

## UNFAIR LIMITATIONS?

It is alleged that the apostle Paul saw women as second class citizens, unworthy of putting trust in and giving responsibility to. Does the Bible suggest that women are inferior to men? Does God leave women out of any really significant work of the church? How does God view women? These questions are easily answered within the Scriptures when studied and searched properly. Usually those who so contend as mentioned above do so from a single reference or perhaps from a preconceived notion regarding women based upon our current societal views.

First let us note that all Christians have limitations. They are none of them allowed to "to go beyond the things which are written" (1 Corinthians 4:6). Next, preachers are to "speak as it were oracles of God" (1 Peter 4:11). Again, deacons are not elders, nor are elders "lords" over the flock (1 Peter 5:3). So, Christian women are to be governed by Scripture, not society; by "every word that proceedeth out of the mouth of God" (Matthew 4:4), not the ERA, nor the NOW organization.

It is easy to see both in Scripture and surroundings that a strong church exists because of strong homes, and strong homes exist because of good and Godly women. Just a glance at Titus 2:1-5 will show how true this is. Although there are many texts which herald the excellencies of our sisters, one of the finest in my judgment is Luke 8:1-3. We read of three named women and "many others."

As joint heirs of the grace of life (1 Peter 3:7), women have essentially the same roles as Christians as do their brothers, except for two: one general limit, one specific. The general limitation is found in I Timothy 2. Paul deals

with spiritual activities generally and in "every place." In these, men (the male) is to take the lead. Contrary to this rule would give the woman "authority" and "dominion" over the man/men present. She may speak or ask questions (as in a Bible class), but not teach. The "quietness" of this text is with reference to her **attitude**.

The specific rule is found in 1 Corinthians 14. This setting is the assembly of the church for worship. In this, she is to remain silent. She is not to speak out, lead, preach etc. The "silence" of this text refers to her **actions**. No, the Lord is not unfair in His treatment of women. But He does have certain limits for His children, male and female. Let us observe them and be happy to serve Him.



## THE MEN IN EVERY PLACE

The title for our article comes from 1 Timothy 2:8 wherein Paul told the young evangelist, "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing" (1 Timothy 2:8). The point I want to make is two-fold: first, the importance of realizing the role of women in spiritual settings where prayer or other aspects of worship and/or instruction in religious matters is addressed; second, the sweeping inclusion which Paul made regarding "every place." I hope that these thoughts will be informative and helpful to those who may read it. It is also designed to sound a warning of at least two unauthorized practices.

Paul made clear that women, though not some kind of second class people, nevertheless have a certain role which has been defined for them in

Scripture. In the mentioned text, the apostle reminds us that she is not to teach nor in any other way have dominion (usurp authority) over men. Such is what takes place in her translation work when she teaches a lesson or preaches a sermon to an audience which includes men, howbeit in a language different from the one a preacher/teacher used. Brethren who advocate practices err in so doing.

But special notice must also be paid to the words "in every place." Some years ago during a "preachers' luncheon," a brief discussion was held regarding the matter of private prayers offered by a man and his wife. It was asserted that in the privacy of one's own bedroom (or for that matter, any private place where the husband and wife are alone), a wife could lead her husband in prayer. What was disturbing for me at this assertion was that when this text of 1 Timothy 2 was appealed to, it was dismissed off-hand as only pertaining to public assemblies. This is not true. While it is true that this text will apply to a public setting, the words "every place" ought to signify that in **any** setting, circumstance, or situation there is a prohibition placed upon a woman with regard to her leading a man in spiritual matters. It is erroneous to conclude that this text will not address "every place" (even a bedroom), especially in view of the fact that Paul spoke of "every place!" Brethren, we would not, as some may allege, presume to dictate what takes place within a private setting of the marriage bedroom. But the Scriptures are clear: if a woman is not to usurp authority (have dominion or take the lead) over a man in every place, and since a bedroom is a place, then it seems clear that the correct (and safe) practice is to let the husband lead the wife in prayer. The wife is to pray, of course. But she is not to lead her husband, who is her head (I Corinthians 11:3). Think on these things.

# RAGER ROAD CHURCH OF CHRIST

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## SCHEDULE OF SERVICES:

SUNDAY MORNING	BIBLE STUDY	9:30 A.M.
	WORSHIP	10:30 A.M.
SUNDAY EVENING	WORSHIP	6:00 P.M.
WEDNESDAY	BIBLE STUDY	7:30 P.M.
Preachers:	Robin W. Haley	614-751-1082
	James Grayson	614-409-0941

August 16, 2009

Weekly Budget: \$1360.00

### Wednesday's Wisdom:

*"Seek the Lord with all you have...for He is seeking for you!" James Grayson*

**Men's meeting notes & financial reports** are available in the foyer on the bulletin table.

**Wiley's** head for West Virginia this afternoon for visits with family. Pray for their safe journey.

**Brandi Grayson** will be leaving for Miami University at Oxford this coming Thursday, 8/20. We wish her well!

Two more weeks until the **Question/Answer Night**. Please submit questions into the question box.