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I counsel thee to
buy of me gold
tried in the fire...
Revelation 3:18



Overseer

I Timothy 3:1-13
Titus 1:5-9

On Tap

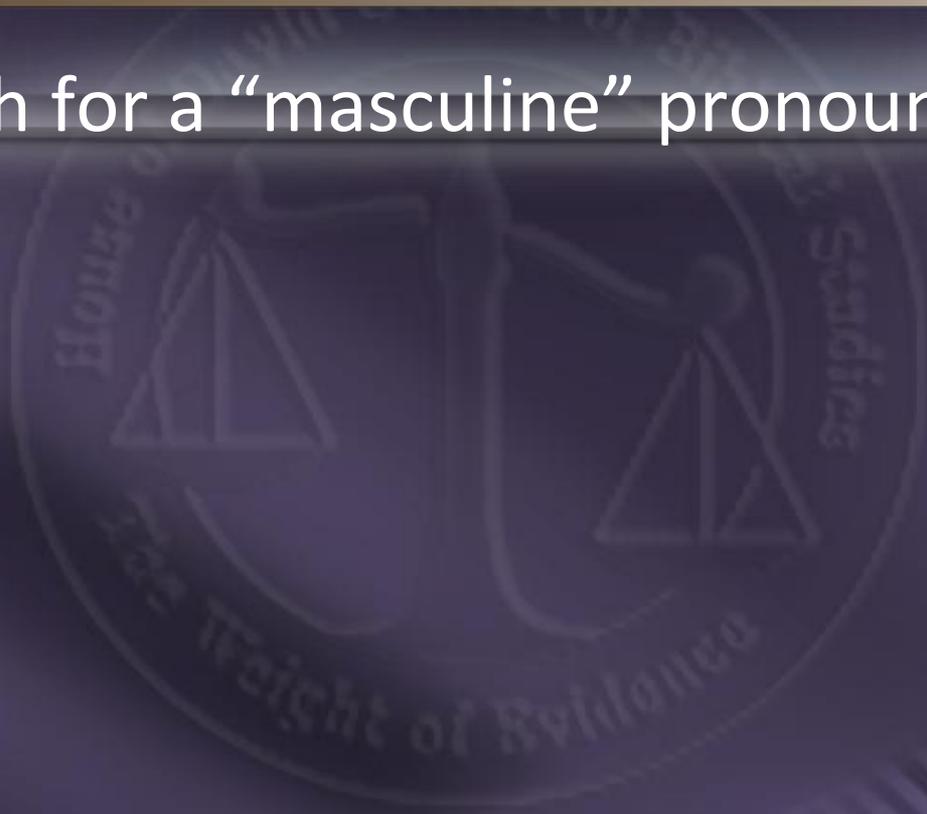
- The Gender Conundrum...
- What does Paul say about himself?
- What does Paul tell us about himself?
- What does Paul advise others to not do?
- Our Hermeneutical Model: “On it’s Face and the Rest to the Wind...”
- Why Paul **IS NOT** authorized to be an overseer or a deacon.

Grammatical Person

- I First person singular
- We First person plural
- You Second person singular or plural
- He Third person masculine singular
- She Third person feminine singular
- It Third person neutral singular
- They Third person plural / third person **gender-neutral singular**

Grammatical Person

- In search for a “masculine” pronoun...



I Timothy 3 NIV

- 1 Here is a trustworthy saying: If anyone sets **his**¹ heart on being an overseer, **he**² desires a noble task.
- 2 Now the overseer must be above reproach, the **husband**³ of but one wife...
- 4 **He**⁴ must manage **his**⁵ own family well and see that **his**⁶ children obey **him**⁷ with proper respect.

I Timothy 3 NIV

- 5 (If anyone does not know how to manage **his**⁸ own family, how can **he**⁹ take care of God's church?)
- 6 **He**¹⁰ must not be a recent convert, or **he**¹¹ may become conceited and fall under the same judgment as the devil.
- 7 **He**¹² must also have a good reputation with outsiders, so that **he**¹³ will not fall into disgrace and into the devil's trap.

I Timothy 3 NIV

- 8 Deacons, likewise, are to be **men**¹⁴ worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.
- 12 A deacon must be the **husband**¹⁵ of but one wife and must manage **his**¹⁶ children and **his**¹⁷ household well.

Titus 1 NIV

- 6 An elder must be blameless, the **husband**¹⁸ of but one wife, a **man**¹⁹ whose children...
- 7 Since an overseer is entrusted with God's work, **he**²⁰ must be blameless...
- 8 Rather **he**²¹ must be hospitable...
- 9 **He**²² must hold firmly to the trustworthy message as it has been taught, so that **he**²³ can encourage others by sound doctrine and refute those who oppose it.

