

The Role of Women in the Church

Lesson Text: 1 Corinthians 11:3

INTRODUCTION:

- A. There is a growing pressure in the Lord's church for women to assume leadership roles in the church as well as the public worship services.
1. Without question, their influence of (1) society, (2) culture, (3) denominationalism, and (4) liberalism are all having an effect on God's people.
 2. Up until a few years ago, we did not have difficulty understanding what the Scriptures taught on this subject.
 - a. It was generally viewed that the Scriptures presented certain limitations of women and those limitations were understood and accepted as having come from God.
 - b. The inspired Word of God so revealed . . . and continues to reveal that truth.
 3. Unfortunately, in recent years some have rejected those limitations and are attempting to place women in leadership roles.
 4. As a result, this matter has developed into an extremely sensitive and divisive issue that threatens the harmony and purity of the church.
- B. This issue cannot be settled by (1) what is politically correct, (2) or on the basis of what we like or dislike, or (3) what is being advocated or practiced by others, but rather it must be settled by what the Scriptures have to say.
- C. Most definitely, the Bible:
1. Places womanhood in high regard.
 2. Reveals God's will for women pertaining to their role in the church.
- D. These and other subjects will be considered.
1. What is the proper order of submission?
 2. What can women do in the Church?
 3. What are women prohibited from doing in the Church?
 4. Can women lead public prayers?
 5. Are women permitted to teach men?
 6. What about women learning in silence?
 7. Can men give women authority to do that which the Bible prohibits?
 8. Seven arguments used to justify Women preachers.
 9. Etc.

CONSIDER THE MATTER OF SUBMISSION.

- A. Some have suggested that unless a woman can have exactly the same role in the church as the man, she is a second-rate Christian.
1. Listening friend, this is simply not true.
 2. Hear me! Biblical submission does not make anyone a second-rate Christian.
- B. The proper order of submission is clearly stated by Paul in **1 Corinthians 11:3** - “But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.”
1. This passage tells us:
 - a. Christ is in submission to God.
 - b. Man is in submission to Christ.
 - c. Woman is in submission to man.
 2. Brethren, hear me!
 - a. Christ is not a second-rate Savior because He is in submission to God.
 - b. The man is not a second-rate Christians because he is in submission to Christ.
 - c. The woman is not a second-rate Christian because she is in submission to man.
- C. Certainly, she has a different role than does the man, but this does not make her inferior.

WHAT CAN WOMEN DO IN THE CHURCH?

- A. Before we look at limitations that apply to women, we should first observe some of the things that women can and should do.
1. Because they have some limitations does not mean that women are to be inactive in the Church.
 2. On the contrary, Christian women play a vital role in the life of every congregation.
- B. According to the Word of God, a woman can do many things.
1. **Titus 2:4-5**- “The older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things-- that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.”
 - a. She is to teach other women.
 - b. She is to love her children.
 - c. She is to be discreet. Discreet in terms of being modest.
 - d. She is to be chaste, not chided. “Chaste” means “morally pure.”
 - e. She is to be a good homemaker.
 - f. She is to be good.
 - g. She is to be obedient to her own husband.

2. She can teach children. **2 Timothy 3:15** - “And that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.”
3. She can teach men privately. An example is found in **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.”
 1. Aquila was the husband and Priscilla was the wife.
 2. “They” took him (Apollos) aside.”
 3. They “explained to him the way of God more accurately.”
4. **1 Timothy 5:10** – “Speaking of widows (widows are women) “well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.”
 - a. She can do good works.
 - b. She can rear children.
 - c. She can lodge strangers. Important for traveling brethren in Bible times.
 - d. She can wash the feet of the saints.
 - e. She can relieve the needs of the afflicted.
5. **1 Timothy 5:14** - “Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully.”
 - a. She can marry.
 - b. She can bear children.
 - c. She can manage the household.
 - d. She can so live as not to give any occasion for the infidel or enemy of her religion to speak reproachfully of the cause of the Redeemer.
6. **1 Peter 3:1** - “Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives.”
 - a. She can be submissive to her husband.
 - b. She can live faithfully so as to win over the non-Christian husband to the Lord by her godly conduct.
7. **1 Timothy 2:9-10** - “In like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works.”
 - a. Women are to dress modestly.
 - b. Dress in a way that is characteristic of godliness rather than as a prostitute.
8. To their great credit, Christian women engage quietly in many good works of benevolence that brings glory to the Lord.

