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A Woman's Roll In Leadership

This particular study will most likely be a study that not everyone will want to hear, but it is a study that we need to search out the answer to. There are all kinds of exegetical debates going on within today's modern-day version of Christianity concerning the roll of a women within the Assembly of believers today.

Our goal here is not to antagonize, or to point fingers at anyone, nor is it to proclaim a vitriolic announcement of one point of view over the other. Our goal here today is to search out the scriptures in order to see exactly what the facts are, and to weigh what the scriptures tells us, and just as importantly... what they don't tell us.

Before we get started I'd like to ask everyone to please understand that the word of God has nothing to do with our modern day societal constructs, or our newfound traditions, or even the so-called evolution of culture that we now live in. These things were all created by man, not God.

The word of God has to do with what the creator of the heavens and the earth expects from his creation. Our Creator has laid out a societal plan for his people. Our Creator has laid out a hierarchy for man that comes from and begins with God himself.

When we get into a woman's leadership role within the assembly, we often times want to dig into the Scriptures so that we can find the answer that we want to find. How many of us have done that? How many of us have dug into the Scripture trying to find the answer that we want to find... only to find the answer that we didn't want to find... was the right answer?

This can be a very troublesome time in our lives. This can be a true test of faith, and a trial that will surely test the mettle of any true Christian. What happens when we dig into the Scripture trying to find the answer that we want... only to find the answer that we didn't want? What do we do with this answer that we didn't want? Do we work feverishly to try and reconstruct the answer until it pleases us? Do we try to find another more spiritual or philosophical answer that makes us feel better? Do we dig a hole and just try to ignore the answer that we didn't want to hear?

Or do we dig our heels in, put on the full armor of God, and obey that answer that we didn't want to hear because we know that it pleases our Father in heaven when we make the right choice?

And this may be exactly what happens here today as we tackle this most important topic that most of Christianity that now dwells in a fallen Babylonian world, does not want to hear. Nevertheless, I will try to tread lightly so that I may deliver this message as meekly and as humbly as I can in order to attempt not to offend or to be offensive. Nevertheless, I am bound to the word of God and the truth of what his word says (and does not say).

When we begin to study the Bible, we find that there are all kinds of ways to understand the Bible. Do we believe exactly what the Scripture says word for word...? Or do we believe examples of things that we find in the Scripture? For instance, today were going to hear Paul say some things that may sound like he's forbidding a woman to teach. And yet, we'll see examples of women teaching throughout the Bible.

Do we believe what's in the Torah, and what it says... or do we believe what's in the New Testament? For instance, today were going to look at some things that Paul talks about that are not found specifically spoken about in the Torah, but they are clearly found in the New Testament.

Do we believe that what Paul spoke about in the Scripture only had to do with the culture and the society that he lived in at that time, and therefore does not apply to the culture and the society that we now live in today?

If we keep what Paul says by the letter... are we then keeping God's word by works, or are we keeping it by faith? For instance, in 1st Timothy Paul says "*I do not permit a woman to teach or to exercise authority over a man, rather she is to remain quiet.*" And yet... in Titus chapter 2 verses 3 through 8 Paul turns right around and says "*Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. Likewise, urge the younger men to be self-controlled. Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.*" So, which is it Paul... are women allowed to teach or not?

In 1st Corinthians chapter 14 verses 33 through 34 Paul says "*For God is not a God of confusion but of peace. As in all the churches of the saints, the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.*" And then Paul turns right around in 1st Corinthians chapter 11 verse 5 and says, "*but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven.*" So, which is it Paul... is it shameful for a woman to speak in church or can a woman pray and prophecy in church?

You see there are all kinds of ways to understand the Scriptures, and there are also all kinds of ways to twist and turn the Scriptures. And so, we're going to get into some of this as we dive into this particular topic here this morning, but before we do, I want us to once again see the warning that the Apostle Peter gave us about the writings of the Apostle Paul. We can find that in 2nd Peter 3:15 through 18:

2Pe 3:15 *And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him,*

2Pe 3:16 *as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.*

2Pe 3:17 *You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability.*

2Pe 3:18 *But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.*

So here we have a direct warning about the writings of the Apostle Paul from the Apostle Peter who clearly tells us that the writings of the Apostle Paul are hard to understand, and that the ignorant and the unstable twist to their own destruction, as they do the other scriptures. And Peter goes to tell us to take care that we are not carried away with the error of "lawless people" and lose our own stability.

