

Association of Confessing Evangelical Lutheran Congregations

IF NOT NOW, WHEN?

LESSON 7 – ROLE OF WOMEN IN THE CHURCH

(All citations of Holy Scripture are from the English Standard Version.)

**"So God created man in his own image, in the image of God he created him; male and female he created them."
(Genesis 1:27)**

THE PROBLEM IN OUR SYNOD

Today, women unbiblically serve as Elders, Congregational Presidents, and Congregational Vice Presidents; they serve as public lecturers, and assist in the distribution of the elements of the Lord's Supper even though these activities are prohibited by Holy Scripture and/or reserved for those called to the Office of Pastor. Additionally, we have many pastors and laymen in the LCMS who publicly advocate for the ordination of women into the pastoral office without being disciplined. These things constitute a violation of the Order of Creation which God ordained in His Word for the genders.

BACKGROUND

In the 1960's and 70's the second wave of what has come to be known as the Feminist Movement came to its own in the eye of the American public and throughout the western world. As Wikipedia puts it:

"Whereas first-wave feminism focused mainly on suffrage and overturning legal obstacles to gender equality (*i.e.*, voting rights, property rights), second-wave feminism broadened the debate to a wide range of issues: sexuality, family, the workplace, reproductive rights *de facto* inequalities, and official legal inequalities. At a time when mainstream women were making job gains in the professions, the military, the media, and sports in large part because of second-wave feminist advocacy, second-wave feminism also focused on a battle against violence with proposals for marital rape laws, establishment of rape crisis and battered women's shelters, and changes in custody and divorce law. Its major effort was the attempted passage of the Equal Rights Amendment (ERA) to the United States Constitution, in which they were defeated by anti-feminists led by Phyllis Schlafly, who argued as an anti-ERA view that the ERA meant women would be drafted into the military."
(http://en.wikipedia.org/wiki/Second-wave_feminism)



As you can see, some good and positive things came out of the feminist movement, but so did some very evil things: abortion rights and a general view of many that the only real difference between male and female was physiology but that in all other things there was a civil right to complete equality. Such views also permeated the Church, and there were and are many feminist theologians (both male and female), who indicate that the Word of God violates women's rights. They also make the false claim that Scripture sets up a patriarchal and oppressive system against women.

Representative of feminist theologians was Mary Daly, a former Roman Catholic theologian and professor at Boston College:

"She regarded organized religion as inherently oppressive toward women by the time she wrote *Beyond God and Father*, stating that '...A woman's asking for equality in the church would be comparable to a black person's demanding equality in the Ku Klux Klan.'" (King, Nicolas, 1998, *Whispers of Liberation: Feminist Perspectives in the New Testament*, New York, Paulist Press, p. 41)

CIVIL RIGHTS VS. GOD-PLEASING ROLES OF MEN AND WOMEN

The Christian Church is the Bride of Christ and He is the Bridegroom. St. Paul says it clearly:

"Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands.

Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body. 'Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.' This mystery is profound, and I am saying that it refers to Christ and the church. However, let each one of you love his wife as himself, and let the wife see that she respects her husband." (Ephesians 5:22-33)

Holy Marriage is a God-given gift not only for blessing in this life, but also that God's people might have insight and understanding into the relationship between Christ and His Church. It is most certainly NOT an instrument for the oppression of women but rather places the man as the self-sacrificing Christ figure for the sake of his wife and asks of wives that they respect their husbands.

QUESTIONS


1. If marriage as God's design is to be a place in which the relationship between Christ and His Church are mirrored, then how does the headship of Christ find expression within the institution of marriage?
2. What kind of husbandly and wifely behaviors might one expect in a marriage which follows God's design?
3. If God established Holy Marriage to be a venue which is marked by self-sacrifice and respect, how does the demand for civil rights within that institution fit?

Error almost always comes into the Church incrementally. Small, sometimes nearly imperceptible steps from often well-intended people, pastors and theologians introduce language that seems to say right and biblical things but are worded in such a way as to permit an unScriptural meaning. What follows are some historical markers, many of which are the steps the Missouri Synod has taken over the years that ultimately enabled our Synod to approve of women holding offices in the congregation. These would have been completely unthinkable in the 122 years of her prior history.

