

## CAN A WOMAN BE A PASTOR-TEACHER?

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The role of a woman as pastor-teacher has been an ongoing topic of discussion. While in the past many have frowned on this concept, there has been a gradual change of mind in more recent times. What has caused this change? Is this change in line with Scriptures or have present cultural mores dictated this change of attitude?

### I. HISTORICAL DEVELOPMENT

First, it is helpful to become acquainted with the historical development of the leadership of women in the church. I am indebted to many people, especially to Paul K. Jewett,<sup>1</sup> E. Margret Howe,<sup>2</sup> Ruth B. Edwards,<sup>3</sup> and Gary L. Ward<sup>4</sup> for their discussion on this issue.

In early church history the bishops and the priests were always men.<sup>5</sup> This continued through the medieval and Reformation periods, although some Reformers allowed for the possibility of deaconesses. It was not until the last two centuries that women gradually became full-fledged members of the clergy. It began in the latter part of the eighteenth century when some women started preaching in open air ministries or informal gatherings but not within the churches.<sup>6</sup> The first woman to preach in a church (or, more correctly, a chapel) was William Booth's wife, Catherine, who continued to preach after her husband had finished, stating that the Holy Spirit had called her to share the gospel. In fact, in the regulations for the officers of the Salvation Army, William Booth thought that women should be treated as equals inside and outside the church and that women could hold the same positions as men in the church.<sup>7</sup> As Ward writes, "In 1869, Margaret

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<sup>1</sup> Paul K. Jewett, *The Ordination of Women: An Essay on the Office of Christian Ministry* (Grand Rapids: Eerdmans, 1980) 98–111.

<sup>2</sup> E. Margaret Howe, *Women & Church Leadership* (Grand Rapids: Zondervan, 1982) 91–104.

<sup>3</sup> Ruth B. Edwards, *The Case for Women's Ministry*, Biblical Foundations in Theology (ed. James D. G. Dunn and James P. Mackey; London: SPCK, 1989) 122–32.

<sup>4</sup> Gary L. Ward, "Introductory Essay: A Survey of the Women's Ordination Issue," in *The Churches Speak on Women's Ordination: Official Statements from Religious Bodies and Ecumenical Organizations* (ed. J. Gordon Melton and Gary L. Ward; Detroit: Gale Research, 1991) xiii–xxxv.

<sup>5</sup> Edwards, *The Case for Women's Ministry* 89–103; Howe, *Women & Church Leadership* 91–95.

<sup>6</sup> Edwards, *The Case for Women's Ministry* 123–25; Jewett, *The Ordination of Women: An Essay on the Office of Christian Ministry* 106–8.

<sup>7</sup> Edwards, *The Case for Women's Ministry* 125.

Newton Van Cott became the first female licensed preacher in the Methodist Episcopal Church (in that same year, the two major women's suffrage associations began). In 1871 the Unitarians ordained their first female minister, Celia Burleigh, in Brooklyn, Connecticut.<sup>8</sup>

It was not until after World War I that women gradually began to gain access into the work force and during that same time more Protestant churches began to ordain women ministers. In 1919 the Congregational Church in America recognized its first woman minister. This was followed by the Lutheran and Reformed Churches in Europe. After World War II women were ordained as clergy in the Lutheran Church in Denmark in 1948, Sweden in 1960, Norway in 1961, and in the Church of Scotland in 1969.<sup>9</sup> In 1956 the United Methodist Church ordained women with full clergy rights and in 1980 appointed Marjorie Matthews as the first female bishop in any mainline Protestant church. The Presbyterian Church began ordaining women elders in the 1960s and later ordained them to the ministry of the Word and sacrament. In 1975 the Anglican Church of Canada ordained women and in 1976 the Episcopal Church, USA, began officially to ordain women as priests. In the Anglican Church it was decided in the 1978 Lambeth Conference that women could become deaconesses, and the Church gave its approval to the ordination of women in various Anglican communities.

In the 1988 Lambeth Conference a decision was made to allow the various provinces to ordain women as priests or bishops. Thus in 1989 Penny Jamieson of New Zealand became the first female Anglican bishop, followed by Barbara Harris in the USA. Consequently, in the 1998 Lambeth Conference, with eleven female bishops in attendance, the ordination of women was a nonissue. On June 18, 2006, the Episcopal Church, USA, elected Katharine Jefferts Schori as their first woman presiding bishop. She was invested into that office on November 4, 2006.

