesians 1:3-14).
- C. To accomplish the work of redemption, there is authority and submission in the Trinity.
 1. God the Son submitted to God the Father (Matthew 26:39).
 2. God the Holy Spirit submitted to God the Son (John 14:16-17, 26; 15:26).

Pastor-Teacher, Julius R. Malone

Observations In Relation To Headship, Pt. 2
1 Corinthians 11:2-16, # 7b

Introduction: In our last study, we looked at some important Greek words in relationship to headship. Today we will examine the three headships mentioned by Paul in 1 Corinthians 11:3. In our last study, we saw that “head” in 1 Corinthians 11:2-13 translates the Greek noun *kephalē* (κεφαλή), which means “governing authority,” “leader,” “ruler,” “provider,” “protector,” and also “source.”

I. Headship In The Trinity (1 Corinthians 11:3; cf. 1 Corinthians 15:24-28; Philippians 2:5-8).

A. In our study of the Trinity, we saw that there is equality in essence:

- 1. The Holy Spirit is called God (Acts 5:1-4).**
- 2. The Holy Spirit has all of the attributes of divinity:**
 - a. He is eternal (Hebrews 9:14);**
 - b. He is omnipotent (Luke 1:35);**
 - c. He is omniscient (1 Corinthians 2:10-11);**
 - d. He is omnipresent (Psalm 139:7).**
- 3. Jesus is called God by:**
 - a. John (John 1:1-3, 14),**
 - b. Thomas (John 20:28),**
 - c. Paul (Philippians 2:5-11),**
 - d. God the Father (Hebrews 1:8).**

4. Jesus referred to Himself as God (John 8:58; 10:30-33; 14:9).

B. Although there is equality in essence in the Trinity, there is subordination in roles.

- 1. All three members of the Trinity are involved in our salvation (Ephesians 1:3-14).**
- 2. In order to accomplish the work of redemption, God the Son submitted to God the Father and the Holy Spirit submitted to God the Father and God the Son (John 14:16-17; 15:26; cf. Luke 24:49; Acts 1:8).**
 - a. Jesus said, “I and My Father are one.” This involves essence (John 10:30).**
 - b. Jesus said, “My Father is greater than I.” This involves roles or functions (John 14:28b).**
 - c. Jesus humbly submitted to His Father’s will (Matthew 26:39; John 4:34; 5:30; 6:38; cf. 1 Corinthians 15:24-28).**
- 3. Both the authority and the submission in the Trinity are based on love (John 3:16; Romans 5:8; cf. John 15:13; Ephesians 5:25).**

4. **In the Trinity, there is equality in essence but subordination in roles (cf. John 10:30; 14:28b).**

II. Headship In A Marriage:

- A. **The Bible teaches the headship of the husband over the wife: God has divinely ordained that the husband is to be the head over his wife (1 Corinthians 11:3-16; cf. Ephesians 5:22-24; Colossians 3:18; 1 Peter 3:1-6).**
- B. **The husband is to be the priest, prophet, and pastor in his home (1 Corinthians 14:34-35).**
- C. **In a marriage, there is equality in many areas; but there is to be authority and submission in roles.**
- D. **Headship does not mean that the husband is superior and the wife is inferior.**
 1. **As head over his wife, the husband has the primary responsibility of guiding, protecting, and providing for his family (cf. Ephesians 5:25-31; 1 Timothy 5:8).**
 2. **Some husbands abuse their authority because they are not in submission to Christ (1 Corinthians 11:3).**
 3. **Everyone is to be in submission to someone (1 Corinthians 11:3; Ephesians 5:21).**

III. Headship In The Church:

- A. **God has ordained male headship in the church (1 Corinthians 11:2-16; 1 Timothy 2:9-15; cf. 1 Thessalonians 5:12; Hebrews 13:17).**
 1. **Men and women believers are equal in Christ (1 Corinthians 11:11-12; Galatians 3:28).**
 2. **Men and women believers are equal in being (Galatians 3:28).**
 3. **Men and women differ in their roles in the church (1 Timothy 2: 9-15).**
 4. **Women are not permitted to be pastors and elders (1 Timothy 2:9-15).**
 - a. **The governing role is restricted to men (1 Timothy 2:12).**
 - b. **The reason is not custom, nor culture, but creation (1 Timothy 2:13).**
- B. **In the church, there is equality in Christ; but there is to be authority and submission in roles (cf. Galatians 3:28; 1 Timothy 2:9-15).**
- C. **God ordained male headship before the fall (Genesis 2:15; 1 Timothy 2:13).**

Pastor-Teacher, Julius R. Malone

Universal Principles In Relation To Headship, Pt. 1
1 Corinthians 11:2-16, #7c

Introduction: In our last study of the role of women in the church, we began to look at some universal principles in relation to headship that are the same at all times and in all cultures. Today we will continue with a focus on these principles.

