

THE ROLE OF WOMEN IN MINISTRY: A BIBLICAL PERSPECTIVE: Week Six

Darin Latham/www.broadwaychurch.com

A. Week One

1. We defined the issue:
"Does the Bible place any restrictions upon women when it comes to church leadership and ministry?"
2. We laid out the two views:
 - a. Complementarian: there _____ gender restrictions.
 - b. Egalitarian: there _____ gender restrictions.
3. We set down some interpretive guidelines...

B. Week Two

1. The teaching from Genesis 1-3...
 - a. Chronology of creation was _____.
 - b. Both male and female were _____ in the image of God.
 - c. Both male and female were _____ to subdue the earth and rule over it.
 - d. The term *"helper suitable for him"* has no explicit or implicit _____ status for the female.
 - e. There is _____ of "male headship" in Genesis 1 or 2.
 - f. Genesis 3 is _____ not _____ regarding the male/female dynamic.

C. Week Three

1. A survey of the _____ that women played throughout the Old and New Testaments...
 - a. We discovered that women _____ as prophets, national political/religious leaders, apostles, deacons, laborers in the Word, teachers, leaders in public prayers, overseeing local churches.

D. Week Four

1. The 1 Corinthians 14:34-35 passage...
 - a. Some propose that Paul was addressing a specific (unknown) issue within the Corinthian church.
 - i. Since the context is public worship gatherings, the command for silence cannot be _____ (based upon Paul's instructions regarding women prophets, etc., in the same letter.)
 - b. Some propose that Paul could _____ have written both 11:5 and 14:34-35. Based upon various exegetical and textual abnormalities, they propose that this passage was _____ written by Paul, but was a marginal note, added by a scribe, and mistakenly inserted into the letter in a very early copy.
 - c. Either Paul is referring to something very specific within the Corinthian church, at that time, or the passage is not Paul's writing at all. Regardless, at the very least, this passage is _____ binding for us today.

E. Week Five

1. The 1 Timothy 2 passage...
 - a. The _____ is crucial to understanding what is being taught.
 - i. The presence and power of the Artemis temple and cult in Ephesus (Acts 19:1, 23-41).
 - ii. The presence of false teachers and false teaching in the Ephesian church (1 Timothy 1:3-7).
 - b. Paul was instructing the women to check any " _____ " at the door...
 - c. Paul was combatting any _____ regarding Artemis being created _____ her brother, regarding Artemis being _____ than everyone else, and regarding Artemis having the power to protect women during _____.
 - d. Everything in the passage seems to hinge upon the translation of the Ancient Greek word "authentein" (verse 12). This is a rare Greek word. In fact, this is the only place it is found in the New Testament. When this word is translated as it always had been, in every historical instance we have prior to Paul's letter, it always means "to dominate, to usurp authority, to do violence, to kill." When understood in that context, Paul is forbidding women to teach in a way that _____ or _____ a man.

In Conclusion...

Therefore, when you take in the full scope of Scripture, and apply the proper hermeneutical principles, a strong case can be made for the egalitarian position regarding the role of women in the church today. It is for this reason that Broadway Church, and the Pentecostal Assemblies of Canada, hold to the _____ position.