- a. They care for the needy.
 - b. They visit the sick.
 - c. They provide transportation for the elderly, taking them to purchase groceries and to keep medical appointments.
 - d. They comfort the bereaved.
 - e. They prepare food.
 - f. They clean houses for the disabled and do a host of other chores.
- C. Much of the work done in the local congregation would simply not be done if it were not for the women.
- D. Women are worthy of great honor for all that they do!

WHAT ARE WOMEN PROHIBITED FROM DOING IN THE CHURCH?

1 Timothy 2:7-15

- A. **1 Timothy 2:7-15** - “For 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.

I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;

in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing,”

but, which is proper for women professing godliness, with good works.

Let a woman learn in silence with all submission.

And I do not permit a woman to teach or to have authority over a man, but to be in silence.

For Adam was formed first, then Eve.

And Adam was not deceived, but the woman being deceived, fell into transgression.

Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.”

1. Paul is speaking with authority . . . authority for God.
2. In the second and third chapters of 1st Timothy. Paul deals with how one should conduct themselves in the church. **1 Timothy 3:15** - “. . . I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. “
3. Prior to Paul’s discussion of the role of women he boldly establishes his authority as an apostle and his right to speak.
 - a. He is not offering an opinion, as some have suggested, but is speaking with the authority of inspiration.
 - b. Look at **1 Timothy 2:7** - “For 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.”

1. Faith: **Romans 10:17** - “So then faith comes by hearing, and hearing by the word of God.”
2. Truth:
 - a. **John 8:32** - “And you shall know the truth, and the truth shall make you free.”
 - b. **John 17:17** - “Sanctify them by Your truth. Your word is truth.”
3. Conclusion:
 - a. The truth Paul is speaking about in 1 Timothy 2:7 is the truth that can make us free according to John 8:32, and the truth being referred to is the Word of God.
 - b. **John 17:17** - “Sanctify them by your truth, our word is truth.”
 1. “Sanctify” means to set apart.
 2. God’s Word is truth.
 3. Therefore, Jesus is asking God to set His people apart by His Word.
 4. What is His Word concerning what women cannot do?

WHAT DOES GOD’S WORD TEACH CONCERNING MEN OR WOMEN LEADING PUBLIC PRAYERS?

1. The “therefore” in verse 8 and what follows is directly related to Paul’s claim to be speaking the truth as an apostle of Jesus Christ . . . the truth that sets us apart and makes us free.
 2. Paul then clarifies that the men are to do the public praying. “I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting” **1 Timothy 2:8**.
 - a. The direction here given that men should pray, in contradistinction from the duties of women, specified in the next verse, may be intended to imply that men should conduct the exercises of public worship.
 - b. The Greek language here is not denoting men in the generic sense of mankind which would include both men and women, but rather it uses the term for the male of the species.
 3. The offering of public prayers in the assemblies is authorized for men only. In view of the fact that:
 4. Assemblies where only women are present, a woman can lead in prayer.
- C. **1 Timothy 2:9** begins his discussion of the women by saying, “In like manner also.” That same apostolic authority that was used to direct what men are to do, is the same now used to give direction for the women.

ARE WOMEN PERMITTED TO TEACH MEN?

- A. In **1 Timothy 2:11-12**, Paul reminds Timothy of the need for Christian women to learn in silence with a submissive attitude. “Let a woman learn in silence

with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence.”

1. In spite of the fact that Paul is making this pronouncement with authority as an apostle of Jesus Christ, it is amazing that some people today simply dismiss it as being offered as Paul’s opinion.

B. What about women learning in silence?

1. Paul’s instructions apply to all women for all time.
2. Since women are to sing (Ephesians 5:19) and confess Christ (Romans 10:9-10), the restriction on women remaining silent obviously does not extend to these activities.
3. However, when an assembly of men and women are gathered together for teaching by a selected teacher, that teacher must be a man.
 - a. It is impossible to deliver a public lesson without the audience submitting to the speaker.
 - b. A woman must not assume the designated authority necessary to public teaching, but she is to assume the submissive role along with the others assembled.

