

WOMEN IN MINISTRY

SETTLING THE CONTROVERSY
A STUDY OF WOMEN'S ROLE IN THE LOCAL
CHURCH

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Women in Ministry

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The Rock Church & World Outreach Center

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PREFACE

An Apologetic

In this booklet, we take on the role of an apologist. Webster's Dictionary defines it as "*a person who writes or speaks in defense or justification of a doctrine, faith, action, etc.*"

In doing so, we have eliminated all stories, frills, and personal testimonies and have stayed with the facts found in God's Holy Word—the Bible. Facts can be dry at times, but be prepared to receive the good old truth.

Pastor Jim Cobrae

INTRODUCTION

The Challenge of Women and Ministry

Women in ministry has continually been a controversial subject within the ranks of the church worldwide. At The Rock Church and World Outreach Center, we have endeavored to carefully study and examine the scriptures to see what the Holy Spirit has to say to us concerning this very important subject.

Over sixty percent of the Body of Christ are women, and if the Lord does in fact want to use and extend the ministry to the daughters of the Kingdom, then we need to understand why. If there are undeniable restrictions placed on the female gender in ministry, then we at The Rock do not want to rebel or to work against the scriptures and be disobedient to the Word of God.

It is our hearts desire to please the Lord, knowing that we will stand before the Chief Shepherd of the Church and give an account to Him on how we did our jobs. It is therefore our intent in writing this to let you know our firm convictions on this subject. We ask that you please read the following short commentary with an open heart of faith.

We have seen the huge responsibility of this issue. Who would want to one day stand before our King

and hear that we held back His daughters from their heaven assignment? Our fear of displeasing God far outweighs any potential disagreement with the family of God or any cultural pressure to adhere to a doctrine that has not been ordained by God.

Our prayer for you as you read on, is that the Holy Spirit will do two things for you: open the eyes of your understanding and grant you a spirit of wisdom and revelation in the knowledge of His will.

In His Great Love,

Pastors Jim and Deborah Cobrae
The Rock Church and World Outreach Center

Comments on Scriptural Interpretation

Before we begin our study on the subject of women in ministry, we want to take a moment to describe the way we have interpreted scripture. We have endeavored to follow the instructions of the Lord: “By the mouth of two or three witnesses every word shall be established” (2 Cor. 13:1). We tread carefully in study and understand the responsibility of rightly dividing the Word of God.

God’s Word stands for itself. Scripture will interpret scripture, and the nature and character of the Godhead must be included in determining what the author, the Holy Spirit, was saying.

There are passages of scripture that are difficult to understand; even Peter alluded to the twisting and misunderstanding of scripture in the following:

2 Peter 3:15-16 (The Message)

Interpret our Master’s patient restraint for what it is: salvation. Our good brother Paul, who was given much wisdom in these matters, refers to this in all his letters, and has written you essentially the same thing. Some things Paul writes are difficult to understand. Irresponsible people who don’t know what they are talking about twist them every which way. They do it to the rest of the Scriptures, too, destroying themselves as they do it.

In light of this, we understand that in reading and studying the Word of God, there are prohibitions that are not given for all time but were written for the

company of people the Spirit was speaking to. For example, when Jesus told his disciples in Matthew 10 to go to the various cities of Judea, He instructed them to take no money, no clothes, no food, but to stay in the homes that welcomed them. Later in the New Testament, the disciples did not follow that model exclusively but used various other patterns, knowing that was for a specific season and purpose of time.

The point is that scripture will agree with the character and nature of God. If there is confusion or a seeming contradiction, then the whole counsel of God must be carefully considered in determining what the passage is really saying. Was it a temporary restriction, or does it stand for all time?

We believe we have watchfully done this, looking at both Old and New Testament examples of women and ministry.

CHAPTER ONE

The Very Obvious Challenge

As a pastor, I have read, studied, and heard every conceivable argument for and against women in the pulpit. Being married to a gifted communicator and woman of God, I had to take to heart her gifting and abilities that obviously came to the forefront of our lives as we joined our hearts and entered into full-time ministry.

I am married to a woman who has been called by God to stand beside me in every arena of our lives; from wife, to mother, to preacher and pastor. I have had to dig and search diligently to make sure we are not in error, but operating in the revealed will of God.

The two scriptures that come up the most and have so many sincere Christians convinced that women are restricted from leadership are 1 Corinthians 14:34 and 1 Timothy 2:10-15.

1 Corinthians 14:34

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.

1 Timothy 2:10-15

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.

This is what the verses *appear* to be saying:

1. Women are to keep silent in the churches.
2. Women cannot teach men; they are not to have authority over a man but to be in silence.
3. Women are more prone to deception.
4. Women will be saved by childbearing.

Let's take a look at what was being said in the context of these verses, and then let's look at the whole counsel of God concerning this subject.

Part 1

Are Women to Keep Silent in the Church?

1 Corinthians 14:34

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.

Was Paul making a law that women were to keep silent in the churches and not be permitted to speak?

In this chapter of 1 Corinthians, Paul is addressing the conduct of the church and the order in the local church setting. He has spoken of the misuse of tongues and has instructed that this Spiritual gift is only to be used in the general assembly when the interpretation is given and then to restrict the speaking to two or three people. (vv.26-28)

He goes on to address the prophets that are speaking under the inspiration of the Holy Spirit. He clearly states that they are subject to each other, only two or three should speak, they are not to interrupt each other, but carefully judge what is being said and keep silent.

Twice Paul has instructed those speaking to be in order and otherwise keep silent. He now turns to the “*women*” and addresses them to keep silent in the church for it is shameful for them to speak.

In the Greek language used here, the word for woman is the same word used for wife. The word for man is the same word used for husband. It was up to the translators to determine if the context of the passage was speaking to women in general or to wives.

Woman: **gune**, *goo-nay'*; probably from the base of Greek 1096 (*ginomai*); a *woman*; specially a *wife* :- wife, woman.

Man: **aner**, *an'-ayr*; a primary word [compare Greek 444 (*anthropos*)]; a *man* (properly as an individual male) :- fellow, husband, man, sir.

In Verse 35, the translators put in the word husbands instead of men.

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.

If the Apostle Paul wanted women to keep silent in the church and say nothing, then he would never have given the instruction for women to pray or prophesy with their heads covered, which was the custom for women in that culture. You see, the church had women who were both praying and prophesying with their heads uncovered. The issue here was not that they were speaking, but the way they were offending the culture by not covering their heads!

1 Corinthians 11:5

But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved.

If Paul wanted the women to keep silent, he would have addressed it right there. So what is Paul trying to tell the church at Corinth in Chapter 14?