I Timothy 3 KJV

- 1 This is a true saying, If a **man**¹ desire the office of a bishop, **he**² desireth a good work.
- 2 A bishop then must be blameless, the **husband**³ of one wife...
- 4 One that ruleth well **his**⁴ own house, having **his**⁵ children in subjection...

I Timothy 3 KJV

- 5 (For if a **man**⁶ know not how to rule **his**⁷ own house, how shall **he**⁸ take care of the church of God?)
- 6 Not a novice, lest being lifted up with pride **he**⁹ fall...
- 7 Moreover **he**¹⁰ must have a good report of them which are without; lest **he**¹¹ fall into reproach and the snare of the devil.
- 12 The deacons be the **husbands**¹² of 1 wife

Titus 1 KJV

- 6 If any be blameless, the **husband**¹³ of one wife, having faithful children not accused of riot or unruly.
- 9 Holding fast the faithful word as **he**¹⁴ hath been taught, that **he**¹⁵ may be able by sound doctrine both to exhort and to convince the gainsayers.

I Timothy 3 ISR

- 1 Trustworthy is the word: If a **man**¹ longs for the position of an overseer, **he**² desires a good work.
- 2 An overseer, then, should be blameless, the **husband**³ of one wife...
- 4 One who rules **his**⁴ own house well, having **his**⁵ children in subjection with all reverence.

I Timothy 3 ISR

- 5 For if a **man**⁶ does not know how to rule **his**⁷ own house, how shall **he**⁸ look after the assembly of Elohim?
- 6 Not a new convert, lest **he**⁹ become puffed up with pride and fall...
- 7 And **he**¹⁰ should even have a good witness from those who are outside, lest **he**¹¹ fall...
- 12 Let attendants be the **husbands**¹² of only one wife...

Titus 1 ISR

- 6 If anyone is unreprouvable, the **husband**¹³ of one wife, having believing children not accused of loose behaviour, or unruly.

I Timothy 3 CEV

- 1 It is true that **anyone**⁰ who desires to be a church official wants to be something worthwhile.
- 2 That's why **officials**⁰ must have a good reputation and be **faithful in marriage**⁰...
- 4 Church **officials**⁰ must be in control of **their**⁰ own families, and **they**⁰ must see that **their**⁰ children are obedient and respectful.

I Timothy 3 CEV

- 5 If **they**⁰ don't know how to control **their**⁰ own families, how can **they**⁰ look after...
- 6 **They**⁰ must not be new followers of the Lord. If **they**⁰ are, **they**⁰ might become...
- 7 Finally, **they**⁰ must be well-respected by people who are not followers. Then **they**⁰ won't be trapped and disgraced...
- 8 Church officers should be serious. **They**⁰ must not be liars...

I Timothy 3 CEV

- 9 And **they⁰** must have a clear conscience
- 10 **They⁰** must first prove **themselves⁰**. Then if no one has anything against **them⁰**, **they⁰** can serve as officers.
- 12 Church officers must be faithful in marriage. **They⁰** must be in full control of **their⁰** children and everyone else in **their⁰** home.

Titus 1 CEV

- 6 **They**⁰ must have a good reputation and be faithful in marriage. **Their**⁰ children must be followers of the Lord and not have a reputation for being wild and disobedient.
- 7 Church officials are in charge of God's work, and so **they**⁰ must also have a good reputation.

Titus 1 CEV

- 8 Instead, **they**⁰ must be friendly to strangers and enjoy doing good things. **They**⁰ must also be sensible, fair, pure, and self-controlled.
- 9 **They**⁰ must stick to the true message **they**⁰ were taught, so that **their**⁰ good teaching can help others and correct everyone who opposes it.

Paul says...

- 1 Corinthians 3:5 Who then is **Paul**, and who is Apollos, but **διάκονοι**¹ by whom ye believed, even as the Lord gave to every man?
- 2 Corinthians 3:6 Who also hath made us able **διακόνους**² of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

Paul says...

- 2 Corinthians 6:4 But in all *things* approving ourselves as the **διάκονοι**³ of God...
- 2 Corinthians 11:23 Are they **διάκονοι**⁴ of Christ? (I speak as a fool) I *am* more in labours more abundant, in stripes above measure, in prisons more frequent...
- Ephesians 3:7 Whereof I was made a **διάκονος**⁵, according to the gift of the grace of God given unto me...

Paul says...

- Colossians 1:23b ...whereof I Paul am made a **διάκονος**⁶;
- Colossians 1:25 Whereof I am made a **διάκονος**⁷, according to the dispensation of God which is given to me for you, to fulfil the word of God;

Paul tells...

- 1 Corinthians 7:7 For I would that all men were even as I myself [not currently married].
But every man hath his proper gift of God...
- 8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

Paul tells...

