

“Your Position Against Women Pastors Is Outdated”

Question for Sue Bohlin regarding [women pastors](#):

It seems like your reasoning centers on one verse: 1 Tim. 2:12. [But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.] My question about that verse would be: Is it a timeless teaching? Wouldn't you agree that there are some culturally relevant areas of the Bible? Is the particular application of the principles of this passage timeless or are they culturally relative? When I study the Bible, to determine whether the teaching is timeless or culturally relative, I ask, was the teaching taught uniformly throughout the Bible. If it is a timeless teaching, then there won't be any variations on it. If it is culturally relative issue, sometimes it might be there and sometimes not. For example, throughout the Bible you hear differing views on drinking wine, but there is a consistent message about getting drunk. The view that states that women cannot be in leadership in a church context is drawn mainly from 1 Timothy 2:9-13. Due to the pagan religions in Ephesus in Paul's day this prohibition was necessary to distinguish Christianity from other religions. However, that cultural context is no longer applicable to the church today.

If you think that 1 Tim. 2:12 is timeless, then what do you do with the fact that women wrote parts of the Bible? Luke 2:38 (Anna); Luke 1:42-45 (Elizabeth); Luke 46-55 (Mary); Exodus 15:20-21 (Miriam); Judges 5 (Deborah—was leader of Israel). What do you do with the fact that woman are prophets? Ex.15:20-21 (Miriam); 2Kg 22:14 (Huldah), Isa 8:3 (Isaiah's wife); Luke 2:38 (Anna); 1 Cor. 11:5 (others). Another thing to consider is that many women are described as having authoritative roles, over men and women in the Bible. Deborah (Judges 5), Anna (Luke 2:38), Isaiah's wife (Isa. 8:3),

Aquilla and Pricilla (Acts 18:26) and others to name a few.

Women were not only recorded as being prophets but also judges and apostles (Rom. 16:7). The cultural restriction of women in leadership roles is not a timeless principle. This restriction denies women who are called into leadership from fulfilling their unique role in God's kingdom. Also, women not being allowed in leadership denies the church from the benefit of half of its leaders, pastors, visionaries, prophets and so on. Men and women are different but together in leadership they can complement one another by bringing out different characteristics of God's character. Not all women, just as not all men, are called into leadership roles in the church. Each person should follow their personal calling. However, women can be free to follow God's call into roles of leadership if God chooses to gift, equip and call them into that role. How can all this be ignored? I am a conservative Christian, but I use my mind to study issues like this to learn the truth. Can you explain how all these references can be ignored?

I completely agree that we must seek to separate timeless principles from cultural, time-bound issues. That is an essential part of reading and interpreting the Bible accurately.

I believe the pivotal verse of 1 Tim. 2:12 is but one link in a chain that teaches male headship and leadership because of the way God reveals Himself through the teaching that men are to assume the mantle of leadership for the church and the family: the husband as the head of the wife; male elders in church leadership; Jesus choosing twelve men as the foundation of his church (even though He was constantly flying in the face of the anti-female culture of His time, elevating and honoring women in a way no one had seen before). I am particularly struck by Eph. 3:14-15, which can (and I think should) be translated "For this reason I bow my knees before

the Father, from whom every *fatherhood* in heaven and on earth derives its name." I am struck by how, as a woman, I am unable to represent the Fatherhood of God, which is why male leadership (who can manifest the Fatherhood of God) is so crucial. (There are other aspects of God that I and all other women are able to represent particularly well, such as His beauty, compassion, nurturing, comfort, relational sensitivities—but not His Fatherhood.)

Then what do you do with the fact that women wrote parts of the Bible?

I would respectfully disagree that women wrote these parts. Luke and Moses wrote the verses you cited, quoting these women. Which is awesome, considering the cultural value of women at the time. It shows that God speaks and blesses through women, and the Holy Spirit made sure godly women were credited with being the conduits of praise and blessing that they were. But they didn't write those passages.

What do you do with the fact that woman are prophets?

I thank the Lord for using believing women in this way. A prophet is a servant, the mouthpiece of God. A conduit. This is a separate issue from being a pastor or elder or serving in leadership over men.