Notably, the churches that have allowed women into ministry and leadership positions have been largely the mainline denominations which, generally speaking, are of a more liberal persuasion. Among others, there are two significant factors that have contributed to an increase of women in ministry. First, since World War II many more women have entered the work force and an increased number of women have attended universities. In the past, men dominated in both of these areas. Subsequently, in the 1970s there was a dramatic rise in the number of women who enrolled in seminaries, many of whom, when they graduated, sought to become clerics within churches.<sup>10</sup>

Second, there was a decrease in the number of men available to fill all the leadership positions in churches, paving the way for women to fill many of those positions. Trained along with men in theological education, many felt that women should and could ably occupy positions that, in previous generations, were relegated only to men. It is interesting to note the progression

<sup>8</sup> Ward, "Introductory Essay: A Survey of the Women's Ordination Issue" xiv.

<sup>9</sup> Edwards, *The Case for Women's Ministry* 125-26.

<sup>10</sup> Edward C. Lehman Jr., *Women Clergy: Breaking through Gender Barriers* (New Brunswick, NJ: Transaction Books, 1985) 1-17, esp. 11-17.

from pastor to elder to bishop to presiding bishop. At the turn of the twenty-first century there were about as many women as men holding office in Protestant denominations.

However, over the years many churches have refused to go in the same direction. For example, in a statement on women's ordination (1984) at the Southern Baptist Convention in Kansas City there was the resolution "WHEREAS, The Scriptures teach that women are not in public worship to assume a role of authority over men lest confusion reign in the local church (1 Cor. 14:33–36); and WHEREAS, While Paul commends women and men alike in other roles of ministry and service (Titus 2:1–10), he excludes women from pastoral leadership (1 Tim. 2:12) to preserve a submission God requires because the man was first in creation and the woman was first in the Edenic fall (1 Tim. 2:1ff); . . ." <sup>11</sup> More recently, some Southern Baptists have become even more stringent regarding women in ministry.

1. *Distinction between gift and office.* As evangelicals, how are we to assess this situation? Should women in our churches fill the roles of elders, deacons, and/or pastors? In surveying the literature and websites of evangelicals addressing this issue, the usual response is that women cannot become pastors because pastors are also elders, and since elders must be male, this would exclude women from becoming pastors. I submit, however, that this confuses the issue. Scripture consistently maintains a distinction between the office and the gift. Eldership is an office, whereas pastor-teacher is a gift.

Biblically speaking, there seem to be six distinctions between the gift and the office. First, the office appears to be limited to apostles (Acts 1:21–25), elders/bishops (1 Tim 3:1–7; Titus 1:5–11), deacons (Acts 6:1–6; 1 Tim 3:8–13), and possibly deaconesses (depending on how one interprets 1 Tim 3:11 and Rom 16:1). Gifts, on the other hand, are many. In 1 Cor 12:8–11, 28–30, the gifts listed are the word of wisdom, the word of knowledge, faith, healing, miraculous powers, prophesy, discerning spirits, various kinds of tongues, interpretation of tongues, apostles, prophets, teachers, performance of miracles, helps, and administration. In Rom 12:6–8 the list includes the gifts of prophecy, service or ministry, exhortation, giving, leadership, and mercy. Ephesians 4:11 mentions apostles (e.g. Barnabas, Acts 14:14; James the Lord's brother, Gal 1:19), prophets (e.g. Agabus, Acts 11:27–28; 21:10; Philip's daughters, Acts 21:8–9), evangelists (e.g. Philip, Acts 21:8), and pastors-teachers. <sup>12</sup> Finally, 1 Pet 4:10 asserts that every believer receives a

<sup>11</sup> J. Gordon Melton, *The Churches Speak on Women's Ordination: Official Statements from Religious Bodies and Ecumenical Organizations* (contributing ed. Gary L. Ward; Detroit: Gale Research, 1991) 236.

<sup>12</sup> It may be noticed that I consistently hyphenate pastor-teacher. In the list of gifts in Eph 4:11, they are all plural and all are preceded by the article except pastors and teachers where there is one article for both nouns. The order then is the article, first noun, conjunction (καί), and the second noun. How is this to be rendered? Over the centuries it has been debated as to whether or not they represent two differently gifted persons or one person with a combination of two gifts. The latter interpretation may consider the conjunction *καί* as explicative, "that is," thus translated

gift, although no specific gift is listed. Notably, some would limit the gifts only to those mentioned in these passages, while others think that there are other gifts which are not listed in the NT.

Second, it should be noted that those who hold offices are either appointed (Acts 14:23; Titus 1:5) or elected based on qualifications (Acts 1:26; 6:3; 1 Tim 3:1–13), whereas gifts are sovereignly bestowed directly by God (Eph 4:7; Rom 12:6; 1 Cor 12:11, 18, 28). Hence, there are no qualifications listed in any of the gifts passages. People are not given gifts based on observable qualifications but because of God's sovereign gracious act.

