**![C:\Users\Dr Mark\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\ZLDC7C4Z\MC900237869[1].wmf]()Can a Woman Teach?**

**Part Two of Women’s Role in the Church**

**Family Worship Center 8/15/10**

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Text: 2 Peter 3:14-18 14﻿Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; 15﻿and consider *that* the longsuffering of our Lord *is* salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16﻿as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they* *do* also the rest of the Scriptures. 17﻿You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; 18﻿but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever. Amen.

**Part One: Interpreting God’s Word**

1. Always put it in context.

A. Literary context. ~ Verses before and after and those related to.

B. Historical context ~ Political, social, cultural, and economic setting.

C. The “sitz em leben” means “the situation in life” - Horizontal.

D. The “sitz em glauben” ~ “the faith context”- vertical.

E. From these the real meaning is ascertained and then applied to your life.

1. Lifting verses out of four contexts…

A. Changes the true meaning and distorts application.

B. Scripture twisters/wrestlers.

1. Peter writes “beloved brother Paul”- who wrote- and rebuked Peter who was guilty of this very thing.

 2. Galatians 2:11-17 (written 10-15 years before 2 Peter).

3. Galatians 3:26-27 26﻿For you are all sons of God through faith in Christ Jesus. 27﻿For as many of you as were baptized into Christ have put on Christ. 28﻿There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

 a. Equality between male and female.

 b. All SONS (meaning the teachings relate to both).

 III. We have already set in order the passages from Corinthians- Get DVD or watch online.

**Part Two: Can a Woman be a Deaconess?**

I. Not a salvation issue.

 A. But an important one for ministry.

 B. Sincere people on every side.

 C. Spiritual warfare issue of enemy trying to bring division and limit body of Christ.

II. Romans 16:1 1﻿I commend to you Phoebe our sister, who is a servant of the church in Cenchrea

1. Servant- from the Greek word διάκονον (diakonon) meaning “deaconess.”
2. Some ignorantly try to diminish her role.
3. Many versions translate as “deaconess” incl. (NIV footnote, Amplified, New Living, CEV translates as “leader”, et al).
4. Paul COMMENDS her!
5. From the Greek Συνίστημι (sunistemi) sun= together, istemi= take a stand.
6. Paul stood with her, we are called to stand with and up for female deaconesses!

III. But what about passages like I Timothy 2:11-15? 11﻿Let a woman learn in silence with all submission. 12﻿And I do not permit a woman to teach or to have authority over a man, but to be in silence. 13﻿For Adam was formed first, then Eve. 14﻿And Adam was not deceived, but the woman being deceived, fell into transgression. 15﻿Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

1. Doesn’t that teach women can’t teach in church?
2. I Timothy 3:1 goes on to say that “1﻿This *is* a faithful saying: If a man desires the position of a bishop, he desires a good work.” So isn’t pastoring limited to ONLY men?
3. What is the context to get the true meaning for the right application?

**Part Three: Enter Priscilla and Aquila**

I. N.T. example of a woman in ministry- Aquila & Priscilla… or Priscilla &Aquila!

1. Acts 18:2And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them.
2. Acts 18:18 So Paul still remained a good while. Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila were with him *(Priscilla now mentioned first as she was becoming prominent in ministry).*
3. Acts 18:26 So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately *(THEY= BOTH taught this man).*
4. Rom 16:3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus, *(Priscilla first and Paul’s fellow- CO equal workers- In Asia co-pastoring).*
5. 2 Tim 4:19 Greet Prisca and Aquila, and the household of Onesiphorus *(Priscilla again mentioned first).*

II. In Ephesus!

1. Priscilla and Aquila ministered IN EPHESUS ~ Acts 18:18-22
2. THEY taught Apollo in Ephesus and he went on to be a powerful minister “he greatly helped those who had believed through grace; 28﻿for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.” Acts 18:27b,28.

**Part Four: I Timothy in Context**

I. IN EPHESUS! I Timothy 1:3-7 (read).

 A. Paul left Timothy in Ephesus…

 1. To refute false teaching.

 2. To be sure edification continued.

3. Refute the efforts of the Judaizers trying to turn the Gentiles into Jews and put them under the law- same problem as at Corinth.

 a. Judaizers followed Paul and tried hard to undermine the Gospel.

 b. Letter to Galatians is part of the literary context.