- Acts 26:10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, **I gave my voice against *them*.**
- “I cast down my black pebble” (same word in Greek as Revelation 2:17 except the white version which equals acquittal).

Paul tells...

- Revelation 2:17 He that hath an ear, let him hear what the Spirit saith unto the ἐκκλησίαις; “To him that overcometh will I give to eat of the hidden manna, and will ‘cast in his favor the white stone of acquittal’”.
Pergamun

Paul tells...

- Revelation 2:17 He that hath an ear, let him hear what the Spirit saith unto the ἐκκλησίαις; “To him that overcometh will I give to eat of the hidden manna, and will ‘cast in his favor the white stone of acquittal’”.
Pergamun
- To be a part of the Sanhedrin it is supposed that one had to be married but either way, not married at 7:7.

Why Paul Can't

- 1 Timothy 3:2 An overseer, then, should be blameless, the **husband³** of one wife...
- 1 Corinthians 7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.
- The Difference between Requirements and Exclusions

Review

- 1 Timothy 3:1 It is true that anyone, male or female, who desires to be an Assembly official wants something worthwhile.
- 2. REQ - Good Reputation
- REQ - Chase if unmarried and faithful to a single spouse if married
- REQ - Self-controlled, sensible, well-behaved, friendly to strangers

Review

- REQ - Able to teach at some level
- 3. EXC - heavy drinkers, troublemakers
- REQ - Kindness, gentleness,
- EXC – Those driven by the desire for excessive financial gain
- 4. EXC - Those of you that have families that are not under control

Review

- 5. EXC - Those of you who have children that are not obedient and respectful
- 6. EXC - New believers need not apply
- 7. EXC - Those who are disrespected by unbelievers.

Summary

- 5. Anyone who desires the office desires a good thing
- 4. No masculine pronouns present
- 3. Romans 16:1 calls Phobe a deacon
- 2. Junia was an apostle
- 1. The office requires “able to teach” and Paul has laid down the foundation in chapter 2 with “Let them learn...”

What is an Interpolation?

- An interpolation, in relation to literature and especially ancient manuscripts, is an entry or passage in a text **that was not written by the original author.**

Next Part

- KJV I Corinthians 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.
- 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

JSNT # 213

- *Interpolations in the Pauline Letters*
William O Walker, Jr.
- Table of Contents...
- The *A Priori* Probability of Interpolations
- The Absence of Direct Text-Critical Evidence for Interpolation
- The Burden of Proof in the Identification of Interpolations
- Evidence for Interpolations

JSNT # 213

- In the final analysis, ‘the judgment as to whether any passage is interpolated depends on a variety of factors and depends on no one infallible criterion; rather, it is a matter of taking into account the cumulative effect of converging lines of evidence’.

JSNT # 213

- The strongest possible argument for interpolation, of course, would appeal to all **eight** types of evidence; in most cases, however, this is not possible. p66
- In the discussion that follows, I will illustrate each of the various types of evidence for interpolation by reference to I Cor. 14:34-35.

JSNT # 213

- I have chosen this passage because, of all the proposed interpolations in the Pauline letters, **it alone** appears to exhibit one form or another of all eight types.

JSNT # 213

- 1. Text-Critical Evidence for Interpolation
- a) The absence of a passage from one or more of the ancient witnesses
- b) The appearance of a passage at different locations in various of the witnesses

JSNT # 213

- 1. Text-Critical Evidence for Interpolation
- c) The failure of an early Christian writer to cite a passage when demonstrable familiarity with the letter in which the passage now appears and congruence of subject matter would lead one to expect such a citation.

JSNT # 213

- 2. Contextual Evidence for Interpolation
- 3. Linguistic Evidence for Interpolation
- 4. Ideational Evidence for Interpolation
Ideational evidence for interpolation would be data suggesting that significant features of the substantive content of a passage are not characteristically Pauline or, in some cases, perhaps that they are even anti-Pauline.

JSNT # 213

- 5. Comparative Evidence for Interpolation
- Comparative evidence for interpolation would be data suggesting that significant features of a passage are more closely akin to those of known non-Pauline writings (post-Pauline and pseudo-Pauline) than to those of the authentically Pauline letters.

JSNT # 213

- 6. Situational Evidence for Interpolation
- Situational evidence that a passage reflects a situation, occasion, or set of circumstances different from that reflected in the remainder of the letter in which the passage appears, and perhaps even from that known or believed to have prevailed during Paul's lifetime.

JSNT # 213

- 6. Situational Evidence for Interpolation
- “Clearly, however, such activity came to be regarded as problematic in the post-Pauline Church.”

JSNT # 213

- 7. Motivational Evidence for Interpolation
- Motivational evidence for interpolation would be data suggesting plausible reasons why a particular passage might have been added to one of the Pauline letters.
- “Why would someone wish to add this material to one of Paul’s letters?”
- “Why would someone wish to attribute this material to Paul?”