Third, Scripture indicates that every believer has at least one gift (Eph 4:7; 1 Cor 12:7, 11; Rom 12:4; 1 Pet 4:10), but not every believer holds an office.

Fourth, while marital status is mentioned for the offices of elder and deacon (1 Tim 3:2, 4–5, 12; Titus 1:6), no such stipulation is mentioned for those endowed with gifts.

Fifth, those holding the office of elder cannot be a recent convert (1 Tim 3:6), whereas gifts are given to each person regardless of age or maturity.

Sixth, the office of elder (possibly deacon also) must be held by men (e.g. 1 Tim 3:2, 12; Titus 1:6), whereas gifts are given to either gender, for you have, for example, women who have the gift of prophecy (e.g. Acts 21:9–10; 1 Cor 11:5). The following paragraphs expand on these principles.

As stated above, anyone who is a candidate for an office must meet certain qualifications. It is the duty of believers to ascertain whether or not a candidate meets those qualifications. For example, after Jesus' ascension the early Christian community felt it needed to replace the apostle Judas. Thus a meeting was convened that consisted of 120 followers of Jesus including a list of the names of the eleven apostles (Acts 1:13–15). There Peter announced that Judas must be replaced by someone who met certain qualifications. This person must have associated with the named apostles who were with Jesus at the onset of his ministry beginning with the baptism of

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“and some to be pastors, that is, teachers.” Although one article used for two plural nouns does not necessarily denote identity as seen in Eph 2:20 where there is one article for both the apostles and prophets, it does indicate that “groups more or less distinct are treated as one for the purpose at hand.” See A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 4th ed. (Nashville: Broadman Press, [1923]) 787; Nigel Turner, *Syntax*, vol. 3, *A Grammar of New Testament Greek*, ed. James Hope Moulton (Edinburgh: T & T Clark, 1963) 181. Accordingly, some sort of distinction should be maintained. After a study of the grammatical structure of one article followed by two plural nouns separated by the conjunction καί (as here), Wallace suggests that the first is the subset of the second and thus “all pastors are to be teachers, though not all teachers are to be pastors” (Daniel B. Wallace, “The Semantic Range of the Article-Noun-καί-Noun Plural Construction in the New Testament,” *Grace Theological Journal* 4 [Spring 1983]: 83; see also idem, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* [Grand Rapids: Zondervan, 1996], 284). Hence, while there is a distinction between the two, the distinction is not total. It seems that these two gifts (not offices), pastoring and teaching, are distinct and thus all pastors should be teaching but not all teachers are pastoring. Certainly, Jesus modeled both shepherding and teaching and so should those who have like gifts. Hence, in light of the construction which employs one plural article followed by the first plural noun “pastor” followed by the conjunction (καί), and finally the second plural noun “teacher,” it is appropriate to translate it “pastor(s)-teacher(s).”

John the Baptist until the time of Jesus' ascension and must have witnessed the resurrected Christ (Acts 1:12–26). Matthias was chosen to replace Judas because he met the stated qualifications.

Another case in point is the office of elder or bishop.<sup>13</sup> The qualifications for the office of elder are listed in 1 Tim 3:1–7 and Titus 1:5–9. In these passages it states that an elder is a male, must be married, and have control of his children, thus indicating that he can manage his own household well, serving as evidence that he will be able to care for the body of believers. He is to be “the husband of one wife” which suggests that he can never be divorced, although there is room for debate on this expression. He must be temperate, prudent, respectable, hospitable, have the ability to teach, not addicted to wine, not pugnacious, and free from the love of money. He must not be a recent convert. A deacon has many of the same qualifications (1 Tim 3:8–13) as those listed for the elders. He is a male, must be married, manage his children and household well, indicating that he will be qualified to care for the body of believers. He is “to be the husband of one wife,” again suggesting that he can never be divorced. He is to be serious (or dignified), not double-tongued, not addicted to much wine, not greedy for money, and must be bold in his faith in Christ. Also listed are qualifications for the deacon's wife or perhaps, in this context, the office of deaconess, depending on one's interpretation. An argument can be made for deaconess in 1 Tim 3:11.<sup>14</sup> Hence, the point to be made here is that those who are to occupy an office need to meet the qualifications listed and it is incumbent on those who elect them to be sure that they meet those qualifications. In other words, if someone had not been with Jesus from the time of his baptism by John the Baptist, he would not qualify to occupy the office of an apostle. Likewise, if a person did not manage his children and household well, he would not qualify for the office of an elder or deacon.