C. Can Women be given the authority to do that which the Bible prohibits?

1. A woman is not to have authority over a man in any sense that would violate these Scriptures.
2. However, some have argued that while it is true that a woman cannot TAKE authority over a man, but if she is GIVEN that authority by the men, she would not violate his passage.
 - a. However appealing that may sound, since God did not give women that authority, they cannot have it, no matter what a group of men might decide.
 - b. God has not authorized man to bind what God has loosed or loose what God has bound.
3. It is not Scripturally proper for women to place themselves, or allow themselves to be placed in a public position of teaching men or teaching a mixed group of men and women
4. The total context of all passages dealing with the role of women in the church clearly shows that they did not take a leading role in praying or teaching over men.

D. In order to justify women taking leadership roles today, some argue that the restrictions given by Paul were just CULTURAL in nature and applied only to women of that time and place.

1. However wishful some people’s thinking may be, this kind of thinking cannot be substantiated by the Scriptures.
2. There are three primary New Testament passages in which the apostle Paul discusses Feminine restrictions and subjection.
 - a. They are:

1. 1 Corinthians 11:2-16
 2. 1 Corinthians 14:33-38 - in the context of spiritual gifts.
 3. 1 Timothy 2:11-15
- b. A summary of these passages reveal that Paul’s inspired reasons for requiring such subjection had absolutely nothing to do with culture or custom.
 - c. The fact that present social attitudes are opposed to what is taught in the New Testament about women does not in the least change what the Bible says.
 - d. The letter to the Corinthians was not written to the Corinthians exclusively. It was addressed to “all who in every place call on the name of Jesus Christ our Lord” **1 Corinthians 1:2**. This passage shows clearly that the instructions were for all Christians in all places for all times.
3. Further, there can be no doubt that Paul’s instructions for women given through Timothy in Timothy 12:11-15 are intended for all women. Paul gives the reasons for the restrictions being placed on women, and neither of them has anything to do with custom or culture.
 - a. **1 Timothy 2:13** - “For Adam was formed first, then Eve.”
 1. Adam had priority in creation.
 2. He was the original human being on earth.
 3. Eve was taken from Adam, being formed as a helper for him.
 4. This argument based on priority of creation is strengthened by Paul’s statement to the Corinthian brethren in **1 Corinthians 11:8-9** - “For man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man.”
 - b. The second reason Paul gives for the restrictions being placed upon the woman is the fact that Eve was deceived by Satan back in the Garden of Eden (Genesis 3:1-6). “And Adam was not deceived, but the woman being deceived, fell into transgression” **1 Timothy 2:14**
 1. Both sinned, but Eve sinned first.
 2. Eve was thoroughly deceived by Satan, while Adam followed Eve into the sin with his eyes wide open.
 3. One modern day writer said, “In this important situation, Eve showed she was not qualified to take the lead.”
 4. So, according to inspired teaching, the woman is not to be the leader, but is to be in subjection to the man.

RULES FOR WOMEN IN THE ASSEMBLY OF THE CHURCH. 1 Corinthians 14:34-35

- A. When the apostle Paul wrote to the church in Corinth, he gave clear and specific instruction concerning the role of women in the public assembly as

recorded in **1 Corinthians 14:34-35** - “Let 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.

And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.”

1. Such phrases as “if the whole church comes together” (v. 23), “whenever you come together” (v. 26), “in the churches” (v. 24). and “in church” (v. 35), clearly show that the speaking limitation placed on women was intended to be in the church assembly when the brethren came together to worship
2. The role of women is positive . . . explicit . . . and universal. There is no ambiguity here.
4. Those who would advocate change in the role of women in the church today may make some plausible sounding arguments from a human standpoint, but the authority of the inspired apostle Paul remains positive: “Let you women keep silent in the churches, for they are not permitted to speak” **I Corinthians 14:34.**