HISTORICAL MARKERS LEADING TO FEMINIST ERRORS IN THE LCMS

- 1864** Dr. C.F.W. Walther (first president of the LCMS) writes: "All adult male members of the congregation are entitled to active participation in the transactions of such meetings by way of speaking, deliberating, voting, and resolving. But women and the young are excluded from such participation."
- 1929** The first Lutheran Church to ordain women was the *Evangelisch-Lutherse Kerk*, Netherlands.
- 1938** **St. Louis Synodical Convention.** A committee at the synodical convention offered a resolution that this whole matter [women's suffrage] be restudied. Fifteen years elapsed before the question came up again as an item of Synodical business.



- 1953 Houston Synodical Convention.** The following resolution was passed:
"Resolved, That the President of Synod appoint a committee of five members to prepare for the next convention a thorough exegetical study of I Corinthians 14, 1 Timothy 2, and all other applicable texts as they are related to the question of women's suffrage in our congregations; and be it further Resolved, That, in the meantime, our congregations be urged to continue the present practice of our Synod restricting the privileges of voting membership to qualified male communicants."
- 1956 St. Paul Synodical Convention.** The synodical Committee on Women's Suffrage (LCMS) concluded its report to the Synod: "We believe that Scripture fully sanctions the basic polity set up in our church, and we foresee only evil results in any change of the polity." [That is, male only suffrage.]
- 1958** The Swedish Church permitted the ordination of women and the first ordination took place in 1960.
- 1959 San Francisco Synodical Convention.** Floor Committee Three submitted a report, which concluded: "Any congregation in the membership of Synod now or applying for membership which grants women suffrage is urged to reconsider this practice in the light of Scripture...and to consider the danger of offense to others and to conform to the historic position of Synod in this matter."
- 1965 Detroit Synodical Convention.** The following resolution was passed:
"Resolved, That we adopt the following statement for guidance in this matter:
1. On the basis of 1 Cor. 14:34-35 and 1 Tim. 2:11-15 we hold that God forbids women publicly to preach and teach the Word to men and to hold any office or vote in the church where this involves exercising authority over men with respect to the public administration of the Office of the Keys. We regard this principle as of binding force also for us today because 1 Tim. 2:11-15 refers to what God established at creation.
 2. As stated at the St. Paul convention in 1956 and at the San Francisco convention in 1959, we consider women's suffrage in the church as contrary to Scripture only when it violates the above-mentioned Scriptural principals."
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- 1967 New York Synodical Convention.** The convention passed a resolution that allowed women to serve on Synodical boards, commissions, and committees for the first time.
"Resolved, that the Synod declare women eligible to serve as advisory on synodical boards, commissions, and committees within the framework of Scriptural principals; and be it further Resolved, That women be granted such membership...by appointment only."
- 1969 Denver Synodical Convention.** Women's suffrage was officially sanctioned (Res. 2-17), and altar and pulpit fellowship with the American Lutheran Church (ALC) was established. Most (but not all) LCMS congregations now have women's suffrage.
- 1970 First Ordination of a Woman in America.** In America, the first ordination of a woman into the Pastoral Office occurred in the Lutheran Church in America (LCA), and in the American Lutheran Church (ALC).
- 1973 New Orleans Synodical Convention.** The LCMS declares fellowship with the American Lutheran Church (ALC) to be in suspension. Also, Res. 2-49 of the same convention said:
"Resolved, That the Synod establish a task force (with at least equal representation of women) to study the role of women in The Lutheran Church—Missouri Synod and that this task force be appointed by the President of the Synod in consultation with the CTCR and the leadership of the Lutheran Women's Missionary League."
- 1975 Anaheim Synodical Convention.** Synodical Resolution 3-07, "To Utilize Women's Gifts" said:
"That the convention encourage all congregation, Districts, and synod-wide departments and agencies to examine their existing structures and procedures and to develop plans to make any necessary changes in:
- a. personnel practices (hiring, promotion, salarizing, etc.), to conform with the Synod's personnel policies;
 - b. systems of nominating, electing, and appointing men and women to decision-making bodies, and methods of recruiting and selecting persons for full-time staff positions;
 - c. images and role models of men and women portrayed in church curricula, publications, and actual styles of operation;
 - d. language used in worship materials;"

