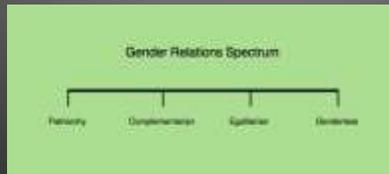


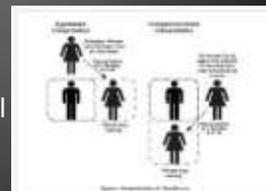
Egalitarianism

- Egalitarians realize the need to interpret 1 Timothy 2:11-15 differently.
- They claim the historic context behind 1 Timothy 2:11-15 changes one's interpretation.
 - They claim that in Ephesus, the main religion was the cult of Artemis. In this pagan religion, the female was seen as superior to the man, and it was taught that Artemis appeared first, and then her male consort second.
 - So the theory is the women in the church took this teaching that they heard all their lives, and applied it within the church. So they were domineering over men due to pagan misconceptions.
 - Thus, Paul sets them straight by telling them women are not better than men, but instead the man was made first, then the woman, and the woman was deceived, so there's no reason to see her as superior. So they can't just seize authority and run the church in a disruptive way.



Egalitarianism

- They then add to this the lexical definition of **αὐθεντέω**, which means to control in a domineering manner.
 - So because of this, they argue it a sinful type of authority—domineering—that women are prohibited from.
 - But if it is not domineering, then there is no prohibition against women leading.
- Then they will take the grammatical construction and change the second infinitive.
 - a negated finite verb (*I do not permit*)
 - governing an infinitive (*to teach*)
 - they remove the coordinating conjunction ($\theta\acute{\epsilon}$)
 - they change the second infinitive into an adverbial clause (*in a domineering way*)



Egalitarianism

- Thus, they translate and read the passage as follows: “I do not permit a woman to teach a man in a domineering way, but to have a quiet demeanor.”
 - Obviously this rendering completely changes the meaning.
 - And this also changes the encouragement about Christ saving them through childbirth. The claim is Ephesian women looked to Artemis to do that, but actually Paul is just telling them it is through Christ instead.
- So their conclusion is when women teach and exercise authority in the proper way, this passage isn’t prohibiting them.



Egalitarianism

- There are other variations of egalitarian interpretations of this passage.
- A second variation of understanding this passage is that women lacked education, and that is why Paul made this prohibition.
 - Satan targeted Eve because she had not been educated by God directly, but had to learn from Adam.
 - Since Adam spoke with God, and Eve didn’t, she was in a weakened position. Fast forward to Paul’s time, women were oppressed and denied education, and therefore, men still needed to be their teachers.
 - But in a time like ours, that oppression has ended, and if a woman receives an education (including a biblical education), then the reason for Paul’s prohibition disappears.
 - Therefore, today in the post-modern era, women can be pastors.
- There are few other variations, but they all do something similar.
 - The bottom line is the egalitarian position teaches that 1 Timothy 2:11-15 is based on a historical context no longer present in which Paul prohibited women from teaching in an oppressive way in order to gain advantage over men in the church; and this prohibition does not apply to qualified women.

Egalitarianism

- Egalitarians advance other arguments as well.
- Since Galatians 3:28 says, "There is no Jew or Greek, slave or free, male and female; since you are all one in Christ Jesus," this means there can be no distinction of roles.
- There are different ways this is argued.
 - Some will argue that the Bible flat out contradicts itself on this issue. Some places Paul forbids women from being pastors, but then he says things like Galatians 3:28.
 - So the best thing to do is give more weight to Galatians 3:28 and explain away the other passages as Old Covenant vestiges that Paul was only beginning to discard.
 - Others take this argument but modify it to say the other passages are not contradictions, but commands issued to specific historic contexts that only make sense in the Roman and Jewish cultures of the 1st Century. They are not supposed to be universalized.
 - Since Galatians 3:28 is a principle by nature, it is universalized, and thus it lays the foundation for the liberation of women and their equal access to power and authority in the family, church, and society.



Egalitarianism

- There are still more arguments.
- During Jesus' earthly ministry, it was still the Old Covenant, thus He chose Jewish males as His apostles.
- But after He was raised from the dead, it was the New Covenant, and the first people He revealed Himself to were women, and He told them to go and tell the brothers.
 - Well, egalitarians equate this delivering news of the resurrection to an actual commission to preach to men.
- They add to this that in Joel's prophecy concerning the pouring out of the Holy Spirit, it was clear that both their sons and daughters will prophesy, and this is actualized in the example of Philip's four daughters (Acts 21:9) and the women in Corinth (1 Cor 11:5).
 - If God gifted women this way, then to exclude them from the offices that use these gifts is illegitimate.