- I. Headship and Submission Are God's Divine Design (1 Corinthians 11:3; cf. Genesis 3:16; Ephesians 5:22-25).**
 - A. In the Trinity, there is equality in essence; but authority and submission in roles (cf. Matthew 26:39; John 1:1-3, 14; 4:34; 5:30; 6:38; 10:30; 14:28b; 1 Corinthians 15:24-28; Philippians 2:5-8).**
 - B. In the marriage relationship, the husband is to love and lead his wife, and the wife is to respect and submit to her husband's leadership (1 Corinthians 11:3; cf. Ephesians 5:24-33).**
 - 1. Headship does not mean dictatorship.**
 - 2. Submission does not mean inferiority.**
 - 3. Christ is the model of humble submission and servant leadership (1 Corinthians 11:3; Mark 10:42-45; Philippians 2:5-8).**
 - C. In the church, God has ordained male headship (1 Corinthians 11:2-16; cf. 1 Timothy 2:9-15; 1 Thessalonians 5:12; Hebrews 13:17).**
 - 1. Just as there is authority and submission in the Trinity, there is to be authority and submission in the church.**
 - 2. Everyone should be under someone's authority.**
 - 3. Galatians 3:28 does not mean that there are to be no distinctions in roles and in genders.**
- II. Men Are To Honor Christ In Public Worship (1 Corinthians 11:4, 7).**
 - A. Some reasons the covered head of a man in public worship dishonored Christ:**
 - 1. Man is "the image and glory of God" – man was given dominion over the earth before the creation of woman (1 Corinthians 11:7; cf. Genesis 1:26-28; 2:19-20).**
 - 2. Head covering dishonored Christ because pagan men covered their heads in devotion to idol gods. Pagan practices are to be avoided in public worship.**
 - 3. In Corinth, male prostitutes wore long hair.**
 - B. The Jewish tradition of men wearing a hat or cap started with a misinterpretation of Exodus 34:33-35, according to Paul (cf. 2 Corinthians 3:13-17).**

III. Women Were Permitted to Pray and Prophecy or Preach in the Public Worship Services under the Authority of Their Husbands and the Male Leadership of the Church (1 Corinthians 11:5-10); cf. 1 Corinthians 14:3, 23-25, 31; Acts 2:16-21; 21:9; Joel 2:28-32).

A. Paul is giving instructions regarding the practices of all the churches (1 Corinthians 11:16).

B. In 1 Corinthians 14:28-35, “Keep Silent” translates the Greek verb *sigāō* (σιγάω), which is a present imperative.

- 1. “Keep silent” in 1 Corinthians 14:28, 29, 34 relate to disrupting the worship service.**
- 2. Some women were disrupting the worship service with questions (1 Corinthians 14:34-35).**
- 3. As you read 1 Corinthians 14:28-35, remember “women” and “wife” translate the same Greek noun - γυναῖκη (*gunē*) and “men” and “husbands” also translate the same Greek noun *anēr* (ἀνὴρ).**

Pastor-Teacher, Julius R. Malone

Universal Principles In Relation To Headship, Pt. 2
1 Corinthians 11:3-16, # 7d

Introduction: In our last study of the role of women in the church, we began to look at some universal principles in relation to headship that are the same at all times and in all cultures. Today we will continue with a focus on these principles.

- IV. Headship and Submission Are God’s Divine Design (1 Corinthians 11:3; cf. Genesis 3:16; Ephesians 5:22-25).**