B. Abuses in the worship services.

1. During the infancy of the church some Christians were given special spiritual gifts that enabled them to do things they could not otherwise do. Yes, these spiritual gifts were miraculous in nature.
 - a. While the Corinthian church had several of these gifts, there were restrictions governing their usage.
 - b. In 1 Corinthians chapters 12-13, Paul wrote to correct certain abuses that had crept into the worship services of the church at Corinth.
 - c. Part of those abuses in worship involved the misuse of spiritual gifts.
 - d. Besides speaking in languages that no one in the assembly knew, and more than one person speaking at the same time, some women were speaking out publicly in the worship. Paul wrote to identify and correct these abuses.
2. While gifted men were allowed to speak in the public assembly in foreign languages (tongues), they could do so so long as their was an interpreter present to relate the message to the others and while other men were allowed to prophesy in the public assembly in an orderly fashion, women were restricted. If no interpreter was present, the man was to keep silent.
 - a. The women were to keep silent and take no part in this.
 - b. That which constituted the business of the public teaching was reserved for male members only.
3. It should be duly noted that the special spiritual gifts that were present in the church at Corinth are no longer with us today.

4. However, the principle remains . . . the public teaching in the assembly is reserved for the male members of the church.

C. What about women asking their husbands at home?

1. **1 Corinthians 14:35** - “And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.”
2. The Christian women at Corinth were not to interrupt the public worship. Rather, if they wanted to learn more on a particular subject or have their questions answered, they were to inquire of their husbands when they got home.
3. Two questions: “But, what if a woman was not married?” Or, “What if she was a widow?”
 - a. It is likely that most of the women were married and did have husbands at home to answer their questions.
 - b. If they were not married or widowed, they surely had some man in the family or circle of friends to whom they could direct their questions and not disrupt the services. This could be an uncle, brother, friend, elder, preacher, etc.

D. In **1 Corinthians 14:35**, Paul states one more reason for the women to remain silent in the worship assembly: “For it is shameful for women to speak in church.”

1. It would not be shameful for a woman to sing when all others are singing, or make the confession of Christ prior to her baptism, but it would be disgraceful for her to speak in teaching over a man.
2. A proper understanding of 1 Corinthians 14:34-35 and 1 Timothy 2:11-12 will forever keep Christian women from occupying the pulpit if they intend to be faithful to the Lord.

E. Friends, division on any matter that is right is wrong.

1. Those who insist on “modernizing” the role of women in the church are causing needless division in the Lord’s body.
 - a. One gets the impression that to some causing division is of less concern than allowing women to take leadership roles.
 - b. To encourage or condone such a practice knowing that it will divide the church cannot be justified.
 - c. The sin of division is looked upon by the Lord as a serious matter.
 1. **Romans 16:17** - “Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.”
 2. The Apostle Paul spoke against division in **1 Corinthians 1:10** – “Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no

divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.”

SEVEN ARGUMENTS USED TO JUSTIFY WOMEN PREACHERS?

A. **ARGUMENT #1** - Since 1 Corinthians 11:5 speaks of women in the church at Corinth praying and prophesying, why shouldn't women be allowed to do the same thing?

Response:

ANSWER:

1. This passage must be viewed in harmony with clear and explicit restrictions that women were to remain silent in the church.
 - a. During the infancy of the church some women were given special spiritual gifts. Those gifts are not longer possessed by women . . . or men . . . today. **1 Corinthians 13:8-10** - “Love never fails. But whether there are prophecies, they will fail; whether there are tongues (Languages they had not studied), they will cease; whether there is knowledge (Direct revelations), it will vanish away.
For we know in part and we prophesy in part.
But when that which is perfect has come, then that which is in part will be done away.”
 - b. So whatever the situation was at Corinth, it cannot be duplicated today. In fact, 1 Corinthians 11:5 does not fall in the midst of Paul's instructions regarding assembly abuses. These do not begin until 11:17.
 - c. Therefore, this passage seems better fitted to apply to something other than the public assembly.
2. Since women were prohibited from being teachers of men, it is reasonable to conclude that the women in question used their gifts acceptably in private situations or in assemblies of women.
 - a. When men were present in the mixed assemblies, the women were obligated to “**Keep silence in the church**” **1 Corinthians 14:34**.
 - b. Remember that Paul said in **1 Corinthians 14:35** - “**It is shameful for a woman to speak in church.**”
 - c. While it is clear that women in the first century did prophesy, it is equally clear and certain that it did not subordinate men to the role of students.