In contrast to office holders, no qualifications are given for those who are endowed with gifts. It should be noted that in all of the above-mentioned passages that list the gifts (1 Cor 12:8–11, 28–30; Rom 12:6–8; Eph 4:11; 1 Pet 4:10), no qualifications are given (as there are for those who hold an office), because these are sovereignly bestowed by God. Let us examine, for example, a non-controversial gift such as that of administration (1 Cor 12:28). God might bestow this gift on a young person or a recent convert to Christianity. This person may be single, divorced, or remarried. Furthermore, if God bestows this gift on people when they are single, it does not necessarily follow that they will lose it when they marry or they become divorced. Also, a woman could have this gift. Again, she could be single, married, or divorced while retaining God's gift to her. In the passages dealing with gifts, no moral

<sup>13</sup> The titles of elder and bishop are used interchangeably; see William D. Mounce, *Pastoral Epistles* (WBC 46; Nashville: Thomas Nelson, 2000) 161–63; Benjamin L. Merkle, *The Elder and Overseer: One Office in the Early Church* (Studies in Biblical Literature 57; New York: Peter Lang, 2003) 19–21, 157–61.

<sup>14</sup> For a good and brief discussion, see Mounce, *Pastoral Epistles* 202–4.

stipulations are stated. However, other parts of Scripture clearly state what is expected of *all* Christians. It obviously is desirable, even necessary, that while exercising one's gift, one displays the godly attributes that are stated throughout God's Word. A case in point is that Paul exhorts believers in 1 Corinthians 13 to exercise their gifts in love. To summarize then, the selection of a person to hold an office depends on certain stated qualifications, whereas a gift is sovereignly bestowed by God and not limited solely by the qualifications given for an office.

Inexplicably, it is common to confuse gift and office,<sup>15</sup> although they are clearly delineated in the NT. Merkle is very careful in his work, which is a published dissertation, not to mix the office of elder or overseer with the recipients of gifts.<sup>16</sup> Even he, however, in a recent article in this *Journal*, states in the opening sentence, "For many Bible students, pastors, and scholars the main reason for not allowing women to hold the office of pastor (i.e. elder or overseer) is primarily based on Paul's arguments from creation in 1 Tim 2:13–14."<sup>17</sup> This furthers the confusion of gift and office. Most certainly, those who hold an office would also have gifts as does every other believer. In fact, it would be likely for elders to have the gift of pastor-teacher, because one of their qualifications is the ability to teach (1 Tim 3:2; cf. Titus 1:9). Furthermore, Paul exhorted the Ephesian elders to shepherd the flock (Acts 20:28), an indication that elders might have the gift of caring as well (1 Cor 12:28; Rom 12:7–8).

On the other hand, it may be that Paul was encouraging elders to care for believers in Ephesus in the more general way that all Christians are to care for one another rather than their having that specific gift. Timothy, for instance, was exhorted to do the work of an evangelist (2 Tim 4:5); this does

<sup>15</sup> E.g. [Jean] Calvin, *The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians and Colossians* (trans. T. H. L. Parker; ed. David W. Torrance and Thomas F. Torrance; Grand Rapids: Eerdmans/Edinburgh and London: Oliver & Boyd, 1965) 178–80; John Eadie, *A Commentary on the Greek Text of the Epistle of Paul to the Ephesians* (3d ed.; Edinburgh: T & T Clark, 1883; repr. *Commentary on the Epistle to the Ephesians* (Grand Rapids: Zondervan, n.d.) 298; T. K. Abbott, *A Critical and Exegetical Commentary on the Epistle to the Ephesians and to the Colossians* (ICC; Edinburgh: T & T Clark, 1897) 117; Markus Barth, *Ephesians: Translation and Commentary on Chapters 4–6* (AB 34A; Garden City, NY: Doubleday, 1974) 438; R. Schnackenburg, "Christus, Geist und Gemeinde (Eph. 4:1–16)," in *Christ and Spirit in the New Testament. In Honour of Charles Francis Digby Moule* (ed. Barnabas Lindars and Stephen S. Smalley; Cambridge: Cambridge University Press, 1973) 292, 295. Schweizer states that "the ministries of bishop and pastor are one and the same" in *Church Order in the New Testament* (trans. Frank Clarke; SBT 32 [London: SCM, 1961] 200); George W. Knight III, "Two Offices (Elders/Bishops and Deacons) and Two Orders of Elders (Preaching/Teaching Elders and Ruling Elders): A New Testament Study," *Presbyterian* 11 (1985) 9–10; William R. Yount, "The Pastor as Teacher," *Southwestern Journal of Theology* 38 (1996) 15–23; C. Mack Roark, "Interpreting Ephesians 4–6: 'God's People in a Walk Worthy of His Calling,'" *Southwestern Journal of Theology* 39 (1996) 34; Christfried Böttrich, "Gemeinde und Gemeindeleitung nach Epheser 4," *TBei* 30 (1999) 140–49. Although there may be an overlap of ministries between the person who has a gift and one who has an office, the two still must not be confused.