In this culture, the women were seated on one side of the room and the men sat in a different part of the meeting. I believe when the women were listening to the preaching and the service, they had questions and were interrupting the service with their talking. Some may have even been yelling across the room to their husbands on the other side!

Paul is simply saying to be quiet in the church. In our church, we ask our congregation to turn off their cell phones and pagers and not to get up and move around because it is disruptive to those trying to hear the message. Paul is doing the same thing here—merely giving instruction on church etiquette. He is saying, “Women, wives, stop talking during the service. If you have a question, ask your own husbands at home.” That is a far cry from not allowing women who are anointed by the Holy Spirit to be able to preach or teach the Word of God.

Let’s look at another instance. If the Lord wanted women to not speak or preach or teach in the church, then why did He say:

Acts 2:17-18

**‘And it shall come to pass in the last days, says God,
That I will pour out of My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.
And on My menservants and on My maidservants
I will pour out My Spirit in those days;
And they shall prophesy.’**

The word “*prophesy*” means to foretell or forth tell. That means when someone is gifted to prophesy, they have the God-given ability to foretell—speak of things to come in the Kingdom of God—and to forth tell—preach and teach the Word of God as it pertains today.

The women in Corinth were clearly praying and prophesying in the church; that wasn’t what Paul was putting in order. They needed to honor their culture and cover their heads (1 Corinthians 11:5), and if they were busy talking during the church service, they needed to be quiet and ask the questions later at home.

Again, taking this verse in context, Paul has asked the congregation to keep silent if their tongues are not interpreted. He has also instructed the prophets to keep silent and not interrupt each other and is asking the women to stop talking during the service and ask questions at home.

In Summary

Every Scripture must be interpreted in the light of what other Scripture says on the same subject. It must harmonize with all other scriptures.

Paul cannot mean for women in general to keep silent in the church when he had addressed the subject of women praying and prophesying with their heads uncovered in 1 Corinthians 11:3-12. If he were commanding women to be silent, there would have been no allowance for their prayers or prophecy in 1 Corinthians 11:3-12. It would be a further contradiction of Acts 2:17-19 where the Holy Spirit anoints men and women to prophesy. If God were commanding women to be silent in the church, why would He give the gift of prophecy to women as well as to men?

We do not believe you can place a restriction on women publicly speaking the Word of God based on this verse. Paul is simply setting etiquette and order in the Corinthian Church just as we set order and rules in our services today to help everyone hear the Word without interruption. All three of these instances in 1 Corinthians involve speaking and silence. There was confusion when so many were speaking in tongues. There was disruption when too many were blurting out prophecy, and there was disrespect when wives were interrupting the service with their questions.

Part 2

Does Paul Forbid Women to Teach Men?

Let's look at the next verse and argument against women speaking and holding ministry positions in the local church.

1 Timothy 2:11-15

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.

Here, the verses *seem* to be saying the following:

1. Let women learn in silence and submission.
2. Women cannot teach men; they are not to have authority over a man but to be in silence.
3. Women are more prone to deception.
4. Women will be saved by childbearing.

When Paul was writing this epistle to Timothy, church historians tell us he was likely writing this after his release from his first Roman imprisonment around AD 64. It is believed that he visited Ephesus around AD 63 and put Timothy in charge. This letter

was written to his young disciple to help straighten out the many challenges that Timothy faced in the senior pastor's position of one of the largest churches in the Gentile world.

Let's look carefully at his instructions to Timothy. *"Let a woman learn in silence with all submission."* The original Greek word that is translated as "silence" here is the same word Paul uses in the beginning of the chapter where he states that the men should live a quiet and peaceable life.

1 Timothy 2:1-2

Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

The translators interpreted this word in verse two as "peaceable" and in verse 11 as "silence". The word is *hesuchia*.

hesuchia; Greek 2271 feminine of Greek 2272 (hesuchios); (as noun) *stillness*, i.e. desistance from bustle or language:- quietness, silence.

As you can see by the Strong's definition, it is the feminine form of the Greek word *hesuchios*, and both words mean to be still and at peace.

hesuchios, Greek 2272, Strong's *hay-soo'-khee-os*; a prolonged form of a compound probably of a derivative of the base of Greek 1476 (hedraios) and perhaps Greek 2192 (echo); properly **keeping one's seat** (*sedentary*), i.e. (by implication) *still* (*undisturbed, undisturbing*):- peaceable, quiet.

In the above definition, the visual word picture is not giving up your seat. In other words, if you are hearing something you don't agree with or don't understand, don't get up, get upset or stirred up about it; just relax, listen, and learn.

It is interesting that the instructions for men are translated as "living peaceably," but the same instructions, when given to women, are translated as "being silent."

What if I asked you if you live in a quiet neighborhood? You would say yes if everything is in order and people are living in peace with each other. To say that your neighborhood is quiet in the way some would interpret this word is to say no one is allowed to speak in your neighborhood, and that no talking or communicating is allowed! That, of course, would be positively ridiculous and a wrong explanation of what a quiet neighborhood really is.

In the same sense, when this word is being used, it means women learn in peace and quietness. Don't get upset or be unteachable in the instruction of the Word of God! The emphasis on the verse is for women to learn; to be taught.

Now why is Paul saying that to Timothy? Good question. Timothy is in Ephesus. In the ancient cultures of that time, Ephesus hosted the great temple of Diana, which was listed as one of the seven wonders of the ancient world. You can still see the ruins of the temple today.

In Acts 19, a silversmith named Demetrius instigated a riot against Paul when the Gentiles were getting saved and leaving the worship of the goddess Diana. This temple goddess held great monetary, political, and spiritual sway over the entire region of Ephesus.

Paul, having experienced that riot and being well aware of this stronghold, is telling the women who very possibly came out of idol worship but now desire to be godly, to learn the Word of God and learn it in the proper way with respect and peace. He is not telling the women to not speak but to learn the Word.

-
- Can women teach men?
 - Are women prone to deception?
 - Can women be saved by childbearing?
-

1 Timothy 2:12-15

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.

Is God clearly restricting women from any forms of leadership in this church? Is He saying that women are more prone to deception and can be saved in childbearing?

There are three very different schools of thought on this verse. Let's look at what they are concerning the first question: can women teach men?

1. Some say this is a clear restriction for all women in any form of leadership over men.
2. Others say this restriction is provisional and applies only for the women at Ephesus due to the condition of the culture and the influence of the goddess Diana. They state that this restriction is conditional to that church, and when Paul states "I do not permit," he is apparently placing a restriction that is not placed in other regions.

The proponents of this second argument openly bring to light the fact that other churches he oversaw allowed women to pastor and be in different ministry positions. This is a possible argument and one to carefully consider.

