

## GOD'S DESIGN FOR MARRIAGE & THE CHURCH Class #3

### Review & Introduction:

- Last time we looked at the Role Distinctions that God put in place at creation. We saw this in **Genesis 2:18-23**.
- We saw several things indicating Man's role as a leader and the Woman's role as a helper.
  - **Man was created first.** V.18
  - **Woman was created out of and for the man.** V.18; 22
  - **Satan went to Eve first before the fall.** 3:1&9
  - **God went to Adam first after the fall.** 3:1&9
- We saw that this distinction is found in **Genesis 1 & 2**. Before the fall.
- From there we looked at the effect of the fall from **Genesis 3:16**. We saw that the effect was not the introducing of a hierarchical order but by reversing the God ordained roles. We saw a couple of things in this verse regarding role reversal.<sup>1</sup>

#### 1.) **Woman will Usurp the Headship of Man.**

- Notice the word, "Desire" תִּשְׁקָוָה (Tesh-oo-Kaw) **Genesis 3:16** = To compel, seek control over. The same word is used in **Genesis 4:7**
- "Sin desires to control you, but you must master it." Now, the word "desire" in both of these passages is in the context of sin and judgement, so the desire here is a sinful desire, a desire for excessive control over.
- Therefore, the curse in **Gen. 3:16** refers to a new desire on the part of the woman to exercise control over her husband. This new desire "to control" comes after the fall.
- **Genesis 3:16** could be translated, "Your desire will be to dominate your husband, but he will rule over you." The wife will have a desire to dominate and lead the relationship.
- Therefore, the curse is a woman desiring to usurp man's headship.<sup>2</sup> Not the introducing of role distinction.

Next, we saw the curse as far as it goes with the man.

#### 1.) **Men will Abuse their Headship.**

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<sup>1</sup>  
John Piper and Wayne Grudem, *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* (Wheaton IL: Crossway Books, 1991), 105.

<sup>2</sup>  
Ibid.

- “he shall rule over you” לַשָּׁלַח (maw-shal) = To reign over.
- The husband will oppressively rule over his wife. (context of word is a curse)
- Therefore, the curse is a man exercising harsh authority over a woman.<sup>3</sup>

So, that was our last class, now today, which is our last class on Biblical Manhood and Womanhood, we will look at how this role distinction plays itself out in marriage and the Church. We will look at several scripture passages and grapple with some of the tough passages concerning roles within marriage and the Church.

So, to begin our study, let's first look at some scripture to get you thinking, and then dig in a little more specifically to the roles.

1 Timothy 2:11-14 (context is simply men and women within the church)

*<sup>11</sup> A woman must quietly receive instruction with entire submissiveness. <sup>12</sup> But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. (now, notice how Paul goes back to creation as we have done here) <sup>13</sup> For it was Adam who was first created, and then Eve. <sup>14</sup> And it was not Adam who was deceived, but the woman being deceived, fell into transgression.*

1 Corinthians 14:34-35 (context is concerning prophecy and tongues, but the principle is same)

*<sup>34</sup> The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. <sup>35</sup> If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. (in the context of prophesy, tongues, or teaching men).*

- So, we see here that any teaching of men or ruling, essentially any authoritative position over a man, within the body is restricted to men. Women are to fulfill a supporting role within the body (they may fulfill a leadership role among other women and children, by either teaching or by being an example, but they are not to lead, teach, or have authority over a man). This is seen in [Titus 2:3-5](#).

[Titus 2:3-5](#) (context is the qualities of a sound church)

*<sup>3</sup> Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, <sup>4</sup> so that they may encourage the young women to love their husbands, to love their children, <sup>5</sup> to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.*

- We continue to see the theme here of a temperate, sensible, kind, gentle, woman who holds a supportive submissive role to her husband. She is not a doormat by any means, she is strong and bold in the Lord. But she does exhibit these qualities.

