

What does the Bible say about Women Teaching Men Scripture?

1st Timothy 2:9-15

“But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.”

Paul blasts through the ‘Cultural’ argument by bringing the problem all the way back to Adam and Eve. This establishes that this problem is not cultural but has existed since the beginning of relationships between men and women.

Ephesians 4:14 tells us that we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine.

1st Corinthians 14:34-36

“The women are to keep silent in the churches;”

2nd Timothy 3:6

“...weak women weighed down with sins, led on by various impulses,”

Titus 2:3-5

Older women are to teach what is good to younger women.

1st Timothy 3:1-8

Overseers and Deacons can be men or women.

Deacons is from the Greek word διακονος (diákonos) which means a person who renders helpful service. A servant, helper.

1st Timothy 3:11

“Women *must* likewise *be* dignified, ...”(NASB)

Does Paul mean wives of deacons or deaconesses? (women deacons)

The KJV and the NKJV say “Likewise, *their* wives *must be* reverent, ...” (implying “wives of deacons”).

1st Corinthians 11:5

But every woman who has her head uncovered while praying or prophesying...

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1st Corinthians 11:2-16

Women are not forbidden to teach, but they are not to teach in the church with authority over men. Paul here again refers to the order of creation in verse 7-9 of man and woman to remove the cultural argument. Women need to show respect and be submissive to the man's authority in marriage and in the church.

The order of submission is spelled out in verse 3.

1st God, ⇄2nd Christ, ⇄3rd Man, ⇄4th Woman.

Romans 16:1

“I commend to you our sister Phoebe, who is a servant (διακονος) of the church which is at Cenchrea;”

Phoebe could be called a deaconess.

Acts 21:8-9

Philip the evangelist had four virgin daughters who were prophetesses.

Luke 2:36-38

Anna was a prophetess who once widowed from her husband, never left the temple, serving night and day with fasting and prayers.

Philippians 4:2-3

Euodias and Syntyche (both women) are spoken of as fellow laborers of the Apostle Paul.

1st Corinthians 1:11

Chloe is mentioned as having reported to Paul the condition of the church at Corinth.

Romans 16:1-3, 6, 12-13, and 15

We have numerous salutations to women.

Conclusion:

Aside from the normal and expected involvement of women in a wide range of church activities and auxiliary ministries, they are never found to be holding ordained offices or engaging in the work of those positions.