- V. Men Are To Honor Christ In Public Worship (1 Corinthians 11:4, 7).**

- VI. Women Were Permitted to Pray and Prophecy or Preach in the Public Worship Services under the Authority of Their Husbands and the Male Leadership of the Church (1 Corinthians 11:5-10); cf. 1 Corinthians 14:3, 23-25, 31; Acts 2:16-21; 21:9; Joel 2:28-32).**
 - A. Paul is giving instructions regarding the practices of all churches (1 Corinthians 11:16).**
 - B. In 1 Corinthians 14:28-35, “Keep Silent” translates the Greek verb *sigāō* (σιγάω), which is a present imperative.**
 - 1. “Keep silent” in 1 Corinthians 14:28, 29, 34 relate to disrupting the worship service.**
 - 2. Some women were disrupting the worship service with questions.**
 - 3. As you read 1 Corinthians 14:28-35, remember “women” and “wife” translate the same Greek noun - *gunē* (γυνή) and “men” and “husbands” also translate the same Greek noun *anēr* (άνήρ).**

 - C. Spiritual gifts are given equally to both men and women for the edifying of the Body of Christ – the Church (1 Corinthians 12:7; cf. Romans 12:5-8).**

 - D. The gift of prophecy was not given to be used in private (1 Corinthians 14:3-5).**

 - E. Some reasons women were to wear a head covering in public worship:**
 - 1. Women dishonored their husbands by not wearing a head covering (1 Corinthians 11:5-6).**
 - a. Women’s heads were shaved if they were found guilty of adultery.**
 - b. Female prostitutes did not wear a covering.**
 - c. Female prostitutes wore short hair.**
 - d. Rebellious women did not wear a covering.**

 - 2. The prior creation of man (1 Corinthians 11:7-9).**

 - 3. The head covering was a sign of submission to God’s divine order (1 Corinthians 11:10).**

4. **Because of the presence of angels (1 Corinthians 11:10; cf. Hebrews 1:7, 14; 12:1; 13:2; Matthew 4:11; 18:10; 26:53; Luke 15:10; 1 Corinthians 4:9; 1 Timothy 5:21; 2 Kings 6:16-17; Psalm 34:7; Isaiah 37:36).**
 - a. **The angels are spectators during the public worship (cf. 1 Corinthians 4:9; Ephesians 3:10; 1 Timothy 5:21; 1 Peter 1:12).**
 - b. **The angels are ministering spirits (Matthew 4:11; 18:10; Hebrews 1:7, 14).**
 - c. **The angels are especially helpful to those who follow God's order (cf. Psalm 34:7; 2 Kings 6:16-17).**
5. **All the churches practice the custom of women wearing a head covering in the public worship services (1 Corinthians 11:16).**

VII. Men And Women Are Dependent On One Another (1 Corinthians 11:11-12).

- A. **Men are over women only in the area of governmental authority in the church (1 Timothy 2:9-15).**
- B. **In other areas, men and women are equal. Women are not inferior to men (Galatians 3:28).**

VIII. There Is To Be A Clear Distinction Between Men And Women In Gender And In Roles (1 Corinthians 11:13-15).

- A. **Men should live and look like men and women should live and look like women (1 Corinthians 11:13-15).**
 1. **There is to be gender distinctions in physical appearances.**
 - a. **Clothes are not to be confusing (cf. Deuteronomy 22:5).**
 - b. **Physical appearance in public worship should not be a distraction to other worshippers (cf. 1 Timothy 2:9-10; 1 Peter 3:1-6).**
 2. **In both the Old and New Testaments, short hair for men was the norm.**
 - a. **Those who took a Nazarite vow wore long hair for a certain period of time to distinguish them from others (Numbers 6:1-21; cf. Acts 18:18).**
 - b. **Three Nazarites for life from birth were Samson (Judges 13:5), Samuel (1 Samuel 1:9-11), and John the Baptist (Luke 1:15, 80).**
 - c. **Jesus was a Nazarene (one who comes from Nazareth), not a Nazarite (Matthew 2:23).**
 3. **The long hair of Absalom is mentioned in the Bible because long hair on the physical head was not normative (2 Samuel 14:25-26).**
- B. **Men are to lead in the home and in the church (Ephesians 5:22-31; 1 Timothy 2:9-15).**

Pastor-Teacher, Julius R. Malone

Arguments Against Women Pastors and Elders
1 Timothy 2:8-14, #7e

Introduction: We have examined one of the main arguments against women pastors and elders in 1 Corinthians 11:2-16. The other main argument is found in 1 Timothy 2:8-15. This is the argument we will begin to examine today.

