

Presentation on Women in Ministry

405 Sanctification and Ecclesiology
Dr. Hanna

Presenters:

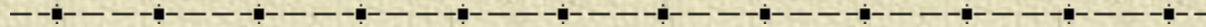
Tom Hsu

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Outline of Presentation

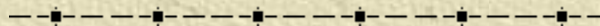


Women in the Bible

Women in Early Church

Women in Ministry in the Modern Era

Women's role in Local Church Today



Women in the Bible

Women in the Old Testament
Women in the New Testament
Tom Hsu

Women in the Old Testament

✦ Eve

✦ Sarah

✦ Rebekah

✦ Miriam

✦ Deborah

✦ Hannah

✦ Esther

Eve

- ✦ The last creation of God
- ✦ Created after man in the image of God
- ✦ Was taken out of men
- ✦ A helper suitable for man
- ✦ Created equal to Adam
- ✦ Unique
- ✦ Her name means “The mother of all the living”

Sarah

- ✦ Obeyed Abraham calling him lord
- ✦ was beautiful
- ✦ was mentioned among the heroes of faith in Hebrew chapter 11
- ✦ Didn't wait on God and Gave Hagar to Abraham as his wife
- ✦ Her name means "Princess"

Rebekah

- ✦ The woman chosen by God to be Issac's wife
- ✦ Trusted God for an unknown future
- ✦ Helped Jacob to deceive Issac and cheat Esau
- ✦ Her beginning was good but her end was disappointing

Miriam

- ✦ Was intelligent and courageous as a child
- ✦ The first female prophet
- ✦ was a born leader as long as she used her position to honor God
- ✦ Overstepped her boundaries and got leprosy by challenging the leadership of Moses given by God
- ✦ Did not enter the promised land

Deborah

- ✦ A prophetess and the only woman judge
- ✦ Both national and spiritual leader who was inspired by faith
- ✦ Her responsibilities had been given by God
- ✦ Was humble and didn't place herself over Barak
- ✦ functioned as one unit with Barak even though she had remained as the leader

Hannah

- ✦ Believed in prayer
- ✦ Fulfilled her promise
- ✦ Dedicated her son back to God from whom she had received him

Esther

- ✦ A beautiful queen
- ✦ Aware of her need for God's guidance by calling a fast
- ✦ Risked her life in a crisis
- ✦ Waited on God and moved carefully
- ✦ An instrument used by God to save her people

Women in the New Testament

✦ Mary

✦ Anna

✦ Mary of Bethany

✦ Lydia

✦ Priscilla

✦ Phoebe

✦ Lois and Eunice

Mary

- ✦ The most privileged and most blessed of all women
- ✦ Sacrificed herself to become His lowliest servant
- ✦ Stood beneath the Cross and suffered with Christ till His final moment
- ✦ Dedicate herself wholly to the honor of God

Anna

- ✦ A prophetess
- ✦ A widow
- ✦ Dedicated her life to serving God in His Temple day and night with fasting and prayers
- ✦ Continued to tell others about the Savior

Mary of Bethany

- ✦ Was introspective and quiet by nature
- ✦ A hunger for God's Word in her heart
- ✦ A woman with spiritual insight
- ✦ Anointed the feet of Jesus with a pound of very expensive ointment

Lydia

- ✦ A successful business woman
- ✦ A worshipper of God
- ✦ Received Christ and multiplied by bringing others to Christ
- ✦ Open her house to lodge Paul and Silas
- ✦ A new continent was opening to Gospel through her

Priscilla

- ✦ A tentmaker
- ✦ A close co-worker of Paul
- ✦ Her name appeared before her husband's proved that she was a remarkable woman
- ✦ Continued Paul's work in Ephesus
- ✦ Explained the full Gospel to Apollo with love and tact
- ✦ Worked with men as an equal

Phoebe

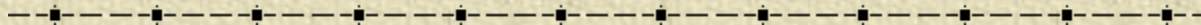
- ✦ The servant of the church in Cenchrea
- ✦ A helper of many including Paul
- ✦ Traveled a long journey by herself and delivered Paul's letter to the Christians in Rome undamaged