<sup>16</sup> See, for example, Merkle, *The Elder and Overseer* 112–13.

<sup>17</sup> Benjamin L. Merkle, "Paul's Argument from Creation in 1 Corinthians 11:8–9 and 1 Timothy 2:13–14: An Apparent Inconsistency Answered," *JETS* 49 (2006) 527.

not necessitate that he had the gift of an evangelist (Eph 4:11) but that he was to spread the gospel as all believers are exhorted to do. After considerable discussion, Fung correctly demonstrates that there is not an antithesis between ecclesiastical office and spiritual gifts as Käsemann and others purport, but that those who hold an office utilize their spiritual gift(s) while carrying out the duties of the office.<sup>18</sup> However, the opposite is not true, that is, a gifted person may not necessarily hold an office, since only a select number will occupy the offices of elder and/or deacon. In conclusion, it is vital to maintain a distinction between offices and spiritual gifts. On this premise, a woman may have the gift of pastor-teacher or even an apostle (as may have been the case for Junia/Junias in Rom 16:7),<sup>19</sup> but she cannot be an elder. It should be noted that there are both the office of an apostle discussed above and the gift of apostle mentioned in Eph 4:11.

Confusing office and gift sets the stage for inherent problems. Often when a woman becomes a pastor, it follows that she becomes also an elder. Many, thereby, mistakenly object to her position as a pastor. Her functioning as pastor while not assuming the office of elder would have negated such objections. As women mistakenly proceeded to assume the office of elder this progression has not stopped there. The next logical step, then, has been the allowance for women bishops. If the delineation between gifts and office had been operative, this would not have been as likely to happen. As stated above, the same would hold true, for example, for one who has the gift of administration; it does not automatically mean that person would occupy the office of an elder. It shall be emphasized, as previously stated, that in addition to the misinterpretation of office and gift, there are cultural pressures to allow women the same opportunities as men, causing many churches to insist that Scripture must be adapted to modern times and mores.

The terms “elder” (πρεσβύτερος) and “overseer, bishop” (ἐπίσκοπος) are used interchangeably in Acts 20:17, 28 and Titus 1:5, 7. However, Bornkamm thinks that in the Pastoral Epistles the office of elder is not to be equated with the office of bishop. He notes that Titus 1:5–6 lists the qualifications of an elder, whereas 1:7–9 notes the qualifications of a bishop. He states: “This is proved by the simple fact that in the Pastorals ἐπίσκοπος is always in the singular while the πρεσβύτεροι form a college.”<sup>20</sup> But Fung rightly argues that regarding “the list of qualifications in Titus 1:5–9, the conjunction γάρ at the beginning of verse 7 binds closely what follows with what precedes, so

<sup>18</sup> Ronald Y. K. Fung, “Charismatic versus Organized Ministry? An Examination of an Alleged Antithesis,” *EQ* 52 (1980) 195–214, esp. 196–206; see also idem, “Ministry, Community and Spiritual Gifts,” *EQ* 56 (1984) 19; idem, “Function or Office? A Survey of the New Testament Evidence,” *Evangelical Review of Theology* 8 (April 1984) 16–39; idem, “Ministry in the New Testament,” in *The Church in the Bible and the World: An International Study* (ed. D. A. Carson; Grand Rapids: Baker, 1987) 154–212.

<sup>19</sup> See Linda Belleville, “Ἰουλιανὴ . . . ἐπίσημοι ἐν τοῖς ἀποστόλοις: A Re-examination of Rom 16.7 in Light of Primary Source Materials,” *NTS* 51 (2005) 231–49.

<sup>20</sup> Günther Bornkamm, “πρέσβυς, κτλ.,” *TDNT* 6.667.

that only one list, not two, of qualifications is given here—namely, those for the presbyter-bishop.”<sup>21</sup> Furthermore, Acts 20:17, 28 uses the two terms interchangeably, and both terms are in the plural. Consequently, once a church elects a woman as the pastor and equates this with the office of elder, it is but a small step to electing a woman as bishop, since the biblical text equates the two. This underlines the problem one faces when gift and office are confused. Again, by distinguishing between gift and office, it allows a woman to exercise her sovereignly bestowed gift of pastor-teacher without becoming an elder, overseer, or bishop.