I. Men Are to Lead in Prayer in Public Worship (1 Timothy 2:8).

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

II. Women Are to Dress Appropriately in Public Worship (1 Timothy 2:9-10).

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

III. Women Are to Learn Without Causing A Disturbance (1 Timothy 2:11).

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

- C. “Submission” translates the Greek noun *hupotagē* (ὑποταγή).
1. The verb form of the noun *hupotagē* is *hupotássō* (ὑποτάσσω), which is made up of the preposition *hupó*, meaning “under,” and the verb *tássō*, meaning “to place.” *Hupotássō* involves “rank.” *hupotássō* is a military term meaning to line up under authority.
 - a. Men are to submit to the leadership of Christ and wives to their husbands (Corinthians 11:3; Ephesians 5:22-24; Colossians 3:18).
 - b. Children are to submit to their parents (Ephesians 6:1-2).
 - c. Believers to the elders of the church (Hebrews 13:17).
 - d. Citizens are to submit to the government authorities (Romans 13:1; 1 Peter 2:13-20).
 2. Women should line up under the male leadership without causing a disturbance. They should learn quietly and submissively and Women should not seek to have authority over men in the local church.

IV. Women Are Not to Be Pastors and Elders (1 Timothy 2:12; 3:2; Titus 1:6).

- A. “To teach” refers to the office of teacher.
1. The older women are commanded to teach the younger women (Titus 2:3-4).
 2. Aquila and Priscilla taught Apollos in private (Acts 18:24-28).
 3. The mother and grandmother of Timothy taught in the home (2 Timothy 1:5; 3:15).
- B. “To have authority” refers to pastor and elder (cf. 1 Timothy 3:4-5; 5:17).

V. The Reasons Women Are Not to Be Pastors and Elders (1 Timothy 2:13-14).

- A. Paul gives two reasons which are based on Scriptures and are not related to culture and circumstances at the time:
1. The order of creation (1 Timothy 2:13; Genesis 2:7).
 - a. Eve was created for Adam (cf. Genesis 2:18-24; 1 Corinthians 11:7-9).
 - b. Priority of creation does not mean superiority because the animals were created before Adam.
 - c. Priority means governmental authority (1 Corinthians 11:3).
 - d. Adam was created first because God’s plan was for Adam to be the leader.
 - e. Adam named the animals and Eve, which means he had authority over them.
 - f. God’s divine order is for men to be leaders in the home and in the church (Genesis 2:15-17; 3:16; 1 Corinthians 11:3).
 2. The deception of Eve (1 Timothy 2:14; cf. Genesis 3:1-7).
 - a. The fall occurred because God’s divine order was not followed.
 - b. The roles were reversed – Eve became the leader instead of Adam.
 - c. Adam was held responsible because he listened to his wife (Genesis 3:17; cf. Romans 5:12-21).
- B. Problems occur when God’s order is not followed – when roles are reversed.

Salvation in Relation to Childbearing
1 Timothy 2:15, #7f

Introduction: In our study of the role of women in the church, we have been examining arguments against women pastors and elders. In the future, we will look at some of the arguments in favor of women pastors and elders. On last Sunday, we examined two of Paul's reasons for not permitting women to be pastors and elders (1 Timothy 2:12-14). Both reasons are based on the Scriptures: (1) The order of creation (1 Timothy 2:13; cf. Genesis 2:7), and (2) the deception of Eve because of the reversal of roles (1 Timothy 2:14; cf. Genesis 3:1-7).

Paul was not against women. Both Jesus and Paul elevated the position of women. Women held low positions among the Greeks and the Romans. In Judaism, women held a low position outside of the home. According to William Barclay, "In the Jewish morning prayer a man thanked God that God had not made him a Gentile, a slave or a woman" (cf. Galatians 3:28).

Women in the ministry of Jesus: Luke describes a group of women who provided financial support for the ministry of Jesus and His disciples (Luke 8:1-3). Mary and Martha were close friends of Jesus (Luke 10:38-42; John 11:1-5). Women were present at the crucifixion of Jesus when most of the men fled (Matthew 27:55-56; Mark 15:40-41; John 19:25-27). Jesus appeared first to women after His resurrection, and women were the first to tell the good news of the resurrection of Jesus (Matthew 28:1-10; Mark 16:9; John 20:11-18).

Women in the ministry of Paul: Paul mentioned with favor at least 8 women in Romans 16. Paul sent his letter to the Romans by Phebe whom he called a *diakonos* (διάκονος) deacon of the church at Cenchrea (Romans 16:1-2). Paul employed women in the service of the gospel (Philippians 4:3). Observe Paul's instructions to husbands in Ephesians 5:25-33.