Lois and Eunice

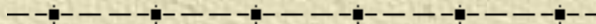
- ✦ The grandmother and mother of Timothy
- ✦ Taught Timothy the Word of God since his childhood
- ✦ Raised Timothy toward a godly character



Women in Early Church



C James Hwang



New Testament Teachings

✦ Jesus' attitude toward women:

- ◆ Full acceptance, Courteous and Passionate, Always responding to their needs
 - Woman w/ hemorrhage(Mt5:34), Crippled woman(Lk.13:16), Peter's M-I-L (Mk1:29), Jairus' daughter(Mk 5:35), Mary Magdalene(Lk8:2),...etc.
- ◆ Women were taught alongside with men (Mt.14,15)
 - Samaritan woman(Jn 4:1), Martha(Jn 11:27), Mary(Lk 10:41)
- ◆ Women traveled along other disciples with Jesus to proclaim the gospel. (Lk 8:1-3)
- ◆ Women stood by Him at Crucifixion(Lk23:49,Jn 19:25)
- ◆ Women witnessed the Resurrection first (Mk16, Mt28, Lk24, Jn20)

New Testament Teachings

✦ **Women in Apostolic Church (Acts accounts)**

- ◆ Both Men and Women were baptized(8:12,16:15)
- ◆ Women joined with men in prayer(1:14)
- ◆ Women were at Pentecost(2:1,2:4), for Peter referring to “daughters” will prophesy, and on “both men and women” God will pour His Spirit(1:17,18)
- ◆ Widows were cared(6:1-6), Woman cared others(9:36)
- ◆ Men and Women were prosecuted(8:3,9:2,22:4)
- ◆ Prominent women converted(17:4,12,34)
- ◆ Priscilla explained Gospel to Apollos(18:26)
- ◆ Daughters of Phillip prophesied(21:9)

New Testament Teachings

✦ Pauline Epistles

◆ Magna Carta of humanity:

Galatians 3:28-29

“ There is neither Jew nor Greek, slave nor free, **male nor female**, for you are **all one in Christ Jesus**. [29] If you belong to Christ, then you are Abraham's seed, and **heirs according to the promise**.

◆ Contrast to later Judaism (100BC – 70AD):

- Women experienced inequalities in betrothal, polygamy, levirate marriage, suspected adultery, earnings, and ownership of property. Women remained under male tutelage and control.
- Every day a Jewish male thanked God that he had not been created a gentile, slave, or woman.
- Woman restricted in their social and religious life (Philo).

New Testament Teachings

✦ Pauline Epistles

◆ Positive Recognition:

- Greetings – beloved Persis (Rom16:12), Apphia our sister(Philem 2), Rufus’s mother, “a mother to me too”(Rom16:13)...etc.
- Fellow workers, co-laborers: Priscilla, Mary, Tryphaena, Tryphosa, Euodia, Syntyche... (Rom.16:3,6,12,Phil.4:3).
- Phoebe, a *diakonos* of the church in Cenchrea. (Rom.16:1-2)

New Testament Teachings

✦ Pauline difficult passages:

- ✦ 1 Cor. 11:2-16 “Head be covered while praying or prophesying”
- ✦ 1 Cor. 14:33-35 “Women keep silence in the church”
- ✦ 1 Tim. 2:8-15 “No woman to teach or to have authority over a man”

Pauline Difficult Passages:

✦ Head Covering(1 Cor. 11:2-16)

- ◆ Some argue that it is for a particular audience in a particular situation (Cultural context). So the interpretation requires de-contextualization.
- ◆ Some argue that the principle is universal because Paul's argument is universal (Christ is every man's head, Man is woman's head).
- ◆ Key Principle – Paul assume that women will be praying aloud and prophesying in the congregation (v.5), their head covering(long hair or veil) is a sign of authority(v.10)

Pauline Difficult Passages:

✦ Keeping Silence (1 Cor. 14:33-35)

- ◆ The passage is immediately following the teaching on speaking in tongues or the worship order.
- ◆ The context requires the prohibition to be on disorderly speaking in tongues and disruptive chattering.
- ◆ Universal principle: “For God is not a God of disorder but of peace”.(14:33)
- ◆ Paul permits women to pray and prophesy, but not to disturb the congregation with unnecessary questions.
- ◆ The context leads to a specific situation.