- 1979 Saint Louis Synodical Convention.** Resolution 3-03 said: "That the LCMS remain in a state of 'fellowship in protest' with the ALC."
- 1981 Saint Louis Synodical Convention.** Resolution 3-01 said: "That The Lutheran Church—Missouri Synod with deep sorrow herewith declare that it is not in altar and pulpit fellowship with The American Lutheran Church.
- 1983 Saint Louis Synodical Convention.** Resolution 3-10 said: "That the CTCR be requested to give priority to the completion of its study [Women's Role in the Church]."
- 1992 Pittsburg Synodical Convention.** Resolution 3-04 said: "That the full, appropriate service of women at synodical, District, and congregational levels be encouraged; and...
That the Synod encourage continuing study and discussion of what the Scriptures teach concerning the role of women in the church..." Additionally, Resolution 3-05 urged that the CTCR study on the matter be completed before the 1995 Synodical convention.
- 1995 Saint Louis Synodical Convention.** Resolution 3-05 said:
"Whereas, The Lutheran Church—Missouri Synod declared in 1969, and has subsequently reaffirmed, the position that 'Scripture does not prohibit women from exercising the franchise in congregational...assemblies,' thereby placing the matter of women suffrage into the realm of Christian liberty; and
Whereas, Some members of the Synod continued to believe that women's suffrage is not in the realm of Christian freedom, but is contrary to the Scriptures and that the Synod was in error when in 1969 it changed its position regarding the permissibility of women exercising the franchise in voter's assemblies; and
Whereas, Other member of the Synod agree with the position of the Synod that woman's suffrage does indeed lie in the area of Christian liberty, but for various reasons, including the sensitivity of consciences of individuals, believe woman's suffrage is not advisable in their midst, therefore be it
- YES
 NO
- Resolved, That the Synod reaffirm the 1969 Res. 2-17; and be it further Resolved, That members of the Synod who are convinced that women's suffrage does not lie in the area of Christian freedom but is contrary to the Word of God, be urged to make use of the established procedures for expressing dissent (Bylaw 2.39 c); and be it further
- Resolved That honest Christian conscience can and does exist on both sides of this issue, but such difference of opinion is not divisive of Christian fellowship; and be it further
- Resolved, That the members of Synod, with due sensitivity to those for whom change in this area is a matter of conscience, continue to exercise Christian love and patience in all discussions and deliberation on this subject; and be it finally
- Resolved, That we beseech the members of the Synod, by the mercies of God to honor and uphold its resolutions 'until such time as the Synod amends or repeals them' (Bylaw 1.09b)."
- 1998 Saint Louis Synodical Convention.** Resolution 3-26 said:
"Resolved, That the 1998 convention of the Synod reaffirm its previous resolution on this issue [Women's Ordination] and declare clearly and unequivocally once again that the Scripture teach that only men may hold the pastoral office."
- 2004 Saint Louis Synodical Convention.** The following resolution, 3-08A, was passed by a vote of 576 to 520:
"Whereas, the Synod at its 1989 convention requested 'that the CTCR, in consultation with the Council of Presidents, prepare a study on the eligibility of women for services in all offices of the congregation, including that of chairman, vice-chairman, and elder and District and synodical boards and commissions where their official function would in effect involve public accountability for the functioning of the pastoral office...'
Resolved, That the Synod affirm that women on the basis of clear teaching of Scripture may not serve in the office of pastor nor exercise any of its distinctive functions, and that women may serve in humanly established offices in the church as long as the functions of these offices do not make them eligible to carry out 'official functions [that] would involve public accountability for the functions of the pastoral office.'"

2007 Convention Workbook and Houston Missouri Synod Convention. No fewer than seven districts, eight congregations, two circuit forums, and one pastor's conference submitted overtures to the 2007 Synodical convention of the LCMS seeking to rescind 2004 Resolution 3-08A. However, President Kieschnick would not permit their consideration by the convention. Instead, 2007 Res. 3-07 simply referred them all to a 1985 and a 1994 CTCR document for further study on the matter.