In both the Old and New Testament, we see the importance of women, but we do not see them in the roles of pastors and elders. Examples are Deborah, Ruth, Esther, Dorcas, Lydia, Priscilla, and Mary, the mother of Jesus.

Today we will look at 1 Timothy 2:15.

I. The Meaning of "Saved in Childbearing" (1 Timothy 2:15a).

- a. "Saved" translates the Greek verb *sōzō* (σώζω) which means "to deliver," "to rescue," "to heal."
 - i. *Sōzō* is used to refer to both spiritual and physical salvation or deliverance.
 - ii. *Sōzō* means "deliverance" and the context usually tells that from which one is being delivered.
 1. Deliverance from the penalty of sin (Matthew 1:21; Ephesians 2:5, 8),
 2. Deliverance from danger (Matthew 8:25; 14:30),
 3. Deliverance from disease (Matthew 9:21-22; Mark 5:23, 28, 34),
 4. Deliverance from demons (Luke 8:36).
- b. "In" translates the Greek preposition *dia* (διά), which means "through," "because of," "on account of."

- A. In the Greek text, the definite article “the” is before “childbearing” – τῆς τεκνογονίας.
- i. The literal reading is “She will be delivered through the childbearing.”
 - ii. From what will she be delivered in the future?
2. The Means of “Saved in Childbearing” (1 Timothy 2:15b).
- B. Observe the move from the singular “she” to the plural “they.”
- C. Observe that continuation in four virtues is required for the deliverance through childbearing.
- D. Paul is not teaching that women are delivered from the penalty of sin through childbearing (cf. Ephesians 2:8-9).
- E. Four different interpretations all of which have some problems:
- i. Deliverance from physical death in childbearing. The problem with this interpretation is that many godly mothers have died during childbearing (cf. Genesis 35:16-20).
 - ii. Some believe that “the childbearing” is a reference to Mary giving birth to Jesus the Savior of the world (cf. Genesis 3:15). Problems with this interpretation: Both men and women are saved through the birth of Jesus Christ. The use of the plural “they,” and the use of the word “childbearing” rather than “the birth of a child.”
 - iii. Deliverance from any feeling of insignificance through rearing a godly seed and living a godly life. One problem with this interpretation is that all women do not marry and bear children.
 - iv. Deliverance from the desire to be pastor or elder (1 Timothy 2:12), and deliverance from the shame of involvement in bringing sin into the world (1 Timothy 2:14) through rearing a godly seed, living a godly life, and teaching other young women to do the same (Titus 2:1-5).
 1. Women can raise a godly seed through adoption and also spiritual children. Paul referred to Timothy as his son in the faith (1 Timothy 1:2).
 2. Susanna Wesley was the 25th of 25 children. Susanna gave birth to 19 children. Nine of her children died as infants, and four of the 9 were twins. Two of the 10 children Susanna reared were Charles and John Wesley, who were involved in the founding of the Methodist Denomination.
 3. Charles Wesley wrote over 6000 hymns one of which is “A Charge to Keep I Have.”
 4. The mother and grandmother of Timothy taught him in the home (2 Timothy 1:5; 3:15).

Observations in Relation to One in Christ
Galatians 3:24-29, #7g

Introduction: We have been examining arguments against women pastors and elders found in 1 Corinthians 11:2-16 and 1 Timothy 2:9-15. Today we will begin to focus on one of the main arguments in favor of women pastors and elders found in Galatians 3:28. We will first examine this verse in context.