 B. Watch for false teaching of the Judaizers to be addressed.

III. Paul “teacher of the Gentiles in faith and truth.” I Timothy 2:7.

1. Refuting putting gentiles under the law.

B. Same Judaizers… same false teaching.

1. Acts 18; Met Priscilla & Aquila *in Corinth* and ministered there 1 ½ years with them.

2. Left ministry to Jews and went exclusively to Gentiles- made Judaizers very mad!

3. Paul & Co. went from Corinth to Ephesus and the Judaizers followed him with same false teaching.

IV. Same false teaching to be refuted…

1. Compare 1 Timothy 2:11-15 with I Corinthians 14:34-38
2. I Timothy 2:11-15 11﻿Let a woman learn in silence with all submission. 12﻿And I do not permit a woman to teach or to have authority over a man, but to be in silence. 13﻿For Adam was formed first, then Eve. 14﻿And Adam was not deceived, but the woman being deceived, fell into transgression. 15﻿Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.
3. I Corinthians 14:34-38 34﻿Let your women keep silent in the churches, for they are not permitted to speak; but *they* *are* to be submissive, as the law also says. 35﻿And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church. 36﻿Or did the word of God come *originally* from you? Or *was* *it* you only that it reached? 37﻿If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. 38﻿But if anyone is ignorant, let him be ignorant.
4. False teaching repeated and refuted again.
5. The same false teaching of the Judaizers.
6. Paul repeating the false teaching and answering…. NEVERTHELESS!
7. Saved in childbearing… through the woman the seed of the promised Messiah came.
	1. Protoevangelium ~The first mention of THE GOSPEL in the O.T.
	2. Her seed would crush serpent’s head.
	3. Paul answers back to false Gospel putting down women with the true Gospel that came through a woman!

V. The context of Ephesians (since we are after all in Ephesus).

 A. First Paul instructs Timothy so he can refute the Judaizers.

 B. Paul writes to the Ephesians and straightens it our further.

 C. Ephesians 5:21 submitting to one another in the fear of God.

 D. Ephesians 5:22-24 Wives submit to your OWN husbands (not women to men).

 1. Vs. 22 is a continuation of 21 and relies on submit from 21…

 αἱ γυναι̂κες τοι̂ς ἰδίοις ἀνδράσιν ὡς τῳ̂ κυρίῳ,

andwives to your own husbands as to The Lord.

 2. Arrange under for protection and safety.

E. Ephesians 5:25-28 25﻿Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26﻿that He might sanctify and cleanse her with the washing of water by the word, 27﻿that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. 28﻿So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.

 1. Husbands love your wife just as Christ…. DIE FOR HER! Give up your life for her.

 2. Sanctify- set apart as special and holy.

 3. Cleanse with Word- do daily devotions with her.

 4. Love her as yourself- take care of her equally.

 5. That’s easy to submit to!

VI. What about women preaching, pastoring and I Timothy 3?

A. Context thus far…

* 1. They already have a woman preaching and teaching and pastoring- Priscilla.
	2. They have just been corrected to not accept the false teaching of the Judaizers keeping women silent.
	3. They are instructed by Paul teacher of the Gentiles that man and women are all one in Christ, equal after the fall and all called “sons”.
1. Context of I Timothy 2:3-7 3﻿For this *is* good and acceptable in the sight of God our Savior, 4﻿who desires all men to be saved and to come to the knowledge of the truth. 5﻿For *there* *is* one God and one Mediator between God and men, *the* Man Christ Jesus, 6﻿who gave Himself a ransom for all, to be testified in due time, 7﻿for which I was appointed a preacher and an apostle—I am speaking the truth in Christ *and* not lying—a teacher of the Gentiles in faith and truth.
2. Does this mean God desires all men BUT NOT ALL WOMEN to be saved?
3. Does this mean Jesus is the mediator between God and men BUT NOT WOMEN?
4. Of course not… Galatians 3: 3:26-27 all sons…. no male and female.
5. Apply this as literary context when Paul speaks of man/men.
6. Now read chapter 3 realizing all these contexts and noting that there are no chapter divisions in the original Greek- they didn’t come until the 15th century.
7. I Timothy 3:1-7 1﻿This *is* a faithful saying: If a man desires the position of a bishop, he desires a good work. 2﻿A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; 3﻿not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; 4﻿one who rules his own house well, having *his* children in submission with all reverence 5﻿(for if a man does not know how to rule his own house, how will he take care of the church of God?); 6﻿not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil. 7﻿Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.
8. This applies to men and women.
9. There is no prohibition stated against women serving here… just a false assumption and false application when people fail to put it in context.

VII. A few additional considerations…

 A. Jesus only chose Jewish men… so no Gentile men can be in the ministry (false exclusion).

 B. Acts 10:34 - "...God is no respecter of persons...."

C. The Great Commission, Mark 16:15, "Preach the Gospel," is to ALL believers, and to all the church of Jesus Christ. The command to "preach the Gospel" is to both male and female.

D. Joel 2:28 And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, (fulfillment in Acts 2 and beyond).

E. Acts 21:9 Phillip had 4 daughters who prophesied; (to speak forth as in preaching).

 F. Don’t find yourself fighting against God’s anointed.

Closing… Prayer for anointing of God’s people.

**Discussion Items and Questions for Home or Small Group**

1. Talk about the proper way to interpret God’s Word (what are the four contexts?).

2. In your own words how should you “commend” a deaconess?

3. How does the fact Priscilla and Aquila ministered in Ephesus affect the context of I Timothy?

4. Why do you think the Judaizers followed Paul, from Corinth to Ephesus?

5. Compare 1 Timothy 2:11-15 with I Corinthians 14:34-38 and explain how you can recognize the false teaching of the Judaizers.

6. Reread Ephesians 5:21-33 and husbands talk about *your* responsibilities and wives *your* responsibilities.

7. Deep: How does the literary context of Ephesians and Galatians affect I Timothy 3?

8. Deep: Consider the sitz em glauben (the faith context- vertical- God’s view) and share how you think God feels about the erroneous limiting of His daughters from ministry.