What it all boils down to, is what you believe... and why. What is it that you believe, and why? Can you give an account for what you believe? And does that account for what you believe stand strong when compared to all of Scripture? Let's face it, if I cherry pick a Scripture out of the Bible like Galatians chapter 3 verse 13 where Paul seems to tell us that the law is a curse and that's why I believe that the law is a curse... and you come along and tell me that according to Paul in Romans chapter 3 verse 31 that Paul says "*we do not overthrow the law by our faith by any means, on the contrary, we uphold the law*"... now I've got egg all over my face don't I?

Now I've just gone through this rather confusing exercise in order to help us understand that we cannot believe something in our Scriptures just because we have found a Scripture that seems to agree with our agenda. There are tons of Scriptures in the Bible that can be cherry picked and proclaimed to say all kinds of things that the Bible simply does not say. And so, I don't want us to fall into that trap here this morning as we venture into this rather touchy topic.

We're going to compare both the Torah and the New Testament. We're going to compare what Paul says... with examples of things that Paul has allowed to happen within the assemblies. And what Paul says, and what Paul allows, may seem like two different things... if... not understood properly.

As we always say my friends, context is king. We must keep things in the proper context. What

does that mean? It means that when Paul says something, we need to ask questions about where Paul was when he said that? Who was Paul speaking to when he said that? What was the culture like, not only inside the assembly, but outside the assembly when Paul said that? What were the conflicts that were going on within the assembly when Paul said that? Often times if we will simply read the whole chapter instead of just one sentence, we will find that Paul was speaking about something totally different than what that one single sentence seemed to say.

And so, before we get started here this morning I want us to start from the beginning of the book and I want us to understand some things that God has established from the very beginning of time. The first thing that I want us to do is turn to Genesis chapter 2 versus 20 through 24:

Gen 2:20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him.

Gen 2:21 So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh.

Gen 2:22 And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.

Gen 2:23 Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

Gen 2:24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

Now there are a few things here that I want us to take note of. Number one is the reason that God created woman. What are we told the reason is that God created woman? We can find that in verse 20. God wanted to create and I quote, "a helper" for man. God does not say that he wants to create an equal to man... he says he wanted to create a helper "for"... man.

Another thing that I want us to make note of here is that man was not made from the woman. The woman was made from the man. Man was formed from the dust of the ground according to Genesis chapter 2 verse seven. And so, what we have here is a man that was formed from the dust of the ground who needed a helper. The woman was created from the man... as a helper to the man. Let's turn to Genesis chapter 2 verse 15:

Gen 2:15 The LORD God took the man and put him in the garden of Eden to work it and keep it.

And so, it was Yahovah's purpose to put the man in the garden of Eden that he had created to work it and to keep it. At this point in time Yahovah tells the man not to eat of the tree of the knowledge of good and evil because if you do, you shall surely die. Let's move down to Genesis chapter 2 verse 18:

Gen 2:18 Then the LORD God said, "It is not good that the man should be alone; I will

make him a helper fit for him.”

And so once again we see that the woman was created to be a helper for the man. God made a helper for man who was fit for who? That would be fit for “man”. And I want us to hold onto that biblical fact as we continue on. Now let’s turn to Genesis chapter 3 versus one through 20:

Gen 3:1 *Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’”*

Gen 3:2 *And the woman said to the serpent, “We may eat of the fruit of the trees in the garden,*

Gen 3:3 *but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’”*

Gen 3:4 *But the serpent said to the woman, “You will not surely die.*

Gen 3:5 *For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”*

Gen 3:6 *So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.*

Gen 3:7 *Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.*

Gen 3:8 *And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.*

Gen 3:9 *But the LORD God called to the man and said to him, “Where are you?”*

Gen 3:10 *And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.”*

Gen 3:11 *He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?”*

Gen 3:12 *The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.”*

Gen 3:13 *Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”*

Gen 3:14 *The LORD God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life.*

Gen 3:15 *I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”*

Gen 3:16 *To the woman he said, “I will surely multiply your pain in childbearing; in*

pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you.”

Gen 3:17 And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life;

Gen 3:18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.

Gen 3:19 By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”

Gen 3:20 The man called his wife's name Eve, because she was the mother of all living.