Another thing to consider is that many women are described as having authoritative roles, over men and women in the Bible. Deborah (Judges 5), Anna (Luke 2:38), Isaiah's wife (Isa. 8:3), Aquilla and Pricilla (Acts 18:26) and others to name a few.

Deborah: Indeed, she did serve as a judge. But note how she led—not as a man would. She called herself “a mother in

Israel.” Her role was more one of advisor and counselor, the way a mother would counsel her children, and making judicial decisions. She used her “authority” in indirect ways to influence, as opposed to the direct kind of leadership as the male judges did. When the need for military leadership arose, she called on Barak to lead the men into war with the Canaanites.

Anna: All scripture says about this godly woman is that “she never left the temple, serving night and day with fastings and prayers. She came up and began giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem.” There is nothing here to indicate an authoritative role. She served in the temple and testified about God. This does not constitute authority.

Isaiah’s wife: she is described as “the prophetess,” which I understand from Bible scholars may well refer to her role as the prophet’s wife. But even if she were a full-fledged prophet in her own right, she had no authority. She would have been a mouthpiece for God. The authority was in the words that would have come through her, not in the woman herself.

Priscilla, along with her husband Aquila, “took Apollos aside and explained to him the way of God more accurately.” This doesn’t mean she was in leadership; it means she sat and explained things, in tandem with her husband, peer-to-peer. Not as a church leader.

Women were not only recorded as being prophets but also judges and apostles (Rom. 16:7).

I’m sorry, but we cannot know that Junias was a woman. The argument that Junias was a female apostle is shaped by modern feminist thought rather than by robust Biblical scholarship.

Also, women not being allowed in leadership denies the church from the benefit of half of its leaders, pastors, visionaries, prophets and so on.

Women are not denied a place of leadership in the church. We are restricted from CERTAIN positions of leadership. Some of the most gifted leaders, teachers, pastors (it helps to use the term “shepherds,” which means the same thing) and visionaries in the church are women, and when we use our gifts to lead and serve and teach women and children (which is over half the church), I think God is making a statement about the value of women and children. When we use our gifts and strengths to influence in indirect ways—note the importance of character and maturity in requirements for elders’ and deacons’ wives or deaconesses, 1 Tim. 3:11—we see the complementarity of male and female gifts and strengths combined to glorify God and serve the Kingdom.

For what it’s worth, when my husband served as an elder in our church and it was time to find new elders and deacons, they wisely went to the nominated men’s wives first to ask in private, “Your husband is being considered for this role in our church. Please be honest: is there any reason he should be disqualified?” A wife’s “yes” was a deal-breaker. That’s a powerful position! Not a direct position of authority, but an indirect position of influence. Also, some of the best ideas, and valuable warnings, and concerns borne of sensitivity and awareness of the needs of people, come from women. Wise men in leadership listen to wise, godly women. When men dismiss the contributions and gifts of women, everyone misses out. But that doesn’t mean women should be in all positions of authority and leadership.

However, women can be free to follow God’s call into roles of leadership if God chooses to gift, equip and call them into that role.

God will not call women into a role that is outside His stated limitations for us. I think it's extremely important that these new ways of attempting to throw off millennia-old understandings of the scriptures only came after feminist philosophy invaded the church.

You write to me because you are aware of my position (which is shared by my colleagues) at Probe Ministries where I have a platform and a voice through our website and radio ministry. I am grateful for this example of how women can use our gifts and callings to serve the Kingdom without transgressing God's order of male leadership. None of the women at Probe are in positions of authority over men, but we are still able to make a difference through our stewardship of influence. And as a woman (and one with an intense personality and pastor-teacher gifts), please let me assure you that this position of influence without authority is not in the least bit demeaning or disrespectful to me.

Thank you for writing.

Sue Bohlin

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See Also *Probe Answers Our E-Mail*:

- [Should Women Be Pastors?](#)
 - [I Have Some Questions About Women in the Church](#)
 - [So Are All Women Pastors Deceived and Going to Hell?](#)
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“So Are All Women Pastors Deceived and Going to Hell?”