QUESTIONS

1. Considering that for 122 years the LCMS believed, taught and confessed that it was a doctrine of Holy Scripture that women should not exercise authority over men (clearly inclusive of women's suffrage in the congregation), what changed in 1969 for Synod to be able to say that Scripture no longer says so?
2. In 1965, a new way of describing women's service was used to "...declare women eligible to serve as advisory on synodical boards, commissions, and committees within the framework of Scriptural principals..." Again in 2004, this new language is employed, "...where their official function would in effect involve public accountability for the functioning of the pastoral office..." Is this change in language a limiting or an expansive influence to open up previously prohibited female participation in these offices? Why?
3. Do you think that other Lutheran church bodies approving women's ordination had an influence on the LCMS's change of mind respecting women's suffrage and the expansion of congregational offices to include congregational president, vice president and elder?
4. Could it be a simple coincidence that these major changes to LCMS polity happened in the midst of the feminist movement of the 60's and 70's?
5. Who is called by God to publicly proclaim God's Word and Administer the Sacraments?
6. Is not the public reading of the Word of God, the public proclamation of God's Word?
7. Is not the public distribution of the Lord's Supper part of the pastor's call to administer the Sacraments?
8. Are congregational Elders to assist the pastor in matters of Christian discipline and isn't Christian discipline the exercise of authority?
9. Virtually every congregational Constitution indicates that the President/Chairman of a congregation is an ex-officio member of every board and committee of the congregation. Does this include the Board of Elders? Since the Board of Elders deals with the spiritual lives of the members and with matters of Christian discipline, would a woman congregational chairman or vice chairman be part of that exercise in authority over a man?



WHAT ARE PEOPLE IN OUR SYNOD SAYING ABOUT THE ROLE OF WOMEN IN THE CHURCH?

Any student of our Synod's history will quickly come to understand that virtually every liberalizing movement in our church body is never satisfied with the *status quo*, but constantly seeks to expand liberal influence to any and every area of our life together as a Synod. Now that we've arrived at a juncture in our Synod's history (women's suffrage has been approved; women can be elders, congregational presidents and vice presidents; they can read the lessons in public worship and distribute the elements of the Lord's Supper), it is naïve to assume that this progression will stop.

Such a conclusion would not likely be accurate given the ever corrupting nature of error in Christ's Church, which had its beginning with the "father of lies" (John 8:44) in the Garden of Eden.

What follows is a sampling of things that are now being said and done to further advance the feminist agenda at the present time in our Synod.

The Rev. Dr. George Lobien, LCMS clergyman, Venice, Florida, has written an article on a website *Ordain Women Now In the Lutheran Church—Missouri Synod* (<http://www.ordainwomennow.com> → [LCMS Pastors]), titled "A Time For Everything" in which he posits that since lots of things change over time, the LCMS is overdue for a change on its position respecting women's ordination. <http://www.ordainwomennow.com/lcms-pastors/> (As of 02/23/2015.)

Under the [About] tab on this website is the following statement:

"Welcome to the website of **Ordain Women Now**. Our mission is to promote an open discussion within

the Lutheran Church—Missouri Synod about the ordination of women and to advocate for the same."
<http://www.ordainwomennow.com/about/> (As of 02/23/2015.)

On the same website there is also a series of articles outlining the personal journey of four former LCMS women who determined to become pastors and thus ended up leaving our Synod and becoming pastors of the Evangelical Lutheran Church in America (ELCA).

Rev. Dr. Matthew Becker, LCMS clergyman, Valparaiso, Indiana, offers an article entitled, "An Argument for Women Pastors and Theologians" posted on another pro-liberal website known as *DayStar* or *DayStar Journal* (<http://thedaystarjournal.com/?s=an+argument+for+Women> (As of 03/05/2015)). In this article, Dr. Becker concludes, "There is no legitimate biblical or dogmatic rationale for why the LCMS should now prohibit women from serving as theologians and pastors in the church."