Now, Scripture goes on to show this supporting role concerning wives all throughout the bible. We could look at:

**Ephesians 5:22-24** (context is family relations)

*<sup>22</sup> Wives, be subject to your own husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. <sup>24</sup> But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.*

**Colossians 3:18** (in the context of the Christian home).

*<sup>18</sup> Wives, be subject to your husbands, as is fitting in the Lord.*

**1 Peter 3:1**(in the greater context of submission to governments and masters)

*In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives.*

Okay, so all of these passages lay out the roles of men and women either within the Church or the home pretty clearly. Let's begin by looking at the role of men. After all, we want to follow God's example of going to Adam first, right?

## THE ROLE OF MEN

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- The basic premise in marriage and in the Church is the same as in creation, any role that consist of an authoritative position of leadership over men, is to be held only by men.
- When focusing on the leadership role of men within marriage and the church,
- there is a bottom-line mandate for men (Masculine Mandate) that encompasses their entire role, and there is also a Mandate for Women (Feminine Mandate) that encompasses their role. To see the Masculine Mandate, we go back to **Genesis 2:15**.
- Before we look at that, I want to ask you a question? What does it mean to be a man in the 21<sup>st</sup> century? I am speaking about popular culture here. What are some of the characteristics you might hear the culture talk about as “manly”? I would say the culture goes one of two ways. On the one, we see macho cowboys or action hero type men, and on the other hand we see sensitive milk toast (weak and whiny, without a backbone) stay-at-home dads.
- We see men in public leadership brag about their promiscuity on the one hand, and on the other we see 30-year-old unemployed guys with no future plans like college just refusing to grow up. They still live in their parent's house have no responsibility whatsoever.
- As our society looks to these two polar- opposites, they become confused as to what real manhood looks like. They begin to ask the question, “is there anything distinctive about manhood?” And if there is something to being “masculine” is it good or is it actually toxic?”

- So, with all that being said, I want to assure you that a proper view and understanding of masculinity is attainable and can be seen in the pages of the Bible. What we are going to do is look at the foundations of Biblical Masculinity. This is what we will call the “Masculine Mandate.” The role of the man within the context of the church is immersed within this mandate.

## **The Masculine Mandate:**

- This mandate consists of working (cultivating) and keeping (protecting). Let’s go back to the text of scripture and examine this.

### **Genesis 2:15**

*<sup>15</sup> Then the LORD God took the man and put him into the garden of Eden **to cultivate and keep it.***

Okay, now here again, we need to be precise. This mandate takes place before the fall which occurs in chapter 3 correct? So, does this mandate somehow change after the fall? Does God in anyway alter the mandate? Not the circumstances in which the mandate may be carried out, but the mandate itself? Look at **Genesis 3:23**

### **Genesis 3:23**

*<sup>23</sup> So the LORD God banished him from the Garden of Eden **to work the ground** from which he had been taken.*

Here we can see that, no, the mandate is not altered, the ground is cursed and therefore the working and keeping will be more difficult, but the mandate is the same. He was now outside of the Garden and would be cultivating and keeping the land outside, however, he was still mandated to cultivate and keep it. So, how does this translate to the role of the man today?

- Well, you can think of it this way; Christian men are to work in their families and in the Church with the trowel of God’s Word in one hand to cultivate it, and the sword of truth in the other hand to protect or keep it.
- The church and the family will grow strong and fulfill its mission to glorify God when godly men rightfully fulfill this role in the church and home. This glorification takes place in the church through Christ centered worship, the edification of the saints, and the evangelization of the lost.
- This mandate implies leadership for the man. God gives it to Adam in **Genesis 2:15**, before the woman is even created. Then we are told in **Genesis 2:18**, that Eve would be created as a helper to Adam, not as someone to lead him. So, man’s God given role in creation, in the home and in the church is one of headship / leadership, with the mandate to work and keep both physically and spiritually. How does this play itself out in the Church? Well, let’s look at the various aspects of this mandate.

## Aspects of the Masculine Mandate:

### ***I. Cultivating Aspect:***

According to Webster, to cultivate is to, improve and prepare land by plowing or fertilizing. To loosen or break up soil around growing plants, to grow or tend plants, to promote the growth of plants, to encourage or foster, to nurture, to develop to refine.