3. The third argument states that this verse has been misinterpreted, and that Paul is really speaking to the marriage relationship and not men and women in general. The school of thought here is again looking at the Greek words for women/wife and man/husband.

Let's explore this third argument. This passage has translation challenges in the way it is written. First of all, these verses are clearly speaking of husbands and wives when they refer back to the first married couple—Adam and Eve. The verses then talk about childbearing, which in the New Testament would always refer to the marriage relationship. The way the verse changes from addressing a single man and woman to a plural “they” can seem confusing. Who are the “they”? Are “they” all women or could it be saying something else?

1 Timothy 2:11-15

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.

There are three good reasons to prefer the following translation of 1 Timothy 2:12-15.

1 Timothy 2:12-15

“And I do not permit a wife (woman) to teach or to have authority over a husband (man), but to be in silence (quietness and peace). For Adam was formed first, then Eve. And Adam was not deceived, but the wife (woman) being deceived fell into transgression. Nevertheless, she will be saved in childbearing if they (husband and wife) continue in faith, love and holiness with self control.”

First, there is one Greek word, *andra*, translated both “man” and “husband,” and one Greek word, *gune*, translated both “woman” and “wife.” There are not different Greek words for “husband” or “wife.” The better translation must be determined by context in each case.

Second, in the original Greek and Hebrew, the personal pronouns “his” and “her” are sometimes not used, but supplied by the translators based on the context. In the King James Version, such words are always in *italics* so the readers will know when they supplied words that are not in the original languages. For example, see “*her* husband” in the King James Version of Luke 16:18 and 1 Corinthians 7:10. In those verses, as in 1 Timothy 2 and 3, the

personal pronouns are not in the original texts, but should be supplied by the translators for clarity.

1 Timothy 3:2

A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

Third, in 1 Timothy 3:2, just five verses later and still talking about the subject of women/wives and husbands/men in leadership, the Apostle Paul uses the exact same words: *gune* and *andra*, and still without personal pronouns. But all the translators get the verse right: “the husband of one wife” (literally: “a one-woman man”). For the sake of consistency in translation, it is best to let the same Greek word *gune* be translated with the same English word “wife” throughout the same passage. Likewise the same Greek word *andra* is best translated “husband” throughout these two adjoining paragraphs. That is what the above “preferred translation” does. Then the personal pronouns are supplied for clarity, “...committed to his wife” (MsgB). And we don’t let the change in chapter numbers influence our interpretation. The chapter and verse numbers were added by an editor in the 15th Century.

Are Women Allowed to Teach Men?

It would make sense that due to the spiritual climate of the times and the city of Ephesus, Paul could have issued a temporary restriction on the general population. Or he could have been addressing the wives and instructing them to allow their husbands to be their spiritual head, and that they should learn and grow in the faith in peace and quietness.

Part 3

Are Women More Prone to Deception?

According to the Word of God, both men and women are capable of being deceived. When you look at the list of false prophets and male leadership who were obviously in sin and deception in the Old Testament, men far outweigh women in being deceived. In the book of Romans, the blame for the fall of humanity is given directly to Adam. He was not deceived but knew what he was doing and thereby betrayed and disobeyed God's command without the advantage of being able to say *he didn't know it was wrong*.

Could Adam have rescued Eve? Could he have stopped her? The narration of the event has him there with her all the time. He certainly had not yet sinned; does that mean he possibly could have been the one to take her place like Christ did for the Church? The scripture says the one without sin can pay the price for the one in sin, and Adam was the only one of the two who had not yet sinned. Answers

to these questions are speculative and cannot be proven true this side of heaven.

The facts are these—there is no evidence in scripture that women are more prone to deception because of this verse. Both men and women can be deceived. There is scriptural proof that Adam was not deceived and has the responsibility of taking the blame according to Romans chapter 5.

Romans 5:12 (NKJV)

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

Part 4

Can Women be Saved in Bearing Children?

First of all, no one is saved in bearing children. Some translators state this verse is teaching the woman will be saved by the holy child Jesus. When you look at this verse in light of marriage and the domestic authority of the home, then it makes perfect sense. The author was addressing husbands and wives; the single becomes plural when “*they*” addresses the marriage relationship of husband and wife. The children will be blessed and the wife will come under a covenant promise if both husband and wife in agreement continue in faith, love, and holiness.

We have already stated that no woman can be saved in childbearing. Only the power of the new birth through believing in the Son of God can save anyone. There is no salvation in physical works. We do believe this verse gives a covenant promise to wives who are going to be having babies. Deborah and I claimed this promise when we were having our children and God was faithful to allow us to bring forth and raise all of our children in His love, blessing, and power.

In Summary

Based on the evidence that Paul was writing to Timothy in very troubled times, the following is our firm conviction:

1. Paul could have been placing a temporary restriction on the women to learn the Word in peace and quietness.
2. This translation (which has proved very difficult based on several different bible translations), should have referred these verses to the words using husband and wife due to the fact that this passage of scripture uses the marriage roles and bearing children in its context of thought.
3. Women are not more prone to deception than men; both have the same ability to be deceived.
4. Women are not saved by childbirth. It is possible the translators could have been

describing how women can be saved by the birth of Jesus Christ. It seems far more likely the text is addressing husbands and wives, the domestic authority of the home, and bringing a covenant promise of safety and deliverance as they (the married couple) continue in faith, love, and holiness with self-control.

The evidence does not prove through the mouth of two or three witnesses that women in general were restricted from leadership and teaching roles based on this passage of scripture alone. To limit the leadership roles of women would be inconsistent with the positions and responsibility the Holy Spirit had given in both the Old and New Testaments.

CHAPTER TWO

Understanding Spiritual Authority

I believe understanding the true meaning of biblical authority is the key to unlocking the much debated argument about women in ministry positions. When both Deborah and I understood God's direct authority, identified the different streams of His delegated authority, and saw clear Bible evidence with undisputable examples, it helped us to settle this issue and understand the will of God.

Let me explain—one of the arguments against women in ministry positions is based on the point of view that all women are under the authority of all men, and to set women in places of leadership over men is forbidden by the Lord.

The proof text for this is seen in the creation narrative of Adam being made first, Eve usurping his authority, and in 1 Timothy 2:11-12.

Let's address the creation narrative first and then look at the other scripture.

Was Adam assigned the place of dominance over Eve because he was the first to be created? Did Eve usurp authority over Adam and attempt to rule over his assigned position?

When we look carefully at the beginning of the human race, we see that Adam was indeed created first, the fountainhead and prototype of all humanity. He was assigned to tend the garden and given the job to name and oversee creation.

