

## TOPICAL STUDY

### THE BIBLICAL WOMEN IN THE CHURCH

Lately there has been much discussion and confusion about what limits, if any, there are in the roles' that women may have in the Church. The primary divisions relate to the question as to whether a woman can preach, **teach** or hold a **Spiritual leadership** position in the church. There is little doubt that a lot of this is the result of women seeking equality in the secular world. But does this movement have a place in the Spiritual world?

I have spent many hours studying what the Bible has to say about this issue. It doesn't matter what we say or think it is Gods' Word that is the utmost and final authority. I have prayed constantly that the Lord would lead me in this study and that I would not allow preconceived opinions effect His truth. I have read books, listened to commentaries, tapes and talked with people on both sides of the issue. I must confess I relied on mostly on the Holy Spirit to reveal to me the meaning of God's Word about this. I am sure someone will say, "Well whatever you say, it is just my interpretation." I am sure some will disagree with me. To them I say, "There is only one interpretation to the scriptures but many applications." To those who disagree, their disagreement is not with me but the Word of God. I have tried to stick to the Scriptures with very few outside opinions.

Let me say with the upmost sincerity to those women that feel that God has called them to the ministry in whatever capacity not to let me or anyone discourage them from doing whatever it is that God has called them to. Well-meaning people can disagree. Whatever view we have we must be able to support it biblically based on the scriptures. That is what I intend to do.

The [Bible](#) clearly forbids women to have authority over men in a church setting. There were no women priests in the Old Testament. [Jesus](#) chose all male apostles. Only men were allowed to be elders in the Old Testament. No known author of scripture was a woman. No woman had an ongoing prophetic ministry in the Old Testament. Women did not serve as leaders in the New Testament nor did they have an ongoing prophetic role.

In 1983 I began this study in the beginning of God's word, Genesis. If you decide to read this, try to remove all preconceived opinions. May I also suggest a prayer to God to give you understanding in order to determine the right and/or wrong of this. Use your Bible to refer to the verses mentioned. You will need a bible to follow along with this. I did not put in every scripture verse in order to keep the number of pages down. You must use your Bible to read the entire passages in order to get the feel for the context of the passage. I pray that God will give us all, His truths regarding this very controversial subject. The best place to get His understanding is in His word. Anyone else's word that does not line up with God's word, I consider it counterfeit.

When there arose a murmuring of the Grecians in Acts 6 over the neglected state of the widows the twelve apostles told them to choose seven men to rule over them in this issue, these were the first deacons.

Notice that it was a female issue that was the problem, yet they still told them to choose men for the job. Despite this clear example, many evangelicals today teach that there are certain duties male deacons cannot perform due to the sensitive nature of female issues, therefore they reason the need for women elders and deacons.

**In Genesis 2:18.** God said for the first time, “It is not good.” God said, “It is not good for man to be alone; I will make him a help MEET for him.”

The word MEET in the Hebrew (Ay-zer) means to help, aid. It is from the root word that means to protect, aid, surround.

I take this verse to mean that the woman was made for the man, to be a helper and an aid to him, not a slave or a second class being, but to fulfill a role that God has designed for her. Then sin entered into Gods perfect world. Sin changed the relationship between man and all things. It changed the relationship between God and man, man and man, man and the animals, man and the soil and between man and woman.

One result is spoken of in **Genesis 3:16**, “...and thy (woman’s) desire shall be to thy husband, and he shall have rule over thee.”

The Hebrew word for DESIRE is (tesh-oo-aw) from the Hebrew root word (shook), which means stretching out after, a longing.

I believe this refers to the woman having such a strong desire to belong, needed by, and identified with her husband or a man, that she becomes vulnerable to the will of the man, even when his will is of a sinful nature.

There is another view given by some well-learned theologians who believe that, *desire*, refers to the woman having the desire to take the office or position of the man of leadership that God has given to the man. I am not sure that this is correct, but I thought it was worth mentioning.

The second part of this verse, “...and he (man/husband) shall have rule over thee.” This is where God identifies the relationship between the man and the woman. Here He not only has man as the head of the relationship, but also gives him the rule over the woman with that come responsibility.