All of these things fall into the role of the men in the Church. The local church has a profound need for qualified, godly men to serve and lead. As the word indicates, the call of Christian men to work in the church includes the ideas of building and strengthening (cultivating) the body of believers. Turn to [Ephesians 4:7-16](#).

### **Ephesians 4:7-16**

*<sup>7</sup>But to each one of us grace was given according to the measure of Christ's gift.... <sup>11</sup>And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, <sup>12</sup>for the equipping of the saints for the work of service, to the building up of the body of Christ;*

- When we read that, we see the New Testament model for growing the church, beginning with the gifts that Christ gives to His people from heaven (some as evangelists, some as pastors and teachers). Using these gifts helps to cultivate the body of Christ.
- So, as a man charged with the role of cultivating the body of Christ, but who is not called to the office of Elder or Deacon, he should ask the question,

### ***What particular kinds of work is Christ calling me to do in the church, for which He has given me particular spiritual gifting?<sup>4</sup>***

- The New Testament letters list such gifts as serving, exhorting, helping, generosity, leadership, mercy, and administration ([Rom. 12:6-8](#); [1 Cor. 12:28](#)). This is by no means an exhaustive list, but it does show the kinds of things Christ has equipped us to do (both men and women) by the power of the Holy Spirit.
- If a man wants to know where they should be using their gifts within the body, in a way that fulfills their role of cultivating and keeping, they first need to be aware of what their gifts are. To find this out, they simply need to be FAT. If they are FAT, then they will soon begin to see what work Christ has gifted and called them to do.

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Richard D. Phillips, *The Masculine Mandate* (Sanford FL: Reformation Trust, 2010), 135.

- What do I mean by FAT? I mean being Faithful, Available, and Teachable.

1.) Be Faithful.

- First of all, just be faithful. Be at church whenever you are able. Be faithful in serving the Lord where He has you right now. If the Lord has you raising young children then be faithful to the Lord in this. Wherever the Lord has a man working at this particular time, he should be faithful in that job. He should also be faithfully leading his family in devotions and prayer. Even if his wife is an unbeliever, he needs to be faithful.
- Included in faithfulness is being faithful in your study of the Word. It is the Word of God-by the grace of God taught, heard, understood, and applied-that accomplishes all progress within the church. So, from this, conclusion it is clear any Christian (specifically a man in this context) who wants to serve the Lord, in any role at any level, must begin by devoting himself to God's Word.<sup>5</sup>

2.) Be Available.

- Many men will not serve in the church because they think they are not needed. This could not be farther from the truth. Most of the time there are ministries that suffer because men are not willing to step up and serve in these areas (often with men but also with women).
- The best rule of thumb is to keep alert for any need that comes up and that the man may have the ability and at least some desire to take on and offer to meet it.<sup>6</sup> The fact of the matter is that spiritual gifts are often revealed through the experience of serving the Lord and not through some diagnostic test.
- The sooner a man begins serving where he is needed, the sooner they will begin to learn where the Lord is leading them in their service for the Him.<sup>7</sup> So, a man should be faithful, be available and finally be teachable.

3.) Be Teachable.

- Show me a proud and arrogant man who is not teachable, and I will show you a man who is setting themselves up to fall hard. If you want to know where you should be using your gifts, you must be willing to learn

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5  
Ibid., 137.

6  
Richard D. Phillips, *The Masculine Mandate* (Sanford FL: Reformation Trust, 2010), 135.

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Ibid., 136.

from those around you. For instance, you may think you are gifted in one area but those around you are not so convinced.

Maybe you think you are a wonderful singer (and you may be) but how would you respond if a brother or sister came to you and gently encouraged you to maybe try teaching the Jr. Church instead of singing special music. Would you become angry and not even consider if there was any truth to what they were saying? Or would you thank them for their input and prayerfully consider what they have said getting input from others trustworthy individuals within the body? So, if you are trying to determine where to use your gifts, be faithful, be available, and be teachable, be FAT.

Now, although this is true for all Christians, in our context here we are specifically talking about men. Men, need to make themselves available for service, using their spiritual gifts, and as they study to have a robust understanding of the Word of God, they are being equipped to fulfill their role of cultivating. They are being equipped to build and strengthening the body of Christ.

