

T. REPORT COMMISSION – ISSUES CONCERNING WOMEN
See pt 12 of this Report for the decisions.

1 Assignment

1.1 Assingment from Synod 2009

The following excerpt from decisions by the Synod concerns the assignment of this Commission:

A. Report Ad hoc commission regarding implications of the passing of the petition of protest of Regional Synod Randvaal.

2. Reasoning

2.1 implications regarding the decisions of Synods 2006 and 2003

2.1.1 The decision of Synod 2006 (Acta 2006, 411-412, 2.1.2, 2.2.2 and 2.3) is cancelled by the decision of Synod 2009.

2.1.2 The implication of the decision of Synod 2009 is that the decision of Synod 2003 remains (Acta 2003:591-593, E1 tot 14.8; See Errata in the Acts of 2003). This includes amongst others the decision against which Particular Synod Bosveld protested in 2006 (Acta 2006:409), namely: "The Synod endorses in the light of Scripture that women with the necessary talents can be chosen ad installed as deacons in the GKSA. The Synod further judges that certain texts like Rom 16:2, 1 Tim 3:11 and 5:9-15 have been playing an important supportive role for women in special offices for a very long time in the Reformed Church in ecumenical relation, although there is no clear certainty on the one hand, but on the other hand also no ban has been placed on women in the office of deacon" (Acta 2003:591, 4).

2.2 Implications for issues on the Agenda of Synod 2006

2.2.1 The decision of Synod 2009 has implications for issues concerning the woman in the church that came to the table of Synod 2006 in an orderly manner. The following issues are important here:

2.2.1.1 The report of study deputies (minority and majority) appointed by Synod 2003 (Acta 2003:593, 14). Because of the decision of Synod 2006 in the upholding of the protest of Regional Synod Bosveld the report has not been completed.

2.2.1.2 The report of the commission of Synod 2006 on the study report of 2003 contains important reasoning.

2.2.1.3 The petitions of protest against the decision of Synod 2003 concerning the woman in office of deacon (Acta 2006:417 to 556 – excluding the petition of protest of Particular Synod Bosveld). These petitions of protest came to table in an orderly manner, were not treated and should be completed.

2.2.2 The implication of the decision of Synod 2009 is that the issues in 2.2.1 above should be taken into consideration again.

2.3 Implications for the completion of the agenda of Synod 2009

2.3.1 The decision of Synod 2009 also had implications on issues regarding woman in the church that originally came to the table of Synod 2009 in an orderly manner. The issues are:

2.3.1.1 The report of the study deputies that flows from the decisions of Synod 2006 is not on the table of this synod any more because of the cancellation of the decision.

2.3.1.2 The petition of protest of RK Brits-Wes. The Petition of Protest rests on the decision of Synod 2006 that was cancelled by the decision of Synod 2009.

3. Recommendations

3.1 The synod notes the reasoning in 2.

3.2 The synod decides, in light of the reasoning, to appoint a commission with the following assignment:

3.2.1 The commission must investigate all unfinished issues from Synods 2000 to 2009 regarding the woman in the church and inform the next synod in the light of their study by advising them on the treatment and/or completion thereof.

3.2.2 The commission must examine all relevant material in the study. This includes the assignment of Synod 2003 (Acta 2003:593, 14), the study report and the commission report Synod 2006, as well as the study report and commission report of Synod 2009.

3.2.3 The commission should consider all new studies and developments to this regard, within the GKSA as well as within churches with which the GKSA are ecumenically one.

3.2.4 The study should table the issue of the woman in the church, including the woman in the office (Acta 2000:441, 5) in a new report for decision making by the synod.

B. Report Moderamen regarding organisation:

1. That the abovementioned commission of the General Synod arrange the continued sitting of this synod, as quickly as is allowed by all the factors involved.
2. That this commission also give the necessary attention to possible currently unforeseen problems that might arise from the decision to have a continued sitting of the Synod.
3. That the following session of this synod will handle the report of the commission on the issue of woman in the church, as well as all other unfinished issues.

1.2 Summary of the assignment

1.2.1 The commission must table the issue of woman for decision making by the synod in a new report (see 3.2.4 of the assignment in 1.1 above) by:

- examining the position of the woman in the church in general;¹
- examining the position of the woman in the special offices.²

1.2.2 The abovementioned must happen by:

- examining all unfinished issues of Synod 2000 to 2009 and advising the synod on the treatment and/or completion thereof;³
- considering all relevant material in the study;⁴
- considering all new studies and developments in the GKSA as well as the churches with whom the GKSA is ecumenically one.

1.3 Execution of the assignment

The commission appointed by the synod, met six times (sometimes for more than a day), excluding the sub-commission that in the meanwhile executed their own study assignments.

The commission strongly kept to its assignment (see 1.1 above), and their method was determined by it. Originally the commission appointed two sub-commissions, with the one sub-commission focussing on the contents of previous reports, compiling and ordering it, while the other sub-commission focussed on the church order issues that are important regarding this issue.

The ordering of the content and study work crystallised into two points of view that gave rise to two new sub-commissions, that is a sub-commission that on the one hand studied and reasoned the point of view that sex is not determining for the special offices, and a sub-commission that on the other hand studied and reasoned the point of view that woman cannot serve in the doctrine and council ministries.⁵ Both viewpoints rest on exegesis based on Scripture contemplative and hermeneutic points of departure as set in 6 and 7 and accounts for the relevant church political principles (see 4).

A third sub-commission was involved with church polity matters, mainly regarding the status and content of the petitions of protest that were not treated at Synod 2006 because of the successful petition of protest of Particular Synod Bosveld.

In the further execution of the assignment the commission examined the ways in which the issue of woman is handled in churches with which the GKSA has ecumenical bands.

In finalising the report to the synod an ad hoc commission handles the final rounding up of the concept report, formulated the recommendations, as well as the consequences of the recommended decision. This concept report was finalised on a final meeting of the full commission.

¹ See 8.

² Synod 2009 already completed the issue regarding the woman in the office of deacon by reinstating the decision of Synod 2003 on grounds of the successful petition of protest of Regional Synod Rand Vaal. The decision of Synod 2003 according to which women are electable to the office of deacon can only be orderly treated under CO art 46 at a meeting.

³ Unfinished issues are those issues that synods indicated as unfinished on the agenda after the synod has been completed and referred for further consideration.

⁴ All relevant documents that are not indicated as incomplete, is in contents been accounted for in this report.

⁵ Because the question of women in the office of deacon does not form part of the assignment of this commission, the members of this commission that are convinced that women should also not be installed in the ministry of deacon, identified with the viewpoint in this report that women may not serve in the doctrine and council ministries.

It is the prayer of the commission that this report will serve the issue and the churches through the grace of God, to the glory of the King of the Church. It is also the prayer of the commission that the synod will reach as much as possible consensus in decision making and that the necessary conformation will follow the decision making.

Decision: Noted.

2 Recommendation for effective treatment and completion of the report

2.1 The reporter of the commission tables the whole report.

2.2 The Synod treats the report following the order set out in point 12.

2.3 Two members apart from the reporter of the commission are appointed to answer questions on special viewpoints and provide summative elucidation.

Decision: Approved.

3 Decisions of Synod 2003 and accounting/execution/follow up thereof

The decisions of Synod 2003 (Acta 2003:591-593, 1–14.8, and all “Approved” decisions that the synod took, Acta 2003:564-571)⁶ are subsequently fully equated in the left column of the table below. In the right column it is indicated how and where this sub-commission report accounted/executed/followed up each sub-part of the 2003 decision:

3.1 Synod 2003 (Acta 2003:564, 3.2.2.8): Women during Jesus’ life on earth	Accounting for and/or execution
<ol style="list-style-type: none"> 1. Women are regarded on the same level in their religious life as men. 2. Women are an unrestricted part of the wider circle of the followers of the Lord Jesus. 3. Women are also used as witnesses and prophets by the Lord. 4. The woman as mother has a special and unique role in the work and world of God. 5. Women played a special role in the physical care of and ministry to the Lord Jesus and the apostles. 6. Jesus has a high regard for women despite their social position in the world then. 7. Jesus’ conduct towards women emphasised the delivering nature of his ministry. He elevated the women to be equal and equal in value before God. 	<p>These decisions are precisely taken over in 10.3.7 below.</p>

3.2 Synod 2003 (Acta 2003:568, 3.2.3.10): Women in the apostolic time	Accounting for and/or execution
<ol style="list-style-type: none"> 1. Women are regarded on the same level in their religious life as men 	<p>This decision is accounted for in this report, amongst others in the exegesis and hermeneutics of Gal 3:28 (see 10.6.1-7 below)</p>
<ol style="list-style-type: none"> 2. Women are fully part of the congregation of the Lord 	<p>This decision is accounted for in this report</p>
<ol style="list-style-type: none"> 3. Women also exercised in various ways their talents in the congregations and in aid of the congregations 	<p>This decision is accounted for in this report, amongst others in the exegesis and hermeneutics of 1 Cor 11:2-16 (see 10.7.1-6 below), and of 1 Cor 14:26-40 (see 10.8.1-6 below)</p>

⁶ Many of the “Conclusions” at points 3.6-3.14 in the ACTA (2003:572-590) is wrongly marked “Endorsed”. The minutes indicate that nothing was “Approved” on these points, but at each sub-point the decision was made: “Noted”.