God said it isn't good for man to be alone and out of man's side brought forth the woman; made for man and made out of his direct substance. She had his D.N.A. She was called his "*helpmeet*" and was given the assignment to rescue Adam from his aloneness (Genesis 2).

The facts are there. There is nothing to debate. But where we get into trouble is when we read too much into the question of who was in charge. I believe that happens because we don't really comprehend oneness and perfect unity.

The two were made to be one. God called them both Adam.

Genesis 5:1-2 (KJV)

This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

When God brought Eve to Adam, He called her woman because she was taken out of him. God

gave her the title of “*helpmeet*,” which is the King James translation of this Hebrew word. It means “suitable helper,” one who comes alongside and brings strength, courage, and assistance. This word is used 21 times in the Old Testament and 17 of those it is speaking of God Himself who comes alongside to bring help, courage, and strong support.

The point is that Eve and Adam were one. He was incomplete without her. When God took her out of man, He took out what could not be replaced except by her own self! She was an extension of Adam, and there is no evidence that she was under his rule until after the fall.

As I said before, I believe we do not understand the concept of biblical unity or oneness. God isn’t focused on who is in charge, but bringing us into the unity and oneness that He experiences with the Son and the Holy Spirit. God is a community of one. Before the fall, Adam and Eve were a community of one just like the Godhead. There was Adam, Eve, and God. There was no distinction of rule between them until after the fall. He distinctly gave them both the mandate to be fruitful, multiply, subdue the earth, and take dominion. They were life partners and stood side-by-side on the earth together.

It is only after their fall that the Lord distinguishes who is to be in charge, and it is openly stated that the husband will be the one responsible for the wife

and over the family. But does He state that all women will be under the rule of all men?

The other proof text for this question is given in:

1 Timothy 2:11-15

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.

Again, those that believe all women are under the authority of all men cite this verse as their proof. But is this what God is saying? I want to state once more that the answer to the question of who is in charge is found when we understand God's authority. What do I mean?

Direct and Delegated Authority

God's authority is direct; when He transfers this authority to another, it is called delegated authority. For example, when a police officer stops me for speeding, this police officer is operating under delegated authority as a representative of the State of California to uphold the laws of the State. I am

duty bound to obey the police officer, acknowledge my offense, and pay the ticket.

The Word of God states the following:

Romans 13:1-2

Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.

There are three main points from this passage:

1. All authority is from God.
2. Authorities that exist are appointed by God.
3. Whoever resists the authorities resists God and brings judgment on themselves.

In looking at the truths found in these verses, we see that we cannot separate our submission to God's direct authority from our submission to His delegated authority. In other words, all forms of authority originate from Him and according to His purposes and His divine will.

Types of Authority

It is plain that God has established authority at different levels and areas of life. There is civil/government authority, spiritual authority,

domestic authority, and corporate authority. Let's take a moment to look at these various levels of authority established by God.

- **Civil/Government authority:** In civil government, we are called on by God to pray for those in authority over us and to obey them (1 Timothy 2:1-2, Romans 13:1-6).
- **Spiritual authority:** In the government of the Church, God has established an order of authority not according to race, social position, or gender; but according to spiritual gifting and callings (Ephesians 4:10-12).
- **Domestic authority:** The family unit operates in the God-given authority of the husband as head of the house and the wife as under him, and the children are to be obedient to both parents (Ephesians 5:22-33; 6:1-4).
- **Corporate authority:** In the corporate market place, the employer has the rule and authority over the employees (Ephesians 6:5).

In all of these examples of delegated authority, there is no evidence that men are ruling exclusively over women, **except in the home** where the scripture makes it obvious that husbands are to be the head over the wife (Ephesians 5:22-24).

In all of the civil, spiritual, and corporate authority examples in the Word of God, both men and women

were placed in positions of authority. Esther was queen (civil/government authority). Deborah was a judge, prophet, and a direct example of a woman being married and a national ruler. Deborah was under the authority of her husband in the home, but was the ruler over Israel in governmental authority. Lydia was a businesswoman in the New Testament church and ran her own corporation (corporate authority).

Based on what we understand of God's direct and delegated authority, we can find no evidence or fact that states all women are under the authority of all men. The creation narrative and 1 Timothy 2:11-15 do not substantiate this viewpoint. God allowed men and women to operate freely in the civil government, the workplace, and in the spiritual government of His people.

Does Scripture Limit Gifts and Callings to Specific Genders?

We have found no instance in the New Testament whereby the gifts and callings of God are limited to men only. In Romans 12, 1 Corinthians 12, and Ephesians 4, the gifts and callings are given to both men and women. The word used for "men" in Ephesians 4:8 is *anthropos*, the Greek word for mankind, human beings.

Ephesians 4:8

Therefore He says: "*When He ascended on high, He led captivity captive, And gave gifts to men.*"

Ephesians 4:11-12

And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.

Galatians 3:28

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

1 Corinthians 12:28

And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.

In every instance where the Lord has distributed gifts, callings, and responsibilities the words used are never exclusively male. They refer to both men and women.

Some would argue that women can pray or prophesy, but not in a church setting. But what constitutes a church setting? Is it a building or a formal gathering? What makes up a church gathering? According to our Lord, a church setting is where two or more are gathered.

Matthew 18:20

For where two or three are gathered together in My name, I am there in the midst of them.

The people make up the church, not a building or place of worship. It is interesting to note that in the Inter-Testamental period, it took ten men to begin a synagogue. In the New Testament, Paul planted the church in Philippi with Lydia and some of the women at the river doing their washing (Acts 16:11-15).

In Summary

As we interpret the scripture, in every instance where God instructs the woman to be under the authority of a man, it is always in relation to **“her own husband”** (Ephesians 5:22, 1 Corinthians 14:35, Colossians 3:18, Titus 2:25, 1 Peter 3:1).

In this delegated domestic authority, the Word of God makes it unmistakable that a woman who is married is under the authority of her husband to follow his lead and to submit herself unto him as unto the Lord. It is not stated that she is to submit herself to all men in the church. There is a marked difference!

Therefore, based on the truth of God’s delegated authority, both men and women are permitted to be in leadership and the gifts and callings of God are not based on gender, but on the will and purposes of God. In the general context of biblical authority, both

male and female are instructed to submit ***“one to another in the fear of the Lord”*** (Ephesians 5:21) and to ***“obey those who rule over you and be submissive”*** (Hebrews 13:17), not according to gender, but according to the delegated authority given and permitted by God.

CHAPTER THREE

How Were Women Used in the Bible?

The Word of God states that everything must be confirmed by the mouth of two or three witnesses to make it stand. Let's take a look at some biblical examples of women in the Old Testament first.