If we go back to Genesis, we see that the second role of the man is to “Keep.” So, he is to work and keep or cultivate and protect.

## *II. Protecting*

- As men we are not only to labor for the growth and health of the church, (cultivate) but we are to stand watch for the safekeeping of the church and its people. So, we are called to safeguard the church even as we are laboring to build it. so, what exactly are we as men to protect?
- For this we go to 1 Timothy 1:3-7. Based on this text we are to safeguard the church’s practice and doctrine. Let’s spend a few moments looking at this.

### *1.) Practice.*

- This does not just mean the formalities of the Church like the worship service. It also carries the idea of the spirituality of the body. Men within the church are to make sure that no destructive influences seep into the church.<sup>8</sup>
- Men are called to make sure no gossip or division is beginning to take root in the church. Also, they need to make sure no trends that dominate the secular culture make their way into the church. Simply put, godly men are to safeguard the godliness of the church. This is how men are to protect the practice of the church, but we as men are also called to protect the church doctrine.

1.) Doctrine.

- Now, this mandate is for all the men in the church, but the nature of it lends itself to especially the elders of the church. This is another affirmation of the Christian man's need to study to become sound in doctrine and to make himself aware of the current threats to truth. In our society today, there are many threats to truth including liberal assaults on the bible and worldly compromise of what the bible teaches.<sup>9</sup>
- If church leaders fail to uphold sound doctrine, godly men within the congregation have the responsibility to exhort them to do so and if they refuse, then the same godly men have the responsibility of replacing them with someone who will.<sup>10</sup>

This is one reason why it is so important that the leaders of the church need to be held to 1 Timothy 3:1-7. Let's go there for a moment and look at this.

1 Timothy 3:1-7

*3 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. <sup>2</sup>An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, <sup>3</sup>not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. <sup>4</sup>He must be one who manages his own household well, keeping his children under control with all dignity <sup>5</sup>(but if a man does not know how to manage his own household, how will he take care of the church of God?), <sup>6</sup>and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. <sup>7</sup>And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.*

You see, men who by the power of God are living according to these verses will be trustworthy when it comes to cultivating and keeping the church of God. But I would go one step farther and say all men should strive for this standard.

Okay, so, that is the man's role within the church. Now we move on to considering the woman's role within the church. We have already seen that in every aspect of God's original design, man was created to be the leader. He was to have a place of headship within the husband wife relationship and in the church. Now the same that was true of the woman in creation and marriage carries down into the role in the church. The woman is to have a supporting role to the man. She was created to be man's helpmate. Let's read **Genesis 2:18**.

Genesis 2:18

*<sup>18</sup>Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him."*

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<sup>9</sup> Ibid., 139.

<sup>10</sup>

Ibid., 140.



## THE ROLE OF WOMAN

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Ok, so the mandate for men within marriage and the body of Christ is to work (cultivate) and to keep (protect) his family and the body both physically and spiritually.

Now, let's go back to the same passages and discuss the woman's role within marriage and the church. Now, as I was studying for this, I once again came across several articles and or websites that hold to an egalitarian theology on this subject. So, lest we think that everyone believes the way we do, let me read some quotes a moment.

First of all, I found this site which represents Christians for Biblical Equality (CBE). I just want to read you their Doctrinal Statement.

1. Male Headship / Leadership is not a biblical ideal but a result of sin. (*False, sin distorted it*).
2. Male headship is an abuse of power, taking from females what God has given them: their dignity, and freedom, their leadership, and often their very lives. (*It can be abused but in and of itself is not an abuse of power but part of God's perfect design*)
3. While the Bible reflects a culture of Male leadership, the Bible does not teach this in human relationships. (*False, it is taught all over scripture*).
4. Christ's redemptive work frees all people from Male headship/ leadership, calling women and men to share authority equally in service and leadership. (*False, they are equal in value but have different roles*).
5. God's design for relationships includes faithful marriage between a man and a woman (*True*), celibate singleness (*True*), and mutual submission in Christian community. (*Mutual submission to God, but the differing roles necessitates a difference in relational submission. A man submits to God, a woman submits to her husband as he submits to God. A Child submits to his mother as his mother submits to her husband as her husband submits to God. Now yes, all of these individuals must submit first and foremost to God, but part of submitting to God for the wife is submitting to her husband, and part of the submitting to God for the child is submitting to their parents.*)
6. The unrestricted use of women's gifts is integral to the work of the Holy Spirit and essential for the advancement of the gospel in the world. (*False*).