4. Women were, in a special way, involved in the care of the apostles and in the charity work in the congregations	This decision is accounted for in this report
5. Motherhood receives special acknowledgement and encouragement in the apostolic writings	Nothing in this report is contrary to this decision
6. A married woman is not inferior to her husband, but is held to certain restrictions in this relationship because of the God-given structure	This decision is been fully accounted for in this report (see especially the exegesis and hermeneutics of 1 Pet 3:1-7 [see 10.5.1-6 below] and Eph 5:21-33 [see 10.4.1-6 below], and subsection on the head in 1 Cor 11 [see 10.7.4.2 below]). This decision is also the final conclusion (see 10.14.1-5 below) and recommendation (see 10.15 below)
7. Non-married women do not have a lesser place than married woman in the church of the Lord	Nothing in this report is contrary to this decision
8. The space for the woman's fulfilment of her God-given talents, is – excluding a few named restrictions – as wide as it is for men. There are also some qualifications <i>for the man</i> in the fulfilment of his talents	This decision is been fully accounted for in this report (see especially the exegesis and hermeneutics of 1 Pet 3:1-7 [see 10.5.1-6 below] and Eph 5:21-33 [see 10.4.1-6 below], and subsection on the head in 1 Cor 11 [see 10.7.4.2 below]). This decision is also the final conclusion (see 10.14.1-5 below) and recommendation (see 10.15 below)

3.3 Synod 2003 (Acta 2003:569, 3.3.2): Similarities of the place and role of the woman seed to that of the man	Accounting for and/or execution
<ol style="list-style-type: none"> 1. A man and woman should take their place in the church as a twin unit and execute their task in the church 2. They should complement each other in this and function within the God-given man-woman-order 	This decision is been fully accounted for in this report (see especially the exegesis and hermeneutics of 1 Pet 3:1-7 [see 10.5.1-6 below] and Eph 5:21-33 [see 10.4.1-6 below], and subsection on the head in 1 Cor 11 [see 10.7.4.2 below]). This decision is also the final conclusion (see 10.14.1-5 below) and recommendation (see 10.15 below)

3.4 Synod 2003 (Acta 2003:571, 3.5.4): The character of the office in the NT, especially in comparison to the character of the office in the OT	Accounting for and/or execution
1. Gifts of grace, as foundation for all ministries in the church, is given to the man and the woman	This decision is fully accounted

2. These gifts must be applied without prevention, subject to the Word of God, to the benefit of the congregation	for in this report
3. The special ministries is not positions of status in the church, but fixed, organised and leading giving ministries through which the Lord leads and cares for His church	The report flows from the church policy points of departure (as indicated in 4)
4. For the execution of all ministries in the church spiritual gifts are necessary. The gift is needed for the ministry and precedes it	
5. The authority of the special ministries, which the congregation should subject themselves to, is serving of the authority of Christ as only Head of the church	This decision is fully accounted for in this report (see 10.2.1-9 below).
6. The offices / special ministries of the NT cannot be reduced tot hose of the OT	

3.5 Synod 2003 (Acta 2003:591-593, 1-14.8): The Synod decides in the light of years of study the following on the place of the woman in the church	Accounting for and/or execution
1. Christ restored woman to a equal level with man. This is seen through the way in which Scripture sketches the religious lives, being part of the circle of Jesus' followers, and conduct as prophets and witnesses by the women. The GKSA undertakes to acknowledge and live the value of the woman as restored by the coming of Christ, with purpose in the congregation community	The reasoning and conclusions in 10.3.1-8 below fully coincides with this decision
2. In New-Testament times women were fully part of the congregations and they received gifts from the Holy Spirit like men that they could apply in their congregation and houses. Married and unmarried women has fully part of Christ and of ministry in His church. Some women are also sketched as mothers as well as carers in the physical needs of Jesus and his disciples. Churches must fully use the richness and talents that women received in the congregation	This decision is fully accounted for in this report, and gives rise to the conclusion
3. The woman is not inferior to the man. But the man as head (as Christ is Head of man and the church) of the marriage receives special emphasis. In being the head the Lord trusts the man in marriage with certain loving, leading, giving responsibilities, without allowing the man to sinfully reign over the woman. Man and woman should be submissive to one another out of reverence for the Lord (Eph 5:21). The woman must be the helper in marriage and act in such a way in the congregation that she respects her husband as head	This decision is been fully accounted for in this report (see especially the exegesis and hermeneutics of 1 Pet 3:1-7 [see 10.5.1-6 below] and Eph 5:21-33 [see 10.4.1-6 below], and subsection on the head in 1 Cor 11 [see 10.7.4.2 below]). This decision is also the final conclusion (see 10.14.1-5 below) and recommendation (see 10.15 below)
4. The Synod endorses in the light of Scripture that woman with the necessary gifts can be elected and installed as deacons in the GKSA. The Synod judges further that determined texts like Rom 16:2, 1 Tim 3:11 and 5:9-15 has been playing an important supportive role for women in a special office for very long in the Reformed Churches in ecumenical relation, although there are not clear certainty on the one hand, but on the other hand no ban can placed	This decision is fully accounted for in this report

on women in the office of deacon	
5. The Church Order and Ordination formularies of the GKSA distinguish between Word Ministry and governance that are assigned to ministers and elders, and the diaconal ministry to encourage the community of love in Christ. The minister(s) and elders form the Church Council, which serves the authority of Christ in the congregation. The Synod confirms the difference between the three special ministries existing in the church. This difference gives rise to the fact that there are no restrictions for women in the office of deacon	This report agrees that there is no prevention for women in the ministry of deacon
6. It is clear that women in New Testament times also acted with prophetic, doctrinal and teaching gifts in the congregations, but is not clear how she should exercise these gifts in the light of Scriptural passages like 1 Tim 2:12 en 1 Cor 14:34. The Synod examines various possibilities inside and outside the congregation in which the woman can use her prophetic, doctrinal and teaching gifts	This report brings greater clarity regarding the way in which 1 Tim 2 (see 10.9.1-6 below) and 1 Cor 14 (see 10.8.1-6 below) sheds light on the question to the woman's living of the gifts of prophecy, doctrine and teaching. A reflection and a recommendation on the assignment in the last sentence are provided in 8
7. The Synod appoints Deputies to examine the church political implications in the light of the findings of the completed studies in the GKSA that the possible election of women as elders and the calling of women as ministers will have. An empirical examination of the practice in which women already fulfil these offices must also be performed. The study is undertaken in deliberation with Reformed Churches with whom the GKSA is ecumenical one	This decision is fully accounted for in this report
8. The relationship between man and woman in the family (marriage) is often used in comparison to, or as metaphor of the relationship between man and women in the "family of God" (congregation). In this way the leadership in the congregation is given to men that can reign their houses well (1 Tim 3:4; Titus 1:6,7). The elders are called "the managers of the family of God". Studies on the relationship between man and women in the family can be directive for similar relationships in the "family of God". The Synod examines the issue and provides the church with guidelines	This decision is fully accounted for in this report (see especially the exegesis and hermeneutics of 1 Pet 3:1-7 [see 10.5.1-6 below] and Eph 5:21-33 [see 10.4.1-6 below], and the subdivision on the head in 1 Cor 11 [see 10.7.4.2 below])
9. The special ministries (deacon, elder and minister) are not positions of status in the church, but fixed, organised and leadership ministries through which the Lord leads and cares for his church. The meanings of the special ministries are to equip the religious for their ministry work in church and kingdom (Eph 4:12). The Synod confirms the ministry character of the special offices and encourages churches to work against the idea of status. Churches are further encouraged to equip believers to deliver the ministry enhance the congregation	This decision is fully accounted for in this report
10. To stand in the special ministries is not allotted to all that covet it. Therefore certain requirements have been determined – also for men (1 Tim 3:1-7; 1 Tim 5:9-15). The ministry work must be to the glory of God and enhancement of his congregation. In all ministries the	This decision is fully accounted for in this report

<p>authority of Christ as head of the church must be acknowledged. The Synod encourages churches to anew take note that the requirements set by Scripture must be applied when deacons, elders and ministers are elected</p>	
<p>11. The Synod assigns the to be named Deputies to bring about the necessary alterations in the Church Order and Ordination Formularies for deacons. The implications of the governing of CO, art 38 for helping elders must be accounted for</p>	<p>This decision is accounted for in 11.1.1, 11.1.2 and 11.2.1.</p>
<p>12. The Synod observes that congregations of the GKSA have various ministry needs, in which extraordinary arrangements regarding the ministries may be necessary</p>	<p>This decision is fully accounted for in this report</p>
<p>13. The Synod assigns the Deputies or a talented writer to publish an intelligible guideline for church councils and members in which the essence of the Deputy reports of 1988 and 2003 is set. Practical guidelines for the usage in the church of the fullness of the talents that God gave to women (and men), will also be included</p>	<p>This decision is accounted for in 11.1.3 and 11.2.2.</p>
<p>14. The conscience of the religious may not be bound without necessary conviction from the Word (BC, art 32). Previous studies within the GKSA (regarding the requirements set by the Bible, Church Order, Confessions, church history, etc) found that women may not fulfil the ministries of elder or minister. From the reports that served at this Synod, it seems that there are issues like the following, necessitating further examination. The Synod assigns the to be named Deputies to advice the next Synod on the meaning of the following regarding the involvement of the woman in the special ministries:</p>	
<p>14.1 To what extent is 1 Cor 11:3 a point of departure for the authoritative relationship between man and woman in the congregation? What lines can be drawn to 1 Cor 14 en Eph 5?</p> <p>14.2 In what way does being the head of the woman in marriage, restrict woman regarding the authoritative office?</p> <p>14.3 The man as head must take leadership in the marriage. How does this influence the functioning of the different ministries in the church?</p> <p>14.4 In Eph 5:23 the marital relationship is described with the words: "For the husband is the head of the wife..." What implications does the marital relationship have for the relationship between married people in the congregation, especially regarding the special ministries?</p> <p>14.5 Scripture speaks of the relationship between the married men and their wives. In what way does this influence the position of other women in the congregation?</p>	<p>These questions are answered (see The exegesis and hermeneutics of 1 Pet 3:1-7 [see 10.5.1-6 below] and Eph 5:21-33 [see 10.4.1-6 below], and the subdivision on head in 1 Cor 11 [see 10.7.4.2 below]).</p>
<p>14.6 In what way could women share their gift of prophesy, while they had to keep quiet in the congregation of Corinthians during the ministry (1 Cor 11:5, 12:10 & 14:33-34)? What does it mean today? In what way can this gift be used to enhance the congregation?</p>	<p>This report answers these questions (see the exegesis and hermeneutics of 1 Cor 11 (see 10.7.1-6 below) and 1 Cor 14 (see 10.8.1-6 below)</p>
<p>14.7 Can 1 Tim 2:11 be used as guideline for the admission or non-admission of women as servers of the Word? Further study regarding the contexts within which</p>	<p>These questions are answered in the exegesis and hermeneutics of 1 Tim 2 (see</p>

utterances are made, can possibly shed light	10.9.1-6 below)
14.8 Is there Scriptural differentiation between the way in which male and female deacons do their ministry work (1 Tim 3)? Thorough examination must be done regarding the person in Rom 16:7 Junias that to the available knowledge through all the ages (to the end of the 13th century) was seen as a woman (“Junia”) (according to a determined accentuation). According to this reading she was hailed as woman apostle by Paul and also by the other apostles in general. There is a majority of contemporary exegesis accepting that she is a woman. What was the nature of her apostleship? What light does it shed on the question – especially on the woman in the doctrinal office?	The last question (“What light does it shed on the question – especially on the woman in the doctrinal office?”) is found throughout th report. The thorough examination on the generation of Junias (Rom 16:7) was done (see 10.12.5 below)

4 Relevant church political aspects

4.1 Terminology

4.1.1 The words “ministry” and “office”

Remarkably, the Belgic Confession (Art 31) uses the word ‘amp’ (‘office’), whereas the Church Order and Formularies consistently speak of ‘diens’ (‘ministry’).

