



be “**teachers of good things**” (Titus 2:3), who “**admonish the young women**” regarding proper behavior (Titus 2:4). As a child, Timothy apparently learned Scripture from his mother and grandmother, since his father was a Greek (2 Tim. 1:5; cf. 3:15; Acts 16:1).

The issue doesn’t seem to be the formality of this teaching but rather the role and ex-

ercise of authority. Women may teach children and other women, but they may not “**have dominion**” (ASV) or “**have authority**” (NKJV) over a man. This infers a religious context, as Scripture does not condemn royal or political authority held by a woman (cf. Acts 8:27). Does this mean an adult man can never learn something from a woman? No. As in the example of Aquila and Priscilla “**they explained to the way of God more accurately**” (Acts 18:26), but we can infer that Priscilla did so with a quiet disposition in full submission to her husband. She did not *lead* the study. Does this mean that a woman could teach in the assembly of the church so long as she is in submission to her husband? Not if she is to be obedient to the next text we will consider from the chart above in our next article.

¹“Women Teaching Men” http://www.wherethespiritleads.org/spiritleads/women_teaching_men.htm

² Ibid.



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Welcome Visitors

We are so glad that you joined us today.
Please come again.

● Let us know if you have any questions.

ISSUE

14.29

BULLETIN OF
THE OLSEN
PARK CHURCH
OF CHRIST

Faithful Sayings

July 15
2012



Services

Sunday: 9:30 AM
10:20 AM
6:00 PM

Wednesday: 7:00 PM

Elders:

Pat Ledbetter
Jeff Nunn
Kyle Pope

Deacons:

Dean Bowers
Eddie Cook
Bill Davis
Steve Dixon
Pat Goguen
Jack Langley
Neil Ledbetter
Brady McAlister
Walker McAnear
Lance Purcell
Rusty Scott

Evangelist:

Kyle Pope

The “Gender-Inclusive” Movement Among Churches of Christ

Part Two: Restrictions and Their Context By Kyle Pope

In the previous article we noted the growth of a movement with in some congregations that still call themselves “churches of Christ” to open roles of leadership, public teaching, and directing worship in church assemblies to women. As this issue is discussed it is often treated as if any restrictions regarding these matters came from the mind of man and his desire to *subjugate* women. Ed Fudge, for example writes, “I believe that we have allowed a male-dominated culture of the past several centuries to shape our thinking and cause us unknowingly to misread and misapply the two passages of Scripture which might sound like they prohibit the public exercise by women of speaking gifts (1 Cor. 14:34-35 and 1 Tim. 2:12).”¹ Certainly, human beings can *misread* and *misapply* Scripture, but we must remember it is the Holy Spirit that led Paul to write these things. I fear that it is our own failure to properly discern the nature and the context of the commands of these “two Scriptures” that has contributed to the confusion which now exists, and the unscriptural reaction to this confusion demonstrated by the “Gender-Inclusive Movement.”

Women’s Restrictions in the New Testament and Their Context

Properly we must acknowledge that there are far more than just “two Scriptures” that outline principles concerning submission and the restriction of women’s roles within the church, yet for our purposes let’s focus on three noted in the chart below:

Women’s Roles and Restrictions in the New Testament

1 Corinthians 14:34-35	1 Timothy 2:11-12	Acts 18:24-26
Context: Spiritual gifts and conduct in the assembly of the church.	Context: General conduct—not specifically the assembly of the church.	Context: A private meeting outside of an assembly of the church.
Command: "Keep silent" Prohibition: A woman is not permitted to speak when the congregation is assembled as a church.	Command: Learn in "quietness" (ASV) or "quietly" (NASB).	Example: "They took him aside" and (in the Greek) "they explained to him the way of God" more accurately."
Prohibition: A woman is not permitted to speak when the congregation is assembled as a church.	Prohibition: In general conduct a woman may not teach or exercise authority over a man.	Necessary Inference: In a setting outside of the assembly of the church (such as a Bible class) a woman may discuss spiritual things with those other than her husband, while maintaining a submissive and quiet disposition.

Let’s start with the least restrictive and work our way towards the most restrictive.

Acts 18:24-26: This text records the efforts of two Christians named Aquila and Priscilla (a husband and wife) to teach a man named Apollos. Apollos was a Jewish teacher who knew only the “baptism of John” (Acts 18:25), but was said to have been “eloquent” and “mighty in the Scriptures” (Acts 18:24). He taught in the synagogue in Ephesus, and Aquila and Priscilla heard him there (Acts 18:26a). The text says, “they took him aside and explained to him the way of God more accurately” (Acts 18:26b, NKJV). The word translated “they took...aside” in Greek is *proselabonto*. In Greek (unlike English) endings are attached onto the verb that indicate who carries out the action of the verb. In this case, for ex-

ample, the *-nto* ending indicates that “they” did this. If it had ended with simply *-to* it would indicate that “he” (that is Apollos) did it alone. We note that this did not happen in a church assembly or even as Apollos spoke in the synagogue, but rather “they took him aside.”

In the same way, the word translated “explained” is *exethento*. We notice that it also has the *-nto* ending, which also indicates that “they explained” these things to Apollos. In other words Priscilla also helped Apollos understand the gospel. So, is it wrong for a woman to discuss spiritual things with a man other than her husband? No. In a context outside of the assembly of the church, Priscilla helped to explain the truth of the gospel to Apollos. Did she *lead* this discussion? Not if we are to harmonize this account with Paul’s teaching in our next text...

1 Timothy 2:11-12: This text comes as Paul teaches the young preacher Timothy about a variety of different things related to proper Christian conduct. Its context is general. Four verses before Paul gives commands for men “everywhere” (1 Tim. 2:8). Immediately before our text Paul teaches women to “adorn themselves with modest apparel” (1 Tim. 2:9)—an instruction that clearly pertains to a woman’s general conduct in public “everywhere.” Paul then moves from modesty to command: “Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness” (1 Tim. 2:11-12, ASV). Ed Fudge, tries to argue, “In making this strange statement, the apostle was undoubtedly correcting some specific misbehavior at Ephesus.”² There is nothing in the text to indicate this! In fact, in the next

verses Paul appeals to the order of Adam and Eve’s sin in the garden as explanation of the reason for this rule (1 Tim. 2:13-15). The consequences of their sin is universal (cf. Gen. 3:16-19). We must remember, in our text the closest indicator of the focus of this instruction before this is to men “everywhere” (1 Tim. 2:8).

What does Paul *command* and what does he *prohibit*? In both verses Paul used the word *hesuchia* translated “quietness.” This is not referring to absolute silence but a quiet disposition. At all times, a woman is to have a quiet disposition. Proverbs 7:10-11 describes the antithesis of this in the woman with “the attire of a harlot” who is “loud and rebellious” and unwilling to “stay at home” (NKJV). Paul prohibits a woman “to teach or to have authority over a man” (1 Tim. 2:12). Our non-class brethren have argued from this text that a woman can *never* teach in a formal class setting, however Paul told Titus women are to



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