7. Followers of Christ are to oppose injustice and any teachings that support Male headship/ leadership and any practices that marginalize and abuse females and males. (*Notice they equate injustice, marginalizing and abuse with male headship/ leadership*).

As I continued to read various posts on this web page, they had a section for FAQ's, so I took a look. Now, here is the question and I want you to listen to the answer

Question = Why is there so much confusion about Gender hierarchy among Christians?

### **Edith Neumaier: (Egalitarian Proponent)**

**Edith:** The reason there is so much confusion about this topic is because we do not fully understand the creation story. To shed some light on this subject let me ask you, what comes to mind first, when you think about a man? Do you think about a male being or a human being?

- Now I do understand that a human being can be male or female. So how do you know that this man or human being is a male being? Or how do you know that this word "man" is the word for the male being and not for the human being? These questions are very important when we look at the creation of the man and the woman in Genesis. And the way we interpret the creation has a profound implication on the way we perceive the biblical roles of men and women.

**Response:** Okay, so step back for a moment and see what they are doing, they are just pointing out that the word used for Man in the Hebrew can mean either Adam or Mankind. So, they want you to think about that before they give you their conclusion. But, let's keep going and now they drop this profound bomb shell.

**Edith:** We have been kept in darkness about the true creation of Adam for thousands of years. Some rabbis still know the truth, but most Christians and Jews have been lied to for thousands of years.

**Response:** Oh man, you see that, all through the ages, every single theologian has got this completely wrong. Or they knew the truth and just lied to the masses to keep them under control. Let's continue:

**Edith:** If we study Genesis 1 and 2 it becomes obvious that the first human being God created was man and woman in one. The name God gave to both was Adam. Genesis 5:2 KJB states, "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."

**Response:** Yes, they were called man indicating mankind. But this does not indicate anything other than that, by any stretch of the imagination. Let's keep going:

**Edith:** The distinction of the two sexes did not come into existence until the woman was taken from the man and the first human being was split in half. Then the man was called “ish” and woman as called “ishah”. The woman was not taken from a rib, which is a false translation and acknowledged by many egalitarians, but from the whole side. The human being was a combination of male and female and was just split. **Thus**, both the man and the woman, have a common origin and therefore had absolute equal status. If we acknowledge this fact, we also must conclude that God created a helper not only for the male being, but also for the female being. If we look at the original text which many egalitarian writes did, we can conclude that this helper is not only a support, but also an accountability partner. The man and the woman stand as two witnesses each bringing to their relationship a unique perspective.

**Response:** Man, this writer is engaging in some wild eisegesis, the text does not say that the human being God created was some weird dual sex creature that was just split in half at some point. There is no mention of the “Whole Side” of Adam being separated or split from the other “Whole Side.” No, it says in Genesis 2:22 that God fashioned or actually, God built the woman (Baw-Naw) God constructed from one part of the man a completely new being, out of ONE of Adam’s (Tsay-law) which is translated one of Adam’s ribs or one part of Adam’s side. You have to do all kinds of hermeneutical acrobatics to explain away the natural reading of the text. But this is the crazy kind of things they say in order to make the text fit their theology.

- We do not want to do this, we want to read the text and take the most natural reading of it to gain an understanding of what the authors original intent was. These passages are clear, there is no obfuscation here by the writers.
- I just wanted to give you a taste of what we are up against here and show you the scripture twisting that goes on in order to fit their agenda. Now, as we look at scripture, keep in mind that those who oppose complementarianism in their ecclesiology, will have an answer to all of the passages you may turn to. And know that there are rebuttals to all of their interpretations. We do not have the time to look at all of them within all of the passages we looked at last week, however I do want us to look at [1 Timothy 2:11-15](#).
- My goal in this is to show you that Scripture can be trusted. We can take the words found in these passages as prescriptive for the church today. In other words, when these passages talk about prohibitions and allowances for both men and women, we can trust them. There may be a few small nuances we need to work through to gain a better understanding, but if we keep the text in context and keep in mind this is the inherent, infallible, God breathed, Word of God, we will see clearly God’s desire for men and women within the church.