B. **ARGUMENT #2** - **Galatians 3:28** says that in Christ “There is neither male or female.” Therefore, whatever a man can do can be done by a woman.

ANSWER:

1. Galatians 3:28 has to do with both men and women being saved in Christ.
2. The fact that a woman enjoys the same salvation in Christ and the same relationship to God as her father or her husband, does not change the spiritual relationship to man that was established by God. .

3. In addition, it does not remove restrictions that were placed on women as recorded in the Scriptures.

C. **ARGUMENT #3** - in Acts 18:26 it states that Pricilla, a woman, participated with her husband in teaching Apollos.

ANSWER:

1. There can be no justification from this passage for women teaching or preaching in the public assembly of the church.

2. **Acts 18:26** tells us that Aquila and Pricilla “Took him aside and explained the way of the Lord more accurately.”

a. Listening audience . . . this teaching was done in private.

b. It has no reference to public preaching or teaching of men by women.

3. Most certainly a wife can join with her husband today and privately teach a man.

D. **ARGUMENT #4 - Romans 16:1** says: “I commend to you Phoebe our sister, who is a servant of the church in Cenchrea.” Some translations have the word “deaconess” as a footnote or marginal note in reference to the word “servant.” From this some have concluded that Phoebe held an office in the church and thus argue that women should be allowed to do so today.

ANSWER:

1. Friends, remember this: A deacon is always a servant . . . but every servant is not always a deacon.

2. The word that is translated “servant” by almost all translations identified Phoebe not as an official, but as one who served the church as a servant.

a. In fact, the Greek word “diakonos,” from which we get the word “deacon,” simply means “servant.”

b. If it is to be understood as meaning anything in an official sense it must be borne out of the context, as was done in Philippians 1:1 and 1 Timothy 3:8, 12. In these passages it obviously is used in the official sense, and is therefore translated “deacon.”

c. Paul had simply been a helper of Paul and others. There is not the slightest evidence that she was a church leader in the official sense.

3. Untold numbers of Christian women today are working and helping in the Lord’s work just as Phoebe did then.

a, Surely, no one would suggest that they must hold an office in order to function as faithful servants.

b. The office of deacon is reserved for men only. When Paul gave the qualifications for deacons, he forever excluded women by saying in **1 Timothy 3:12** - “Let deacons be the husband of one wife.”

4. Before leaving this point permit me to remind each of us that marginal notes, center reference notes, and footnotes that appear in our Bible were all put there by man and not by the writers themselves. Example: uninspired writer and reference a passage on

salvation by inserting a reference to a passage dealing with only faith.

E. **ARGUMENT #5** - Romans 16:7 speaks of a woman named Junia as being an apostle. Therefore, women can be church leaders and preachers today.

ANSWER: Does it? Look at **Romans 16:7** - "Greet Andronicus and Junia, My countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me"

1. There is no way to prove that Junia was a woman
 - a. In the Greek rendering, the name is "Junian." The gender is not evident.
 - b. There is just as much reason to believe this person was a man as there is to believe this was a woman, and there is certainly no way to prove that this was a woman.
- 2 The text does not say that Junia or Junian was an apostle, but rather was "of note among the apostles."
 - a. Be sure to read what IS there, but do not read into it what IS NOT there.
 - b. The meaning is that this person was:
 1. Well known among the apostles, even those who were apostles before Paul became an apostle.
 2. Was appreciated by the apostles rather than being an apostle.
3. The word "apostle" comes from the Greek word "apostolos" which means "messenger" or "one sent."
 - a. There are times when the word is used simply to refer to a messenger and does not designate one in the official sense.
 - b. Two examples:
 1. **John 13:16** - "Most assuredly, I say to you, a servant is not greater than his master; is he who is sent greater than he who sent him." Everyone who was sent was a messenger bearing a message of the One who sent him, but he was not an apostle in the official sense of the office.
 2. **2 Corinthians 8:23** - "If anyone inquires about Titus, he is my partner and fellow worker concerning you. Or if our brethren are inquired about, they are messengers of the churches, the glory of Christ."
 - c. In Romans 16:17 - the word "apostle" may simply refer to messenger.