In the New Testament the term *διακονία* is used specifically for work done at somebody else’s behest. Louw and Nida (1988b:59) indicate that *διακονία* is used in five semantic fields:

- **Service:** Acts 17:25; 13:36; Matt 20:28; Rev 2:19. Helping or assisting by performing certain duties, often of a menial nature.
- **Ministry:** Acts 20:24. A serving role or position.
- **Providing:** Acts 6:1. Procedure of meeting others’ needs.
- **Waiting on:** Mark 1:31. Waiting on people when they are eating a meal.
- **Contribution:** Money given to someone in need.

The sense in which the term ‘office’ is used in the church is clearly comparable to the meaning ‘serving role or position’ in the semantic field of ‘ministry’.

Although some canonical scholars (eg. Bouwman 1934:328f) consider the words ‘ministry’ and ‘office’ synonymous, the term ‘ministry’ is more apposite, since ‘office’ has come to connote status or position. The term ‘ministry’, on the other hand, renders New Testament words like *διάκονος* and *δοῦλος* more accurately, since it does not indicate any special position or status.

The connotation attached to the concept of ministers (such as preachers, elders or deacons), however, is important, because the New Testament avoids using the ordinary terms for offices (officials) that were current in political and civil life, like *ἀρχή*, *τιμή* and *τέλος*), when referring to functions or activities in the church. The usage of words like *διάκονος* (*διακονία*: Rom 11:13) and *δοῦλος* (Phil 1:1; Tit 1:1) shows that church ministry requires humility and commitment to Christ, the sole head of the church.

Because all Christian work can be described as ministry, the term ‘office’ needs to be defined as ‘special ministry’ in order to distinguish it from the ministry of all believers. Note that the word ‘ministry’ is sometimes applied to special ministries as well, for instance when referring to the ministry of elders/deacons/preachers. In this book the term ‘special ministry’ is used in preference to ‘office’.

4.1.2 The Latin words for ‘ministry’ as found in the Church Order

Scripture uses various words for special ministries (like those of elders and deacons), often describing the function or task. Examples include the following: the word *ποιμήν* “shepherd”, refers the manner in which elders should work, that is pastorally; or elders are instructed to manage (*κυβερνέω*, to steer, indicating that they should do their work like people capable of navigating as hip accurately between rocks) (see 1 Cor 12:28: *κυβερνήσεις*).

The conventional Afrikaans text of the church order consistently refers to ‘diens’ (ministry), not ‘amp’ (office), in the process forfeiting both something of the scriptural information about the ministry concerned and of the Latin words.

The Latin text uses various words with different nuances, although all of them relate generally to the concept of ministry. For example:

- *ministerium* – ministry in general
- *munus* – as in Art 18, CO: ministry in the sense of an assignment or task
- *officium* – as in Art 16, 23 and 25 CO: performing or working at a ministry / task
- *functio* – as in Art 2 CO: the functioning or exercise of a munus or assignment as a ministrative task

All these words show that ministry in the church is conducted in a spirit of humility, not dominance.

4.2 The origin of the special ministries

The origin of special ministries lies in God himself, not in human beings. God the Father sent his Son into this world. At his baptism Jesus Christ was anointed by the Holy Spirit as the real office bearer in the church. He has a threefold ministry – *munus triplex* – in which the unity of his ministry or mediatory task is pre-eminent, yet its threefold nature is discernible. He is in fact our supreme prophet and teacher, our one high priest and our eternal king (Matt 23:8, 10; Rom 15:8; 1 Cor 15:25; Heb 3:1; 8:6; 13:20; 1 Pet 2:25; 5:4; see HK 12).

The special nature of Christ's ministry (office) on earth is apparent when Peter calls him the chief Shepherd (1 Pet 5:4), when he is described as the 'apostle' in Hebrews 3:1, and when Paul refers to him in terms of sovereign rule (1 Cor 15:25) and a servant (Rom 15:8). The clearest evidence that he worked under orders is in Christ's high-priestly prayer in John 17 where he says that he has accomplished the work that he was given. The origin and continuation of the church are grounded in his perfect accomplishment of this ministry given to him by the Father. Through his ministry, his total obedience, he effected salvation for sinful humans. Through his ministry sinful humankind becomes a royal priesthood that has to proclaim God's acts. On the strength of the ministry he exercised it becomes possible for human beings to enter God's ministry. Through his ministry believers have an office and may conduct special ministries.

After his ascension Christ continued his ministering work. In his sermon on the day of Pentecost, after the outpouring of the Holy Spirit, Peter stressed that Christ is *κύριος*. The same point is emphasised elsewhere in Scripture as well (see eg. 1 Cor 12:3). Christ the victor was given all authority in heaven and on earth by the Father (Matt 28:18) and now rules as *κύριος* (see Rev 5). As *κύριος* he continues to carry out his mandate from heaven, only now he is the mandator. He gives the disciples a mandate to be his witnesses (Matt 28:19; Acts 1:8). Through their witness to him people must be brought to acknowledge Christ as *κύριος* in their faith and their living.

Christ also employs human services to accomplish his ministry. He uses certain people as his tools and as organs in his body, the church.

He no longer uses the Old Testament special ministries, for in and through him these have been fully accomplished. But he institutes new special ministries which display both continuity and discontinuity with the Old Testament ministries of prophets, priests and kings. This is evident in both the threefold nature of gifts (three categories: teaching, helping and leadership/rule – see Du Plooy 2005:560), and in the three ministries relating to teaching, rule and charity/care.

In the first place he appoints apostles, first directly (Mark 3:14; Luke 6:12-16), and then the substitute apostle (Matthias), indirectly by means of the other apostles, the church and by casting lots (Acts 1:15-26). Later he called Paul to be an apostle (Gal 1:15-16).

In the churches that Christ called into existence via the apostles' ministry the Holy Spirit bestows diverse gifts (*χαρίσματα*), which the faithful have to use to accomplish God's will. These *χαρίσματα* consist in talents and abilities that the Holy Spirit confers on people, thus enabling them to build up the church by way of certain ministries (Rom 12:6-8; 1 Cor 12; 1 Pet 4:10-11).

These gifts were and are applied in different kinds of ministry.

As a rule believers minister spontaneously (at their own initiative) and incidentally when the occasion presents itself. This kind of service by every member of the church is part of what is known as the 'ministry of the faithful' (Luke 10:38; Acts 16:15; 19:26; Tit 2:3-5; 1 Pet 4:10a; Appendix 1988, 7.2).

Sometimes gifts are also deployed in long-term, more organised ministry. This kind of ministry appears to have related mainly to assisting apostles (Luke 8:1-3; 10:1-17; Rom 16:3,6,9,12; 1 Cor 16:15-16; Kol 4:7,10-11,14; 1 Tim 5:9).

Some believers are designated and appointed by the Lord via his church to exercise their gifts in one of the permanent special ministries that he instituted in the church..⁷ in the New Testament church the special ministries were those of pastor and teacher, elder and deacon.⁸

All this is confirmed by Ephesians 4. Ephesians 4:11-12 shows that as κύριος Christ perpetuates his ministry from heaven through the agency of human beings, whom he employs in special ministries. After emphasising Christ's triumphal ascension in a distinctive way with reference to Psalm 68 in Ephesians 4:8-10, Paul goes on in 4:11-12 to say that as victor and glorified Lord (κύριος) he gave people to serve in special ministries. Christ provided people with special gifts to serve in the various special ministries that are listed. Paul clearly did not intend to list all these ministries. This was merely the introduction to what he proposed to say next and he was simply stating the principle that Christ gave in the past (Roberts 1983:115). In so doing Paul relates the giving of some to be this and others to be that to Christ's triumphal ascension. From this, and from the description of the tasks of people whom Christ gave as ordained ministers, one infers that Christ rules from heaven he will appoint people to serve in certain special ministries.

Jesus Christ as glorified Lord (Eph 4:11f) is prominently active when all the gifts and ministries are permanently instituted in the church (ἦθετο, 1 Cor 12:28; ἔδωκεν [Aor] Eph 4:11).

In summary: God reveals himself as the great Giver: giver of his Son, Jesus Christ; to the church; giver of the Holy Spirit; and, via the Son and the Spirit, giver of χαρίσματα, πνευμάτικα, ἐνεργήματα, διακονία (1 Cor 12:1-6; Rom 12).

4.3 The nature of the special ministries

4.3.1 Essential components of the special ministries

An ordained ministry, as distinct from the ministry of all believers, entails the following:

- 4.3.1.1 a special task/assignment (special responsibility)⁹ given by the Lord to provide leadership¹⁰ for the service others have to render in the church¹¹ (Matt 16:19; 18:18; 23:2-3; John 17:18; 20:23; Eph 4:12-16).
- 4.3.1.2 a specific, permanent¹² list of duties to be performed on the Lord's instructions (John 21:15-17; Acts 6:3; 20:28; 1 Thes 5:14; 1 Tim 3:1,5,10; Heb 13:17; 1 Pet 5:2-3) (see for duties see 4.3.3.2.1 [elder], 4.3.3.2.2 [minister of the Word] and 4.3.3.2.3.2 [deacon] below).
- 4.3.1.3 particular requirements that people should meet to be ordained tot hese ministers (Acts 6:3; 1 Tim 3:2-12; Tit 1:6-9).
- 4.3.1.4 a vocation by the Lord via the church, consisting in the church's recognition and appointment of persons with the requisite gifts who meet the requirements (Mark 3:13-14; Acts 1:20-26; 6:3,5; 14:23).¹³
- 4.3.1.5 public (= at a church assembly) acceptance and assumption of duties and consecratory promise of God's power (Acts 6:6; 13:3; 14:23; 1 Tim 4:15; 2 Tim 1:6).¹⁴
- 4.3.1.6 the church's obedient submission to the good leadership provided (Heb 13:17; 1 Tim 5:17).