Now, what we just read is widely known by biblical scholars as “the fall of man”. And it’s important for us to understand exactly what happened here in the garden. And I want us to hear what the apostle Paul tells us happened here in the garden. Let’s turn to first Timothy chapter 2 versus 13 and 14:

1Ti 2:13 For Adam was formed first, then Eve;

1Ti 2:14 and Adam was not deceived, but the woman was deceived and became a transgressor.

Now, according to the apostle Paul, Adam was formed first, and then Eve. Adam was not deceived, but... the woman was deceived and became a transgressor. Now a lot of people have a problem trying to understand what Paul was talking about here. Adam partook of the Apple the same way that Eve partook of the Apple. And so, Adam transgressed the commandment of God just like Eve transgressed the commandment of God. But if we read through the biblical account found in Genesis chapter 3, we begin to see that the apostle Paul knew something more than what we were given in Genesis chapter 3.

Paul was right, it was the woman that was deceived by the serpent not Adam. It was the woman that gave Adam the fruit not the serpent. Let’s turn back to Genesis chapter 3 verse 12:

Gen 3:12 The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.”

And so just as Paul tells us, Adam was not deceived by the serpent, Eve was. The serpent did not give Adam the fruit... Eve gave Adam the fruit. Adam knew full well what the woman had done. But because Adam loved the woman so much, and he knew that God would surely kill her... Adam decided to partake of the fruit and join with her in the punishment in the hopes that God would not kill them both. Adam, who knew no sin, was made sin to suffer for the woman. Sound familiar? Who was it that knew no sin, but was made sin, to suffer for the whole world?

Once again, we see another shadow picture if you will, another reality of duality. As our Father in heaven brilliantly paints his masterpiece of humanity throughout time, he often times includes these shadow pictures that continuously keep these things in the forefront of our minds.

God knew why Adam did what he did, and it wasn't because he was deceived. And yet... Adam did break Gods direct commandment not to eat of the forbidden fruit, and so the price had to be paid for his disobedience. Let's turn back to first Timothy chapter 2 verse 15:

1Ti 2:15 Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

Paul was simply reciting Genesis chapter 3 verse 16 when God told the woman that he would surely multiply her pain in childbearing and that in pain she would bring forth children. This was the fulfillment of the curse that Eve received for allowing herself to be deceived by the serpent.

Now from this time on as we walk through the Torah I want us to understand some biblical facts. Number one, woman was made from man. Number two, woman was created in the first place to be a helper for man. Number three, part of the curse of the woman was that her husband would rule over her according to Genesis chapter 3 verse 16.

Now these are undeniable facts that come directly from the Scripture. And we can argue with these facts, we can try to manipulate these facts, we could put these facts in different order, but what we cannot do... Is to deny these facts.

As far as the Torah is concerned we can also find some other very important facts concerning the role of a woman within the assembly. Number one, there are no women priests. Number two, when we look at the bloodline of the original Hebrew patriarchs from Abraham, Isaac, and Jacob on up, we always see the genealogy of the male children. But we rarely see the genealogy of the female children. It is the firstborn son who was given the birthright of his father that carried the promise of Abraham throughout the biblical narrative. The focus of the promise of Abraham largely concentrates on the male children of the patriarchs. We very rarely see any mention of a daughter being born unless she is directly connected to one of the sons of the bloodline of Abraham by marriage in most cases.

Now, keeping all of that in mind, many people will point to some very prominent women that are mentioned throughout the Torah. Some of these women were extremely important. The male sons of Abraham's bloodline could not have fulfilled the promise that God made to Abraham without the woman. And some of these women were very prominent. We have women like Miriam that we can find in Exodus chapter 15 verse 20, or Esther that we can find in the book of Esther chapter 4 verses 15 through 17, we have Hildah that we can find in second Kings chapter 22 verse 14, and one of the most prominent women that we can find in the Torah was

Deborah who was a prophetess, and the judge of Israel! And we can find her in the book of Judges chapter 4. But I want us to understand that all of these women in the Bible played a subjective part under the role of a man. Even Deborah who was a judge of Israel was a married woman.

Even Deborah herself rejected the idea of going into battle with Barack. Deborah was trying to give Barack the glory, but when Barack said that he would not go into battle without Deborah she said and I quote, *“I will surely go with you. Nevertheless, the road on which you are going will not lead to your glory, for the LORD will sell Sisera into the hand of a woman.”* And she was right... it was a woman that killed Sisera, the Gen. of Jabin’s army in the end, and the glory was taken from Barack.