- I. The Motives for One in Christ (Galatians 3:24-26, 28).**
 - A. One of Paul's motives for writing Galatians and for mentioning that born-again believers are one in Christ was to show that Gentiles did not have to become Jews in order to be Christians because justification is by faith (Galatians 3:24-26).**
 - 1. The Judaizers were Jewish Christians who taught the Gentiles must become Jews and keep certain laws in order to be saved.**
 - 2. Paul points out in Romans 3:21-31, Galatians 2:16; 3:11, and Ephesians 2:5, 8-9) that salvation is by grace through faith and not by keeping laws.**
 - B. All believers in Christ are one in Christ regardless of their rank, race, or gender (Galatians 3:28).**
- II. The Means of One in Christ (Galatians 3:24-27).**
 - A. Faith in Christ (Galatians 3:24-26).**
 - B. The baptism of the Holy Spirit into the mystical Body of Christ (Galatians 3:27; cf. 1 Corinthians 12:13).**
 - 1. All born again believers are members of the Body of Christ also called the "Universal Church."**
 - 2. All born again believers are expected to be members of a local church (cf. Hebrews 10:25; Acts 2:42).**
- III. The Meaning of One in Christ (Galatians 3:28-29).**
 - A. One in Christ means we are united – we are all a part of one body (Galatians 3:28; cf. Romans 12:4-5; 1 Corinthians 12:12-14).**
 - B. One in Christ means that one group is not superior to another (Galatians 3:28).**
 - C. One in Christ means equality in the following areas:**
 - 1. Equal heirs to the promises of God (Galatians 3:29).**
 - 2. Equal access to God the Father through Jesus Christ (Ephesians 2:18).**
 - 3. Equal regarding privileges in Christ:**
 - a. Under the old covenant, male Jews enjoyed certain privileges not enjoyed by Gentiles. Therefore, in the morning prayer of many male Jewish men they thanked God that they were not born a Gentile, a slave, or a woman."**
 - b. Christ has removed the wall separating Jews and Gentiles (Ephesians 2:11-14; cf. Deuteronomy 7:6; 14:1-2).**

c. Different groups worshipped in the Temple in different courts: the court of the Gentiles, the court of the women, the court of the male Jews, the court of the priest, and the Holy of Holies.

1) When Jesus died on the cross, the veil in the temple was torn from top to bottom (Matthew 27:50-51; Mark 15:37-38; Luke 23:45).

2) All believers in Christ may now come boldly to the throne of grace (Hebrews 4:16).

D. What “one in Christ” does not mean:

1. One in Christ does not nullify different roles in marriage and in the church.

a. Although the body is one, each member has a different function (cf. Romans 12:4-5; 1 Corinthians 12:12-31).

b. We have seen in previous studies that God has ordained different roles in marriage and in the church.

2. One in Christ does not nullify authority and submission in marriage and in the church:

a. In the Trinity, there is equality of nature and attributes; yet authority and submission.

1) Jesus said, “I and My Father are one.” This involves essence or nature (John 10:30).

2) Jesus said, “My Father is greater than I.” This involves roles or functions (John 14:28b).

3) Jesus humbly and voluntarily submitted to the will of God the Father in order to accomplish the work of redemption (Matthew 26:39; John 4:34; 5:30; 6:38.).

4) Paul said that God is the head of Christ (1 Corinthians 11:3; cf. 15:24-28).

b. The submission of the Son to the Father was before the beginning of time (cf. 1 Peter 1:20; Revelation 13:8).

c. God the Holy Spirit submits to both God the Father and God the Son (John 14:16-17, 26; 15:26; Luke 24:49; Acts 1:8).

3. One in Christ does not nullify gender distinctions. Nullification of gender distinctions would provide an argument for same-sex marriage (cf. 1 Timothy 2:8-9; 1 Peter 3:1-7).

Pastor-Teacher, Julius R. Malone

**Egalitarian Arguments Regarding Women Pastors and Elders
Selected Scriptures, #7h**

Introduction: “Egalitarianism” is derived from the French word “egal” meaning “equal.” According to Webster egalitarianism is “a belief in human equality esp. with respect to social, political, and economic rights and privileges.” In relation to the church, egalitarianism is the position that women have a right to hold the same offices in the church as men. Egalitarians are those who believe that women have a right to be pastors and elders. We have seen in previous studies that the Bible teaches the egalitarianism of privileges but not of functions.

I. The Egalitarian Interpretation of Galatians 3:28:

A. Egalitarians argue that Galatians 3:28 teaches that there are no distinctions in the roles of men and women in marriage and in ministry. Therefore, women have a right to be pastors and elders in the church.

B. In our last study, we examined Galatians 3:28 in the immediate context to determine what it means and what it does not mean.

1. This passage is about unity – “One in Christ” means born-again believers are united in Christ regardless of their race, rank, and gender: they are all a part of one body (Galatians 3:28; cf. Romans 12:4-5; 1 Corinthians 12:12-14).

2. One group is not superior to another in personhood and position in Christ.

3. Some of the ways believers are equal in Christ: Equally justified by faith (Galatians 3:24), equally free from the bondage of legalism (Galatians 3:25), equally sons of God through faith in Jesus Christ (Galatians 3:26), equally baptized by the Holy Spirit into the Body of Christ (Galatians 3:27a; 1 Corinthians 12:13), equally clothed with Christ (Galatians 3:27b), equally belonging to or possessed by Christ (Galatians 3:29a), and equally heirs to the promises of God (Galatians 3:29b).