1. **Deborah** – both a prophetess and judge in Israel (Judges 4:4-5).

She was married to a man named Lapidoth, and she was the judge over Israel, not her husband. Clearly, in matters of the home, he was in authority. In matters of state, she was the leader.

This is a classic example of a wife working in two levels of delegated authority.

Deborah and Samuel are the only Judges that have the distinction of being both prophet and judge in Israel, and they were chosen deliberately by God. Many have said Deborah was a single example and not the norm, but the Word of God states:

1 Chronicles 17:6

Wherever I have moved about with all Israel, have I ever spoken a word to any of the judges of Israel, whom I commanded to shepherd My people, saying, 'Why have you not built Me a house of cedar?'
(note: "shepherd" means "pastor")

Acts 13:20

After that He gave them judges for about four hundred and fifty years, until Samuel the prophet.

God in fact deliberately chose Deborah, out of all of the men living at that time, to be the ruler and judge of His people. He could have chosen a man, but according to the above referenced scriptures, it was God Himself who chose His judges and gave these judges to Israel to rule and to interpret the law. It is unmistakable that He chose a woman to lead His people.

2. **Huldah** - The second example of God intentionally choosing a woman over a man to speak for Him is found in 2 Kings 22, which describes the incident of Huldah and King Josiah. Who was Huldah and what did she do?

- She lived in the Second Quarter of Jerusalem (where the school of the prophets was located).
- She was a prophetess, and she was married.
- She was joined by her contemporaries Jeremiah (Jeremiah 1:2) and Zephaniah

(Zephaniah 1:2). Nahum and Habakkuk were also ministering in and around Jerusalem at this time.

- When King Josiah discovered the Word of God and needed someone to inquire of the Lord, the priests went to Huldah, a women prophetess, and not to the others that were available in Jerusalem!

God deliberately chose a woman to speak the word of the Lord to King Josiah and give Him direction. It is clear from both the history of Israel and the Word of God that the Lord had other choices of prophets but intentionally chose to use His daughter Huldah.

Women in Leadership Roles in the New Testament

What role can we see women playing as leaders in the New Testament, and what privileges and giftings has the Lord God equipped His daughters with?

Acts 2:17-18

And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy.

propheteuo, *prof-ate-yoo'-o*; from Greek 4396 (prophetes); to *foretell* events, *divine*, *speak* under *inspiration*, *exercise* the prophetic *office* :- prophesy.

As I stated at the beginning of this study, the word 'prophesy' means to foretell, or forth tell. That means when someone is gifted to prophesy, they have the God-given ability to foretell—speak of things to come in the Kingdom of God—and to forth tell—preach and teach the Word of God as it pertains to today. Every time I step into the pulpit of The Rock, as the Pastor of this church, I speak the inspiration and prophecy of God under the power and anointing of the Holy Spirit.

At the very birth of the New Testament Church, the women were alongside the men being filled with the Holy Spirit and equipped with His gifts according to His will and purpose.

In the book of Acts, God used the evangelist Phillip's four daughters to prophesy:

Acts 21:8

On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him. Now this man had four virgin daughters who prophesied.

Let's see another example. From the following verses, it is evident that Paul did not forbid women from ever teaching. He mentions his commended co-worker Priscilla, who was married and worked alongside her husband Aquila, as they pastored the church at Corinth. Both Priscilla and Aquila taught Apollos, the great apostle and church leader, the word of God. If women were not allowed to teach men, she would never have been mentioned alongside her husband as they disciplined this great man of God.

Acts 18:24-26

Now a certain Jew named Apollos, born at Alexandria, an eloquent man *and* mighty in the Scriptures, came to Ephesus. This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. 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.

Romans 16:3-5

Greet Priscilla and Aquila, my fellow workers in Christ Jesus, who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. Likewise *greet* the church that is in their house. Greet my beloved Epaenetus, who is the firstfruits of Achaia to Christ.

Women as Fellow Workers

There are women whom Paul called his “*fellow workers*” who “*have contended at my side in the cause of the Gospel*” (Philippians 4:3). Paul used the word “*fellow worker*” to describe Timothy (Romans 16:21), Titus (2 Corinthians 8:23), Demas and Luke (Philemon 1:24), Priscilla (Romans 16:3), and Euodia and Syntyche (Philippians 4:3), the last three being women. As you can see from the Word, the women were equally categorized with the men in Paul’s letters to the churches. There was obviously no distinction between genders and positions. They were all “*fellow workers*”.

fellow workers: sunergos, *soon-er-gos*’; from a presumed compound of Greek 4862 (sun) and the base of Greek 2041 (ergon); **a co-laborer, i.e. coadjutor :- companion in labour, (fellow-) helper (-labourer, -worker), labourer together with, workfellow.**

Were There Women Deacons?

In the New Testament, deacons were people who held great authority and leadership roles. Unlike the familiar definition of deacons we have today in the 21st Century Church, these individuals were not just servants; such as ushers, greeters, and the general helpers in the church. These saints waited on the local church, but also became great evangelists. Even the first martyr of the Church, Stephen, was

one of the seven chosen out of the church to become a deacon.

According to Holman Bible Dictionary the term “deacon” is derived from the Greek word *diakonos*, which is usually translated “servant” or “minister.” Only a few times in the New Testament is it translated “deacon” (Philippians 1:1, 1 Timothy 3:8, 1 Timothy 3:12, and, in some translations, Romans 16:1) and used to denote one holding a church office. The noun form comes from a verb which means “to serve,” probably originally in the sense of waiting on tables. It came to be used to signify a broad range of types of service. In the New Testament, the noun is used to refer to ministers of the Gospel (Colossians 1:23), ministers of Christ (1 Timothy 4:6), servants of God (2 Corinthians 6:4), those who follow Jesus (John 12:26), and in many other similar ways.

In Romans 16, Paul describes Phoebe as a minister, a deaconess (Romans 16:2), and many commentators feel that 1 Timothy 3:11 refers not to deacons’ wives but to deaconesses.

1 Timothy 3:11

Likewise *their* wives *must be* reverent, not slanderers, temperate, faithful in all things.

Let me explain why I believe this. The same word for minister/servant is also used for deacon. Phoebe is described in Romans 16:1 as a fellow servant.

Romans 16:1

I commend to you Phoebe our sister, who is a servant of the church in Cenchrea.

servant: diakonia, *dee-ak-on-ee'-ah*; from Greek 1249 (diakonos); *attendance* (as a servant, etc.); figurative (eleemosynary) *aid*, (official) *service* (especially of the Christian teacher, or technical of the *diaconate*):- (ad-) minister (-ing, -tration, -try), office, relief, service (-ing).