Another confusing factor is ordination. Since the gift of pastor-teacher is often equated with the office of elder, ordination, often performed by the laying on of hands, is seen as the church’s recognition solely of an office. There is, of course, precedent in the OT for the laying on of hands. There was the anointing of priests (Exodus 19; Leviticus 8) and kings (1 Sam 9:16; 16:1; 1 Kgs 11:30–38); also the laying of hands on the Levites (Num 8:10) and leaders such as Joshua (Num 27:15–23; Deut 34:9). In all these cases it seemed to signify anointing to various offices. This same practice has continued throughout church history up to the present time.<sup>22</sup> In the early church there was the laying of hands on those who received the Spirit (Acts 8:17; 9:17; 19:6) as well as on those who took the office of deacons (Acts 6:6). However, the laying on of hands was also bestowed on Paul and Barnabas by the church of Antioch in recognition of their gifts and their particular mission to the Gentiles. Later we see that Paul and the elders laid hands on Timothy in recognition of the endowment of his spiritual gift (1 Tim 4:14; 5:22; 2 Tim 1:6). It is clear, therefore, that although the laying on of hands for recognition of an office is mentioned once (Acts 6:6), more often the laying on of hands in the NT was for the recognition of service and spiritual gifts. As such, in the present day it is not unusual within evangelical churches for the laying of hands on missionary couples and families before they go to their field of service, in recognition of their gifts and particular venue of service. Hence, it is often a recognition of gifts and service rather than the ordination to an office. In light of this, there would be no problem in ordaining women who have the gift of pastor-teacher for a particular service or ministry, because neither are an office.

Throughout the years many women have been eminently effective pastor-teachers. For instance, Weatheral Johnson, who had been a missionary to China and at one point had been imprisoned by the Japanese, after World War II started Bible Study Fellowship using her gift of pastor-teacher to minister to thousands of women around the world. Another well-known woman whom I would judge to have had the gift of pastor-teacher was Henrietta Mears (born in 1890; died March 20, 1963) of First Presbyterian Church in Hollywood. She began her ministry there in 1928, and Sunday School attendance went from 400 to 4000 within three years. As a result of

<sup>21</sup> Fung, “Function or Office?” 29.

<sup>22</sup> Everett Ferguson, “Ordain, Ordination,” *ABD* 4:37–41.



her ministry over 400 people entered into full-time ministry, among whom were Bill Bright of Campus Crusade for Christ, Richard Halverson, former chaplain to the Senate, and Robert Munger, minister of First Presbyterian Church of Berkeley and later professor at Fuller Theological Seminary. And these two women are only examples of many other women who have exercised the gift of pastor-teacher.

## II. CONCLUSION

A woman, then, may have the gift of pastor-teacher, apostle, evangelist,<sup>23</sup> and prophetess (as Philip's four daughters—Acts 21:9), while, scripturally speaking, she cannot hold the office of an elder or bishop. The aforementioned gifts are sovereignly bestowed on her, and it is her duty and privilege to exercise them. This is completely different from appointment to the office of elder, which the Scriptures specify only for men who meet the qualifications for that office. Where a woman uses her gift may be limited by other factors. The limitations may be governed by 1 Tim 2:12, which states: "But I do not permit a woman to teach or exercise authority over a man, but to remain quiet." This verse is fraught with many difficulties,<sup>24</sup> and it is beyond the scope of this article to discuss but a few of them.<sup>25</sup> First, since it is stated in the present active indicative (οὐκ ἐπιτρέπω "I do not permit"), some think it is the author's personal opinion indicating a temporary prohibition.<sup>26</sup> The context, however, demands an imperatival force applicable for all time.<sup>27</sup>

<sup>23</sup> Belleville suggests that Euodia and Syntyche (Phil 4:2–3) were evangelists; see Linda L. Belleville, *Women Leaders and the Church: Three Crucial Questions* (3 Crucial Questions; ed. Grant R. Osborne and Richard J. Jones Jr.; Grand Rapids: Baker, 2000) 60.

<sup>24</sup> Andreas J. Köstenberger, "A Complex Sentence: The Syntax of 1 Timothy 2:12," in *Women in the Church: An Analysis and Application of 1 Timothy 2:9–15* (ed. Andreas J. Köstenberger and Thomas R. Schreiner; Grand Rapids: Baker, 2005) 53–84.

<sup>25</sup> Some recent commentaries discuss the issues, cf. I. Howard Marshall in collaboration with Philip H. Towner, *The Pastoral Epistles* (ICC; Edinburgh: T & T Clark, 1999) 454–60; Mounce, *Pastoral Epistles* 120–30; Phillip H. Towner, *The Letters to Timothy and Titus* (NICNT; Grand Rapids: Eerdmans, 2006) 216–24.