4. In our last study, we saw that “one in Christ” does not nullify role and gender distinctions in the home and in the church.

C. Marriage, the family, the home, and the church are divine institutions (Genesis 2:15-25; Matthew 16:18; 19:3-12; Ephesians 5:22-33).

1. Slavery was not a divine institution.

2. The Bible regulated practices that were not divine institutions such as slavery and polygamy.

3. Paul sowed seeds for the abolition of slavery:

a. Ephesians 6:9, “Masters...be good to your slaves. Do not threaten them (NCV).

b. Colossians 4:1, “Masters, grant to your slaves justice and fairness, ...” (NASB).

- c. 1 Timothy 6:2, “Those who have believers as their masters must not be disrespectful to them because they are brethren, ...” (NASB).
- d. Philemon 1:15-16, “Maybe Onesimus was separated from you for a short time so you could have him back forever – no longer as a slave, but better than a slave, as a loved brother. I love him very much, but you will love him even more, both as a person and as a believer in the Lord” (NCV).

II. The Egalitarian Interpretation of Ephesians 5:21:

- A. Egalitarians argue that Ephesians 5:21 teaches mutual submission and therefore nullifies role distinctions between men and women in the home and in the church or authority and submission in marriage and in ministry.
- B. “Submitting” translates the Greek verb *hupotassō* (ὑποτάσσω), which means “to place under,” “arrange under,” “to rank under.”
 - 1. *Hupotassō* is translated “subject” in Ephesians 5:24.
 - 2. *Hupotassō* involves superiority in rank and not superiority in personhood or position in Christ.
 - 3. By definition *hupotassō* means “to voluntarily come under the authority of another.”
- C. When the words “mutual submission” are used, we must determine the meaning given by the person using them.
- D. Observe the immediate contest – Ephesians 5:21-33.
 - 1. Observe that in the parallel passages where *hupotassō* occurs there is no indication of mutual submission (cf. Colossians 3:18; Titus 2:5; 1 Peter 3:1).
 - 2. We submit to Christ, but Christ does not submit to us (Ephesians 5:24).
 - 3. We are commanded to submit to the government except when the government commands us to disobey the Word of God (Romans 13:1; 1 Peter 2:13; cf. Acts 4:19; 5:29).
- E. Note Wayne Grudem’s paraphrase of Ephesians 5:21: “Be subject to others in the church who are in positions of authority over you” (cf. Hebrews 13:17; 1 Peter 5:5).

III. The Egalitarian Interpretation of 1 Corinthians 11:3 And Ephesians 5:23:

- A. “Head” translates the Greek noun *kephalē* (κεφαλή), which means “ruler,” “leader,” “person in authority over,” “governmental authority,” “origin,” and “source.”

1. We have seen in previous studies that *kephalē* is used literally to refer to the physical head (1 Corinthians 11: 4, 5, 7, 10, 13) and metaphorically to refer to the spiritual head (1 Corinthians 11:3, 4, 5).
 2. Egalitarians argue that *kephalē* in 1 Corinthians 11:3 and Ephesians 5:23 and in other passages means “source” and not “governmental authority over.”
 3. Some of the passages in which *kephalē* clearly means “leader,” “ruler” or “authority over”: In the Septuagint: Judges 10:18; 11:8, 9, 11; and in the New Testament: Ephesians 1:22; 5:23.
 4. In 1985, Wayne Grudem looked up 3, 336 examples of the word *kephalē* “head” in ancient Greek literature. According to Grudem, when *kephalē* was used to refer to persons, it always had the meaning of “governing authority.”
- B. One Greek-English Lexicon points out that *kephalē* was used in secular literature to refer to the “source of a river” (Herodotus 4:91).
- C. The husband is not the source of his wife (cf. 1 Corinthians 11:3; Ephesians 5:23).

IV. The Egalitarian Interpretation of 1 Timothy 2:9-15:

- A. Egalitarians argue that this passage is temporal and culturally related.
- B. We have seen that Paul gives his reasons in 1 Timothy 2:13, 14 for his prohibition in 1 Timothy 2:12. Both of Paul’s reasons are based on Scriptures and not culture (cf. Genesis 2:7-25; 3:1-7).