It is interesting to note that the translators injected the word “servant” for Phoebe, but used the word “minister” for Paul in Colossians 1:25 and for the other men who were “ministers” in the New Testament (keep in mind this word also is used for the position of deacon).

Colossians 1:25 (KJV)

Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God;

diakonos, *dee-ak'-on-os*; probably from an obsolete **diako** (to *run* on errands; compare Greek 1377 (dioko)); an *attendant*, i.e. (genitive) a *waiter* (at table or in other menial duties); specially a Christian *teacher* and *pastor* (technically a *deacon* or *deaconess*):- deacon, minister, servant.

We see then that the same word for deacons was also used to describe servants and ministers. When it came to women, the word was translated servant, not ministers! What does that mean? It means the translators regarded men in one way and women in another, even though it was the same word (the only difference is in the feminine or masculine tense)!

In the practical, ongoing work of the early church for which the deacons were responsible, there would be certain tasks clearly more suited to women (such as assisting another woman at baptism, counseling women on relating to husbands and children, etc.).

In 1 Timothy where Paul describes the qualifications for deacons, it would again appear that there is no place for women. But is this really true?

1 Timothy 3:10-13

But let these also first be tested; then let them serve as deacons, being *found* blameless. Likewise *their* wives *must be* reverent, not slanderers, temperate, faithful in all things. Let deacons be the husbands of one wife, ruling *their* children and their own houses well. For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

This is the way it reads in the New King James translation:

1 Timothy 3:11

“Likewise *their* wives *must be* reverent, not slanderers, temperate, faithful in all things.”

Remember the fact that the word translated “wives” is the same word for “women;” again the translators took the liberty to use it in the domestic situation and injected the two words “*their*” and “*must*”. But is this accurate?

(It is important to note that when you see words in italic it means the translators injected these words by implication, these words were not in fact in the original text.)

Could this not be clearly translated another way?

1 Timothy 3:10-13

But let these also first be tested; then let them serve as deacons, being *found* blameless. Likewise women *must be* reverent, not slanderers, temperate, faithful in all things. Let deacons be the husbands of one wife, ruling *their* children and their own houses well. For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

If this is true, then indeed the New Testament had a verifiable place for women as deacons. When you read the entire passage, it is worthy of note that the next verse, verse 12, addresses the issues of the deacon’s wife and family.

It would seem redundant to think that Paul would speak twice concerning the wife. It would make more sense to see that he is addressing the issue of both men and women as deacons and then addressing the issue of the wives of married deacons. Let’s take

a look one more time at this way of translating this verse.

1 Timothy 3:10-12

But let these also first be tested; then let them serve as deacons, being *found* blameless. Likewise women must be reverent, not slanderers, temperate, faithful in all things. Let deacons be the husbands of one wife, ruling *their* children and their own houses well.

Those who disagree with this translation state that if Paul was also addressing women as deacons (servants, ministers), then why did he not address their marital status like he did the men in verse 12? The answer is simple: Paul did not address the problem of women being married to more than one husband (polyandry) as this was not allowed in any culture of that day. It was only men being married to more than one wife (polygamy) that was common.

After carefully looking at the history and verbiage of the letters of the early church in the New Testament, we believe that women were indeed in the category of ministers and deacons.

Women as House Church Pastors?

The basic social and economic unit at the time of the early church was the *oikos* (Greek for “house” or “household”). This could consist of an extended family: servants, their families, and everyone connected to the economic base of the home. The “nuclear” family as we know it today did not exist

then. The church began in the home and spread like wildfire from house to house.

There is further mention of women in leadership roles as pastors of these home churches. When the early church first began, they formed congregations in the homes. Unlike the familiar “small groups” or “cell groups” that meet in the homes of the 21st Century Church, these leaders were the chosen pastors over these congregations, large or small.

The Apostle John wrote a letter to an “elect (chosen) lady” with instructions concerning whom she allows to minister in her “house” (a designation for early church fellowships, 2 John). Also in 1 Corinthians 1:11 and Philippians 4:2, Chloe and Euodia seem to be women in whose homes believers gathered. There is also the issue of Nymphas, found in the book of Colossians. Early translators and some modern versions like the NIV translate the name into the feminine Nympha, a woman, not a man, in the first century who had a church in her home! This is because the Greek form used in the original text, “Nymphan”, is clearly the feminine, singular, accusative of the name “Nympha”. The personal pronoun is also feminine: “the church in her house.”

Colossians 4:15 (NIV)

Give my greetings to the brothers at Laodicea, and to Nympha and the church in her house.

There is also the listing of Priscilla and Aquila as team pastors in the house church that met in their home.

1 Corinthians 16:19 (NKJV)

The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house.

Romans 16:3 (NKJV)

Greet Priscilla and Aquila, my fellow workers in Christ Jesus,

In our culture we often name the wife ahead of the husband as a politeness. In the first century Jewish and Greek cultures, that would never have been done. So when Priscilla is listed ahead of Aquila in Romans 16, there must be an explanation. Since Romans was written after Acts and 1 Corinthians, where Aquila is listed ahead of Priscilla, it is reminiscent of what happened during Paul's first missionary journey. It started off "Barnabas and Saul" at the beginning of Acts 13. But by the end of that trip it was clearly "Paul and Barnabas" because of the stronger leadership character of Paul's ministry. Naming Priscilla ahead of Aquila after years of observed ministry likely implies that her ministry gifts were larger than her husband's in the mind of the Apostle Paul.

Women Apostles?

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.

The name Junia is feminine in the original text. Many translators have changed the name or tried to put a masculine definition on it, but the fact is that Junia was a woman.

The early Christian scholar Origen assumed that Junia was a woman. The 4th century church father John Chrysostom, who was no supporter of women bishops, expressed high regard for Junia: *“Oh how great is the devotion of this woman that she should be counted worthy of the appellation of apostle.”*

There are those who believe Andronicus and Junia were married and involved in a team ministry much like Aquilla and Priscilla. Only heaven will bear out the details of these great servants of God, but one thing is certain; Junia was a woman.

What Did Jesus Do With Women?

The Lord Himself treated women very differently then the religious leaders of His day.

Not only did Jesus set women free, honor and respect them, and heal them on the Sabbath, He

actually broke with the traditional roles women played in His culture.

When He was eating dinner at Lazarus' home, Lazarus' sister Martha complained to Him about her sister Mary not helping in the domestic responsibilities of serving the meal (Luke 10). He rebuked Martha, not Mary, for choosing the wrong course of action! Mary was seated at His feet listening to the Word of God, which was not the correct or accepted place to be as a woman in that society. Martha, on the other hand, was doing what was expected, working and serving the men. Jesus defied the traditional norms and reversed the roles by commending Mary and correcting Martha.