Rev. Dr. Karl Wyneken, LCMS clergyman, Fresno, California, has published an article titled, "Let's Include Women in the Pastoral Office" (<http://www.ordainwomennow.com/wp-content/uploads/2013/02/Karl-Wyneken-Lets-Include-rev-12-09-secure.pdf> (As of 02/23/2015)). Along with a false claim that there is no biblical basis for excluding women from the pastoral office, he describes our doctrine as "discriminatory," "senseless," and "needless."

Rev. Arnold J. Voigt, LCMS clergyman, Westminster, Colorado, has penned a series of theses titled, "What Does This Mean? Theses On Women In the Church" (<http://whatdoesthismean.net> (As of 02/23/2015.)). In these theses Rev. Voigt seeks to virtually rewrite the Holy Scriptures to mean something other than what they actually say so as to build a theology that supports denying no office in the Church to women.

Thus far none of these LCMS clergymen have been removed from membership in the LCMS and they continue to foster their false teachings among us.

Thus, the ultimate aim of those who seek to incrementally erode the doctrine of retaining the Office of the Holy Ministry for men only, which for 167 years of LCMS history has been our doctrinal and biblical position, is the acceptance of ordaining women into the pastoral office.

What can we learn from those Lutheran church bodies who have abandoned historic Lutheran doctrine on this matter? Once the ordination of women is achieved, what is sought then? Ordination of women to the pastoral office is definitely not the end of it!

In the Evangelical Lutheran Church in America, those who espouse women's ordination found additional goals for their feminist agenda. Ebenezer Lutheran Church, San Francisco, California, also known as HerChurch, (<http://www.herchurch.org/>) has openly embraced the GLBT (Gay, Lesbian, Bisexual, Transgender) community and has an openly gay lesbian Associate Pastor. The "Liturgy of the Divine Feminine" is celebrated weekly and members and non-members are invited to participate in the "Goddess Rosary" on Wednesday evenings. In the [About] section of their website it says:

At herchurch, we create a sacred space for those who wish to worship at the cutting edge and outside of the traditional Christian framework, both *slightly* outside, and *waaaaay* outside. We are fortunate to have pagans, non-theists, yogis, spiritual seekers of all sorts as well as Christians, Jews, Muslims, and life-long Lutherans as members of our faith/spiritual community. Our purple church is home to a **diversity** of spiritual traditions and perspectives that are woven together to create a strong, stretchy, fabric that provides everyone with ample room to grow. We strive to be an **open** and **affirming** community. All persons are welcome and loved in the love of Christ-Sophia and the Great Mother of us All. This is an exciting time. Even though we have been in God/dess' service in the City since 1882, we are birthing a new congregation. We are always becoming a community of hospitality, which expresses inclusivity through word and worship, deed and ministry programming. All expressions of gender identity are a blessing!"
(<http://66.147.244.109/~herchurc/about-us/our-message/>)

It has been consistently seen that once the ordination of women occurs in a church body, the theology of the church body ultimately changes its image of God. Once God is defined by human standards, doctrine of all kinds becomes unimportant, and ultimately, many are becoming essentially non-Christian as the above website demonstrates. Also illustrative of this rather predictable progression is the sculpture of the "Christa" by Edwina Sandys which is the first representation of a female "Christ" on a cross. It was first displayed in 1975 in London and has since been shown in galleries and churches in New York, Rome, Toronto, Kansas City, Washington, D.C., and at Yale University. It remains on display at St. John the Divine, New York, New York.

WHAT DO THE HOLY SCRIPTURES SAY ABOUT THE ROLE OF WOMEN IN THE CHURCH?

Genesis 2:18-24

18 Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for[a] him.” **19** Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. **20** The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. **21** So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. **22** And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. **23** Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” **24** Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

Questions

1. Was Adam made for Eve, or was Eve made for Adam? Why?
2. Why wasn't Eve formed from the dust of the ground as Adam was?
3. If God would have taken Eve from Adam's foot, what would that likely have signified? How about if she had been taken from Adam's head? Therefore, what does it mean that she was taken from his side?
4. Is this a picture of the first marriage? Is this also the first congregation? Who then, is the first pastor? Who is the sheep that the first pastor is to care for?