Pauline Difficult Passages:

- ✦ Women not to teach, or have authority over a man (1 Tim. 2:8-15)
 - ◆ Paul's argument is universal (Adam and Eve)(vv.13,14)
 - ◆ (*didaskein* and *authentein* seem to be intended as a combined concept and describe the function of the teaching elder or minister of the gospel, who instructs and exhorts a congregation from the pulpit) (Archer)
 - ◆ This verse does not prohibit women from teaching individual men on a personal basis(Pricilla Acts 18:26)
 - ◆ Nor it prohibits women to “prophecy” in a respectful and submissive manner(head covered) in church meetings(1Cor. 1:10).

Women's role in NT church

- ✦ Prophetess (Acts 21:9)
- ✦ Deaconess (or minister) (Rom.16:1-2)
- ✦ Coworkers (Rom 16:3,6,12)
- ✦ Wife of Deacon (1Tim 3:11)
- ✦ Expositor of the Words (Acts 18:26)
- ✦ Church ministers (1Cor. 16:19)
- ✦ Teacher to younger women (Titus 2:3-5)
- ✦ No evidence for female elder or overseer(1Tim3:2).
- ✦ No evidence for female apostle(Junia is not a female apostle. Rom 16:7, Wallace).

Women's role in Father's Period

✠ Apostle's Constitution (1st - 4th Century)

- ◆ “Let also the **deaconess** be honored by you in the place of the Holy Ghost... let not any woman address herself to the deacon or bishop without the **deaconess**.” “Ordain also a **deaconess** who is faithful and holy, for the ministrations towards **women**.” (Book 2 Sec 2)

✠ Tertullian (3rd Century)

- ◆ Many articles about apparel of women and veiling of virgins
- ◆ Three women may claim the Savior's promise when lawfully met together for social devotions, nor can it be denied that they have a share in the priesthood of the “peculiar people.” But it does not follow that they are a church for all purposes, — preaching, celebrating sacraments, ordaining, and the like.

Women's role in Father's Period

✦ THE FORM OF PRAYER FOR THE *ORDINATION OF A DEACONESS*

- ✦ *“O Eternal God, the Father of our Lord Jesus Christ, the Creator of man and of woman, who didst replenish with the Spirit Miriam, and Deborah, and Anna, and Huldah; who didst not disdain that Thy only begotten Son should be born of a woman; who also in the tabernacle of the testimony, and in the temple, didst ordain **women** to be keepers of Thy holy gates, — do Thou now also look down upon this Thy servant, who is to be ordained to the office of a **deaconess**, and grant her Thy Holy Spirit, and “cleanse her from all filthiness of flesh and spirit,” that she may worthily discharge the work which is committed to her to Thy glory, and the praise of Thy Christ, with whom glory and adoration be to Thee and the Holy Spirit for ever. Amen.” (Constitution of Bartholomew)*

✦ Quinisext Council (4th-5th century)

- ✦ “Apostle ordains that a widow to be espoused to the Church must be sixty, yet the Fathers say a **Deaconess** is to be ordained at forty”
- ✦ THE wife of him who is advanced to the Episcopal dignity, shall be separated from her husband by their mutual consent, and after his ordination and consecration to the episcopate she shall enter a monastery situated at a distance from the abode of the bishop, and there let her enjoy the bishop's provision. And if she is deemed worthy she may be advanced to the dignity of a **deaconess**.

Women's role in Father's Period

✦ 4th Council of Carthage (398)

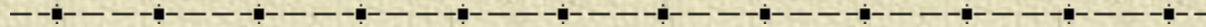
- ✦ “Widows and dedicated **women** (sanctimoniales) who are chosen to assist at the baptism of **women**, should be so well instructed in their office as to be able to teach aptly and properly unskilled and rustic **women** how to answer at the time of their baptism to the questions put to them, and also how to live godly after they have been baptized.”