Luke 10:41-42

And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

The Lord was revealing the importance of hearing and learning God's Word when He supported Mary's behavior and treated Martha's as far less important. This was absolutely contrary to all cultural gender roles where the men were taught the Word of God, but the women were left out. Jesus' passionate call to hear and learn the Word of God was not just for the men, but for His women too!

When the Lord wanted to reach Samaria, He deliberately chose to stop off to have an encounter

with the woman at the well in John 4. He again broke many conventional rules when He engaged this woman in conversation and then revealed that He was the Messiah.

When she experienced His sincere love and heard who He really was, she went immediately into her city, told everyone she could, and brought the people to hear Him for themselves. As a result of her actions, many believed on Him.

John 4:39-40 (NKJV)

And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.

If women were not intended to be trustworthy witnesses and could not teach or instruct men, then it is very confusing as to why the Lord chose to reveal Himself after His resurrection first to a woman and then clearly instructed her to *"go and tell"* the disciples **who were men!**

John 20:16-28

Jesus said to her, "Mary!" She turned and said to Him, "Rabboni!" (Which is to say, Teacher)? Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.' "Mary

Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her.

Mark 16:9-14

Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons. She went and told those who had been with Him, as they mourned and wept. And when they heard that He was alive and had been seen by her, they did not believe. Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.

Luke 24:10-11

It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles. And their words seemed to them like idle tales, and they did not believe them.

It is unmistakable that the Lord sent the women to go and tell, first the apostles and then the world. The very first evangelists were women, but even though the women were sent by Jesus to go and tell, it is evident that the men hardened their hearts and did not believe.

In Summary

It is obvious to us that women were in full partnership and gifting in the New Testament. Although the men played a prominent role in leadership, there does not appear to be any direct restriction of women from leadership. We can find nothing that suggests women did not assume or should not assume a variety of roles in the New Testament Church. We see the women alongside the men, teaching, preaching, prophesying, providing material support and hosting church functions.

Women in the New Testament modeled the church practices for subsequent generations. Since we are to follow the model of the early church, it is indisputably seen by us that the women in the New Testament era performed the tasks normally associated with ordained clergy in the later eras. These roles are openly supported by various New Testament authors.

We see the New Testament women in positions of house church pastors, leaders, deaconesses, teachers, prophets, and even apostles. If the Holy Spirit did not restrict the women in the first church, why should we place restrictions on God's women in the 21st Century Church?

Psalm 68:11

“The Lord gives the word (of power); the women who bear and publish (the news) are a great host.”

CHAPTER FOUR

What's Love Got To Do With It?

We have learned a vital truth at The Rock. We know God is love (agape), and His love never fails. Because His love cannot fail, then *agape* love is the supreme power of the Universe. We also believe we are instructed to learn and live in this great love.

We have also learned that there are **essentials to salvation** that cannot be compromised. We believe that these essentials are: Jesus Christ the Word made flesh is the only begotten Son of God born of a virgin, walked among us as all God and all man, went to the cross for our sins, bore our iniquity on Himself as the spotless sacrifice, died for our sins, was raised to everlasting life to be our Savior and Lord for all eternity, and is coming again! We believe that apart from Jesus Christ, no one can be saved. We believe that heaven and hell are real. We believe that all who call upon the name of the Lord Jesus will be saved. We believe that Jesus Christ is the same yesterday, today, and forever!

These truths we will not and cannot compromise. There are other issues in the Word of God, such as how will the end times really happen, is the baptism in the Holy Spirit for today, does Jesus still heal, do miracles still happen, should we be immersed or sprinkled when we are baptized, and can women be

in ministry? In these things, and countless other areas of controversy, we seem to divide ourselves, form our ranks, pull out our swords to defend our opinions, and slaughter each other.

At The Rock, we believe that walking in love and agreeing to disagree on the non-essentials of salvation is far more important than most of us realize. Could it be that the Father Himself allowed us to see through a mirror dimly on certain non-essentials, so that we in fact would learn to love and give grace to our differing points of view?

In a marriage, if one partner wrongs another, that is a grave offense, but if the other partner refuses to forgive and walks away, that is even more serious as it separates and divides. Satan knows how effective division is and has worked very critically to divide and conquer us.

Jesus said, "*A kingdom divided against itself cannot stand.*" Therefore, at the Rock, we are committed to stand fast on the essentials of Salvation; that which cannot be altered or divided or changed in anyway. The subjects that are not as clear, those that we seem to see more dimly, we choose to study the Word of God carefully, look at the entire counsel of the Word, let scripture interpret scripture, and refuse to divide over what we may not agree on.

The controversy over women in leadership roles in the church will continue, but the way of settling the

issues of this debate have been forever settled in our hearts.

We are learning that to be great leaders of God's people, we must first and foremost be servants of all. To be truly effective, to be those who will bring growth and prosperity to the House of God, we must first and foremost love people.

It is that simple. If we want to be great, then we are beckoned to bend low, put on a towel, and wash the feet of the saints. If we want to really love and serve the Master, then we are commissioned to go and give what we have in substance and deed to the least of the least.

There are no gender lines in these directions, only the passionate cry of our loving Savior who beckons us to go.

Prejudice is more than color. It transcends beyond race to age, economics, and gender. I believe the last great prejudice to be dealt with by the church will be the gender issue.

As I stated before, sixty percent of the Body of Christ are female. How much damage would it do to our ranks if we silenced and hindered this massive army of His daughters because of age long discrimination and erroneous teaching?