And so, all throughout the Bible from the beginning of Genesis all through the Torah we always see the woman submitting themselves to the authority of a man in one way or another. But I also want us to notice that these women also taught and prophesied as well. Deborah herself was a prophetess according to Judges chapter 4 verse four. Miriam the sister of Aaron was also a prophetess and she also sang to Yahovah. Esther who was a Jewish woman that was always submissive to the men in her life saved all of Israel almost single-handedly.

And so, my point in all of this is just because a woman understands that a man has authority over her, this does not take away from the power of a woman. Women always understood that God was the head of man, and man was the head of woman. I’d like us to turn to Genesis chapter 24 verse 18:

Gen 24:18 *She said, “Drink, my lord.” And she quickly let down her jar upon her hand and gave him a drink.*

Now, for those of you who have been with this on Wednesday evenings during our Wednesday night Bible study, you may recognize this verse because we just went over it about a week or so ago. This is Abraham’s servant who went to Mesopotamia to find a wife for his son Isaac. Abraham’s servant had just traveled about 400 miles to find Rebecca who he had never met before coming towards him, and he asked her for a drink of water from her jar. And I want us to notice what Rebecca called Abraham’s servant. Notice here in verse 18 that she calls him and I quote “Lord”.

Another reason that I make mention of this verse is because I want us to understand that this was a man who had never met this woman before. And she immediately addresses him as “Lord”. And the reason that I want us to see this is because it is a perfect example of what the women back in the Torah fully understood. God was the head of man, and man was the head of woman. And I want us to fully understand that this was not a husband and a wife. This was Abrahams servant and a girl that he had never met before standing in front of him.

And so, we see all of these very powerful women all throughout the Torah and even more in the

brit Hadasha (also known as the New Testament) and we'll get to them just a moment, but I want us to understand that even though these were very blessed and very famous women, they always showed great modesty, and completely understood that God was the head of the man, and that the man was the head of the woman. And with that in mind, I'd like to turn to first Corinthians chapter 11 verse three

1Co 11:3 *But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.*

Now, I have heard people say that only a married woman is under the authority of her husband. Many people will say that if you're a single woman and you're not married, then there is no man that has authority over you. But... I want us to understand that according to the Scripture from clear back in the beginning of the book in Genesis, to today, the head of every man is the Messiah, and the head of a woman is the man, and the head of our Messiah is of course our Father in heaven.

Now depending on what English translation that you have, your Bible may say something slightly different. Here in the English standard version they have chosen to use the word "wife" and "husband" in verse three, but in the King James version it does not say wife and husband. It says that the head of every man is the "Messiah," and the head of every "woman" is the "man". And I believe that the King James version of the Bible has a more accurate depiction of what the apostle Paul was saying. And I want us to understand the actual Greek words for "woman" and "man".

The Greek word here for "man" is the Greek word "aner", and it can mean a man, or a fellow, or a husband, or even sir.

anēr

an'-ayr

A primary word (compare G444); a *man* (properly as an individual male): - fellow, husband, man, sir.

Total KJV occurrences: 214

The Greek word for "woman" is the Greek word "gou-nay" which can mean woman, or wife.

gunē

gou-nay'

Probably from the base of G1096; a *woman*; specifically a *wife*: - wife, woman.

Total KJV occurrences: 221

And this is why often times we see single women who are not married addressing men who are

strangers as “Lord” back in the Torah. It was a sign of respect and honor for a woman to address a man as “Lord”. It showed her modesty and her humbleness before Yahovah.

Now, I want to stop right here for just a moment before I get into all kinds of trouble with our sisters who may be listening to this particular teaching. If there is a man who lives next door to me as my neighbor, and he sees my wife outside working in the yard. Can he tell her to come over there and shine his boots? ... Absolutely not! And I want to make that very clear.

Exactly what is this authority that a man has over a woman? It is an authority given by God. It is the hierarchy of God set forth by God and given to men. The guy next door cannot tell your wife what to do or where to go. The only authority that he has over her is through the word of God. And I want to make that extremely clear. A Godly man would never command anyone’s wife to do such a thing.

