

“WHOSE RIGHT IT IS”, #5

INTRODUCTION

In the Old Testament, when Coniah, the last divinely authorized king of Judaism, was imprisoned, God declared that NONE of his heirs (descendants) would ever sit on David’s throne in Judah, **until** One came “**Whose Right It is**”. This was a prophecy of the coming of Jesus, a descendant, who would be King of the Kingdom of heaven, or head of the church.

In this lesson, we shall make another application of the principle, “Whose Right It Is”, with reference to the **authority relationship** between men and women in the church of the New Testament.

DISCUSSION

I. In the 1st place, the DIVINE RIGHT OF MEN TO EXERCISE AUTHORITY.

- A. Since the fall of mankind as Satan worked through woman, God gave man to be **over** the woman in His scheme of things.
1. God Himself is declared as “HE”, a masculine pronoun.
 2. He worked through men in the Patriarchal system, who were heads of families.
 3. He gave the law through Moses, a man, and set up the priesthood through Aaron.
 4. He worked through Jacob to establish His great nation, through whom the Savior of the world was to come.
 5. He sent the living Savior in the person of Jesus, who became His Son, a man, who would become head of the church.
 6. Christ chose 12 men to be His apostles in laying the foundation of the church.
Eph. 2:20
 7. Jesus declared that the man should be head of the family. Eph. 5:23-24
- B. Likewise, IN the church, Christ has given the highest responsibility to men.
1. The elders and deacons are to be men.
 2. Men are to do the public preaching of the gospel and leading of prayers.
 - a. Men are to lead in prayers “every where.” 1 Tim. 2:8
 - 1) There are 2 Greek words for “men” or “man” in the New Testament: *anthropos* (meaning mankind in general), and *aner* (meaning male versus female, or men versus women).
 - 2) In this passage in 1 Tim. 2:8, the word *aner* is used, meaning the male sex.
 - b. Women are forbidden to “teach” or “usurp authority’ **over the man**, while man is to teach with “all authority”. 1 Tim. 2:12; Tit. 2:15
 3. The reasons for this permanent relationship is 2-fold.
 - a. 1st, because of creation, as God had to begin somewhere, so He created man then the woman. 1 Tim. 2:13; cf 1 Cor. 11:8-9
 - b. 2nd, because the woman was deceived in the fall of the human race. 1 Tim. 2:14

II. In the 2nd place, WOMEN HAVE THE RIGHT TO SPEAK AS GOD AUTHORIZES.

- A. There are 4 areas where women are authorized to “speak” in the church assembly, when the “whole church comes together” for worship and edification is occurring. (1 Cor. 14:23)
1. They can “speak” in the singing of hymns, where mutual teaching takes place, and in this, they are not to exercise authority over the man. Col. 3:16; Eph. 5:19

2. Then, women can “speak” in confessing the name of Jesus before baptism. Matt. 10:32-33

3. Next, women can “speak” in the confession of sins. Jas. 5:16

4. Finally, women can say “amen” at the close of a prayer by men, whether it be vocal, whispered, or in her heart. 1 Cor. 14:16

B. Now, there are areas where the women **are** permitted to speak **outside** the assembly.

1. Women may speak as they teach other women (and children). Tit. 2:3-5; Acts 21:9

2. Women may speak as they ask their husbands at home. 1 Cor. 14:35

3. Women may speak as they jointly, with men, teach another man privately. Acts 18:26

4. Women may speak in a smaller gathering, such in a family gathering or classroom, if she does not usurp authority.

C. However, when the “whole church” is assembled for worship, and public teaching is taking place, they are to remain “silent” during this teaching. 1 Cor. 14:34-35

1. Here, Paul is addressing the “church”, and talking **about** “the women”, when edification was taking place (whether tongue speaking or prophecy in the early church). 1 Cor. 14:26B

2. Prophecy was the edification that came through the ‘inspired prophets,’ as they did not have the written word fully revealed, but the prophets role today is **replaced** by preachers who preach the “inspired word”, but the principle of subjection would be the same.

3. Some argue that the prohibition was only for the miraculous age of the church, when temporary spiritual gifts were being exercised.

a. However, Paul gave basis for his admonition by referring to the “law” of God in the curse placed upon woman because of the fall, which would always apply, especially in the gospel age.

b. If it applied **before** the miraculous age, and applied **in** the miraculous age, it would also apply **after** the miraculous age—today.

1) Some think that the church in Corinth had “special assemblies” to practice their spiritual gifts, and these prohibitions would not apply today.

2) However, their worship consisted of “prayers” and “singing” (1 Cor. 14:15), “giving” (1 Cor. 16:1-2), “edification” (1 Cor. 14:26), and the Lord’s Supper (1 Cor. 11:23-26), and these actions are to characterize the church everywhere.

c. The fact that “prophecy” pertained to inspired teaching, and the women were to keep silence, TODAY the “preaching” has replaced prophecy, in that “men” **still** do the revealing of the inspired word.

d. The reference to avoiding confusion in all the congregations (as mentioned in verse 33) has led some to believe that there was probably some confusion **in** the church already in this matter, as carnally minded as they were prone to be, **or** God in His wisdom foresaw the possibility of confusion and thus gave the instruction in verses 34 and 35.

CONCLUSION

- I. Some argue that “in Christ”, where Paul stated there is “neither male nor female”, that this means that in the gospel age, the distinction of authority is removed. Gal. 3:28
- A. However, Paul had just talked about becoming children of God through baptism, showing that the saved relationship is for all alike. Gal.3:26-17 (Explain with v. 28)
1. God had already given the responsibility of leading to the **man**, and knowing what is best suited for man **and** the **woman**, has elsewhere declared how it is to be.
 2. If the rank of authority ends with the gospel age, would this mean that God is no longer over Christ, and Christ is no longer over man, as stated in 1 Cor. 11:3?
 3. If such is true, **why** would Paul have given the instructions on subjections in 1 Tim. 2 and 1 Cor. 14???
- B. Today, Paul’s instructions are being ignored in the religious world.
1. Denominations ignore it in favor of women evangelists, and women leading prayers in their assemblies while it is the men who are silent.
 2. In the past 40 years, our brethren have tried to “get around” Paul’s instructions.
 - a. They pray about it, and since God didn’t strike them dead, they assume that it is okay to make changes in their congregations, and put women into the eldership and in the pulpits.
 - b. Abilene Christian University virtually “broke the ice” by having one of it’s faculty members let his wife “read” his manuscript before a male audience at the campus, and then began using female gifted teachers as public speakers in their public lectureship, and now and using women preachers **from denominations** to address audiences in their Bible lectureships, and this practice is now defended by some of the older faithful brethren who would have vowed 50 years ago to never do such things.
 - c. Today, in churches of Christ, there are some who allow the women to speak up verbally during the sermon, or to answer rhetorical questions from the audience, or to shout “Amen” when certain things are said.
 - d. One member was asked to leave a congregation because he objected to such nonsense.
 - e. Another congregation has a woman that speaks up during the sermon to assist the preacher with additional scripture references.
- C. May God help us to stay with the scripture, and not drift further and further away from God in any matter.
1. A sound church will hold on to sound doctrine. 2 Tim. 1:13; 4:3; Tit. 1:9, 13; 2:1
 2. The word “sound” is from a word that means “healthful” or “healthy”, and a church that does not teach sound doctrine will rapidly become sickly.
- II. If you are subject to the Lord’s invitation, either to be baptized or to be restored, we extend it now while we stand together and sing.

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