F. **ARGUMENT #6** - **Philippians 4:2-3** says that Eu-o-dia and Syn-ty-che labored with Paul in the gospel. Let's read the passage: "I plead with Eu-o-dia and I plead with Syn-ty-che to agree with each other in the Lord.

Yes, and I ask you, loyal yokefellow, help these women who have contended at my side in the cause of the gospel, along with Clement and the rest of my fellow workers, whose names are in the book of life."

ANSWER:

1. It is farfetched to suggest that because Eu-o-dia and Sny-ty-che helped Paul that they were preachers or even in positions of authority.

2. Countless thousands have been of assistance to gospel preachers without themselves being public speakers.

G. **ARGUMENT #7** - Some Women in the Old Testament prophesied. Therefore, women can be public speakers today.

ANSWER:

1. A major argument offered by some.
2. While we will briefly examine these cases in the Old Testament, we must stand reminded that mankind no longer lives under the Old Law.
 - a. You and I never did because we are not physical Jews and we were born over nineteen centuries after the Old Law ended.
 - b. Friends, daily we must rightly divide the word of truth.
 - c. If you and I were living under the Old Law, we would still be burning incense and offering animal sacrifices.
 - d. The Old Law, in its entirety, was taken out of the way. **Colossians 2:14** - “Having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.”
3. Cases of women prophets.
 - a. **Miriam**
 1. Yes, Miriam prophesied, but she did so with the women.
 2. **Exodus 15:20** - “All the women went out after her . . .”
 - b. **Hulda**
 1. Yes, Hulda was a prophetess.
 2. The only record we have of her prophesying was when men went to her privately as recorded in 2 Kings 22:14-20. There is no evidence of public preaching here.
 - c. **Anna**
 1. Anna was a prophetess who stayed in the temple area according to Luke 2:26-38.
 2. Very likely she stayed in the women’s quarters separated from the men.
 4. There is absolutely no suggestion that Anna publicly prophesied to mixed audiences of men and women.
 - d. **Deborah**
 1. Yes, Deborah was a prophetess and a judge in the hill country of Ephraim, but there is no indication that she publicly proclaimed God’s Word to the multitudes.
 2. **Judges 4:5** says, “And the children of Israel came up to her for judgment.”
4. The arguments made for women preachers are weak. Even if it could be proved that women were allowed to preach in the Old Testament, this

would have no bearing on what women are allowed to do or not do under the New Testament.

CONCLUSION:

A. Friends, the New Testament passages pertaining to the women’s role in the church exclude women from:

1. Preaching
2. Serving as an elder.
3. Serving as a deacon.
4. Leading singing in mixed assemblies of men and women.
5. Taking a leadership role in the worship services.
6. Teaching Bible classes where men are present. Note: when a 12-year-old boy obeys the gospel of our Lord, that makes him a Christian . . . not a man.

B. Brethren, if we want to be true to God and His Word, we must heed the instructions of the New Testament, regardless of what pressures there are on us to be “politically correct.”

1. The church as always struggled to be IN the world but NOT OF the world.
2. The mission of the church is to preach the gospel and transform the world.
3. We must never allow the Lord’s church to become conformed to the world.
4. **Romans 12:2** - “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is-his good, pleasing and perfect will.”

C. There is a great difference between a strong woman and a woman of strength.

D. I believe we all want to be approved of God. Only by complete conformity to New Testament teaching and practice may we be assured of His approval.

A strong woman works out to keep her body in shape—

A woman of strength kneels in prayer to keep her soul in shape.

A strong woman isn’t afraid of anything—

A woman of strength shows courage in the midst of fear.

A strong woman won’t let anyone get the best of her—

A woman of strength gives of her best to everyone.

A strong woman makes mistakes and avoids the same in the future—

A woman of strength realizes life’s mistakes can also be God’s blessings and capitalizes on them.

A strong woman walks sure footedly—

A woman of strength knows God will catch her when she falls.

A strong woman wears the look of confidence on her face—

A woman of strength wears grace.

A woman of strength has faith that she is strong enough for the journey—

A woman of strength has faith that it is in the journey that she will become strong.

E. Sisters in Christ . . . be a woman of strength . . . be a faithful Christian

woman.

F. God’s Plan for Man’s Salvation.