There are certain duties that God gives a man to perform, and there are certain duties that a woman has to perform. I’d like us to turn to Deuteronomy chapter 22 verse five:

Deu 22:5 “A woman shall not wear a man's garment, nor shall a man put on a woman's cloak, for whoever does these things is an abomination to the LORD your God.”

Once again, we see a very clear picture concerning how God expects a man to walk, and to look, and to present himself versus, how God expects a woman to walk, and to look, and to present herself. Today our culture is all too ready to bow down to the creature rather than the creator. But know this... whoever does these things... is an abomination to Yahovah your God.

Now I also want us to understand that the man is not always the smartest. And I think a lot of our sisters out there may agree with me when I say this. But I want us to understand that the hierarchy of God does not have to do with who is smarter and who’s dumber, or who is taller and who is shorter, it has to do with God’s ordained commandment and the hierarchy that he has put forth in his God breathed Scripture. And it has to do with whether or not we will obey or reject the commandment that he has given to his people. Once again, I would remind us of first John chapter 5 verse three and I quote, “*for this is the love of God, that we keep his commandments, and his commandments are not burdensome.*”

And so, now we’re really starting to roll into the meat and potatoes of this particular study. One of the most predominant Scriptures that people like to use to tell us that women cannot teach can be found in first Timothy chapter 2 versus 11 through 15:

1Ti 2:11 Let a woman learn quietly with all submissiveness.

1Ti 2:12 I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

1Ti 2:13 For Adam was formed first, then Eve;

1Ti 2:14 and Adam was not deceived, but the woman was deceived and became a transgressor.

1Ti 2:15 Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

I want us to understand that there is an ongoing exegetical debate concerning exactly what Paul meant here in first Timothy chapter 2. And the reason that there is an ongoing exegetical debate concerning exactly what Paul means here in first Timothy chapter 2 is because, what Paul says here in first Timothy chapter 2 is in direct opposition to what we see all throughout the Scriptures. Not to mention the fact, that even Paul himself takes great pride in women who teach all throughout the New Testament. Let's turn to Titus chapter 2 versus three through eight:

Tit 2:3 Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good,

Tit 2:4 and so train the young women to love their husbands and children,

Tit 2:5 to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

Tit 2:6 Likewise, urge the younger men to be self-controlled.

Tit 2:7 Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity,

Tit 2:8 and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.

And so, according to Titus chapter 2 versus three through eight, there is nothing wrong with a woman who teaches. According to Paul in second Timothy chapter 1 verse five, Timothy's mother and grandmother were the ones who taught Timothy the faith. You just can't get a better example of a women teaching than that my friends, and Paul commends both the mother and the grandmother for their teaching. I'd like us to also turn to the book of acts chapter 18 versus 24 through 26:

Act 18:24 Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures.

Act 18:25 He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John.

Act 18:26 He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

Act 18:27 And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed,

Act 18:28 for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.

And so, here we have both Priscilla and Aquila teaching Apollo's about the baptism of Yeshua so that Apollo's would be more effective in his preaching. And so there should be no doubt in our minds that there is nothing wrong with a woman who teaches. The problem comes when a woman tries to take the place of a man in the structure of the church. Women are without a doubt permitted to teach other women and even children. And we even see instances of women teaching men in private. And so, what in the world was Paul talking about in first Timothy chapter 2 when he said that he did not permit a woman to teach or exercise authority over a man rather she is to be quiet?

Remember when we opened up this teaching and we spoke about keeping things in context? This is where context comes in to play and is extremely important to understand. During Paul's time in Ephesus the women were becoming very emancipated. Many of the women even competed in the games at that time against the men because it had been taught for generations that God was a "woman."

There was a major competing religion back in those days called "Gnosticism" Gnosticism taught that God was a woman by the name of Sophia (who was also known as "wisdom" or "Gnosis"). This goddess of wisdom also known as "Sophia" was not content with her station. Her sexual desire drove her into reproduction and from that result came the creator of the visible universe the first archon of darkness "Ildaboath" or "Yahovah", who was the jealous God of the Old Testament. And the story just gets wilder from there as you read into it, but my point in explaining all of this to you is to help you understand what the devil was doing back in Paul's time.