Pastor-Teacher, Julius R. Malone

Deborah in Relation to Women Pastors and Elders
Judges 4:1-24, #7i

Introduction: In previous studies, we have seen that the two main arguments against women pastors and elders are 1 Corinthians 11:2-16 and 1 Timothy 2:8-15. We have also examined one of the arguments in favor of women pastors and elders in Galatians 3:28. The account of Deborah is the second main argument in favor of women pastors and elders. Today we will focus on Deborah in relation to women pastors and elders.

I. Deborah Ministered During A Period of Disorder (Judges 4:1-4).

- A. In the Book of Judges, there is a recurring pattern of sin, suffering, supplication, and salvation (Judges 4:1-4; cf. Judges 3:7-31).**
 - 1. Note the periods of suffering in Judges 3 and 4: eight years (Judges 3:8), eighteen years (Judges 3:14), and twenty years (Judges 4:3).**
 - 2. After the death of the judge, the pattern started again (Judges 4:1).**
- B. During the period of the judges, “Everyone did what was right in his own eyes (Judges 17:6; 21:25).**
- C. The Book of Judges records many evils to avoid rather than examples to follow.**

II. Deborah’s Leadership Was the Exception Not the Rule (Judges 4:4-6).

- A. There were twelve judges in Israel.**
 - 1. Deborah was the fourth judge out of the twelve (cf. Judges 3:9, 15, 31; 4:4).**
 - 2. Deborah was the only female out of the twelve.**
- B. Deborah was a prophetess and a judge (Judges 4:4-6).**
 - 1. Prophets and prophetess spoke the Word of God (Judges 4:6).**
 - 2. Other female prophetess mentioned in the Bible:**
 - a. Miriam (Exodus 15:20),**
 - b. Huldah (2 Kings 22:14; 2 Chronicles 34:22),**
 - c. The prophetess who bore a son in Isaiah 8:3,**
 - d. Anna (Luke 2:36),**
 - e. The four daughters of Philip (Acts 21:8-9).**
 - 3. Two false female prophets are mentioned in Nehemiah 6:14 and Revelation 2:20.**
- C. Deborah should not be used as an example of the role of women in the church today.**

III. God Commanded Barak to Lead the Army into Battle (Judges 4:6-7, 10, 14).

- A. Deborah did not lead the army – Barak did (Judges 4:10, 14).**
- B. Deborah understood her role (Judges 4:9).**
 - 1. Deborah did not desire to lead the men into battle (Judges 4:9).**

2. Deborah did not desire to be in control or seek to dominate (Judges 4:9).
- IV. God May Use Women When Men Fail to Fulfill Their God-Given Roles (Judges 4:8-9).
- A. When men fail to lead, God may use women and children to humiliate the men (cf. Isaiah 3:12).
 - B. It was a disgrace to a nation when its warriors became women or like women (Jeremiah 50:37; 51:30; Nahum 3:13).
- V. Deborah Encouraged Barak to Lead (Judges 4:6-9, 14).
- A. Deborah may have been giving conformation to a command previously given to Barak (Judges 4:6).
 - B. Deborah led in such a way to promote male leadership (Judges 4: 6-9, 14).
 - C. God gave to Barak through Deborah a plan for and a promise of victory (Judges 4:6-7).
 - D. Barak became the leader that God called him to be because of the encouragement of Deborah (Judges 4:6-16).
 1. The faith of Barak was weak (Judges 4:8).
 - a. Many of those used by God were not men of great faith when God first found them (Judges 4:8; cf. Judges 6:11-22, 36-40).
 - b. Faith can grow (Luke 17:5; Romans 10:17).
 - c. Both Barak and Gideon are listed in Hebrews 11:32.
 2. A little faith in the right object is better than great faith in the wrong things.
 - a. Barak had mustard seed faith in God (cf. Matthew 17:20).
 - b. Sisera had great faith in the wrong objects: Jabin's nine hundred iron chariots, his soldiers, his strategy, his own understanding, and Jael (Judges 4:13, 17-21).
 3. Good leaders have a Deborah somewhere in the background praying for them and encouraging them.
 - E. In the victory song in Judges 5, we are given some of the details regarding how God intervened and gave victory to the Israelites.
 1. God "routed Sisera and all his chariots" (Judges 4:15).
 - a. "Routed" literally means, "threw into confusion."
 - b. God is sovereign. He is in control of the weather (Judges 5:20-21).
 2. God sent a rainstorm that caused the iron chariots to get stuck in the mud and become useless in battle (Judges 5:20-21).