Dear Sue,

I really have to write you this. I met you at the Mind Games conference in Fall 2004 at my university and asked about the role of women in the pastorate. You gave a convincing view from the Scriptures that women are not allowed in the office of pastor. Even when I asked when a husband and wife team found a church and the Husband serves as Senior Pastor and the Wife as Co-Pastor, you said without apprehension “They are well meaning people, but they are deceived.” Honestly I could just cry in my soul. “Deceived” meaning that Satan the deceiver purposely deceived these people to start a church to carry on the mission of Jesus Christ and go out into the world and save those who are lost and edify the Church? I cannot fathom this is going on between Bible-believing Christians (or so they say) about saving souls and ministering to the Body of Christ. I do believe in the complementary natures of male and female, males serving as the primary heads of their families.

Maybe I come from another perspective, being raised where women did serve in ordained ministry. As I read on more of this, I read that various evangelical denominations (who do believe male and females are complementarily created, who oppose the ordination of homosexuals, same-sex marriages and abortions) for over a century have had women serve in ordained ministry.

What is the divine judgment of this: Will these “deceived” people inherit the kingdom of God or go to hell? Only “complementarians” will be saved? What? I don’t get it! Clear this up for me because souls depend on it!!

I am so sorry that my comments have caused you such grief. Had

I know your question came from your heart and not just your head I'm sure I wouldn't have responded so cavalierly.

I would gently suggest that you are making an unwarranted jump of logic here:

"Deceived" meaning that Satan the deceiver purposely deceived these people to start a church to carry on the mission of Jesus Christ and go out into the world and save those who are lost and edify the Church?

No, starting a church and saving the lost is not the same thing as installing a woman as pastor and leader in a church. "Deceived" meaning, convincing oneself that the end justifies the means. That even though God says in His word, "I do not permit a woman to teach or exercise authority over a man" (1 Tim 2:12), somehow it's OK for a woman to be in pastoral authority over men in the congregation. I believe that God calls people to start churches all the time, to carry on the mission of Jesus Christ and bring the gospel message to the lost and edify the church—but only within the limitations He has set up according to His design for men and women. I can see that God would call a couple to start a church, but there's a big difference between working as a team to plant a church with the wife supporting her husband and contributing her gifts to the church, and the wife being a co-pastor. (Unless her pastoring [shepherding] is limited to women and children.)

As I have thought about your e-mail, I was reminded of Sarah, who believed that God was going to fulfill His promise of a son, but decided to help God out by doing things HER way. . . and the world's been dealing with the complication of Ishmael ever since. She was right to believe God for a miracle son, but she was wrong to go about it in the flesh. Women pastors are right to believe that God wants to do wonderful, marvelous things to build His kingdom, but wrong to go against and

beyond His restrictions in the Word.

I don't believe women being pastors is a salvation matter. It's an obedience issue. I know these women say, "But God called me to this position," and my response can only be, "God would not call you to something He has restricted to men in the Word." They are mistaken in how they walk out their calling. I know God calls women to shepherding ministry all the time; in fact, one of my spiritual gifts is pastor-teacher. But that means I am called to minister to women (and children would be OK too but that's not where God called me), not be in any kind of teaching position or authority position over men.

Does this help explain my position more?

Blessings,

Sue

P.S. Something God showed me last year about a big reason women are not to be pastors is Eph. 3:14-15

*For this reason I bow my knees before the Father,
from whom every family in heaven and on earth derives its
name*

A much better translation of "family" is "the lineage descending from a common father" or "fatherhood." (The Greek word is *patria*, which is closely related to the word *pater* [father].) Male leadership and headship is an earthly manifestation of our heavenly Father's role of leader, protector, and provider toward all of us, and women pastors cannot reflect the fatherhood aspect of God. This is a minor, but nevertheless important, supporting reason for God's restriction on women from having positions of leadership over men. It's backwards.