The reason women must submit to the leadership of men is not cultural, nor does it reflect a Pauline prejudice, as some claim. Rather, it is rooted in the order of creation: “For it was Adam who was first created, and then Eve” (v. 13). The Fall of man confirmed that order: “And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression” (v. 14).

Now for so many years this has been referred to as a curse. After God confronted them with their sin, he only cursed two things, the serpent, **Genesis 3:14**, and the ground, **Genesis 3:17**. The other verses refer to a change in the order of things. They all were the result of Gods’ judgment because of sin. There is more to be said about curses, chastisement, punishment, and Gods wrath, but this is not the topic we are studying.

The main question is "**What is a woman permitted to do in the church of God and not be outside the teachings of the scriptures?** We have to accept the fact that Paul and the Apostles were given the responsibility to set up the church for Christ after he ascended to heaven. Many of Paul's letters were written to the early churches to correct error and to setup the guidelines for correct worship and order. The Holy Spirit inspired Paul's words and we should receive them as such. There are several verses of Scripture that are used by those on both sides of the issue. These views are often identified as Liberal versus traditional views.  
*A note about liberalism with the scriptures, it is the first step to apostasy.*

The next verse I would like to look at is in **1 CORINTHIANS 11:1-16**. The entire letter to the Corinthians was devoted to putting things right in that church. He was writing to the most licentious city in the ancient world. A city that was morally unrestrained, disregarding accepted rules and standards, often called LIBERTINE. All through this first part, Paul restated the godly position for man and the relationship of the woman to the man. This is done specifically in **1 CORINTHIANS 11: 7-12, and verse 3.**

*1 Corinthians 11:3 (NKJV) 3 But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.*

I will try to address some frequently ask questions about the topic.

### **Should A Woman Pray in The Church?**

In **1 Corinthians 11:5**, Paul makes reference to a woman praying and prophesying in church. He at this point does not condemn them for doing it. He is mainly talking about the manner, in which it is done, referring to the head covering. The praying part of this, I think, refers to a woman having private prayer not public or leading the congregation in prayer. In **1 TIMOTHY 2:8**, Paul says, "I will that MEN pray everywhere. Most commentators feel that this refers to men only praying in the public worship. I think this is because of two main reasons. One is that the word in the original text for MEN, applies to the male not as referring to mankind, which would include women. The second reason is that in the next verse, he specifically addresses the women. It may be permissible for a woman to pray in a meeting for women in the church, but I am not sure it is permissible for a woman to pray aloud, in a general church assembly or lead the people in prayer at a worship service. This would be as if she is assuming an authoritative position (over men) in the church. I know this sounds sexist but bear with me. There will be more related to this later.

### **WHAT DOES IT MEAN WHEN SOME SAY THAT A WOMAN IS NOT TO SPEAK IN CHURCH?**

In the early church, even as it is in some churches in this country today, the women were seated apart from the men. I grew up in a church that practiced separation of the sexes during the communion service. This was done in the early church all the time. There was a temptation for women to talk to one another during the services. They also may have had a question about what was being said and wanted to ask another woman sitting near her.

The verse in **1 Corinthians 14:34-35** says, "...Let your women keep silence in the church, for it is not permitted unto them to speak."

The word SILENCE, in the original Greek word (see- gah'o) means to hold peace, to keep silent.

The word SPEAK in the original Greek word (lal-eh'o), means to talk, utter words, PREACH, say, speak after.

I truly believe that Paul was referring to the order in the service. This may have been said in order to keep down the tendency for women to chatter during the service. Now some may stop here and say that this means that women are not allowed to preach. It may be referring to that but I don't think that this verse taken in its correct context is referring to preaching. This statement seems to apply strictly to women talking, not preaching, in the church. to stop babbling Paul suggest they ask their questions of their husbands in order to maintain order in the church meetings. Granted this is heavily based of the custom of that day but I think is still has value.

## **WHAT ABOUT WOMEN PREACHING, CAN THEY DO SO?**

Definition- PREACHER-Webster-a person who preaches.

Definition- PREACH - Webster - to proclaim, to speak in public on religious matters.

2. To give religious or moral advice, especially in a tiresome manner.

### **3. To deliver (a sermon)**

Greek- (Kay-roox) herald of divine truth.

Greek- (kay-roos'-so) to herald divine truth (Gospel).