So, let me read all of them again and then come back and focus on [1 Timothy 2:11-15](#).

1 Timothy 2:11-14 (context is simply men and women within the church)

*<sup>11</sup> A woman must quietly receive instruction with entire submissiveness. <sup>12</sup> But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. <sup>13</sup> For it was Adam who was first created, and then Eve. <sup>14</sup> And it was not Adam who was deceived, but the woman being deceived, fell into transgression.*

1 Corinthians 14:34-35 (context is concerning prophecy and tongues, but the principle is same)

*<sup>34</sup> The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. <sup>35</sup> If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. (in the context of prophesy, tongues, or teaching men).*

Titus 2:3-5 (context is the qualities of a sound church)

*<sup>3</sup> Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, <sup>4</sup> so that they may encourage the young women to love their husbands, to love their children, <sup>5</sup> to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.*

Ephesians 5:22-24 (context is family relations)

*<sup>22</sup> Wives, be subject to your own husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. <sup>24</sup> But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.*

Colossians 3:18 (in the context of the Christian home).

*<sup>18</sup> Wives, be subject to your husbands, as is fitting in the Lord.*

1 Peter 3:1 (in the greater context of submission to governments and masters)

*In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives,*

In these texts we can see Paul clearly identify and articulate the woman's role of submission within the home and the church. However, we can also go back to creation and see the beginnings of this in **Genesis 2:18**,

**Genesis 2:18**

*<sup>18</sup> The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."*

So, if the man's role is one of headship and or leadership, the woman's role in the Church is one of a helpmate, so the "Feminine Mandate" is to help and follow.

### **Submission Role of Women:**

- Now, let's make it clear right off the bat, to submit does not mean to be a door-mat. To be submissive is to yield to the authority of another. To defer to or consent to the authority of someone else. This is not to say that a wife does not have an opinion, or a wife cannot do the bills, or however our society may construe this, but what it does mean is that the husband is ultimately responsible for any decision made regarding the family. So, they make decisions together, but the husband is going to answer ultimately for the decisions. It is the same within the church.
- In our culture, submission has taken on a very negative connotation, but it is not something bad. It is the perfect role that God has created the woman for. She was literally created to be a submissive helper to her husband.
- So, how does that play itself out in the church? Well, women (just like men) have been given the same spiritual gifts (1 Corinthians 12:7-11). And women (just like men) are to use these gifts to minister to the body of Christ (1 Peter 4:10); their ministries are indispensable to the life and growth of the church (1 Corinthians 12:12-26).
- So, we know that women can be and are given the same gifts as men, but the question becomes, what are the restrictions on how they use these gifts? Well, this all must be filtered through their God given role of submission to male authority. To articulate this, let's just take the 1 Timothy passage and work through it to see what Paul is saying here.

1 Timothy 2:11-14 (context is simply men and women within the church)

*<sup>11</sup> A woman must quietly receive instruction with entire submissiveness. <sup>12</sup> But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. <sup>13</sup> For it was Adam who was first created, and then Eve. <sup>14</sup> And it was not Adam who was deceived, but the woman being deceived, fell into transgression.*

- As we look at the text, we first see an imperative or a command, then we see a restriction. Look at V.11 it says, "*A woman must quietly receive instruction (Manatheneto)*" this is a command, then in V.12, Paul states, "*I do not permit a woman to teach or have authority over a man.*" The hinge between these two phrases is the dependent clause, "*with entire submissiveness.*"<sup>11</sup> The word that connects these phrases is the word (*de*) or the English is (But).
- If we look at the verse, we see that the word "But" arises from the transition from one activity to another rather than from a contrast in content. In other words, it does not

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represent something like this, “I don’t like fish, but I do like chicken.” Let’s read it again, *A woman must quietly receive instruction with entire submissiveness. <sup>12</sup> But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.*