Goddesses filled the landscape of Ephesus back in those days. If they weren't worshipping the goddess Isis, or the Gnostic goddess "Sophia" then they were worshipping the goddess Diana, who was known as Artemis in Ephesus, but as Ashtaroath in the Hebrew language, Astarte in the Phoenician language, Ishtar in the Akkadian language, Eostre in the Anglo-Saxon language, and "Easter" in the English language.

The land was full of goddesses and women Gods. And I'm not going to get into a teaching on Gnosticism or paganism because you can do that homework in your own good time. But what I want us to understand is that this is why Paul tells them that he does not permit a woman to teach or exercise authority over a man but to remain quiet. And the reason that he goes on to explain that Adam was formed first and then Eve... is so that they will know and understand that there is no goddess that ever created man.

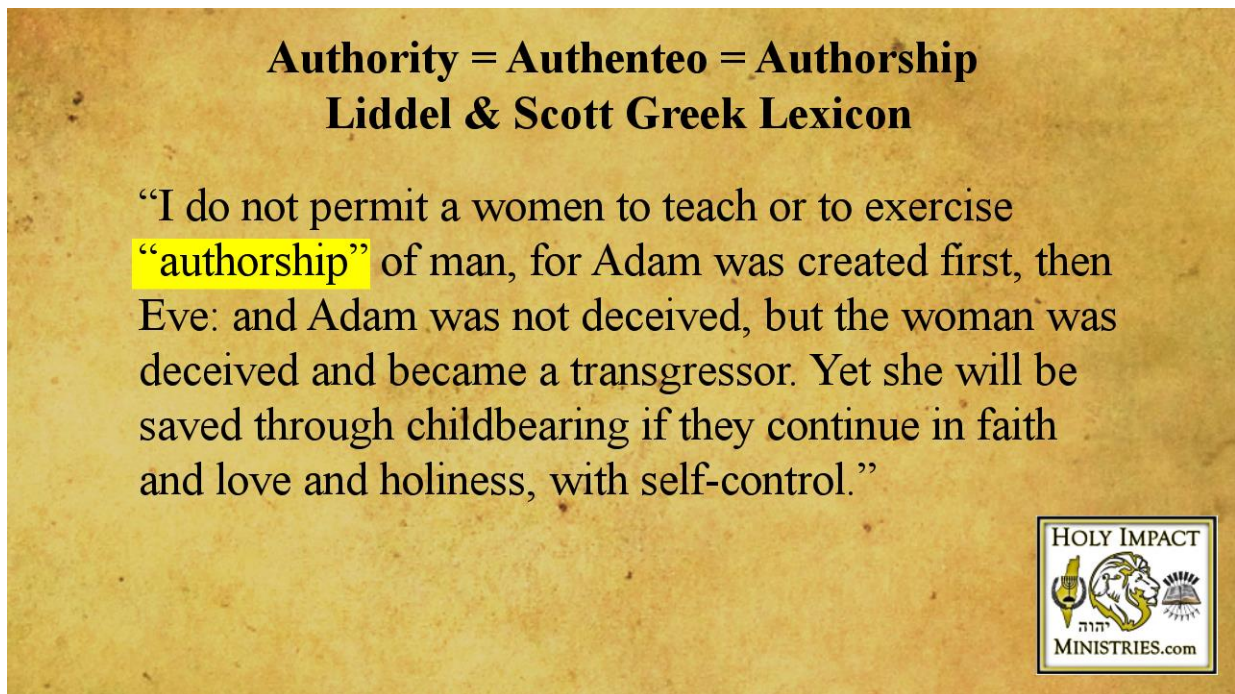
Now, with that being said, I want you to know that there is another understanding of exactly what Paul said here in first Timothy chapter 2 verse 12:

1Ti 2:12 I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

The word authority here in verse 12 is the Greek word “authenteo”, and it has several different meanings, or definitions. The problem with this word “authenteo” is that it only appears once in the whole Bible, and we never see it again. Today’s biblical lexicons usually depend on a Greek or Hebrew word being used more than once throughout the Scripture. These biblical lexicons like Strong’s, and Thayer’s, do not always give us all of the definitions of any given word. They only give us the definitions that they think are pertinent to what we find in the Bible. And so, if we look at our biblical lexicons like Strong’s or Thayer’s, they only give us a few definitions for the word “authenteo”.