Today we use the term Preacher to mean several things that include:

- One who preaches or teaches from the Word of God.
- One who preaches the gospel, i.e., an evangelist.
- The head of the local church, i.e. a Pastor, or one who holds the office or position of leadership in the local church and is considered the Pastor/teaching.

For an attempt to have uniformity, lets define **preaching** as expounding the word of God in order to edify the believers and bring to repentance the lost sinner, through the proclaiming and teaching in the Word of God.

A **Pastor/Teacher** we will define as one who holds the office of the spiritual leader to the congregation.

I will try to explain all the key verses that apply to this question.

One of the first responses by those who feel that women are permitted **to preach** is to remind those who differ in their view, to remember all the woman prophetess in both the Old and New Testaments. First let's understand what a Prophet and a Prophetess can be.

### **Old Testament**

Prophetess- Hebrew- an inspired woman, by implication a poetess, by association a wife of a prophet.

Greek- a female foreteller or an inspired woman.

### **New Testament**

Prophesy - Greek- to foretell events, divine, speak under inspiration, and exercise the prophetic office.

Prophetic office was the unanimous recognition of one being a prophet or prophetess.

Those who feel that women are not to be permitted to be the spiritual head of the church (Pastor/teacher) say that they (women) are not to teach either. In no way are they to usurp the authority of the man. This is supported by their quoting **1 Timothy 2:12**, “*But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*” Those of us who believe in the in-errant Word of God in the Bible, know that the Bible does not contradict itself.

First, let us look at those who were prophetesses to see if they support or confirm women pastor/teachers. We have already defined the meaning of the words now I will try to identify the people. I was able to find five women who were identified as Prophetess for God in the Old testament, they were; 1) Miriam the sister of Moses, (ref. Exd. 15:20), 2) Deborah a Judge, (ref. Judges 4:4), 3) Huldah, (ref 2 Kings 22:14 and 2 Chronicles 34:22), 4) Noadiah who was a hindrance to Nehemiah (ref. Nehemiah 6:14), 5) The wife of Isaiah the prophet (ref. Isaiah 8:3).

In the New Testament I found these: 1) Anna, around the birth of Christ, (ref Luke 2:36), 2) The four daughters of Phillip, (ref Acts 21:9), and 3) Jezebel, who the Bible says, “...calls herself a prophetess.” (Ref Rev 2:20)

The first one mentioned in the Bible is **Miriam**, the sister of Moses and Aaron. In Exodus 15:20, She is identified as a Prophetess. She also provides some leadership, but in verse 20 it shows that she is leading other women in a song of praise. This does not contradict **1 Timothy 2:12**. In fact, it confirms **Titus 2:3-4**, which says, “*That they (aged women) may teach the younger women....*” Miriam was recognized as a leader of the people, but in a non-spiritual teaching and preaching position, her position was that of a Prophetess. We all know that the spiritual leaders of that time were Moses, Aaron the High Priest, and the Levites as the helpers. God said that, “Only the descendants of Aaron were Priests,” this might be whom we might call today the church leader or head.

Although **Miriam** was a Prophetess, she was given leprosy when she spoke out against Moses in Numbers 12:1-16. In verse 2 she is challenging the authority of Moses and God chastised her for it. I have found nothing relating to Miriam to contradict **1 Timothy 2:12**. I do believe the story in Numbers 12; confirm the godly position of the godly man.

The next woman mentioned was **Deborah**, (Judges 4 & 5); Deborah was a Judge over the people along with Barak. Her leadership position was of the secular nature. Although she was a Prophetess (ref Judges 4:4), she could not have been a spiritual leader because the Old Covenant was still in effect, which meant that only Priest and Levites were the spiritual leaders. I only found one prophecy given by Deborah, which it was not of a preaching or teaching nature. (Ref Judges 4:14). Even in her secular leadership she shared that with Barak. I don't think the example of Deborah changes anything.

The third woman is **Huldah**, (2 Kings 22:14 & 2 Chronicles 34:22), Huldah is the only one I found that the Bible says she spoke words from God.