Genesis 3:6, 16-17

6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate...**16** To the woman he said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.” **17** And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life;

Questions

1. Why didn't Satan approach Adam instead of Eve?
2. As the first pastor, did Adam fail his responsibility to care for his sheep/wife?
3. Where was Adam while Satan was having the conversation with Eve?
4. When God says to Eve, "Your desire shall be for your husband, and he shall rule over you." What desire is God speaking about? (Hint: It is not sexual.)
5. Why is it that the first words of curse for Adam are, "Because you have listened to the voice of your wife...?"



I Corinthians 11:3-15

But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God. **4** Every man who prays or prophesies with his head covered dishonors his head, **5** but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. **6** For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. **7** For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. **8** For man was not made from woman, but woman from man. **9** Neither was man created for woman, but woman for man. **10** That is why a wife ought to have a symbol of authority on her head, because of the angels. **11** Nevertheless, in the Lord woman is not independent of man nor man of woman; **12** for as woman was made from man, so man is now born of woman. And all things are from God. **13** Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? **14** Does not nature itself teach you that if a man wears long hair it is a disgrace for him, **15** but if a woman has long hair, it is her glory? For her hair is given to her for a covering.

Questions

1. Why does St. Paul insist that there is a strict ordering of relationship between Christ, man, and woman? (This is called the "Order of Creation.")
2. Should the Church (Body of Christ) be debating the faith with Christ? Why not?
3. If a husband is the head of the wife, should there be public debating the matters of the Church between them? If there is, what does this say about the wife's relationship to her head? (Remember, marriage is to mirror the relationship between Christ and His Bride, the Church.)
4. The head covering issue is significant. Why does a man praying with a head covering dishonor his head who is Christ? Why then does a woman praying without a head covering dishonor her head (husband)?
5. What is significant about the Order of Creation as expressed in vv. 8-12?
6. Is it implied that if a man has long hair, then he is presenting himself as one who is not a man, not the head, and that this is not the role God gave him?

I Corinthians 14:33-34

33 For God is not a God of confusion but of peace. As in all the churches of the saints, **34** the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. **35** If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.

36 Or was it from you that the word of God came? Or are you the only ones it has reached? **37** If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord. **38** If anyone does not recognize this, he is not recognized.

Questions

1. What is God's goal in ordaining the Order of Creation?
2. Does the phrase, "As in all the churches of the saints," imply that this is the way it is done throughout Christendom? Would this not be by Apostolic design?
3. In both verses 34 and 35 the Greek word that is translated "to speak" is *lalien* and it is a very specific kind of verb that indicates a public speaking. The context is particularly that of public worship. It is not describing regular speaking but virtually speaking as a pastor. Given that linguistic reality, is it any wonder that Paul seems truly incredulous that this kind of speaking is occurring in the Corinthian congregation?
4. For women to ask questions at home of their head/husband prevents the scandal of having bride and bridegroom at odds with one another especially in the public services of God's house. Is there to be division between husband and wife in spiritual matters? Would such public disagreements dishonor the husband? Christ?
5. Why does St. Paul use such strong language as, "For it is shameful for a woman to speak in church." What is so important that a term this strident is used?

Ephesians 5:22-33

22 Wives, submit to your own husbands, as to the Lord. **23** For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. **24** Now as the church submits to Christ, so also wives should submit in everything to their husbands. **25** Husbands, love your wives, as Christ loved the church and gave himself up for her, **26** that he might sanctify her, having cleansed her by the washing of water with the word, **27** so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. **28** In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. **29** For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, **30** because we are members of his body. **31** "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." **32** This mystery is profound, and I am saying that it refers to Christ and the church. **33** However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

Questions

1. The Greek word we translate "submit" is taken from the Greek word *hupistasso*; it literally means "to be of a different order than the other." It is a term that does not indicate superiority or inferiority as it is the same term used to describe our Lord Himself in relationship to God the Father. It merely means that they

are different. Some have attempted to use this word to have men subjugate women to an inferior status, but that cannot be justified by the language any more than Christ can be said to be subjugated to the Father which would be a violation of the God-head. Thus, given the meaning of this term, Paul is clearly saying that the husband and the wife are not identical but have different roles both in the family and in the Church. Given this understanding, verse 23-24 become the explanation of verse 22. Do you see Order of Creation language again in verses 23-24?

