

“Women in Office? NO”

A bit of history and a Word to begin

- History in the CRC
- A personal journey

God’s Creational Intent – Genesis 1 and 2

Equal in Dignity:

Both are created in the image of God – Gen. 1:27

Both male and female were given joint rule over creation – Gen. 1:26, 28

The names “man” and “woman” suggest interdependence – Gen. 2:23

The two came from one flesh and became one flesh.

Different roles:

“Neither the words ‘male-female equality’ nor ‘male headship’ are mentioned here or anywhere in Genesis 1-3; yet there are more or less obvious **hints....**

Man was created before the woman.

The woman was given as a “helper” to the man.

Man was given the responsibility for naming.

Adam is reckoned as the head and representative of the couple.

The Fall into Sin – Genesis 3

Genesis 3:16b, “Your *desire* will be for your husband, and he will *rule* over you.” Paraphrase: “You will have a desire, Eve, to control your husband, But he must not (or: he will not) allow you to have your way with him. He must rule (or: he will rule) over you.”

Women in the Old Testament

Women were “owned” by the men. Ownership of property was generally restricted to males. While there was considerable concern for the virginity of females, there was comparatively little or not interest shown toward the male’s virginity. While it was never explicitly forbidden for a woman to divorce, the drafting of O.T. legislation assume that it was the male who did (Deut. 21:10-14; 22:19; 24:1-4).

What about women who seemed to have leadership positions – Miriam, Deborah, Huldah?

Miriam, a prophetess, focused her ministry, as far as we can tell, on the women of Israel (Ex. 15:20).

Deborah, a prophetess, judge, and mother in Israel (Judges 4:4; 5:7), along with **Jael** (Judges 5:24-27), were a living indictment of the weakness of Barak and other men in Israel who should have been more courageous leaders (Judges 4:9).

Huldah evidently exercised her *prophetic gift* not in a public preaching ministry, but by means of private consultation (2 Kings 22:14-20).

Jesus and Women

During Jesus' ministry, He certainly recognized the intrinsic equality of women with men in how He ministered to women, and in the dignity He accorded to women.

However, He also recognized role distinction for men and women – demonstrated by His choosing only men to serve as His apostles.

Pentecost and Beyond

Acts 2:16-18

Women in the N.T. functioned as “prophets,” even as “fellow-workers in the Gospel,” yet they did so in a manner and with a demeanor that would not violate male leadership.”

I Corinthians 11:2-16

Verse 3, “Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.”

The crucial question: What is the meaning of “head?” “Source” or “authority?”

I Corinthians 14:33b-36

Paul's point here is that while he allowed woman to prophesy, he did not allow them to join in the “weighing of prophecy.”

“As the law says” - verse 34.

I Timothy 2:8-15 (also chapter 3:1-13)

The capstone to what Scripture has been telling us from creation on – the headship of man is implied, if not stated, in the creation narrative ... evidence throughout the O.T., in spite of a few exceptions ... Jesus' appointment of male disciples ... Paul's words to the Corinthians ... now clearly and plainly stated in his letter to Timothy, chapter 2, verse 12, “I do not permit a woman to teach or to have authority over a man; she must be silent.”

The “requirements” for office-bearers in the church are all male-oriented. I Tim. 3:1-13.