*II Ki 22:12-16 12 He gave these orders to Hilkiyah the priest, Ahikam son of Shaphan, Achor son of Micaiah, Shaphan the and Asaiah the king's attendant: 13 “Go and inquire of the LORD for me and for the people and for all Judah about what is written in this book that has*

*been found. Great is the LORD's anger that burns against us because our fathers have not obeyed the words of this book; they have not acted in accordance with all that is written there concerning us."*<sup>14</sup> *Hilkiah the priest, Ahikam, Acbor, Shaphan and Asaiah went to speak to the prophetess Huldah, who was the wife of Shallum son of Tikvah, the son of Harhas, keeper of the wardrobe. She lived in Jerusalem, in the Second District.*<sup>15</sup> *She said to them, "This is what the LORD, the God of Israel, says: Tell the man who sent you to me,*<sup>16</sup> *"This is what the LORD says: I am going to bring disaster on this place and its people, according to everything written in the book the king of Judah has read. (NIV)*

All it says is that she was a recognized Prophetess in the land, and good King Josiah sent the spiritual leaders to her to inquire of the Lord. She was NOT the spiritual leader; Hilkiah was the high priest. Huldah is recorded as giving the longest prophecy by a woman and it was a foretelling of coming events. Here God did use a woman to speak His words to the King. This woman was not a spiritual leader. Before this is used as absolute proof that there can be women pastor/teachers, you must give some study to the definition of the office. Paul specifically mentions the act of teaching men and being in authority over men. During the time of Huldah there were priest who were the spiritual leaders. It was the primary responsibility of the Prophet to bring to the people what the Lord God said. It was the primary responsibility of the priest to be the one to bring the petitions of the people to the Lord God. The priests were to conduct and be in charge of all religious services and ceremonies. Today God has already spoken and His words are recorded in the Holy Bible. I am suspect of anyone who tells me that, "God has told me to tell you." This is not to say that God does not speak to anyone anymore but that the office of a prophet or prophetess is no longer needed, yet someone may still prophesy, since we now have the written word. God does not confine His personal communication to just a few. We all have the Holy Spirit that speaks to us and often for us.

*Rom 8:26 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. (KJV)*

Here I do not see any usurping of authority or Huldah being recognized as a spiritual leader.

The fourth mentioned is **Noadiah**, (ref, [Nehemiah 6:14](#)). **A false prophetess** who assisted Tobiah and Sanballat against the Jews ( [Nehemiah 6:14](#) ). Being bribed by them, she tried to stir up discontent among the inhabitants of Jerusalem, and so to embarrass Nehemiah in his great work of rebuilding the ruined walls of the city.

The fifth mentioned in the Old Testament is in [Isaiah 8:3](#). No doubt she was called a Prophetess because she was the wife of Isaiah. (Refer back to the definitions.)

The first woman mentioned in the New Testament is Anna, ([Luke 2:36](#)). The Bible only mentions that she was a Prophetess. It is not known, to me at least, how she got to be called a Prophetess. I would guess it was because she may have been a very inspired woman.

The next are the four daughters of Phillip in [Acts 21:9](#). It doesn't say how they became Prophetess but it does say that they did prophesy. In keeping with Gods order of things God used a man Agabus to come to the city where the daughters lived and Agabus was the one to

prophecy concerning Paul's trip to Jerusalem. So that even among Prophets and Prophetess Gods leadership roles are unchanged.

The last one, Jezebel a false prophetess, is mentioned in **Revelation 2:20**. The Bible says that this woman **calls herself a Prophetess** in the church of Thyatira. Interesting that this woman who assumed the position in the church was very destructive to the church.

*Rev 2:20 20 Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophetess. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols. (NIV)*

In summary I have found no example of a Prophetess preaching, teaching or usurping the spiritual authority of the man.

The New Testament speaks of another woman teaching. In **Acts 18:26**, Priscilla of Aquila and Priscilla. They expounded to Apollos the ways of God more perfectly. Whatever teaching Priscilla did she did it with her Husband and it was not in or during the church assembly.

The passage of scripture most often used to justify women preaching, is in **Joel 2:28**.  
*Joel 2:28 (NKJV)<sup>28</sup> "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, Your young men shall see visions.*

I spent a lot of time on this passage to understand it as best I could. The passage says, "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh and your sons and daughters shall prophesy." Now, discussions on this verse could end right now if we understand that before and after Joel, sons and daughters did prophesy. I hope I was helpful in pointing out that prophecy did not contradict or conflict with the rule of authority given by God to the man. But this passage is used so much, it would only be right to go a little further.