4.3.2 Differentiation between genera land special ministry

The New Testament make sit clear that all believers are called by God to serve others. They are all anointed in Christ (HK Sunday 12) and are called to minister as prophets, priests and kings (1 Pet 2:9). All believers have the office of the faithful (see BC 29). To this end the Lord also endowed each with the necessary gifts according to his sovereign will (Eph 4:8; 1 Pet 2).

⁷ See Acts 6:1-6; 14:23; 1 Cor 12:28; Eph 4:11; Phil 1:1; 1 Thes 5:12-13; 1 Tim 3:1-13; 5:17-20; 2 Tim 2:2; Tit 1:5-9; Heb 13:17; Jam 5:14; 1 Pet 5:1-4; Rev 4:4.

⁸ See 1 Cor 12:28; Eph 4:11; 1 Tim 3:1-12; 5:17.

⁹ See 4.4 on the implications of the headship of Christ for this special responsibility.

¹⁰ Such leadership entails equipping people, promoting unity, coordinating and keeping order, teaching and discipline. Some facets of this leadership can only be exercised in mutual consultation (Matt 18:17-20; 1 Cor 5:4-5).

¹¹ That is why the congregation is in duty bound to respect and obey pastors (1 Thess 5:12-13; Heb 13:7, 17).

¹² An ordained ministry requires continuity. Hence it is not a ministry exercised incidentally but is permanently vested in the person of the incumbent (Versteeg 1988:49-50).

¹³ People may not take ordained ministries upon themselves; they have to be appointed by the Lord via his church (Acts 1:24-26; 6:4, 5; 8:18-23; 13:2-4; 20:28; Heb 5:4).

¹⁴ The term of service is 'temporary' until the Lord's return: until either the death or the dismissal of the incumbent (because of valid circumstances of disaffection) (Jer 31:34; 1 Cor 12:8; 15:28).

At the same time it is clear from the New Testament that there is a distinction between those who minister by virtue of the office of the faithful and those with an ordained ministry such as that of a prophet or elder. When Paul refers to overseers and deacons in Philippians 1:1 it is evident that he has specific people in mind, not all believers generally (also see Versteeg 1988:49-50). That implies that when someone is called and ordained the person has to do something additional and special as required by that ministry.

What distinguishes ordained ministries from other forms of service in and by the church is not the special gifts of the incumbents, for other church members also have gifts of teaching, leadership and helping people, but for various reasons they do not exercise them in an official capacity.¹⁵

Neither is it the substance of the ministry, for in diverse ways and all sorts of situations every believer has to give others scriptural guidance, must see to it that they do the will of the Lord, and must extend charity to those in need (HC 12). Thus the teaching and proclamation, pastoral comfort and admonition, and charitable work in which the ordained ministries have to lead the church do not preclude mutual teaching, comforting, admonition and assistance among other believers. In fact, the ordained ministries are supposed to stimulate these activities among other believers by counselling and equipping them and setting an example (Matt 18:15-16; Acts 4:32-35; Gal 6:10; Eph 4:12; Col 3:16; 1 Thes 4:18; 1 Pet 2:9; 5:3).

Finally, the distinction does not lie in the superior importance of ordained ministries compared with the general ministry of the faithful, or imply that those in ordained ministries have received more gifts from the Spirit than other believers (Versteeg 1988:50). Such a quantitative approach would be counter to the essence of ordained ministries.

What is unique about ordained ministries is special care they should take to ensure that the true faith is maintained, true doctrine is disseminated everywhere, transgressors are admonished spiritually and restrained, and the poor and those in distress are helped and comforted according to their needs (BC 30).

4.3.3 The purpose and content of the special ministries

4.3.3.1 The general purpose of the special ministries

The *principal* goal of all church ministry is that Christ's κύριος-ship will be acknowledged and heeded. Ministry (whether in the office of the believer or ordained) that is aimed at confirming or enhancing the authority of a person or an institution is not true ministry.

In Ephesians 4 Paul underscores equipping (NRSV) as a purpose of ordained ministry. In Ephesians 4:11-12 he writes that the victorious and glorified Lord, Christ, has given people to exercise the various ordained ministries with a view to equipping the faithful.

Καταρτίζω means 'to equip/qualify for something' (see Louw & Nida 1988a:680). Paul also specifies what believers should be equipped to do. They should be equipped for their ministry. In 4:7 he says "each one of us", that is everyone who is a member of Christ's body, has been given a gift.¹⁶ Christ's aim in giving people to exercise the various ordained ministries is to equip them so that they can use their gifts to fulfil the purpose for which they have received them.

In Ephesians 4 Paul also dwells on unity as a goal of the ordained ministries. In this chapter church unity is a cardinal theme. In 4:1-6 he enjoins the church to maintain unity in its ranks. In 4:7-16 he continues this theme, pointing out that everybody in the church has received the gift of grace and how that gift can further church unity for everybody. From the thought structure of 4:7-16 one infers that the ministry of the people whom Christ has given to render the various services must culminate in the development of believers' gifts to further the unity of the church.

Ephesians 4 furthermore highlights coordination as a goal of the ordained ministries. The word ἄφῆς in Ephesians 4:16 can also be rendered with 'ligament' – as in the NIV – (Versteeg 1988:55-56; see Louw & Nida 1988b:101-102), and refers to the ordained ministries mentioned in 4:11-12. According to that enumeration the task of the ordained ministries is, for example, that people given as 'pastors and teachers' must ensure, like ligaments in a body, that the body of Christ is properly joined and remains knit together. They are given to the body so that the faithful will not pursue different or even conflicting goals.

¹⁵ Naturally a person cannot be called to an ordained ministry if that person does not have the necessary gifts.

¹⁶ See Roberts (1983:110) and Versteeg (1988:50-52) for a detailed exposition of why one can assume that Paul's reference is to a gift of grace rather than salvation in Christ.

In addition Ephesians refers to *provision* or nurture as a goal of the ordained ministries. The word ἐπιχορηγίας in Ephesians 4:16 can also be rendered with 'provision' (Versteeg 1988:56-57; Louw & Nida 1988b:461-462). If, as we argued above, Paul's ἀφῆς designates people in ordained ministries as ligaments, 4:16 is about ligaments of provision. It was accepted in those days that ligaments are channels for supplying the body with food (Versteeg 1988:56-57). This suggests that Paul is explaining that people who have been given for ordained ministries have the task of providing the body of Christ with food – the food of the word.

But Ephesians 4 does not present edification of the church as a direct goal of the ordained ministries. A superficial reading of Ephesians 4:7-16 could create the impression that people in ordained ministries have church edification as their task. In that case Ephesians 4:12 is taken to mean that, besides the goal of equipping the congregation, people in ordained ministries have to build it up. But if 4:16 is read in conjunction with 4:12, the body is clearly responsible for building up itself. If people in ordained ministries fulfil their duty and equip the faithful for ministry, the body is able to build up itself.

4.3.3.2 The content of the special ministries

4.3.3.2.1 The content of the ministry of elder

An elder's ministry entails the following:

- to guard the flock vigilantly (προσέχετε, Acts 20:28; γρηγορεῖτε, Acts 20:31) by being alert (Acts 20:31); to care for¹⁷ (ποιμαίνειν / ποιμάνετε) God's flock as shepherds (Acts 20:28; 1 Pet 5:2); to set an example to the flock (τύποι ... τοῦ ποιμνίου, 1 Pet 5:3);
- to minister to the church as overseers (ἐπισκόπους) (Acts 20:28; 1 Pet 5:2), which includes discipline (Joh 20:23; 1 Thes 5:12);
- to care for the church (ἐπιμελήσεται, 1 Tim 3:5);
- to be the steward of God's household (θεοῦ οἰκονόμον) (Tit 1:7);¹⁸
- to be constantly mindful of the example of apostolic ministry when ministering to his flock (μνημονεύοντες ... νοθετῶν, Acts 20:31);¹⁹
- to equip the faithful for their ministry, namely building up the body of Christ (πρὸς τὸν καταρτισμὸν ... εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, Eph 4:12);
- to teach (διδασκαλικόν, 1 Tim 3:2; τοὺς δὲ ποιμένας καὶ διδασκάλους, Eph 4:11);
- to teach in sound doctrine (παρακαλεῖν, Tit 1:9);
- to refute dissidents (τοὺς ἀντιλέγοντας ἐλέγχειν, Tit 1:9);
- to provide leadership (προεστῶτες, 1 Tim 5:17);
- to preach and instruct (οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλία, 1 Tim 5:17);²⁰
- to pray for the sick, "anointing them with oil" (Jas 5:14);
- to take decisions, based on revelation, that are binding on the church (Acts 15:2-16:4).

Thus elders have to exercise pastoral care and vigilance, and ensure that the church is nourished and guided by Scripture.

4.3.3.2.2 The content of the ministry of minister of the Word

The distinction commonly made between governing and teaching elders is a familiar one. Usually it is based on 1 Timothy 5:17 ("The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching"). From this one infers that there is in fact a distinction between elders who concentrate on leadership and governance and those whose labour consists mainly in preaching and teaching the Word.²¹ Apart from what

¹⁷ This puts the focus on the comprehensive care that a shepherd provides for the flock and the relation between shepherd and sheep. The shepherd/flock image in Scripture refers to compassionate leadership and care (Ps 23, Isa 40:11); protection (Jer 31:10; Eze 34:5; Micah 5:4); and guidance (Isa 63:11) (see Van der Walt 1976:80-81). This is also evident in the example of the good shepherd who looks for the lost sheep and rejoices when finding it (Luke 15:4-6) and the shepherd who gives his life for the sheep (John 10). Hence the command, ποιμάνετε, calls elders to provide leadership, care and protection.

¹⁸ It implies that God dis the κύριος (landlord) with the *episkopos*, who has a mandate from the landlord to administer the household. To this end the *episkopos* is given the necessary authority or power.

¹⁹ Elders are built up by the word, which gives them the inheritance (τῷ λόγῳ ... τῷ δυναμένῳ οἰκοδομησαὶ καὶ δοῦναι τὴν κληρονομίαν, Acts 20:32).

²⁰ The Greek actually means 'work hard in word and doctrine'. This instruction applies to a particular category of elders, so in the New Testament the distinction between governing and teaching elders is not explicit or mandatory.

²¹ But see Pieter Kurpershoek's dissertation, which argues that the 'especially' in 1 Tim 5:17 is used epexegetically (as in 1 Tim 4:10), and does not signify a differentiation of ministries.

ministers of the Word do together with elders, then, their ministry focuses on inculcating the word and doctrine.

