

A Woman To Teach

Mothers' Day: May 14th, 2006

1). Within the context of church organization many denominations teach and practice that it is wrong for a woman to be allowed to teach within the assembly.

a). The thinking for this viewpoint is usually based on two specific scriptures.

b). 1Ti 2:12 *And I do not permit a woman to teach or to have authority over a man, but to be in silence.*

c). 1Co 14:34 ¶ *Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says.*

2). These scriptures appear straight forward enough, but if we think about them logically they would present us with a problem. Our Timothy scripture is not time sensitive. Therefore it would be wrong for a woman to teach a man at any time.

a). This being the case all the men here would need to throw away all of Cindy's Bible Studies, destroy the videos and cancel the retreat weekends – the ladies excepted of course.

b). If we were also to take the 1 Corinthians scripture to its logical conclusion then we would have to also include the ladies in our prohibition and to realize that we could not allow any women teachers in Sunday School or nursery. Neither could they pray or sing.

c). Please remember the church is not a physical location, the church is those who are the called out – people, not a building. If the men in this room were to meet together and the women to meet together in an entirely different location, both groups would still be the church even though separate from each other.

3). As we think these things through our conclusions appear entirely unreasonable, but does that matter? Fortunately we do have something far more convincing at our disposal – scripture itself. If we compare scripture with scripture we would find that there seems to be a contradiction to our Timothy and Corinthians scriptures.

a). Note what we find in - Ac 18:26 *So he (Appolos) began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.*

b). Ro 16:3 *Greet Priscilla and Aquila, my fellow workers in Christ Jesus,*

c). Ro 16:12 *Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord.*

d). Php 4:1 ¶ *Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved. 2 I implore Euodia and I implore Syntyche to be of the same mind in the Lord. 3 And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of Life.*

3). We see here in our Acts scripture Aquila and Priscilla explaining to Appolos the way of God more accurately – and within the context here we know that in dealing with the way of God, they are dealing with things concerning the gospel of the glory of Christ, not the gospel of grace

a). It would be difficult for this to happen without teaching or speaking and as both the man and his wife are mentioned we must assume that they both participated in this process.

4). This is exactly what we find in our Romans 16:3 scripture where the Holy Spirit causes Paul to put Priscilla's name first. Referring to her, along with her husband, as Paul's fellow workers. Literally his 'co-workers' in Christ Jesus.

a). The Greek prefix that would give us the English prefix 'co' is the same prefix given to 'co-heirs' with Christ.

b). The point is that in both instances to prefix denotes a parity with what follows – co-heirs with Christ – co-workers with Paul.

c). Now given what we know about Paul's ministry work, it would be difficult for Priscilla to have parity in that ministry, along with her husband, without teaching or speaking.

d). Ro 10:17 *So then faith comes by hearing, and hearing by the word of God.*

e). Hearing must necessitate that which is spoken. And nothing is added here to show that it can only be spoken by a man.

f). Exactly what we see in Romans 16:12 and Philipians 4:1-3

5). So how then should we understand 1 Timothy 2:12 and 1 Corinthians 14:34?

6). Let's look at 1 Timothy in a little more detail

a). 1Ti 2:8 *I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; 9 ¶ in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, 10 but, which is proper for women professing godliness, with good works. 11 Let a woman learn in silence with all submission. 12 And I do not permit a woman to teach or to have authority over a man, but to be in silence. 13 For Adam was formed first, then Eve. 14 And Adam was not deceived, but the woman being deceived, fell into transgression.*

b). We are clearly dealing here with proper living for women professing godliness with good works – the woman fulfilling her God given role in respect of the man and we cannot help but see this in terms of the marriage relationship.

c). In verse 12 the word woman = the Greek word – *gune* = a woman, specifically a wife

i/ There are a number of Greek words that are translated 'woman' – for example an unmarried woman - 1Co 7:34 *There is a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord,*

ii/ Here the the word woman is the Greek – *agamos* = unmarried

iii/ And interestingly the word 'wife' here is that Greek word – *gune* – once again

d). Youngs Literal Translation gives v12 as follows

1Ti 2:12 *and a woman I do not suffer to teach, nor to rule a husband, but to be in quietness,*

(Teach about the use of the word husband here)

e). The reference to Adam and Eve in vv13-14, gives the example of the wife 'teaching' her husband. Eve's action in listening to the serpent and eating the fruit, placed her outside the remit God had given her as Adam's helper – she embarked on a course of action in a completely wrong direction, necessitating her husband to follow her.

f). 1Co 11:9 *Nor was man created for the woman, but woman for the man.*

7). It should become very plain to us that Paul is dealing here with the proper relationship between a husband and his wife, not with a woman teaching the gospel.

8). A parallel scripture may help to make this clearer for us

1Pe 3:1 ¶ *Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, 2 when they observe your chaste conduct accompanied by fear. 3 Do not let your adornment be merely outward--arranging the hair, wearing gold, or putting on fine apparel-- 4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,*

a). The word translated here 'quiet' (Spirit) = Greek – *hesuchios* = quiet, in the sense of settled, steadfast, immovable – a woman who is settled and secure in her role as wife.

b). Is the same word translated silence in - *11 Let a woman learn in silence with all submission. And - , but to be in silence v12*

c). This word has far more to do with being settled than not speaking.

d). Look again at 1Pe 3:1 ¶ *Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives*

e). 'Without a word' – I do not permit a woman to teach or have authority over a husband

f). 'The conduct of their wives' – to be in silence – settled, steadfast

9). Our scripture from Corinthians - 1Co 14:33 *For God is not the author of confusion but of peace, as in all the churches of the saints. 34 ¶ Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. 35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.....40 Let all things be done decently and in order.*

a). Is again dealing with the husband and wife relationship – the word translated women here is again the Greek word – *gune* – a woman, specifically a wife

b). Also the women of verse 34 are to ask their own husbands of verse 35 – we are not dealing with women in a general sense, but with wives, who

are to remain submissive to their husbands within the context of a gathering like this.

c). Historical perspective

10). For things to be decent and in order they need to be within the proper bounds of authority that God has set.

11). And so to take us back to Cindy teaching on a Sunday morning while we are gone – this is going to be done decently and in order.

a). The Elders have asked John if he will permit Cindy to teach at that time and he has agreed. Cindy remains under her husband's authority and he will release her to speak. If he were to tell her not to speak then she would not.

12). Finally, let us deal with a Sunday

a). The man made historical context - Mt 28:1 ¶ *Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.*

b). This is not a scriptural mandate
Ac 20:7 ¶ *Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.*

1Co 16:2 *On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.*

c). Our mandate is - Heb 10:25 *not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.*

d). This is not date sensitive

e). Nothing wrong with gathering on a Sunday

f). Ex 20:8 *"Remember the Sabbath day, to keep it holy."*

g). The only day of the week that has a name.

h). The Sabbath is not Sunday.