Joel, in **Chapter 2** is referring to a future period when His spirit will be poured out upon everyone not just a select few as was in the Old Testament. I believe this spirit is the Holy Spirit that indwells every born-again believer. This was fulfilled at the Day of Pentecost. Let's go to the New Testament and look at **Acts 2:14-21**, here Peter refers the people back to the Joel passage to explain why the phenomenon they are witnessing has occurred

*Acts 2:14-18 14 Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. 15 These men are not drunk, as you suppose. It's only nine in the morning! 16 No, this is what was spoken by the prophet Joel: 17 "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions; your old men will dream dreams. 18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy." (NIV)*

God gives all believers the Holy Spirit, to help change and grow us spiritually. The gift of prophecy is a gift from the Holy Spirit who give to whomever he wills.

*1 Corinthians 12:4–11 (NKJV)* 4 There are diversities of gifts, but the same Spirit. 5 There are differences of ministries, but the same Lord. ....11 But one and the same Spirit works all these things, distributing to each one individually as He wills.

*Ephesians 4:11–12 (NKJV)*<sup>11</sup> And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,<sup>12</sup> for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,

These are spiritual offices given by Jesus Himself. Spiritual gifts are given in order to perform in these offices and to edify the people working in the ministry. To have any Spiritual gift does not automatically put you in a spiritual office.

Keep in mind that Paul's letters were written, with his commands against women teaching, after the day of Pentecost.

Another Verse used by those who support women preaching is, **Galatians 3:28**,  
Gal 3:28 28 *There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. (NIV)*

Paul is not changing Gods' order of things, he is just saying that there are no social prerequisites in coming to Christ, nor are there any class or social classes after coming. In **Verse 29**, he says we are all Abraham's seed, and elsewhere he says we are all the children of God. But that doesn't change the order of things.

I tried to study all the possible verses in scripture that have been used to justify women taking roles in the church that were given solely to men. I have become more convinced that it is not supported by the Word of God. It seems that, **1 Timothy 2:12-14, Verse 12** is very clear on this, so I will look at it again a little closer.

*1 Tim 2:12-14* 12 *I do not permit a woman to teach or to have authority over a man; she must be silent. 13 For Adam was formed first, then Eve. 14 *And Adam was not the one deceived; it was the woman who was deceived and became a sinner. (NIV)**

This takes us back to Genesis.

This passage indicates that the woman is to keep silent in the church worship services. She is to learn from her husband.

*1 Cor 14:34-35* 34 *Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. 35 *And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. (KJV)**

The natural question that comes up is "What if my husband is not a Christian or she does not have one?" Then she should go to one of the men in the church, a leader, and not always the same one. Men do have the responsibility to be the spiritual leaders in their homes. They should study and be able to teach their families about the Word of God.



**Verse 12.** *“But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”* Paul clearly states that a woman is **not to teach** (the scriptures or things pertaining to spiritual matters) (implied).

They are not to **usurp** authority over the man.

**USURP-** The Greek meaning is to act of oneself.

Webster says, - to take or hold in possession by force or without right.

There are some well-learned men who believe that a woman can teach as long as she is under the authority of a man. I have a real serious problem with this if she should be teaching other men. I don't think all this means that men cannot learn anything from women. It's the position of a teacher and the frequency of the teaching that causes problems and of course the spiritual authority question.

If the responsibility of the preacher or the head of the Church is to teach or explain the scriptures and the pastor is the local head of the Church, that is who the congregation is to follow. It seems to me that if that person is a woman, then we are out of order with Gods' desires and are not being obedient. If a woman steps into the place of the man, **she is violating the very Word she would be trying to teach to both men and women**.

In **1 Timothy 3 and in Titus 1**, Paul gives the qualifications of the leaders in the Church. In all cases he is referring to the **MAN**.

## **THEN WHAT IS THE WOMAN PERMITTED TO DO IN THE CHURCH?**

Much time has been spent in pointing out what the Biblical Woman cannot do, that it may be mistaken to imply that the woman has no value of service in the Church. It is embarrassing to say, but if it were not for women in the church many churches today would be empty and fold.