✦ Jerome(348-420)

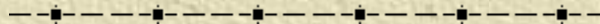
- ◆ *Concerning the virgin Asella. Dedicated to God before her birth, Marcella's sister had been made a church-virgin at the age of ten. From that time she had lived a life of the severest asceticism, first as a member and then as the head of Marcella's community upon the Aventine. Jerome, who subsequently wrote her a letter. on his departure from Rome, now holds her up as a model to be admired and imitated. Written at Rome A.D. 384.*



Women in Ministry in the Modern Era



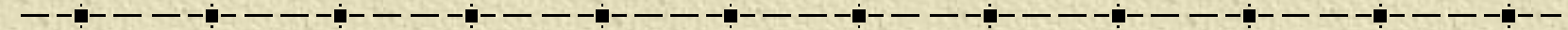
David E. Moore



From the Beginning...

- ✦ Deborah and Naomi and Phoebe began the trend that has been carried on for 2000 years
- ✦ Treatment of women who tried to minister has been extreme
- ✦ The women's ministry over the last millennium began out a need to meet a need of society.
- ✦ Significant movement in womens ministry began with the Refomation...Denominational distinctions have been important to the involvement of women in
- ✦ An increasing number of women are being ordained as minister or beginning ministries to meet the needs of the church

Women in Ministry Timeline



✦ ✦ 10th Century

✦ ✦ **Matilda** (c. 895-968) the wife of Henry I of Germany, was the mother of Otto I, Holy Roman Emperor. She helped the poor and oppressed and was a student of the Bible.

✦ ✦ **Roswitha** (935-1002) wrote plays in imitation of Roman works but with a moral slant.

✦ ✦ 11th Century

✦ ✦ **Margaret of Scotland** (c1045-c.1093), queen consort of Malcolm II, gave direct aid to the sick, poor, orphans and prisoners. Under her persuasion, he himself became a Christian and together they performed many acts of charity, built churches, and founded schools

✦ ✦ **Adela of Blois** (1062-1137) sister of King Henry of England was instrumental in reconciling the king with Anselm. She was an advocate of the first crusade.

✦ ✦ 12th Century

✦ ✦ **Hildegard** (1098-1179) was a more influential woman of the century. As abbess of a convent near Bingen, Germany, she wrote poems, learned medicine, produced books of science and herbal lore in Latin, wrote songs, plays, and poems, and made evangelistic tours in her seventies, when most people would be happy to retire. As a prophetess of renown, her counsel was sought by many of the leaders of the day.

✦ ✦ 13th Century

✦ ✦ **St. Elizabeth of Hungary** (1207-1231) gave away virtually everything she owned to the poor, built a home for lepers (the first known in the West) and opened soup kitchens during famine.

✦ ✦ 14th Century

✦ ✦ **Bridget of Sweden** (1303-1373) is a popular saint of Scandinavia, the founder of the order of Brigittines, following the Augustinian rule, after the death of her husband. Her Revelations were declared inspired by two popes. St. Catherine of Sweden was her daughter.

✦ ✦ 15th Century

✦ ✦ **Margery Kempe** (1373-c.1438) Some of her contemporaries considered her a fraud. She was prone to hysteria during religious services, but also devoted to helping the outcast. She wandered and evangelized, claiming visions from Jesus and Mary. In her old age, this illiterate woman dictated her memoirs which are valuable for the light they shed on a woman's life in her era.

✦ ✦ 16th Century

✦ ✦ **Katherine Zell**, a pastor's widow, who poured out her life in sacrificial service for those in need. She could also be quite outspoken. Once she was accused of disturbing the peace. Her memorable reply: A disturber of the peace am I? Yes indeed, of my own peace. Do you call this disturbing the peace that instead of spending my time in frivolous amusements I have visited the plague infested people and carried out the dead bodies. . . I have never mounted the pulpit, but I have done more than any minister in visiting those in misery. Is this disturbing the peace of the church?

✦ ✦ 17th Century

✦ ✦ **Madame Guyon** (1648-1717), a rich and beautiful widow woke many souls to share her love for God. Guyon was vilified, harassed and imprisoned, and her writings condemned and described as hysterical by some who dislike her mystical brand of religion. However, other Christians are stirred to new depths of spirituality by her writings.