- Okay, here we see the transition from one activity that women are to carry out in submission What is that? It is learning, she is to learn, she is to receive instruction in a submissive capacity when men are present within the church gathering.
- Then, there is a transition here from the woman being actually commanded to learn in submission, to two other activities that are prohibited in order to maintain their submission. These activities are teaching and having authority over a man.
- With that being understood, we could actually paraphrase the text in this way, “Let the women learn...with full submission; but (*de*) ‘full submission’ means also that I do not permit a woman to teach or to exercise authority over a man.<sup>12</sup>
- **V.12** is the primary focus of the discussion regarding the prohibitions to a woman’s ministry with reference to men. *<sup>12</sup> But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.*
- Now, we want to understand the limitations of the woman’s role here. A simple reading of the text tells us that a woman is not allowed to teach or have authority over a man within the body of Christ. Seems pretty straight forward does it not? Well, it would seem that way
- However, those of an egalitarian persuasion will bring up a few issues. So, let’s just tackle a couple here. First, they will point to the word Paul uses in verse 12, the verb “Allow.” What is the significance of that?

### 1.) The significance of the verb Allow (*epitrepo*).

- There are two primary arguments regarding this verb.

#### 1. It is just Paul’s opinion.

- Paul using the wording, “I do not allow” or “permit” instead of wording it in such a way to indicate an imperative like “A woman must not teach...” so that has caused many to interpret this as Paul’s opinion. As if to say, “yes Paul may not allow or permit this to take place, but perhaps others do allow for this.”<sup>13</sup> So, that is the first argument here, the second is that:

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<sup>12</sup> Ibid., 186

<sup>13</sup>

## 2. The present tense verb makes it limited and temporary.

- So, they would say, the fact that the term is in the present tense indicates that even if this were an imperative from Paul, it was only for the church in question and at the time (the Ephesian church of the first century A.D.) and not for all churches at any time. The command is limited and temporary.
- These are the arguments that many Egalitarian advocates will postulate. So, how are we to respond? Do we have a rebuttal as it were? Of course, we do.

### Rebuttal:

These arguments are very exegetically irresponsible at best and a heretical challenge to the inerrancy and infallibility of scripture at worst. Let's deal with the first argument.

### This was just Paul's opinion.

- Well, one thing we do know is that Paul viewed his own teachings as authoritative for the churches to whom he wrote. Also, Peter understood Paul's writing to be scripture [2 Peter 3:15-16](#).
- We need to understand that these are the words of an apostle appointed by God. These writings were placed in the canon of scripture [2 Timothy 3:16](#). So, if Paul records in the bible that he does not allow or permit something, then you can be sure God does not allow or permit that same thing. What about the second argument?

### The present tense verb makes it limited and temporary.

- This only allows us to conclude that Paul, at the time of writing this, was insisting on these prohibitions, nothing more. Whether this is to be applied to any church at any time cannot be determined just by the verb "permit", but it must be determined by the context in which it is used. Look at [V.8 of 1 Timothy 2](#), it states, "[Therefore, I want the men in EVERY PLACE to pray...](#)" Then if you go to [V.9](#), Paul goes right on to say "[Likewise, I want women to adorn themselves...](#)" The inference is in [EVERY PLACE](#), and this is the same with our text.
- Our text flows right out of this context so, to say the present tense in and of itself shows that the command is limited and temporary is wrong; that proves nothing. The context shows us otherwise. But also, we could go to [2 Timothy 3:16](#), This text points out that all scripture is profitable for [THE MAN OF GOD](#), not just some.
- So, God, through Paul clearly prohibits a woman from teaching or having authority over a man in the local church. The word "allow" does not indicate just Paul's opinion outside of scripture or that this is just a limited and temporary command.

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John Piper and Wayne Grudem, *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* (Wheaton IL: Crossway Books, 1991), 186.

Now, the next thing the egalitarian will say to you is, “Well, okay, but the word teach may not mean what you think it means.” The short answer is, “It does” We will not discuss this further due to time, however, I will give you all of my notes on the subject. The notes clearly show how to deal with this subject.