2. What are the parallels that Paul is drawing when comparing Christ and His Church with the roles of husband and wife?
3. According to this passage, who has the greater sacrificial role in the marriage?
4. The matter of husband and wife becoming "one flesh" is not merely a sexual union. In what other ways is the one flesh concept expressed in a marriage?
5. Is it correct to say that Holy Marriage creates a single new entity which happens to be composed of two individuals? In what ways does this reflect the two natures in Christ?



Colossians 3:18

18 Wives, submit to your husbands, as is fitting in the Lord.

[**Comment:** Once again, the term *hupistasso* is used to help wives understand that the proper Order of Creation is that which is fitting "in the Lord."]

I Timothy 2:11-13

11 Let a woman learn quietly with all submissiveness. **12** I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. **13** For Adam was formed first, then Eve;

Questions

1. Why is the fact that Adam was formed first germane to the discussion of not permitting a woman to teach or exercise authority over a man? (Remember Genesis 3:16.)
2. Why do you think St. Paul is repeating himself over and over again with respect to the woman being submissive to the man?

Titus 2:3-5

3 Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, **4** and so train the young women to love their husbands and children, **5** to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

[**Comment:** Again, the purpose of repetition in the Greek language is always for emphasis. Thus, the repeated admonition for women (especially wives) to be of a different order than their husbands tries to drive home the point that this is God's design for the relationship between male and female. Why is God reviled if wives are not submissive to their husbands?]

I Peter 3:1-7

Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, **2** when they see your respectful and pure conduct. **3** Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear—**4** but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. **5** For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, **6** as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening. **7** Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.

Questions

1. Why is St. Paul telling wives of unbelievers that they should submit to them even though they do not know that their position of husband is to reflect Christ? What is the agent of change that Paul is suggesting in such situations?
2. What constitutes real beauty in the eyes of God?
3. To husbands Paul insists that their headship is best reflected in what manner?

I Timothy 3:1-7

The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. **2** Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, **3** not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. **4** He must manage his own household well, with all dignity keeping his children submissive, **5** for if someone does not know how to manage his own household, how will he care for God's church? **6** He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. **7** Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

Titus 1:5-9

5 This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— **6** if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. **7** For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, **8** but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. **9** He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

Questions

1. How many times did St. Paul indicate in the above two passages that one who is to be called to be a pastor should be the husband of one wife?
2. How many times did St. Paul describe in the two passages above the individual who is to serve as a pastor using masculine pronouns?
3. Is it possible for a female to be the husband of one wife? Is it possible to accurately refer to a female as "he"?
4. Did Christ ever call a female to be an Apostle?
5. Did Christ confer upon any woman the Office of the Keys? (John 20:23)
6. In whose place does the pastor stand in his office before the congregation?

SUMMARY

The question of women occupying offices which are divinely appointed for men such as the Pastoral Office is a matter that Holy Scripture speaks to with clarity. It is simply not given to women to occupy this office which stands in the place and by the command of Christ to teach the Word of God purely and to administer the Sacraments in accord with our Lord's institution.

The desire of women to exercise authority over men finds its roots in Genesis 3:16.

It is not that women do not have the ability to perform the functions of the pastoral office for many women surely do, rather it is a matter of whom the Lord has said should fill the office. It is the Lord's office, not our own.

Rev. Dr. Hermann Sasse wrote in 1971 about the new phenomena of women pastors in the Lutheran churches of Europe and the United States:

"Hundreds of women are now officiating in Germany as *Pastorinnen*. They are, for us, no pastors at all. One must pity these poor women who have been misled by false teachers. We do not deny that God in his inscrutable mercy can give his blessing to ministerial acts unlawfully performed. But no believing Christian should attend their services, not even for curiosity's sake, let alone receive "Holy Communion" from their hands. Nor can we have fellowship with pastors and bishops who perform such ordinations which are contrary to God's Word." (Sasse, Hermann, *The Lonely Way*, Vol. 2, p. 410, Concordia Publishing House, St. Louis, MO, 2002)