Yet from 1 Timothy 3:2 and Titus 1:6ff it is clear that one cannot make as sharp distinction between governing and teaching elders. Teaching elders also had to govern and governing elders to teach.

4.3.3.2.3 The institution and content of the ministry of deacon

4.3.3.2.3.1 The institution of the ministry of deacon

The institution of deaconal service in Acts 6 is subject to dispute. At all events, the reformed tradition, as expressed inter alia in the formulary of ordination of deacons, takes Acts 6 to be the institution of their ministry. This view poses the following problems:

- The text speaks only of seven 'men', not seven 'deacons'.
- Philip and Stephen also acted as evangelists.
- The seven all have Greek names, which makes some exegetes think that a Greek-speaking group had emerged.
- The number seven corresponds with the seven elders in the synagogues, so some scholars believe that this might actually have been the institution of some sort of ministry of elders.
- There is no other reference to deacons in the book of Acts apart from one to "the seven" (Acts 21:8).

Counter arguments are the following:

- Even though the word *διάκονος* is not used in Acts 6, the concept of service is focal. It concerned the daily "distribution of food" (*διακονία* – 6:1), that is waiting at tables (*διακονέω* – 6:2).
- The fact that some deacons later acted as evangelists as well does not negate the basic element of the special ministry that was organised in Acts 6. It could well have been that some of the seven were subsequently called to a more extensive ministry than purely deaconal duties.
- It is noteworthy that the ministry of deacons is mentioned prominently, without further explanation, in the pastoral letters and in Philippians 1:1. This confirms the view that it should be regarded as a ministry that had already been introduced in Scripture.²²

Hence a deacon is a person who has the gift of showing mercy (Rom 12:8) and is called to that particular ministry.

4.3.3.2.3.2 The content of the ministry of deacon

Acts 2:42 identifies four features of the early church: persistence in teaching, fellowship, communal meals and prayer. Acts 6 explicitly states that after the appointment of the seven the apostles continued two of these ministries – prayer and the ministry of the Word. Thus the other two aspects – fellowship and communal meals – must have been key components of the seven's duties. Major components of the elders' task would have been prayer and ministry of the word. Hence it may be inferred that fellowship and communal meals – both associated with *κοινωνία* in the church – were part of deaconal ministry.

We have pointed out (see 4.3.3.1) that the purpose for which Christ gave people to fulfil the various ministries was to equip them to use their gifts to further the goal for which they were intended: helping to build up the body. Applied to deaconal ministry, the equipment that deacons must provide consists in seeing to it that the church practices loving fellowship through the special gifts that the Lord Jesus Christ gave everyone – all for the sake of edifying the church.

Deacons equip people by, as the order of ordination for deacons puts it –

- visiting everyone and encouraging them to demonstrative active love for their fellow believers and all human beings;
- ensuring, by visiting everybody, that nobody is estranged from the community of the faithful because of poverty, isolation, old age, illness or any other reason;

²² The view that the ministry of the seven described in Acts 6 was a prototype of all three the ministries that were instituted subsequently (see Coetzee 1967:44-50) is unacceptable. In Acts 6 the ministry that was instituted is clearly distinguished from the ministries of prayer and the word, hence it could not have been their precursor. A better case can be made for the view that Acts 6 describes the institution of a proto-deaconal ministry – a special ministry that was initially not clearly circumscribed (see the ministries of Stephen and Philip) and entailed a smaller field of operation (seven Greek men were chosen to attend to the needs of a particular group in the church – the Greek-speaking widows). The deaconal office referred to in Philippians 1 and 1 Timothy 3 evolved from this in due course.

- frugally administering the means given for ministry to the needy, spending it judiciously and distributing it with comfort from Scripture.

Hence deacons have the duty of fostering mutual assistance and fellowship (κοινωνία) in the church by initiating, coordinating and organising this ministry (Acts 2:42; 6:3;²³ 1 Tim 3:12)²⁴ and equipping people for it (Eph 4:12).²⁵

4.4 The authority of the special ministries

Besides being head of all authorities and rulers (Col 2:10) and governing them with subjugating power, Christ is also head of the church (1 Cor 11:3; Eph 1:22; 4:15; 5:23; Col 1:18; 2:19). In 1 Corinthians 11 it is evident that Paul uses Christ's headship to emphasise Christ's authority in the church (Van der Walt 1976:34-37). In this passage the accent is on the requirement that the church submit to its head, Christ. Paul, with reference to the conduct of some women in the church who prayed without covering their heads, starts off by pointing out Christ's position of power. Women who behave thus not only reveal an improper attitude towards their husbands, but also fail to recognise Christ's unique position (see 10.9 below). His headship circumscribes all behaviour in the church and determines all relationships (Van der Walt 1976:39).

The word ἐξουσία (authority) expresses the sovereign power and authority which God embodies and which he gave to his Son (Matt 28:18-20 – "all authority"). As head of the church Jesus Christ disposes over all authority (also see John 10:18).

Christ does not delegate his authority to any person or institution (Rev 3:7). The church has but one head: Jesus Christ. There is no deputy head. There is no intermediary between Christ, the head, and the church, his body (Van der Walt 1976:63).

Nonetheless certain people in the church must mediate Christ's authority in a distinctive way, different from that of believers generally. Initially the apostles led the way by mediating Christ's authority in this special way (Matt 10:14,40; 16:19; John 20:23; 1 Cor 9:1; 2 Cor 10:8; 13:10). Later on the Bible records that God also requires recognition of and submission to other persons in ordained ministries (see eg. 1 Cor 16:16-18; 1 Thes 5:12; Heb 13:17). They, too, have been called to mediate Christ's authority in special ways.

But because Christ alone is head of the church this should be taken to mean that these people do not have authority in their own right but merely mediate Christ's authority by virtue of their ministry. Hence they act with ministrative authority²⁶ and are accountable for it to the king of the church (Tit 1:7 ["steward"]; Heb 13:17).

Important scriptural passages in this regard are Matthew 16:18-20 and 18:17 on the mandate over the keys to the kingdom of heaven. Here Christ grants the church a threefold mandate (*potestas*) (Calvin *Inst* 4,8,1; 11,1; 4,10):

- *potestas doctrinae* (mandate to learn);
- *potestas iurisdictionis* (mandate to rule);
- *potestas in legibus ferendis* (mandate to pass laws).

The church, and thus the ministries that it exercises, has a huge responsibility to open or close the gates of the kingdom in the name of Christ, who wields actual power over the keys. The Lord gave the church a mandate to use them. Hence it is a matter of mandated powers (*potestas*) rather than *auctoritas* (personal power).

The fact that Paul depicts the ordained ministries as ligaments in a body clearly indicates their status in relation to the church. People in ordained ministries are not above the church in some position of power.

Nor do they operate **alongside** the church in some sort of external counselling capacity. Nor do they fall **under** the church as though they take their orders from it. Nor do they **oppose** the church in a confrontational way. People in ordained ministries, like ligaments in a body, are **part of the**

²³ This inference from Acts 6:3 applies, whether the passage is read as referring to a proto-deaconate or a general proto-ministry (see Coetzee 1967:44-50; Venter 1996:50-51).

²⁴ The phrase ἐπὶ τῆς χρείας ταύτης ("to this task" in Acts 6:3), read in conjunction with 1 Tim 3:12, indicates that the diaconal ministry also entails a leadership role.

²⁵ Comparisons of the requirements for deacons and elders in 1 Tim 3 reveals considerable correspondence between two sets of duties. One observes, however, that the capacity to teach is required only of elders, indicating that deacons' task does not include proclamation or teaching. Another striking feature is that deacons, like elders, must be able to manage their own households well.

²⁶ Such mediation of authority is also exercised by office bearers in mutual consultation and under mutual supervision (Acts 20:28; 1 Tim 4:14).

church. Like ligaments, they fulfil a specific function. They fulfil that function, as part of the church, in order that the κύριος-ship of the head of the body will be recognised and actualised (Eph 4:7-16; 1 Cor 12:28ff).

Hence there is no hint of a hierarchy or differences in status in the church as the body of Christ, or of men (including those in ordained ministries) belonging to a superior order from other members (eg. Women) (see Gal 3:28; 1 Cor 12:13; Eph 4).

Thus the ministry of those who are called to it is authoritative only inasmuch as it is performed faithfully according to Christ's commands. In this regard the expressions διάκονος Χριστοῦ (1 Tim 4:6) and δοῦλον κύριου (2 Tim 2:24) in the pastoral letters are pertinent (Venter 1988:106). People who are given by Christ to conduct ordained ministries should be like servants or slaves: on no account must they act by virtue of supposed personal authority; they may only mediate the authority of their κύριος.

This view is confirmed by the fact that in the pastoral letters this authority is consistently linked with the word, for instance with preaching the word (2 Tim 4:2), with the instruction (1 Tim 1:18), with putting "these instructions before the brothers and sisters" (1 Tim 4:6, NRSV) and with paying "close attention to ... your teaching" (1 Tim 4:16, NRSV) (Venter 1988:106). We note that in the major decision that had to be taken, recorded in 15 Peter and James invoked revelation (Van der Walt 1976:65). Thus Christ's authority is mediated only when mediating his word. Those who have been called to witness to him can only witness authoritatively if they heed his word. And to heed his word the ones who have been (see John 16:13).

This is also the basis of the equality of the ordained ministries. They are all equal, since all of them mediate Christ's authority, although with different orientations. The ministry of ruling elders is aimed at mediating Christ's kingship; that of deacons at mediating his priesthood; and teaching elders seek to mediate his prophethood.

Although Paul maintains that people in ordained ministries should be respected, he consistently calls himself Christ's servant (δοῦλος) (see Rom 1:1; Gal 1:10; Phlp 1:1 and Tit 1:1) (Kleynhans 1988:173). The fact that Jesus Christ is the chief shepherd (1 Pet 1:5) and head of the church precludes any human hierarchy in the church.

1 Corinthians 12 makes it clear that the labourers in God's kingdom, being servants of God, are equals (Calvin 1948(1):395f).²⁷

4.5 The special ministries and χαρίσματα²⁸

In a technical sense the expression Χαρίσματα (gifts of the Spirit) refers to certain abilities and functions that the Holy Spirit graciously bestows on people. Gifts of the Spirit are bestowed for the sake of the church and should be exercised in the church, which is a totally new creation of the Spirit (2 Cor 5:17) functioning as a single, close community of believers (1 Cor 12), out of motives of love with a view to service, upbuilding, usefulness, and order and restraint (1 Cor 12-14).