JSNT # 213

- 8. Locational Evidence for Interpolation
- Locational evidence for Interpolation would be data suggesting plausible reasons why a passage might have been inserted specifically at its present location, not somewhere else...

Summary

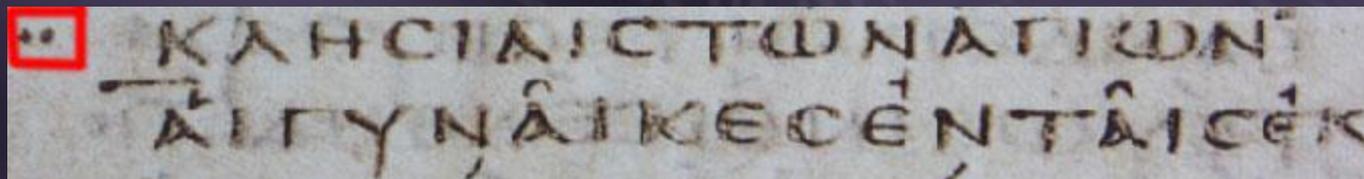
- While many “supposed interpolations” do not carry the weight of all 8 criteria for evaluation, I Corinthians 14:33-34 does.
- Add to that the problem that verse 34 is just plain error on it’s face.

Summary

- 34a “Let your women not speak in the ekklesia”
- 34b “For it is not permitted for them to speak [in the ekklesia]”
- 34c “but *they are commanded* to be subject”
- 34d “as also saith the law.”

Summary

- Codex Vaticanus, the oldest Greek NT, written (350), uses this symbol 8 times. Each occurs at the exact location of a widely-recognized, multi-word later addition.
- The evidence indicates that this one may mark I Cor. 14:34–35 as a later addition.



Affirmations

- Acts 18:26 “**Priscilla** and Aquila ... explained to [Apollos] the way of God more adequately.”
- Acts 21:8–9 “Philip ... had **four daughters** who prophesied.”
- I Cor 11:5 “But every **woman** who prays or prophesies...”

Affirmations

- I Cor 14:5 “I would like **every one** of you to ...prophecy.”
- I Cor 14:24 “while **everyone** is prophesying”
- I Cor 14:26 “brothers and **sisters** ... each of you has ... a word of instruction, a revelation...”
- I Cor 14:31 “**you** can **all** prophesy ... so that everyone may be instructed.”

Affirmations

- I Cor 14:39 “brothers and **sisters**, be eager to prophesy”
- Col 3:16 Addressed to the whole assembly: “teach and admonish **one another** with all wisdom.”
- I Tim 3:1–2 “**Whoever** aspires to be an overseer ... is to be ... able to teach.”

Affirmations

- II Tim 2:2 “entrust to **reliable people** who will also be qualified to teach others.”
- Titus 2:3 “teach the older **women** ... to teach what is good.”
- II Tim 1:5; 3:14-16 “your faith, which first lived in your **grandmother Lois** and in your **mother Eunice** ... from infancy you have known the Holy Scriptures.”

Affirmations

- Heb 3:1, 12; 5:12 “brothers and **sisters**, ... by this time you ought to be teachers.”
- Rom 16:1 “**Phoebe**, deacon of the ekklesia in Cenchrea.”
- Romans 16:7 Salute Andronicus and **Junia**, my kinsmen, and my fellow prisoners, who are of note among the **apostles**, who also were in Christ before me.

Conclusions

- 1. Shared leadership, NOT Male Headship
- 2. “Submit one to another”
- 3. Women may ~~not~~ teach
- 4. **Shared dominion in Creation**, NOT Man’s priority in the Creation Order
- 5. **Woman is “strength corresponding to” man**, NOT man’s subordinate “helper”

Conclusions

- 6. **Male rule is part of the Curse.** “He will rule over you” is NOT God’s ideal.
- 7. **Female leadership in the OT.** NOT only males exemplify OT leadership.
- 8. **All believers being priests is the ideal,** even though only male priests in OT.
- 9. **Women leaders in the apostolic church,** even though only males in the 12 disciples.

Conclusions

- 10. Phoebe was a deacon.
- 11. Women should ~~not~~ speak in the assembly.
- 12. Exclusion of women from church leadership is contrary to the Gospel, NOT separate roles for men & women.

Conclusions

- The Scriptures teach the **equal standing of men and women** in the assembly, including assembly leadership.
- An avalanche of “**correctly translated**” texts clearly support this.
- Let us who know these truths proclaim the **liberating message** of the gospel!

What was the Original Question?

- Do the Scriptures teach that women, when meeting all the requirements necessary, can teach and be in leadership?
What say ye...

Moving Forward

- Where do we go from here?





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September 15, 2012

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