So, if we want to see all of the possible definitions for the word “authenteo” we need to move to a more comprehensive Greek lexicons. If we look at the Liddle and Scott Greek lexicon, we find that another definition for the word “authenteo” is “authorship”. Now “authorship” gives us another understanding of what the apostle Paul might have been saying in first Timothy chapter 2 verse 12. And to be honest with you I believe that it is more than likely that this is exactly what the apostle Paul was trying to say.

If we change the word “authority” over a man to “authorship” of man... we get something like this:



This makes much more sense when taking into consideration the context of what Paul was saying, and the historical account of what the church was up against in those days.

Either way you look at it, Paul was not telling us that women were forbidden to teach. And we

know that because we see Paul admonishing women for having leadership roles and for teaching all throughout the Scripture. Let's turn to the book of acts chapter 21 versus eight and nine:

Act 21:8 On the next day we departed and came to Caesarea, and we entered the house of Philip the evangelist, who was one of the seven, and stayed with him.

Act 21:9 He had four unmarried daughters, who prophesied.

Once again, we see women who were prophesying which again means that they were teaching the assembly what God said. Let's also take a look at acts chapter 2 versus 17 and 18:

Act 2:17 "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

Act 2:18 even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.

God did not say that he was going to pour out his spirit and that only your sons would prophesy? He said your sons and your daughters shall prophesy, which means to speak his word. You cannot prophecy without teaching people what God said. Let's turn also to Philippians chapter 4 verses two and three:

Php 4:2 I entreat Euodia and I entreat Syntyche to agree in the Lord.

Php 4:3 Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.

And so, the list goes on and on and on my friends concerning the women that were teaching men like Apollo's and Timothy, and the women of the assembly in Titus chapter 2 versus three and four that we just read about a couple of moments ago.

And I want us to understand that elders can come in the form of both men and women, as long as the women are not usurping the authority of the men within the assembly.

Now I know that when Paul talks about setting up elders within the church he talks about the elders as being men and husbands of one wife and so on and so forth. And these elders are elders that are put in place over the entire assembly. But there is also a place for women in leadership is well that guide and lead, and teach, and set an example for the women in the assembly.

At holy impact ministries we have what we call "women elders" who are in charge of guiding, and leading, and teaching, and setting an example for the women of our assembly. I want us to

turn to the book of acts chapter 14 verse 23:

Act 14:23 *And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.*

Now from here I want us to understand what the definition of the word “elder” actually means. The word elder is the Greek word “presbuteros” and it means “older, or senior, specifically an Israelite Sanhedrist, or a member of the celestial council, or a Christian presbyter.

presbuteros

pres-boo'-ter-os

Comparative of **πρέσβυς presbus** (*elderly*); *older*; as noun, a *senior*; specifically an Israelite *Sanhedrist* (also figuratively, member of the celestial council) or Christian “presbyter”: - elder (-est), old.

Total KJV occurrences: 67

The word “older” does not just represent someone’s age. It also represents how old in the word that they are. How long they have walked in the word, and their ability to understand the word.

And so, I don’t want us to misunderstand what an “elder” actually is. And I don’t want us to misunderstand the fact that Paul may not have called the women that were helping him to set up these new assemblies “elders”... But that’s exactly what they were. They were “*women elders*” who guided, and taught, and set examples for the women and the children back in those days. And not only that... but they were also a part of taking care of administrative duties and being hostesses and leaders of the women’s ministry, and all kinds of things that helped Paul and the apostles to set up these early assemblies.

It does not shock me that Paul would have told the women in any specific church to sit down and to be quiet and to ask their husbands questions at home. Especially in light of the fact that the women in Paul’s day were continuously exercising authority over the men because of the pagan religions that they had been taught for generations. And of course as we know many of these pagan religions like Gnosticism had to do with one kind of Goddess or another.

The fact that Paul chose not to let a woman teach and to remain quiet in an assembly where women were being unruly, and were usurping the authority of men in the congregation doesn’t surprise me at all. I’m sure that somewhere around the world a pastor has asked the men to sit down and be quiet and to be submissive and that they could ask questions afterward. How many times have we heard a pastor have to tell the children to sit down and be quiet and be submissive, and to ask their parents at home if they have questions so that piece can be brought to the assembly. I don’t think any of this is out of the ordinary. Paul did what he had to do to

keep order and to keep peace within the assembly that he was teaching at. And I'm sure that there were specific instructions at each of these assemblies depending upon what battles they were fighting at the time and what disputes were going on within those assemblies.