At the body of Christ the church is given gifts of the Spirit, not according to gender, status or age, but by virtue of Christ's redemption. Each is given certain gifts according to God's sovereign will (Eph 4:8) so that, for instance, sons and daughters, menservants and maid-servants will prophesy (see Joel 2:28-32; Acts 2:17-18; 21:9).

Gifts signify a task and vocation imposed by God. He bestows a particular gift to equip and enable a person to perform some task or service aimed at building up the church. Thus a ministry automatically ensues from a charisma.

Hence it is a mistake to see a contrast between charisma (χαρίσμα) and ministry (διακονία).²⁹ The New Testament shows no trace of any such contrast. The contours of the ordained ministries are prefigured by the gifts mentioned in the New Testament. The gifts call for an ordained ministry and the ordained ministries are in fact gifts that are publicly recognised by the church. The charisma is aimed at the ministry cannot do without the charisma (Ridderbos 1966:156).

²⁷ Ministry should therefore always be exercised in the spirit of a servant and should take the form of service (Matt 20:25-28; Acts 20:24; Rom 1:1; 1 Cor 3:5; 2 Cor 4:1-2, 5; 10:8; 11:23; Col 1:25; 1 Tim 4:6; 2 Tim 2:24; 1 Pet 5:2-3).

²⁸ Mainly formulated according to Du Plooy (2005:555-567).

²⁹ Floor (1988:75) cites the view of some researchers that church history started out with a wholly charismatic phase. This was followed (in their view) by a retrogressive phase, which entailed a shift towards institutionalism and the emergence of ministries. Floor demonstrates the untenability of this view in terms of the New Testament.

Not all gifts culminate in an ordained ministry; hence the two do not necessarily coincide. Many believers minister with the aid of their special gifts as and when the occasion arises (spontaneously, ad hoc). But other gifts are bestowed on people who are called to utilise them in an ordained ministry.

Furthermore, the gifts needed for a particular ordained ministry do not automatically afford access to that ministry. There are other requirements as well (1 Tim 3:1-12; Tit 1:6-9; see 4.3 above).

4.6 Conclusion

The foregoing treatise forms the background to the further study of gender in the ordained ministries. The following conclusions may be particularly relevant:

- 4.6.1 The ordained ministries entail humble service, not dominion over the church (see 4.1.1, 4.1.2 en 4.4).
- 4.6.2 Ordained ministries originate from God, not from human beings. Hence their nature and functioning are determined by God (see 4.2).
- 4.6.3 In and through Christ the Old Testament ordained ministries were consummated. Christ gives new ministries (teaching, ruling and charity/care), which display both continuity and discontinuity with the Old Testament ministries of prophets, priests and kings (see 4.2).
- 4.6.4 Ordained ministries, as distinct from the ministry of all believers, entail a specific assignment, specific and permanent duties, a person meeting special requirements, a calling from the Lord, public assumption of duty, and the church's obedient submission to the good leadership provided (see 4.3.1 and 4.3.2).
- 4.6.5 The main aim of all church ministry is to recognise and submit to Christ's *kúpioç*-ship. Ministry aimed at confirming or enhancing the authority of a person or institution is not true ministry. Ordained ministries have the following additional goals: equipping the church, promoting church unity, coordinating member's gifts, providing assistance and care (see 4.3.3.1).
- 4.6.6 Elders should exercise vigilance and care, and ensure that the church is nourished and guided by the Bible (see 4.3.3.2.1).
- 4.6.7 Ministers of the word have the special task of teaching the word and doctrine (see 4.3.3.2.2).
- 4.6.8 Deacons' ministry is to ensure mutual help and fellowship in the church by initiating, coordinating and organising it and equipping people for it (see 4.3.3.2.3.2).
- 4.6.9 Christ is the sole head of the church; hence people have no authority of their own. Those in ordained ministries simply mediate Christ's authority. Hence they act with ministrative authority, for which they are accountable to the king of the church (see 4.4).
- 4.6.10 Christ's position of authority circumscribes all activities and determines all relationships in the church. This applies to the conduct of male and female members and marital relations as well (see 4.4).
- 4.6.11 The Lord gave the church a mandate only to use the keys to the kingdom. Hence the ordained ministries exercise this mandate (*potestas*) but not *autoritas* (personal power) (see 4.4).
- 4.6.12 As the body of Christ the church is given gifts, not according to gender, status or age but as redeemed people (see 4.5).
- 4.6.13 Not all gifts culminate in ordained ministry. Thus charisma and ordained ministry do not necessarily coincide (see 4.5).

5 Historical overview

5.1 Introduction

This review is based mainly on information from study reports of the GKSA (see Appendix 1988), the Christian Reformed Churches in the Netherlands (Eindrapport Deputaten voor de vragen rond vrouw en ambt) [Final report of delegates on issues pertaining to women in clerical office] and the Christian Reformed Churches of Australia (Report 9 to Synod 1997, Study Committee Women in the Office of Deacon). We also acknowledge the sources used in these reports.

5.2 From the first centuries after Christ to the Middle Ages

First we need to point out that there was no uniform practice regarding the position of women in the early centuries of church history. In part this diversity should be viewed against the background of

heretical trends that the church was facing. It is also attributable to developments within the church, such as marked differences between the Eastern and Western church.

However, there is clear evidence of deaconesses' ministry at an early stage of church history. The first reference to deaconesses is found in Pliny's letter to Trajan in the late 1st century AD. He mentions two female slaves (*ancillae*) who, according to him, were called deaconesses (*ministrae*) by the church. One can assume that *ministra* is a Latin rendering of *δῆκονος*. Their ministry was aimed mainly at assisting women, for instance in (adult) baptism and through pastoral visits to single women.

As far back as Ignatius's time there appears to have been a recognised ministry by widows. But there is no evidence that they were ordained or appointed to an official ministry, despite church recognition. Their ministry was deaconal and largely involved help to women.

Neither is there any evidence that women were used as assistant catechists or even that they brought the gospel to women in places that were inaccessible to males. Church literature actually mentions female assistants elders (*presbitides*, *presbiterae*, *presbiterissae*). Apparently they were women who assisted elders (and deacons) in performing their duties, such as admonition, visiting the sick and ministering to women.

The Alexandrine fathers Clement and Origen wrote a great deal about women but said little about their position in public life and the church's official ministry. Clement, however, believed that Paul's use of the word *γυνή* in 1 Corinthians 9:5 does not refer to the apostles' wives but to women who accompanied the apostles and assisted them in their ministry. In his commentary on Romans 16:1 Origen moreover states that women were appointed to the church's ministry.

Tertullian (late 2nd century) appears to have made no mention of any *diacona* or *ministra*, but did believe that the widows mentioned in 1 Timothy belonged to a special group in the church and played an active role.

A Syriac church order from the first half of the 3rd century – the *Didascalia Apostolorum* – contains an explicit reference to deaconesses, whose duties included visiting the sick and who appeared to have augmented the ministry of deacons in arrears that focused particularly on women.

Schwertley (1988) gives a detailed account from the *Didache* (c 100 AD) to the Council of Chalcedon (451 AD). He shows that these documents never mention women ministering in the same official deaconal capacity as men, although there are clear references to women ministering in the deaconal field without being officially ordained like overseers, elders or deacons. They may be regarded as 'deaconesses'. Their position and activities were modelled on their requirements in 1 Timothy 5:9f, hence differed considerably from those of deacons. Also, unlike deacons, deaconesses had to be at least 60 years old. The council of Chalcedon lowered the age restriction to 40. Earlier the council of Nicea (325 AD) had ruled that deaconesses are not ordained by laying on of hands, hence had lay status.

The gradual disappearance of the diaconate, hence the ministry of deaconesses as well, probably relates to the marginalisation of deaconal ministry under the sway of a monarchic episcopate. The ascetic approach also played a role. In terms of this trend 1 Timothy 5 included young women, even virgins, among the widows, who were recognised by the church and assigned a special position and duties. Under the influence of episcopate and asceticism female ministry was eventually banished from public life, culminating in a chaste, virginal existence behind secure convent walls.

5.3 The time of the Reformation

Present-day clerical and ecclesiastic structures in the Reformed tradition developed mainly at the time of the Reformation. The reformers did not specifically follow the early church's practices, largely because it was not all that clear what these were during the first few centuries of the Christian era.

Luther rebelled against Rome's invocation of the hierarchically structured power and authority of the ordained ministry. Instead he put the accent on the priesthood of all believers. As for ordained ministries, apart from that of preacher he retained only deaconal ministry. Following the New Testament, he wanted to organise the diaconate differently from Rome (where deacons were no more than liturgical assistants to the priest), with the accent on active help to the poor and the needy. In practice, however, the diaconate in his church did not come to anything, for the poor were soon left to the care of the state.

Calvin worked out an elaborate, Scripturally based doctrine of the various ministries. His doctrine had a lasting influence on churches of the Calvinist Reformed tradition.

In regard to women Calvin believed that they should not minister in a teaching or ruling capacity (see especially his commentary on 1 Cor 14:33-36). In regard to deaconal ministry he did not adopt any particular stance, merely distinguishing between two kinds of deacons (see his commentary on Rom 12:8; and *Inst* IV:3,9). The first category was in charge of receiving and distributing gifts. According to his *Ordonnances Ecclesiastique* they were called *procureurs*. The second had to extend charity to the poor and the sick. They were known as *hospitaliers*.

Both in his commentary on Romans 12:8 and his *Institutions* IV:3,9 Calvin felt that women could work alongside the second kind of deacons in helping and caring for the poor and the sick. He based this on 1 Timothy 5:9-10, which refers to widows. In Calvin's view this was the only special ministry that women could serve in (alongside deacons). It concurs with his view that deacons do not form part of the church council (consistory) and that their ministry should focus on the field of charity.

5.4 The development after the Reformation

In contrast to Geneva (Calvin), deacons in the French and Belgian churches were included in the church council (or consistory). In addition to these there were also deaconesses, who did not serve on the church council. They were an unofficial group of women who tended the poor, the sick and the aged.

As for deaconal ministry in the Dutch churches, the most noticeable influence was that of the *Forma ac Ratio* of a Lasco. According to a Lasco the deaconate was a separate ministry not included in the church council, who focused on care for poor and the sick.