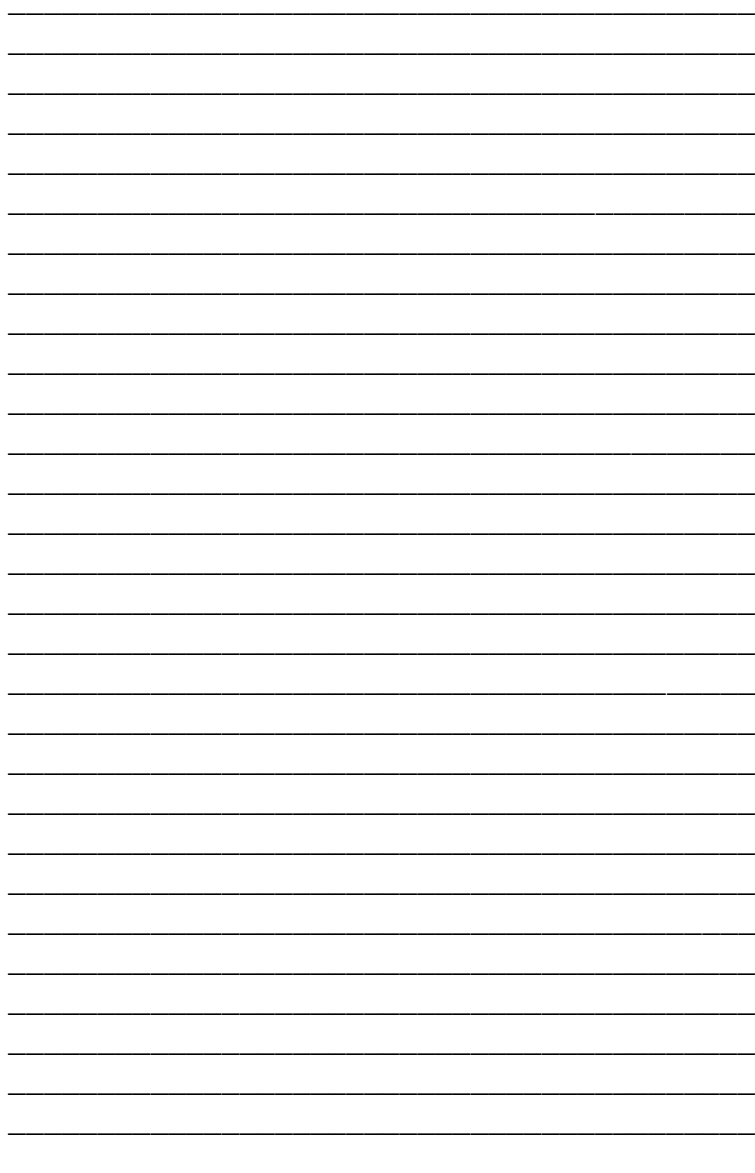
There is much work to be done in the Kingdom of God. The enemy is hard pressed to steal, kill, and

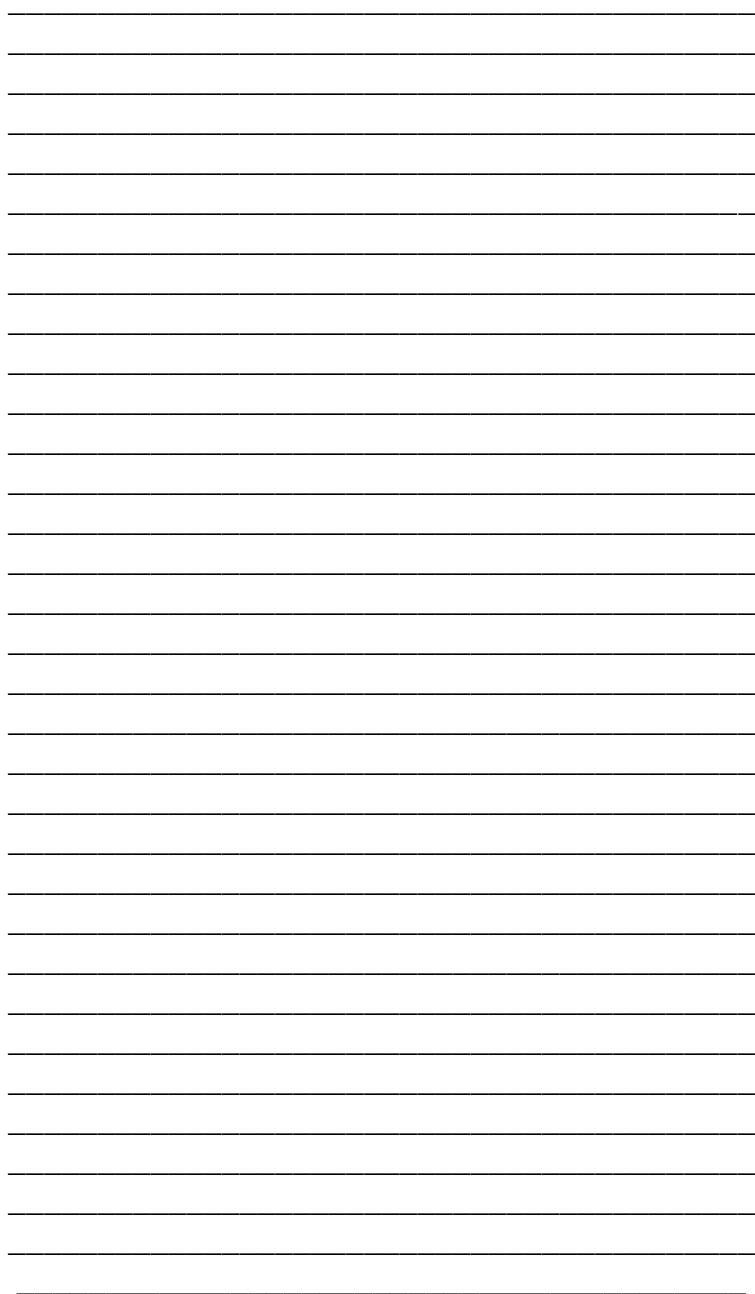
destroy all he can. We believe the call of God is to gather ourselves together (both men and women), love desperately, be passionate for others, and march to the drum of His great heart as we stand side by side, shoulder to shoulder, and work in the fields He has so graciously allowed us to glean.

Our hope and prayer for you is to join us in this truth and help us release women in the 21st Century Church into their God-given ministry. We cannot get this job done without them.

So dear reader, you decide what you want to believe: two questionable scriptures or the facts that are undeniable as we see God using women over and over in the Old and New Testament throughout the centuries and in today's church. At The Rock Church and World Outreach Center it is our conclusion based upon His truths that women are welcome to do the work of the ministry at every level.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.





The Rock Church & World Outreach Center
2345 S. Waterman Ave.
San Bernardino, CA 92408

Service Times:

Saturday Sabbath Service:

10:00 a.m. ♦▲★

Sunday Morning Services:

9:00 a.m., ♦▲ 11 a.m. ♦▲★✎★

Iglesia La Roca (Spanish service) Sunday:

1:30 p.m. ♦★

Sunday Night Service:

6:00 p.m. ♦●★

Wednesday Night Service:

7:00 p.m. ♦●★✎★

Thursday Girlfriends (Women's Bible Study):

9:30 a.m. ■❖★✎★

RYA (RockYoung Adults) 1st Fridays of Month:

7:00 p.m. ■★

For a ride to church, call 909-825-8887

✎ Deaf Interpretation provided

❖ Teen Club is provided for this event (7 – 12th - Summer only)

★ Bus rides available

♦ Children's Ministry available (birth - 6th grade)

▲ Youth (7th – 9th grade service)

● Full Youth Service (7th – 12th grade)

■ Childcare is provided

★ Spanish translation available

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