

# WOMEN PASTORS?

by Avram Yehoshua

## The Seed of Abraham

The basis for Paul writing that no women were to be pastors, or have authority over men, comes from God's Law of Nature seen in the Levitical Priesthood. Of course, we see it in Creation with God saying to Eve:

“I will greatly multiply your sorrow and your conception. In pain you shall bring forth children. Your desire *shall be* for your husband *and* he shall rule over you.” (Gen. 3:16)

That sets the stage for the Priesthood in Israel. Notice that all the priests were men (from the Tribe of Levi). They are the only priests in Israel. There are no women, wives or the Sons of Levi or otherwise. Not so in all the rest of the world, where there were many priestesses (what we call sacred prostitutes; both men and women), with women sometimes even being the head or “high priestess.” Hence, just from a superficial level, we see this carrying over to New Testament pastors, etc., but not women pastors, and teachers of men, etc.

God made the woman, women in general, more open to the spiritual realm, both to God's spiritual realm (the Holy Spirit and angels), and Satan's (demons). Yes, there are some men who are very “in tune” with the spiritual world of Light or Darkness, but the general preponderance of women is that they are more “in tune” with the spiritual realm than men.

For this reason, the very nature of a woman, she needs the “less receptive” to the spiritual realm, a man, over her as her authority, whether a pastor or a husband, because it's too easy for a Christian woman who is the authority or pastor in a Christian congregation to hear from the spirit world of Darkness, masquerading as Light (cf. 2nd Cor. 11:13-15), and think it's the Holy Spirit or an angel.

I've taught more than 500 times in churches, and some of them had women pastors. In each of them, without exception, there was “something out of order” because a woman was “the earthly authority.” In the natural, generally, it was that the women were strong and the men were weak. It was very plain “to sense” for my wife and me. It was very sad because it's not a “gray issue,” whether a woman can be a pastor, but one that is black and white. The Bible clearly states that, “no woman shall teach” men or pastor a congregation, or have authority over a man. It's literally “out of God's ordained created order for the man and the woman. It's not just that Paul had an upset stomach that day and that he didn't like women.

For example, Scripture states:

“Let a woman learn in silence with all submission. I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. Adam was not deceived,<sup>1</sup> but the woman, being deceived, fell into transgression. Nevertheless she will be saved in childbearing if she continues in faith, love, and holiness, with self-control.” (1st Timothy 2:11-15)

Yes, this is “the God-ordained place” of a woman, just as it is the God ordained place of a man to protect his wife and provide for her and the children.

The Nature of Man and Woman is why the man needs to lead and be the head of the house, and why God

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<sup>1</sup> This is not “a plus” for Adam. At least Eve didn't know any better, being deceived, but Adam wasn't deceived, and yet he still allowed Eve to bite from the Forbidden Fruit, *and* he took a bite!

never ordained any woman as priestesses to minister in the Tabernacle in the Wilderness or the Temple in Jerusalem. How could they ever be ordained then, to lead a congregation? Today, yes, there are many that don't follow the Word of God in this area, but that's nothing new. Man (and Woman) is always doing "his own rebellious thing" against God, "in the Name of Jesus." It's really so simple to follow the Bible.

There are many "objections" to this view of women in ministry/women pastors. A common one is that Paul restricts women from teaching because in the first century, women were typically uneducated. However, 1st Timothy 2:11-14 nowhere mentions educational status. If education was a qualification for ministry, the majority of Jesus' disciples likely would not have been qualified. Certainly not any of His original Apostles.

A second objection is that Paul only restricted the Ephesian women from teaching (1st Timothy was written to Timothy, who was the pastor of the church in Ephesus). The city of Ephesus was known for its temple to Artemis, a pagan Greek-Roman goddess. *Women were the authority in the worship of Artemis.* However, the Letter of 1st Timothy nowhere mentions Artemis, nor does Paul mention Artemis worship as a reason for the restrictions in 1st Timothy 2:11-12.

A third objection is that Paul is only referring to husbands and wives, not men and women in general. The Greek words in 1st Timothy 2:11-14 could refer to husbands and wives. However, the basic meaning of the words are men and women. Further, the same Greek words are used in verses 8-10. Are only husbands to lift up holy hands in prayer without anger and disputing (verse 8)? Are only wives to dress modestly, have good deeds, and worship God (verses 9-10)? Of course not. Verses 8-10 clearly refer to men and women in general, not only husbands and wives. There is nothing in the context that would indicate a switch to only husbands and wives in verses 11-14.

Yet another frequent objection to this interpretation of women pastors/preachers is in relation to Miriam, Deborah, Huldah, Priscilla, and Phoebe—women who held positions of leadership in the Bible. This objection fails to note some significant factors. In relation to Deborah, she was the only female judge amongst 13 male judges, and she was an (older) prophetess...not a pastor/shepherdess.

In relation to Miriam and Huldah, they were female prophetesses both of whom were under the authority of another (Moses and Josiah; Ex. 15:20; Num. 12:1-10; 2nd Kings 34:1-25). The two most prominent women in the times of the Kings were Athaliah and Jezebel—two wicked and ungodly female queens.

In Acts 18, Priscilla and Aquila are presented as faithful ministers for Christ. Priscilla's name is mentioned first, likely indicating that she was more "prominent" in ministry than her husband. However, Priscilla is nowhere described as participating in a ministry activity that is in contradiction to 1st Timothy 2:11-14. Priscilla and Aquila brought Apollos into their home and they both disciplined him, explaining the Word of God to him more accurately (Acts 18:26).

In Romans 16:1, even if Phoebe is considered a "deaconess" instead of a "servant," that does not indicate that Phoebe was a teacher in the church. "Able to teach" is given as a qualification for elders, but not deacons or their wives (1st Tim. 3:1-13; Titus 1:6-9). Elders, bishops and deacons are described as the "husband of one wife...a man whose children believe" and "men worthy of respect." In addition, in 1st Timothy 3:1-13 and Titus 1:6-9, *masculine pronouns are used exclusively to refer to elders, bishops and deacons.* And Phoebe's husband may have died with her being part of the ministry of serving. In other words, the wife of a deacon would be a deaconess, and retain the job description after his death.

Women excel in gifts of hospitality, mercy, teaching and helps. Women in the church are not restricted to public praying or prophesying (1st Cor. 11:5), only to not having spiritual teaching authority over men. The Bible nowhere restricts women from exercising the gifts of the Holy Spirit (1st Cor. 12). Women, just as much as men, are called to minister to others, to demonstrate the Fruit of the Spirit (Gal. 5:22-23), and

to proclaim the Gospel to the lost (Matthew 28:18-20; Acts 1:8; 1st Peter 3:15).

God has ordained that only men are to serve in positions of spiritual teaching authority in the church. This is not because men are necessarily better teachers, or because women are inferior or less intelligent (which is not the case). It is simply the way God designed the men and women to function. Men are to set the example in spiritual leadership: in their lives and through their words. Women are to take a less authoritative role. Women are encouraged to teach other women (Titus 2:3-5). The Bible also does not restrict women from teaching children. The only activity women are restricted from is teaching or having spiritual authority over men. This logically would include women serving as pastors, preachers, or evangelists. This does not make women less important, by any means, but rather gives them a ministry focus more in agreement with how God has made them.