The Belgic Confession Art 30 includes deacons in the church council, probably under the influence of the French and Belgian church order. The church order of Dordt, on the other hand, in keeping with the approach of Calvin and the Dutch churches, excluded deacons from the church council.

Between 1550 and 1560 some churches on the Rhine, in Emden, Middelburg, Utrecht and Amsterdam started introducing deaconesses, partly under French influence. In Amsterdam twelve deaconesses were appointed to run an old age home and an orphanage. They had to report to the deacons and the church council, since, in contrast to the French churches, they were not members of that body. These deaconesses were mostly older women of good character.

As regards church assemblies, the Artikles of Wesel (1568) were heavily influenced by the French and Belgian positions, as well as by Calvin (via Datheen, the chairman at Wesel). Thus they respected Calvin's distinction between two kinds of deacons and also provided for deaconesses: "where convenient, we judge that, following the example of the apostles, women of good character, virtuous conduct and advanced years may also be admitted to this ministry" (our translation).

The Synod of Emden in 1571 paid active attention to a church order. In the case of the church council it decided that it should be composed of ministers, elders and deacons. Deacons could also be delegates to various meetings. This rule caused confusion and the 1574 Synod of Dordrecht started separating the deaconate from the church council once more, so that after 1578 virtually all references are to "the church council and the deacons".

Possibly this development is the reason why the deaconesses of Wesel fell by the wayside. At the Synod of Middelburg in 1581, therefore, the church in Wesel inquired whether it would not be a good thing to reinstate the office of deaconesses. The Synod's response speaks volumes: "No, because it will give rise to various inconveniences; but in times of pestilence or other diseases – when certain services have to be rendered to female patients that would be improper for deacons to perform – these may be performed by their wives or other competent women".

That put an end to 'official' deaconesses and subsequent synodal gatherings up to Dordrecht 1618-1619 did not speak out on this issue again.

5.5 State of issues in church communities with whom the GKSA has unity bonds

The GKSA has links with the following denominations: Christian Reformed Churches in the Netherlands; *Nederlands Gereformeerde Kerken* (Dutch Reformed Churches); *Gereformeerde Kerken Nederland (Vrijgemaakt)* (Free Dutch Reformed Churches); Botswana Reformed Church; *Eglise Reformee Confessante au Congo*; Christian Reformed Church in North America; Orthodox Presbyterian Church; Free Church of Scotland; Free Church of Scotland (Continuing); Christian Reformed Churches of Australia; Reformed Churches of New Zealand; The Reformed Church in Japan; The Presbyterian Church in Korea.

In regard to the position of women in ordained ministries, the following points are pertinent to these denominations:

The Christian Reformed Church in North America and the *Nederlands Gereformeerde Kerken* have taken decisions that boil down to admitting women to ordained ministries. In the case of the *Nederlands Gereformeerde Kerken* the implementation of this decision is left to the discretion of the various classes.

In 2003 the GKSA decided that women may hold the office of deacon. Following petitions that were accepted at the 2006 Synod the issue of women of deaconal ministry is currently under scrutiny once more with a view to a report to the 2009 Synod.

The Christian Reformed Churches of Australia have decided to admit women to deaconal office.

The Presbyterian Church in Korea employs women as deaconesses in the manner outlined by Calvin.

All the other denominations listed above do not admit women to any of the ordained ministries.

5.6 Findings

This survey of church history yields the following findings

- 5.6.1 The first few centuries of church history do not permit any final conclusions about women in special ministries. They do show, however, that at times and in some churches women did render deaconal services.
- 5.6.2 Women who served as deacons in the early centuries were not ordained by laying on of hands, hence were not part of the church council. The local churches did, however, recognise their special ministry.
- 5.6.3 In regard to the Reformation, the consensus was that women should not be admitted to the teaching and ruling ministries.
- 5.6.4 Calvin distinguished between two kinds of deacons and women were admitted to the second category (*hospitaliers*) whose ministry focused on care of the poor, the sick and the aged. These deaconesses were not formally ordained and deacons (including the first kind the *Procureurs*) were not included in the church council.
- 5.6.5 In the post-Reformation era there was a period when women served as deaconesses in some churches. However, this custom had lapsed by the time of the Synod of Dordrecht in 1618-1619, until the 20th century when individual denominations started looking at the whole issue afresh
- 5.6.6 Among denominations with which the GKSA maintains links there is, with two exceptions, consensus that women should not be admitted to the teaching and ruling ministries (preacher and elder). In three of these denominations women serve as deacons and in a few others as deaconesses.

6 Points of departure regarding approach to Scripture

The Bible is God's eternal, always applicable word, which, by the inspiration of the Holy Spirit, was recorded through human agency for people in a temporally oriented way. This assumption comprises the following elements:

6.1 The Bible is the written Word of God

Confessing that the Bible is the Word of God implies that he is the subject of what is written in it. Hence he is not merely the object. But, since he is revealing himself in the Bible, he is its object as well. God revealed himself and his will to humans in written form, and in the process he availed himself of human beings and human activity. Hence his revelation in the Bible is couched in the language and context of those people. In this sense the Bible is God's word expressed in human words (see Luke 1:1-4; Rev 1:1-3).

6.2 The Bible is everlasting and always-valid

6.2.1 God's authoritative revelation for all times

Confessing that the Bible is eternal and always applicable implies, firstly, that God intended it to convey his revelation to people in every age, in all places and in all situations; it also acknowledges that the Bible is authoritative and reveals God's will. The confession further means that we take the Bible as the criterion of our view of God, our relationship with him, our personal lifestyle and our relations with other people and with creation.

6.2.2 Self-attestation

The Bible's eternal nature and applicability cannot be proved by means of external evidence. It is its actual contents that convince readers of its authority. This 'intrinsic credibility' emerges when the Holy Spirit communicates God's word to people by way of these texts. The Holy Spirit makes believers aware of the authority of the texts. Hence it is not a matter of the Spirit acting independently, outside Scripture. The Spirit's witness is intimately linked and interwoven with the contents of the Bible (John 14:26; John 16:12-15; 1 Cor 2:10-14; 2 Cor 3:14-18).

6.2.3 Scope and nature of the Bible

Fundamentally the Bible offers God's revelation

- of himself (what he is and what he does: God, Lord, creator of everything, sustainer and ruler);
- the way he effects salvation (that in Christ he vanquished sin and thus restored his relationship with the bearer of his image to that of Father and child);
- and how he should be honoured and worshipped as Lord and God (how the redeemed should demonstrate in everything they do, say and think that they live in terms of a restored relationship with God).

6.2.4 Scope of the Bible and societal conventions

The Bible is not primarily meant to recreate or restructure society or societal institutions, but to change people's hearts. By changing their hearts the word changes certain societal structures and reforms specific social practices (eg. slavery). Hence God calls people with repentant hearts to reform society. Sometimes these social reforms occur in a relatively short space of time; others happen over many centuries.

6.2.5 Hermeneutic implications

When confessing the eternal nature and applicability of the Bible we have to make a clear distinction between what is actually written in the text and the reader's interpretation of it. The revelation recorded there is fixed, but the reader's interpretation needs to be tested against the next again and again. Hence readers have a responsibility to monitor their own interpretation to the best of their ability. Monitoring entails such things as the following:

- I shall not act as if I am the first person to have studied the Bible under the direction of the Holy Spirit. I shall consult gifted people who have done so before me. Not in order to put their books/viewpoints on a par with the Bible, but to measure my own interpretation against theirs, to determine with a truly open mind whether the input of fellow believers does not alter my ideas.
- I shall persevere in studying the Bible and find out if other biblical passages do not shed light on the part I am struggling with.
- A biblical scholar who wants to remain true to Scripture will at all times observe scriptural principles that are essential for accurate exegesis.

6.3 The Bible is inspired by the Holy Spirit

The Bible's God's Word, and it is apparent that he decided to have the things he wanted to reveal to humans recorded in human words writings (see eg. 2 Tim 3:16-17; 2 Pet 1:19-21). In the process God inspired the human authors' labours. The manner of that inspiration may be defined as *organic*. He inspired the authors in such a way that what they wrote conveys his revelation to human beings. Yet that inspiration did not rule out the authors' own personalities, backgrounds and other circumstances; all of them wrote in the context of their own historical situations. Organic inspiration implies that it is false to claim that some parts of the Bible are human, from which readers should then select the divine elements.

6.4 The Bible originated temporally directed but is not time bound

Linked to the organic inspiration of the Bible is the fact that the books of the Bible came into existence in a temporally oriented way. The human authors used the language, idiom, literary genres and style of argumentation of their time when recording the inspired word. Thus, because of the organic nature of the inspiration, God, via the human authors, oriented his word to the situation and existential circumstances of the first readers. It is formulated in language and an idiom that those readers could understand and addressed them in their own historical and personal situation.

But that does not mean that the Bible is time bound in the sense that it is confined to a particular age. It is not restricted or shackled to the historical situation and circumstances of its first readers.

God's Word reaches through and beyond the times and circumstances of its first readers and speaks to people of all times. Just as the languages in which the Bible was written can be 'translated' to reach subsequent readers in their own times and circumstances. This second 'translation' process is what we call hermeneusis. Just as ordinary translation requires great circumspection to ensure that (as far as possible) the Bible says exactly the same in the target language as it did in the source languages, so the activity of hermeneusis should aim at bringing God's revelation unmodified to present-day people in their situation.

7 Hermeneutic points of departure

7.1 The evaluation of exegesis

In the studying of the question of women in the special ministries there are, like with other exegetic questions, certain presuppositions and points of departure. All exegesis and hermeneutics on the issue of women in the special ministries are judged in the light of these presuppositions and points of departure and it is decided whether it is **admissible or not**. Admissible exegesis and hermeneutics are further judged according to the exegetic framework of the grammatical-historic model, namely whether it is **exegetical tolerable or not**.³⁰ It is also judged whether it is model, namely whether it is **exegetically convincing**. Exegesis can be more or less convincing. Because of human restrictions and sins, it can happen that exegetes whose exegesis is admissible in the light of the points of departure and that is exegetic tolerable and perform convincing exegesis, understand a Scripture part differently – even within one denomination. In such instances it is indicated in this report where the possible strengths and weaknesses of the exegesis and hermeneutist lie.