The Extremes of History

✦ Suffering of Women in Ministry

- ✦ Responding to God's call to ministry has always been costly. Sister Maeyken Wens, who was burned at the stake for preaching the Gospel, was the first of 525 Anabaptist women martyred. Arrested in 1573, Wens endured physical torture by civil authority and inquisition by religious authority. After six months of imprisonment, she would not agree to stop proclaiming the Gospel message. She was sentenced to death. Included in her sentencing was the edict that her tongue would be screwed to the roof of her mouth so that she would be unable to testify of her faith on the way to her burning. Her two young sons stood nearby. When the ashes had cooled, her older son-ten year old Adriaen-sifted through the ashes and found the screw with which his mother's tongue had been silenced.(2)

The Extremes of History

✦ Distortions of Women in Ministry

- ✦ Many of the non-mainstream religious groups (or even cults) that have spread different forms of religious confusion and conflicting theology were founded by women
 - Spiritualism was founded by the Fox Sisters.
 - Seventh-day Adventism was founded by Ellen White.
 - Theosophy was founded by Madam Elena Blavatsky.
 - Christian Science was founded by Mary Baker Eddy,
 - Four Square Gospel Movement was founded by Aimee Semple McPherson

Denominational Initiatives

✦ Puritans

- ✦ **Anne Marbury Hutchinson** was the first person to strongly challenge the rigidity of the Puritan religion of the Massachusetts Bay Colony., she established weekly meetings of women to discuss the sermon and to expound upon her own opinions. But in 1637 when her chief opponent John Winthrop was elected governor of the colony, she was brought to trial for her views. They banished her from Massachusetts. She went first to Rhode Island, and then, after she was widowed, she went to New York. In 1643, she and all her children but one were massacred by Indians

Denominational Initiatives

Quakers

- ◆ **Mary Dyer**, a bold Quaker, was banished on three occasions from the Puritan colony of Massachusetts.. " Mary Dyer held the Quaker belief that the inner light of godly wisdom resided in both men and women; yet, rather than challenging the legitimacy of male leadership, she closed her protest with the words, "In Love and in the Spirit of Meekness."
- ◆ **Mary Fisher**, responded differently to Puritan persecution. When the Puritan authorities sent her back to England, she made no effort to return to America. Instead, she embarked on a missionary visit to Turkey, walking partway through 600 miles of its rough country.

Denominational Initiatives

✦ Methodist (2)

- ◆ In 1853, Luther Lee stood for women's rights when he ordained to the ministry **Miss Antoinette Brown**, a Congregationalist who is believed to be the first woman ever ordained to the Christian ministry in the modern era. Luther Lee defended the women's right to participate. When his efforts to convince the conference failed, he opened his church, the Syracuse Wesleyan Methodist chapel, (2)
- ◆ **Barbara Heck** is credited with starting the first Methodist group in America. Before coming to America, Barbara and her husband a lay-minister cousin, Philip Embury, had heard John Wesley preach in Ireland.
- ◆ **Maggie Van Cott** was a Methodist evangelist from New York. She conducted her first revival meetings in 1868, after the death of her husband. Despite her lack of theological training, she overcame the opposition of many Methodists, both lay and clerical, who disapproved of a "lady preacher."
- ◆ **Harriett Tubman** was an escaped slave connected to the success of the Underground Railroad through which she brought 300 men, women and children..
- ◆ **Anna Snowden** was the first female theologian in America. She enrolled in the School of Theology under the name of Anna Oliver, to save her family embarrassment, especially her brother, an Episcopalian rector.

Denominational Initiatives

✦ Roman Catholic

- ✦ **Elizabeth Ann Bayley Seton**, born in 1774, was named 200 years later as the first American-born saint in the Roman Catholic religion.. Mother Seton's many good works, her reputation for saintliness, and the miracles later attributed to her finally led, in 1975, to her canonization as America's first native-born saint.
- ✦ **Frances Xavier Cabrini**, born in 1850 in Italy, was the first American citizen to achieve sainthood. She came to America at the age of 38. During her lifetime, she established 65 orphanages in Italy, the United States, Central America, and South America. She also established numerous hospitals in the United States.
- ✦ **Mother Theresa**, lived a sacrificial life among the poor and destitute of India, sharing God's love with millions of starving and dying poor in the street

Denominational Initiatives

✦ Pentecostal

- ◆ **Aimee Semple McPherson**, founder of the International Church of the Foursquare Gospel. Born in Canada, she arrived in Los Angeles in 1918 with nothing but \$10 and a tambourine. Five years later she was preaching to crowds of 5000 inside her headquarters of the International Church of the Four-Square Gospel,
- ◆ **Kathryn Kuhlman**, A Missouri-born evangelist and faith healer was an ordained minister of the Evangelical Church Alliance. She had her first religious experience when she was 13 and started preaching the next year. After another religious experience in 1946, she began to talk more and more about the Holy Spirit.
- ◆ **Lucy Farrow** contributed to the founding of COGIC, Farrow from Houston, Texas influenced Seymour in 1903 before he went to Claifornia and formed the COGIC.