Dear Sue,

I thank you for responding to the letter. It seems that “women CANNOT hold authority over men” sounds like a Universal Truth about women, therefore a bit contradictory. Why can women hold positions of civil authority and professional authority over men but not in the church. Doesn't the “order of creation” come to play in every facet of life on this side of glory? Women SHOULD not hold positions of authority over men in any shape form, or fashion if this is a UNIVERSAL TRUTH. For instance, a woman is president of a Fortune 500 company and “exercises authority” over five thousand men in her company. Why is that God, who in your position restricts pastoral authority to men, give Deborah, Huldah, Miriam, spiritual authority as prophetess. Yes, they were not in the priesthood which was restricted to men. But they were not called to be priests, but prophets. The old priesthood was done away with when Christ went to a cross. And how is that the gift of PASTOR is separated from the office of PASTOR? God's Word is spirit and life (Jn 6:63). What difference is the sermon if it comes out of the mouth of a man or a woman if it is thus saith the Lord, not Rev. Billy or Rev. Joan? God's Words have no gender distinction. Please explain.

Why can women hold positions of civil authority and professional authority over men but not in the church.

Civil authority and professional authority are of the world; ecclesiastical authority is of the church. Two different realms.

Doesn't the “order of creation” come to play in every facet of life on this side of glory? Women SHOULD not hold positions of authority over men in any shape form, or fashion if this is a UNIVERSAL TRUTH. For instance, a woman is president of a fortune five hundred company and “exercises authority” over five thousand men in her company.

I would respectfully suggest that things work better if women

do not hold positions of authority over men, even in the world.

Why is that God, who in your position retracts pastoral authority to men, give Deborah, Huldah, Miriam, spiritual authority as prophetess.

To be a prophetess is to offer the words of God to His people, but there is no authority inherent in the position. There are many places for women to serve in the body of Christ, and prophetess was/is one of them. As webservant for Probe Ministries, I send out e-mails informing people of new files on our website, offering the words of Probe to people in effect, but I have no authority over anyone either.

Yes, they were not in the priesthood which was restricted to men. But they were not called to be priests, but prophets. The old priesthood was done away with when Christ went to a cross. And how is that the gift of PASTOR is separated from the office of PASTOR?

Because all of God's people need to be shepherded. Women are excellent at shepherding other women and children (a VERY powerful position of service!!) and we are called to do exactly that in Titus 2. There is a distinction between the gift of shepherding and the office of shepherding because God's way is to put men in positions of spiritual authority, so only men should have the office of shepherding.

God's Word is spirit and life (Jn 6:63). What difference is the sermon if it comes out of the mouth of a man or a woman if it is thus saith the Lord, not Rev. Billy or Rev. Joan? God's Words has no gender distinction. Please explain.

God's Word DOES have a gender distinction when it comes to how things work in the church. We can't get around "I do not permit a woman to teach or exercise authority over a man." We

can't get around the requirements for elder as being HUSBAND of one wife, which is a very definite gender distinction. We can't get around the fact that Jesus chose 12 men as His apostles and leaders of His church, even though there were women who traveled with them and ministered to them in a service capacity.

There is also a difference between a person standing up reading scripture, which I would argue is open to both genders in a worship service, and a person standing up preaching a sermon, which is far more than simply reading scripture ("Thus saith the Lord.") A preacher is making statements about God and about the meaning of His word from a position of authority. God says only men belong in that position.

I understand the sweetness and compassion of your heart that wants women to have as much spiritual power and access to people as possible, and bless you for it, but what do you do with the Biblical restrictions of women in positions of spiritual authority? How do you deal with 1 Tim. 2:12-3:7?

Dear Sue,

God bless you for your wisdom and conviction!! I totally admire that!! I guess there will be these FIERY (hopefully loving and prayerful) discussions within the Body of Christ til our Master comes back for His children. And in that day He will not come back for complementarians or egalitarians, Baptists, Methodists, Presbyterians, or Pentecostal-Charismatics. He's coming back for us! And joyfully all of his children will be on one accord. Because in its totality, ministry of any form is not about our self-promotion, or egos. It's about Him. And the fact that we can agree to disagree on the hermeneutics of the Scriptures without bashing each other because we want to serve our God in our total capacities (however we may view them!) is really evident that we do care for our brothers and sisters in Christ, and how we don't want to marginalize them because some in Church History have abused

their authority and oppressed, repressed, and suppressed the voices of God's daughters for their own gain. And let just say that, you may not hold an OFFICE Mrs. Bohlin, you surely have a PASTOR's heart (for women anyway)!!!

May God Richly Bless You and Yours,

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See Also:

- [Feminism](#)

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