<sup>26</sup> See Philip B. Payne, "Libertarian Women in Ephesus: A Response to Douglas J. Moo's Article, '1 Timothy 2:11–15: Meaning and Significance,'" *TrinJ* NS 2 (1981) 170–73; Gordon D. Fee, *1 and 2 Timothy, Titus* (A Good News Commentary; San Francisco: Harper & Row, 1984) 72; Richard Clark Kroeger and Catherine Clark Kroeger, *I Suffer Not a Woman: Rethinking 1 Timothy 2:11–16 in Light of Ancient Evidence* (Grand Rapids: Baker, 1992) 82–83; Walter L. Liefeld, *1 and 2 Timothy, Titus* (NIVAC; Grand Rapids: Zondervan, 1999) 98; Ben Witherington III, *Women in the Earliest Churches* (SNTSMS 59; Cambridge: Cambridge University Press, 1988) 120; Belleville, *Women Leaders and the Church* 172–73.

<sup>27</sup> See Douglas J. Moo, "1 Timothy 2:11–15: Meaning and Significance," *TrinJ* NS 1 (1980) 65; idem, "The Interpretation of 1 Timothy 2:11–15: A Rejoinder," *TrinJ* NS 2 (1981) 199–200; Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996) 525; J. M. Holmes, *Text in a Whirlwind: A Critique of Four Exegetical Devices at 1 Timothy 2.9–15* (JSNTSup 196; Sheffield: Sheffield Academic Press, 2000) 80–82; Thomas R. Schreiner, "An Interpretation of 1 Timothy 2:9–15: A Dialogue with Scholarship," in *Women in the Church: An Analysis and Application of 1 Timothy 2:9–15* (ed. Andreas J. Köstenberger and Thomas R. Schreiner; Grand Rapids: Baker, 2005) 99–101.

Second, although a few interpret “woman” (γυνή) as “wife” and “man” (ἀνὴρ) as “husband,”<sup>28</sup> as reflected in the NRSV text notes reading “I permit no wife to teach or to have authority over her husband,” most would render these as any “woman” and any “man” in the congregation.<sup>29</sup> If Paul was referring to a wife and a husband, a possessive pronoun would be expected before “wife” and “husband.”

Third, Köstenberger notes that the construction of 1 Tim 2:12 with a negated finite verb followed by two complimentary infinitives joined by the negative coordinating conjunction “and not, nor” (οὐδέ) results in two patterns whereby the infinitives can be taken negatively and rendered “I do not permit a woman to teach false doctrine or to domineer over a man” or positively, translated “I do not permit a woman to teach or to have authority over a man.”<sup>30</sup> The latter alternative is preferred for the following reasons.

(a) The first infinitive “to teach” (διδάσκειν) does not connote the kind of teaching, for example, false teaching; otherwise it would imply that men can teach false doctrine but women cannot. To the contrary, the context of the first two chapters of 1 Timothy is a warning against men who teach error. Hence, the infinitive “to teach” does not signify the kind of teaching or the contents of the teaching but rather the activity of teaching in the exercise of the gift. Nevertheless, there is no suggestion that women are not to teach, for Paul instructs older women to teach and to encourage younger women (Titus 2:3–5).

(b) The second infinitive “to have authority” (αὐθεντεῖν) is used only here in the Bible, in place of words normally used for authority (ἐξουσία—used 77 times in the LXX [34 times in the canonical books] and 102 times in the NT and ἐξουσιάζω—used 14 times in the LXX [13 times in the canonical books] and only 4 times in the NT, viz., Luke 22:25; 1 Cor 6:12; 7:4 [*bis*]). Although αὐθεντέω could be rendered negatively denoting exertion of authority in a coercive manner “to domineer,”<sup>31</sup> Baldwin, among others, notes that normally

<sup>28</sup> Russell C. Prohl, *Woman in the Church: A Restudy of Woman's Place in Building the Kingdom* (Grand Rapids: Eerdmans, 1957) 31–32; N. J. Hommes, “Let Women Be Silent in the Church: A Message Concerning the Worship Service and the Decorum To Be Observed by Women,” *Calvin Theological Journal* 4 (April 1969) 13–14; Gordon P. Hugenberger, “Women in Church Office: Hermeneutics or Exegesis? A Survey of Approaches to 1 Tim 2:8–15,” *JETS* 35 (1992) 350–60; Raymond F. Collins, *1 & 2 Timothy and Titus: A Commentary* (New Testament Library; Louisville: Westminster John Knox, 2002) 69–70.

<sup>29</sup> Moo, “1 Timothy 2:11–15: Meaning and Significance” 63–64; Mounce, *Pastoral Epistles* 120; Luke Timothy Johnson, *The First and Second Letters to Timothy: A New Translation with Introduction and Commentary* (AB 35A; New York: Doubleday, 2001) 201; Linda L. Belleville, “Women in Ministry,” in *Two Views on Women in Ministry* (ed. James R. Beck and Craig L. Blomberg; Grand Rapids: Zondervan, 2001) 121–22; Schreiner, “Interpretation of 1 Timothy 2:9–15” 92–94.