And so, I don't want anyone to be surprised when they hear that we have some women elders here at holy impact ministries. You can call them "Lady Elders" or you can call them part of the women's leadership, or whatever name you like. They serve in leadership under the authority of Scripture. They do not usurp the authority of men, and they are not in charge of the men of the ministry. They are not coming to invade us. They are here to work in leadership roles that are appropriate for women to work in.

And maybe we shouldn't call them elders maybe that would make some people feel better, but we work as a team. And if there's a sister in our assembly who has a personal problem that feels uncomfortable about coming to a man with... we want that sister to be able to go to a female Elder who can help them privately. If within a couple of meetings our Lady Elders cannot help that individual sister, then they have been instructed to bring that sister to the Council of Elders so that we can lay hands on them, and anoint them with oil, and pray for them and give them some biblical instruction so that we can help them get back on track. And I want us to clearly understand that sister Diane is in no way trying to take over the men's meeting. Neither is she even interested in usurping the authority of the male elders or the pastor. And so, there is no coo taking place at Holy Impact Ministries, and we don't foresee one at least in the very near future.

And so, it's important that we don't get hung up on titles and word plays, and theologies and dogmas. The assemblies that we build should be built in order according to the Scriptures and in peace and tranquility.

Now with all that being said I know that someone is bound to ask the question about women pastors. Can a woman, or should a woman become a pastor. The answer to that question is a resounding no according to what we see in the Scripture. The head of every man is the Messiah, and head of the woman is the man, and head of our Messiah is God. It's really just that simple. In first Corinthians chapter 11 verse seven it tells us that a man should not cover his head since he is the image and the glory of God... but woman... is the glory of man for man was not made from woman, but woman from man... neither was man created for woman, but the woman was created for the man.

In the very next verse in first Corinthians chapter 11 verse 10 it tells us that women are to pray with their heads covered, and that her head covering is a symbol of authority on her head. What authority is Paul talking about? He's talking about the authority of a man over a woman. That's what a woman's head covering represents. Both man and woman were created by God and this is true. But this does not negate the fact that our Father in heaven clearly distinguishes a difference between men and women. Men are not to look like women and women are not to look like men and women are to cover their heads when they pray as a sign of the authority that God has put over their heads, and men are not to pray with their heads covered because there is

no human authority over the head of a man who was made in the image of God and his head is the Messiah directly.

And I know a lot of people out there will misquote and misunderstand the idea of the head covering for a woman as being her hair. But this is clearly not the case, because if hair was considered to be a head covering, then all men would have to be bald, because men are not to have their heads covered when they pray.

And anybody who wants to be contemptuous or who wants to argue about such things, I would simply point you back to first Corinthians chapter 11 verse 16:

1Co 11:16 If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.

And so, I want us to understand that women can indeed teach within our assemblies. Both Aquilla and Priscilla his wife taught Apollo's about baptism in private. Timothy's mother and grandmother taught Timothy how to be a Christian, and Paul praised them both for it. The problem comes when a woman tries to take the place of a man in the structure of the church where it's forbidden. Just like a woman is not allowed to wear the garments of a man, she is also not allowed to step into the place of a man, and to usurp the authority God gave to the man. And it's important to understand these things.

Now with all of that being said, I'd like to mention just one more thing before I close out this particular study. We can go on for days, weeks, months, and even years debating, and twisting, and turning the Scripture inside out to finally have the peace that only truth brings to our hearts. I know because I've done just that. This is not an easy topic to understand. It's not a topic that you can sit down in our or two and figure out without some help. It's not a topic that you can know and understand by only reading half of the book. But it is a topic that we can know and understand if we will simply ask for the discernment that only he has.

And so, as we always say at the end of all or most of our teachings... truth comes from no pastor, priest, Bishop or Pope. Truth can only come from the one true God of Abraham Isaac and Jacob. Often times we do not have, because we do not ask. And it is a shame for us not to ask. And so, once again I ask you please, please I beg you... take the things that you have heard here today to your prayer closet, bow your head and bend your knee, and face the holy promised land of Jerusalem. And ask in the name of Yeshua Hamashiach, if what you have heard here today... be true, or not. Ask, seek and knock, and the door will be opened to you. And if you will do that... we'll walk together through the Gates of his soon coming kingdom.