Denominational Initiatives

✦ Baptist (1)

- ◆ **In the mid-18th century Shubel Stearns, his sister Martha, and her husband Daniel Marshall. They were all preachers - Baptist preachers - established the Sandy Creek Baptist Church in North Carolina. It was this work which gave momentum for what became the Southern Baptist Convention. At about the same time Baptist women preachers in Virginia, along with men, were arrested and jailed for preaching without a license, for at that time Virginia had a state church.**
- ◆ **The SBC had been organized for 36 years. During all these years they had accepted the money collected by the women, had even furnished the mite boxes, and had made a few complimentary remarks. But the reports of the activities of the women were given by men. Women were not permitted to be voting messengers to the Convention, so had no voice. It would be another 36 years (1918) before women could be persons in the Southern Baptist Convention.**
- ◆ **In 1904, four women were permitted to sit in classes at The Southern Baptist Theological Seminary. There could be no questions, no recitation, no tests, no credit. Women are now free to work toward any degree offered.**
- ◆ **1964**
Addie Davis was the first woman ordained to the ministry of the Gospel by a Southern Baptist Church at the Watts Street Baptist Church in Durham, North Carolina.
- ◆ **1984**
The Southern Baptist Convention passed a resolution opposing the ordination of women because “Adam was created first, and Eve was first in the Edenic fall.”

Denominational Initiatives

✦ Overview:


- ✦ Women in five Wesleyan-Holiness denominations - Church of God (Anderson, Indiana), Church of the Nazarene, Free Methodist Church, Salvation Army, and the Wesleyan Church - currently constitute twenty-five (25%) percent of the clergy in their denominations, whereas women comprise seven percent (7%) of the clergy in thirty-nine other denominations that now ordain women.

Women in Ministry Facts⁽³⁾

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- * There are almost 4,000 licensed and ordained women in the Assemblies of God.
 - * The United Methodist Church has ordained women since 1956 and today has 4,743 women "clergy."
 - * In a September 1993 meeting of the SBC Executive Committee, a measure to expel congregations for ordaining women was rejected unanimously. In 1979 there were only 58 ordained Southern Baptist women... In 1997 there were 1,225 ordained Southern Baptist women. 200 of the ordained women serve as pastors and associate pastors., but the number has increased rapidly in the 1980s and 1990s,
 - * The Presbyterian Church (U.S.A.) has 2,419 female leaders. In 1979 the United Presbyterian Church., adopted a resolution REQUIRING the congregations to elect women elders.
 - * The United Church of Christ has 1,803 female leaders.
 - * The Evangelical Lutheran Church in America has 1,358 ordained women.
 - * As of 1992, 15 of the 30 independent Anglican communions around the world had approved ordination of women priests.
 - * The Episcopal Church in the United States, which approved women's ordination in 1976, has 1,070.
 - * The Lutheran Church-Missouri Synod, though more conservative than other Lutheran bodies, is beginning to allow women to preach in regular worship services. A survey showed that about 1,000 LCMS clergymen maintain that the Bible is not opposed to the ordination of women (*Christian News*, Feb. 13, 1989).

Conclusion- Contemporary Prospective

- ◆ Women who receive the divine touch of God's love and call to service will find an outlet to minister the Gospel
- ◆ In the absence of a man to step up and serve the body and in deference to what they perceive as particular needs for women that is not often addressed by men...women have re-interpreted Paul's teaching
- ◆ Women will always be more sensitive to the cry of society and they will find an outlet to minister to the less fortunate
- ◆ Although many denominations were formed between 1895 and 1950, those that survived and flourished were those with strong Women's Departments...denominational movements with high visibility but no structures of female influence almost disappeared(1)



What should the Role of Women be in the Local Church of Today?