<sup>30</sup> See Köstenberger, “A Complex Sentence” 54–57.

<sup>31</sup> Payne, “Libertarian Women in Ephesus: A Response to Douglas J. Moo's Article, ‘1 Timothy 2:11–15: Meaning and Significance’ 175; Carroll D. Osburn, “ΑΥΘΕΝΤΕΩ (1 Timothy 2:12),” *ResQ* 25 (1982) 1–12; Fee, *1 and 2 Timothy, Titus* 73; Witherington III, *Women in the Earliest Churches* 121–22; Kroeger and Kroeger, *I Suffer Not a Woman* 84–86; Belleville, *Women Leaders and the Church* 175–76; Towner, *Letters to Timothy and Titus* 220–22.

its use in extrabiblical literature renders the neutral sense “to exercise authority.”<sup>32</sup>

Fourth, the object of the two infinitives is “man.” It refers to teaching and exercising authority over a man ostensibly in a church setting because both Priscilla, obviously a woman, and Aquila expounded or taught the way of God to Apollos (Acts 18:24–26). But this seems to refer to a private situation outside a church context. In fact, it is possible in this present context that Paul is referring to men who are elders although it is not specifically stated.<sup>33</sup> In conclusion, though 1 Tim 2:12 appears to teach that within a church context, women should not teach or exercise authority over men, their gifts could be used to teach women and/or children (Titus 2:3–4; cf. 1 Tim 5:9–10). The finer points of the limitation of or freedom to exercise the gift of pastor-teacher are beyond the scope of this article and hence will not be discussed further. The main thrust of this article is to assert clearly that a woman can be a pastor-teacher because it is a gift and *not* an office.

By distinguishing between office and gift, 85–90% of the problems raised about women’s ministry would be resolved. Therefore, a church may feel free to ordain a woman in recognition of her gift or gifts with a clear understanding that her ordination is not a recognition of office. This distinction prevents the progression from a pastor-elder to bishop since these are two different entities.

Finally, by making this distinction between office and gift, it allows our local churches to recognize fully the gifts that women have received from God. All too often this has not been the *modus operandi* in evangelical churches. It is imperative that gifted women should and must be encouraged to minister inside and outside the local church. For example, women who have the gift of pastor-teacher could utilize their gifts in parachurch situations such as mission organizations, colleges, or seminaries. Male overseers should encourage *all* in the body of Christ to develop and use the gifts that God has given to them. This includes women.

<sup>32</sup> Henry Scott Baldwin, “An Important Word: Ἀθηνῆω in 1 Timothy 2:12,” in *Women in the Church* 39–51; George W. Knight III, “ΑΥΘΕΝΤΕΩ in Reference to Women in 1 Timothy 2.12,” *NTS* 30 (1984) 143–57; Leland Edward Wilshire, “The TLG Computer and Further Reference to ΑΥΘΕΝΤΕΩ in 1 Timothy 2.12,” *NTS* 34 (1988) 120–34; Andrew C. Perriman, “What Eve Did, What Women Shouldn’t Do: The Meaning of ΑΥΓΕΝΤΕΩ in 1 Timothy 2:12,” *TynB* 44 (1993) 129–42; Al Wolters, “A Semantic Study of ἀθηνῆς and Its Derivatives,” *Journal of Greco-Roman Christianity and Judaism* 1 (2000) 145–75. I was made aware of this article by Grudem (Wayne Grudem, *Evangelical Feminism & Biblical Truth: An Analysis of More Than One Hundred Disputed Questions* [Sisters, OR: Multnomah, 2004] 317 n. 119) who saw the electronic copy which is no longer available. This journal is now published, but I was not able to obtain a copy. However, I was able to see a summary of this article. Cf. also Moo, “1 Timothy 2:11–15: Meaning and Significance” 66–68; Moo, “The Interpretation of 1 Timothy 2:11–15: A Rejoinder” 175; Marshall, *Pastoral Epistles* 456–58; Mounce, *Pastoral Epistles* 126–30; Dan Doriani, *Women and Ministry: What the Bible Teaches* (Wheaton, IL: Crossway, 2003) 177–78; Köstenberger, “A Complex Sentence” 55–56, 62, 74; Schreiner, “Interpretation of 1 Timothy 2:9–15” 102–4.

<sup>33</sup> For a discussion on this see Mounce, *Pastoral Epistles* 124; cf. Robert L. Saucy, “Paul’s Teaching on the Ministry of Women,” in *Women and Men in Ministry: A Complementary Perspective* (ed. Robert L. Saucy and Judith K. TenElshof; Chicago: Moody, 2001) 306–10.