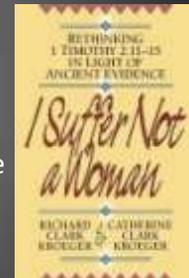
Egalitarianism

- When you add to this that Paul mentions so many women—Phoebe, Euodia, Syntyche—and Lydia who was a patron of a house church (which could involve authority), it is clear women had prominent roles.
- In Romans 16:7, Paul mentions Junia potentially as a female apostle.
 - If a woman could be an apostle, then surely a woman could be a pastor.
- Finally, others make an eschatological argument, namely that in the eternal state there will be no marriage, and thus no gender-based hierarchy.
 - Since the church is the foretaste of that age, it should strive to make those future realities visible in the present.
 - The future is egalitarian, and therefore the church should display it now.



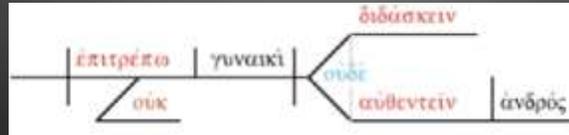
Refuting Egalitarianism

- So let's first deal with the charge of contradiction.
- Obviously, if you believe in the inerrancy of Scripture, you do not believe the Bible contradicts.
- So when looking at passages like Galatians 3:28 and 1 Timothy 2:11-15, the first obvious truth is they address different topics.
 - The former addresses oneness and church unity and the latter specifically addresses the role of women in the church. So there is no contradiction. There isn't even a tension here.
 - It would be absurd to use the passage not talking about the role of women in the church to then reinterpret the passage that does talk about the role of women in the church.
 - Galatians is about unity not equality.



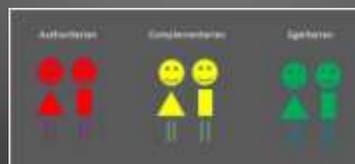
Refuting Egalitarianism

- Concerning the egalitarian interpretation of 1 Timothy 2:12, there are impossible problems.
- First, the word “or” is there in the Greek.
 - So Paul is prohibiting two different things, not one thing done in the wrong way.
- Grammatically, Paul would have modified an infinitive with a preposition if he wanted it read like the egalitarians read it.
 - Therefore, one cannot legitimately argue Paul is prohibiting a certain kind of teaching.
- He is prohibiting both women from teaching and from having authority over a man.
- Concerning their arguments about the unusual verb **αὐθεντέω** only meaning domineering, a convincing case is far from being made.
 - They have not provided enough to prove their interpretation.



Refuting Egalitarianism

- Concerning the historical background they offer, referring to Artemis, there is not one clue within the text itself that hints this was the problem.
- If anything, Jewish myths were plaguing the church, not Greek ones.
- The egalitarians constructed a complex background to explain away the text, but the proposed background is so far removed from any clues within the text that it is nothing more than speculation.
- To build an interpretation on a speculation that lacks evidence is a horrible methodology for interpreting the Bible.



Refuting Egalitarianism

- As far as the other arguments, complementarians can agree that Joel says all women in the church will be gifted by the Spirit, and some of those gifts are speaking gifts.
- We can agree that it was manifested in the 1st century with women who prophesied.
- We agree that women should preach the gospel message to unbelievers.
 - They should tell others, including men, about the resurrection (just as Christ sent the women first).
- Some women are amazing teachers and equippers, but various texts tell you who they are supposed to build up with those gifts.
 - And who they're not supposed to build up with those gifts.

1 TIMOTHY 2:12
IS A CONTROVERSIAL
PASSAGE ABOUT THE
ROLE OF WOMEN. HOW
DOES IT APPLY TODAY?

Refuting Egalitarianism

- Junia was among the apostles, not an apostle herself.
 - She was a female associate that labored with them for the gospel, just as Paul had numerous women that fulfilled that role in his ministry too.
 - Yet, none of them are ever called pastors, elders, or overseers.
- When Paul lays out the qualifications, he limits it to men.
 - When he talks about authority and teaching within the church, women are not to have that role or authority over men.
- Finally, the eschatological argument is dangerous.
 - Yes, some future realities are to be visible in the church now, but those are explicitly stated.
 - Obviously, not all of the realities are to be seen in the church—otherwise we should stop working now; we should judge the world now; we should judge angels now; we should dissolve our marriages. Clearly, they are being arbitrary with that argument.



Refuting Egalitarianism

- So clearly, since the position of elder is a position of ruling authority and teaching authority (we teach authoritatively), the Bible limits it to qualified men only.
- But women can do just about anything else.
 - Some self-proclaiming complementarians who say women need to wear head coverings and sit down be silent in all church contexts are both dangerous and abusive.
 - To limit 50% of the church's Spirit-filled members from using their gifts to build up the body is plain foolish.