David W. Brown

The Roles (In our Post-Modern Culture, How Should Woman Now Participate?)

- I. Through the inspiration of the Holy Spirit, the Church binds and looses things that are already bound and loosed in heaven, carrying out God's directions. God's role for women in the Church today is a subordinate role and should not be modified as a result of cultural shifts in society, but remain in adherence to the things already bound and loosed in heaven based upon the authoritative word of God (cf. Matthew 16:19).
 - ◆ As is evidenced in 1 Timothy chapter 2, the command for women to be in subjection to man is not just First Century Church culture, but is a command for the Church for all time.
 - ◆ Paul indicates that women were not to usurp the authority of men since Adam was first formed and Eve was first deceived (1 Timothy 2:9-15). Paul's teaching in this chapter is based on Old Testament teaching from Genesis chapter's 1-3, concerning the creation event and the fall of man. This is important because it

The Roles Continued

tells us Paul was basing his teaching on eternal things rather than temporal cultural things; therefore, the teachings concerning the roles of early New Testament women and men are applicable for the Church today and for all time.

- II. In submission to man, women are to receive instruction quietly (1 Timothy 2:11-12; 1 Corinthians 11:3). If they are more knowledgeable concerning the scripture than the teacher or have questions about what the teacher is teaching, they are to meet with the teacher privately for discussion and questions, not publicly (1 Timothy 2:12; 1 Corinthians 14:34; Acts 18:24-26).
- ◆ In service to the Church, one of the more important roles is the proper care of her family domestically (1 Timothy 5:14; Titus 2:1-5).

Roles Continued

- ◆ Women are to love their children, husband, be sensible, pure workers at home and kind (Titus 2:4-5).
- ◆ If the woman is the wife of a Pastor or Deacon, the woman's role in the Church is a temperate, respectful role. Though not having the authority of the office as Pastor or Deacon, she has great responsibility in this role being obligated to maintain the integrity and trustworthiness of those offices with her husband as a beacon for him and the gospel of Jesus Christ, showing kindness and a tender heart of compassion, without discrimination to the members of the congregation, building up their faith in Christ (cf. 1 Timothy 3:11).

III. Can women teach in Church? Yes. However, women are to teach in the Church without exercising dominion or authority over men, being careful not to speak or teach as God's representative leaders to the

Roles Continued

Church.

- ✦ The scripture commands that women of the Church are to have a role in teaching other women (Acts 21:9; Titus 2:3-5), children (2 Timothy 1:5; 3:14, 15), and their husbands (1 Peter 3:1).
- ✦ Women can serve as musicians and attendants (1 Samuel 2:22; Chronicles 25:5-6, Psalm 68:24-25), and can speak and teach the Church when they participate in singing (Ephesians 5:19; Colossians 3:16).
- ✦ Women are to provide council to other Christians (2 Kings 22:13-14).

Roles Continued

IV. In conclusion. Perhaps the role of women in the Church of today can best be illustrated by exercising their gift of helps, understanding their role as “man’s helper” (cf. Romans 16:1-3; 1 Timothy 5:10), where the original design of God for both man and woman in creation is played out in the sense that man is God’s representative and woman is man’s compliment and helper.

- ◆ In Galatians 3:28, Paul made it clear that women are every bit as important as men, so when the scripture makes reference to woman’s submission or subjection to man, it does not mean that women are inferior or are to be slaves.
- ◆ Therefore, it is imperative that the Church of today understand what the role of the women is in the Church, that the scripture is simply teaching it is God's design and Will that men be responsible

Roles Continued

for the leadership and the public service of the Church and that woman's role is different than that of man's.

- ◆ In quiet submission, the woman's role is to be actively working in the Church, doing all she can, but in doing so, is not to do anything that elevates her in authority over the man.

Final Thought

(James Hwang)

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- ◆ Sound Doctrines are based on Exegesis, not Eisegesis
 - ◆ Sound Hermeneutics requires the process of Decontextualization -> Universal Truth -> Recontextualization
 - ◆ Ancient cultural influence cannot override the Universal Truth, neither the modern culture.
 - ◆ Women are equal ministry partners in the church
 - ◆ Women do have different roles from men's. It is an universal principle, just like husband and wife have different roles in their marriage.