Because many men refuse to be faithful servants of the Lord in attendance, financial support, Spiritual leadership, and Church service, that the faithful woman has had to carry much of the load. This does not justify women stepping out of their assigned role, but is more an indictment upon the men in general not accepting their responsibility.

The first thing the Biblical woman must do, (as well as men must do) is to obey the Word of God, as **Mark 12:30-31** says, “we all should love The Lord our God with all our hearts, soul, mind and strength.”

Then they should study the scriptures, **2 Timothy 2:15**. Too often women and men are caught up with the personality of the speaker and fail to seek the truth from the Word of God itself.

To those women who are married, **1 Peter 3:1-6** gives a brief summary of what the expected attitude of the wife should be.

The Old Testaments has a good crop of women to be admired. To just mention a few; consider the faithful wife of Moses who allowed Moses to serve his God, Deborah the Judge of Israel, Sarah the wife of Abraham. The list includes Naomi, Ruth, Esther, Hannah, Abigail, Rahab,

Rizpah and more. The book of proverbs has much to say about the attitude of the woman. One example is **Prob. 31.**

The New Testament has of course Mary, Elizabeth, Priscilla, Lidia and others. In *Romans 16:1-16*, Paul mentions many women who were important to him in his ministry. In *Titus 2:3-4*, It says that the older women are to teach the younger women in the proper attitude of a Christian. So, if woman feels she has been called to teach the Scriptures, here is how the Bible says she should do it.

### **Women Have Taught Me in The Past:**

One evangelical leader uses this argument to justify his belief in women teachers in the church. He reasons that since he has learned from women in the past, it sets forth the precedence that they in fact can be teachers in the church having authority over men.

This is pragmatism, not proper biblical hermeneutics. This is placing experience over exegesis. The Bible is very clear on this issue (*1 Timothy 2:11-14*), no amount of personal experience can justify changing clear precepts of our faith.

How many parents have learned things from their children? How many times have you heard a pastor give a spiritual teaching about an experience that he learned from his children? Would you then advocate children being leaders in the church seeing that they have taught us in the past? Of course not. We cannot approach biblical interpretation on these grounds.

*Titus 2:3-5* 3 Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good.<sup>4</sup> Then they can train the younger women to love their husbands and children,<sup>5</sup> to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God. (NIV)

In *1 Timothy 3:11*, there are some things for the wives of Deacons to follow.

In *1 Timothy 5:5*, Paul mentions the conduct and practices of a widow in the Church. God has an order for everything so we should let everything be done, decently and in **ORDER.** (**HIS ORDER**).

*1 Cor 14:40* 40 *Let all things be done decently and in order. (KJV)*

This study has helped me determine my own personal view. If anyone has a different view and can demonstrate it through the Bible, I am more than willing to listen and learn. I seek only to understand God's will and His ways. Until the Lord reveals to me something different there are some things I choose not to do.

1. I will not argue with anyone, Man or Women about what they feel God has told them to do. I will not seek to discourage them.
2. I will not sit under a woman teaching spiritual things or preaching them.
3. I will not assume that my understanding is a perfect one and close my mind to another Spiritual Biblically based understanding. Until I am shown otherwise, I will continue in my belief.

*Eph 4:14-15 14 that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; 15but speaking truth in love, we may grow up in all things into him, who is the head, (even) Christ; (ASV)*

As God matures and teaches me, He gives me understanding. If the Lord should bless me to pastor a church, one of the first things I plan to do is to seek out godly woman. (*Note: Since I initially wrote this paper God has called me to the ministry and I served as the pastor of Northeast Houston Community church for 17 years.*) If she felt that she was called to a ministry I would encourage her. I would love to have her and would accept her and use her. There is so much work to do in the church and I would appoint her to lead a ministry over women and children, as I understand the bible to say.

Good godly women are very valuable to the work of Christ and I believe they can do great work without going against that which I understand the bible to say, which in a nutshell is that women should not be in spiritual authority over men or teach men. No matter how good the intentions are or how right it seems in our eyes. Quote: “You cannot justify a bad decision by having good intentions”.

We must remember **Prob. 14:12**, “*There is a way which seemeth right unto man, (I believe it means mankind) but the end thereof are the ways of death.*”

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