7.2 Grammatical-historical exegesis as approach

Grammatical-historical exegesis is a hermeneutic model in which that which is written in the Bible (= grammatical) is the continuous norm for the exegesis as a whole. In this is included the grammatical aspects of language, style, idiom and literary genre. Going out from the organic inspiration of the Bible and the time directedness thereof, it strives towards understanding that which has been written within the historical situation to which it is directed. It also includes the taking into account of the revelation historical context as well as the historical and the social/cultural circumstances of the author and the first readers.

7.3 Grammatical within the grammatical-historical approach

7.3.1 Text-critical control

Writing errors existing in the hand written copies of the Bible were identified as best as possible by text-critical scientists and avoided as far as possible in the current printed editions of the Bible text. By comparing the printed editions the exegete can make a responsible choice regarding the ground text (Hebrew, Aramaic, Greek) from which the exegesis should be done.

7.3.2 Grammatical analysis

By thorough analysis of the ground text the exegete can determine precisely what the text says. This includes morphological, syntactical, semantic and stylistic analysis. From these analyses the exegete can also get rid of possible misunderstandings that the translations might cause, and also see important nuances, emphases and relations within the text.

7.3.3 Textual context of the pericope and the book

Thorough examination of the textual context of both a pericope and the book in which it occurs is a vital precaution against expounding a scriptural passage out of context.

- Division into pericopes mainly rests on the commentator's assessment of the thought structure of a specific book. But demarcation is necessary, because each pericope fulfils a special function within the total argument of the involved book and the comment of the function of the pericope must be accounted for within the argument of the whole book.
- The commentator must also know the place of the relevant book within the whole Bible. This does not only account for the genre of the involved book but also accounts for the place of the involved book within the whole of the unfolding of God's revelation in the Bible, in history.

³⁰ The differentiation between exegetic tolerable or not rests on the conviction that God's Word is his revelation of the fixed, unchanging truth about Himself, his will and our way of deliverance. With the terms "exegetic tolerable/intolerable" it is said that exegesis must be weighed against the exegetic framework of the grammatical-historical model. When exegesis answers to the requirements of this framework, it is exegetic tolerable.

7.4 *Historical* within the grammatical-historical approach

7.4.1 Placing within the Bible

7.4.1.1 The revelation historical lines

Each part of the Bible is part of the whole written Word revelation of God and must therefore be read within the greater revelation historical coherence of Scripture. It means that the revelation historical lines that are like golden threads throughout Scripture must be described and it must be indicated in what way the involved Scriptural passage under study is in coherence with these lines. The revelation lines of Scripture as it is found in the reformed Confessionals serve as basic point of departure and broadly seen comes together in the revelation of God's glory, his will, and man's deliverance. Within this broad revelation historical lines the exegete must put together as a total description the various Scripture parts that is related to a specific Scriptural passage or issue. For this compilation of relevant Scriptural passages (comparison of Scripture with Scripture) the point of departure of the clarity of Scripture has the following implications:

- In the reformed hermeneutics the *axiomatic* and not the *problematic* is the point of departure and therefore any revelation historical/exegetical examination proceeds from Scriptural passages that speaks (more) clearly on an issue, moving to passages that are less clear. In this Scripture is its own Commentator.
- Because the revelation of God has an unfolding character, it must be taken into account that later Scripture passages rests on earlier passages and builds on it, and that it often gives a more complete perspective on the named issue.

7.4.1.2 Placing within the historical context (social, economically, political, religious, etc)

7.4.1.2.1 Read Scripture part within its cultural historical context

God had each book in the Bible written and directed within the social and political realities of a specific era. Persons in the books were real and formed part of a dynamic community and in interaction with that community. The relevant pericope/book must therefore be commented upon *with thorough consideration of the cultural historical information provided by the Bible, supplemented by relevant information* from other ancient sources.

The approach is a balanced cultural historical approach,³¹ contracting the cultural historical situation on which the Scriptural part is directed. With this in mind data and phenomenon from the era of the relevant book are also studied and described on the basis of contemporary literature with the relevant Bible book in terms of the functions and/or phenomenon within the society then. Although the cultural historical context of the whole book is important, it is not adequate to restrict the examination to this. What is especially relevant for the relevant pericope, must be examined. In practice it involves the following:

- **Book:** Issues regarding the cultural historical context of the whole book includes matters such as the location of the place of residence of the first readers, the population composition of that city/area, the political circumstances of the city/area, the religion(s), philosophical directions, etc.
- **Pericope:** For the construction of the cultural historical context of the relevant pericope, the pericope must be thoroughly examined to determine what social, political and/or religious facets are relevant in the lives of the first readers. These facets then become the search words to collect information and to construct the cultural historical situation.
- **Canon:** Data from extra Biblical sources studied and described in this way, provides a necessary contribution to the historical perspective on what is being said of the particular Scripture part. Therefore it is useful in doctrine, as confessed by the apocrypha in Article 6 of the BC "as far as they agree with the canonical books. But they do not have such power and virtue that one could confirm from their testimony any point of faith or of the Christian religion. Much less can they detract from the authority of the other holy books".

³¹ It is also known as the socio-historical approach. The socio-historical approach must not be confused with the social-scientific approach. These two approaches work with the same extra textual data: the social and political circumstances of the era to which the involved book was directed at its origin. The difference lies in the methods that are used to account for the data in the construction of the extra textual context of the involved Bible book/pericope. The social-scientific approach interpret the data in terms of theories and models that is developed in current times on the grounds of data and phenomenon in current societies (that is the "ethical approach"); the socio-historical approach describes and interprets data in terms of the functions in the community then (that is the "emical approach"). The application of the socio-historical approach within the grammatical-historical model flows from the conviction that Scripture is the product of organic inspiration by the Holy Spirit and therefore leaves no space for any view that the Bible was only the product of the community then.

7.5 The relationship Old Testament and New Testament³²

The Old and New Testaments are equally Word of God and the two testaments constitute a whole. Yet there is a distinction between them and it is justified to look into their relation.

7.5.1 The connection of parallel lines of tension in the Person of Christ

Christ stands between the Old and the New Testament, both separating and connecting them. The new dispensation of the New Testament does not come through philosophical growth or the emergence of a notion of salvation; it is brought about by the coming of Christ. His coming is the *fulfilment* of events that prefigure it, not a *development* from them. Through the person of Christ God connects the parallel paradoxical lines, joins them and brings them to fruition in the perfection of the new eschatological dispensation.

The fact that the lines join in Christ means that the New Testament does not reveal a different truth than the Old Testament. It is the same truth, albeit revealed in a new historical situation. In many instances the altered historical situation brings greater clarity. In this sense revelation is marked by progression and growth. But that does not mean that revelation gradually acquires (eg) a more advanced or purer view of God or concept of salvation. There is no development *in the way* he saves us, that is in and through the person of Jesus Christ. The paradoxical lines³³ found in the Old Testament are resolved in Christ's person, especially in and through his death and resurrection. Thus he reconciles judgment and mercy, death and life. He ushers in a new dispensation, a new covenant, a new testament. It is still the same covenant, word, grace, rule; but the situation is new in that God has actively joined the paradoxical lines in history. God punished fully *and* fully showed mercy! He allowed death *and* generated new life! God worked a miracle by uniting these things in Christ. All the lines, the entire Old Testament, converge in Christ. None of them should be viewed in isolation: neither law, nor covenant; neither judgment nor grace – not in the New Testament, but not in the Old Testament either. To those who are in Christ the law has been fulfilled, the judgment accomplished, salvation through grace realised, and life in the new dispensation is one of growing intimacy in their relationship with God. The relation between the Old and New Testament can only be properly understood in terms of this fulfilment in Christ.

7.5.2 The use³⁴ of the Old Testament in the New Testament

Old Testament passages are quoted throughout the New Testament, especially in the first three Gospels, the Pauline letters, Hebrews and Revelation. Some passages can confidently be identified as quotations, others are merely references to passages in the Old Testament, yet others are allusions to Old Testament passages. The reason for the quotation and hints from the Old Testament is that the writer, under inspiration of the Holy Spirit, with these quotations and hints could succeed to more effectively convey the message that he wants to communicate in the new dispensation.

The intention of the New Testament writer with these quotations and hints from the Old Testament was not always to deal with or explain these passages in their Old Testament context. The writer more often rather meant to support his own argument or statement with the quotation or hint from the Old Testament. Therefore the relevant Old Testament passage often receives a function in the New Testament that it did not have at first sight in the Old Testament. It would therefore be considered to comment on the Old Testament passages only on the basis of how this relevant passage is used and applied in the New Testament.

7.6 Relevant points of departure for hermeneutics

7.6.1 Reformed hermeneutics

Reformed hermeneutics is the process of communicating to present-day readers/hearers the result of the entire exegetical exercise (grammatico-historical analysis and synthesis), in which God's revelation in that particular Scriptural passage determined.

³² This division is taken from class notes made during a lecture of prof JL Helberg in 1978 in the subject Old Testament Hermeneutics. See Helberg (1978:1-6).

³³ Examples of such paradoxical lines are that God, notwithstanding sin, still establishes an intimate personal relationship with believers; that, notwithstanding death as a result of the sin of the first human couple, he establishes the human race; that the 'day of the Lord' entails both judgment and salvation, etc.

³⁴ With "use" it is not meant that the New Testament handles the Old Testament only as a article of usage and that the unity between the two Testaments disregarded.

7.6.2 Accounting for the present context in the hermeneusis

Pertinent facets of the contemporary context (social, economic, political, religious, etc) should be considered in hermeneusis in such a way that they provide a valid focus for the exegesis.

But the type of present-day social and political situations that are 'clarified' by a given pericope can only be determined accurately and precisely once the social and political situation of the relevant Bible book has been properly constructed. The pericope in effect serves as a powerful searchlight to highlight specific facets of the present-day context. Thus the pericope itself dictates what issues in the present context it clarifies.

7.6.3 The differentiation between indicative and imperative

7.6.3.1 No mechanical-grammatical differentiation

Language categories and revelation categories do not always coincide. A verb with an imperative grammatical mode, cannot necessarily be seen as a revelation imperative (John 2:19). In the same way a grammatical indicative cannot necessarily be accepted as a revelation indicative (1 Thess 4:7). There is thus no mechanical way to differentiate between a salvation indicative (fact of salvation) and imperative (assignment) of a Scripture. The fact of the possible confusion with the grammatical differentiations *indicative* and *imperative* make it desirable to rather use the terms *salvific facts* (in stead of *indicative*) and *command(s)* (in stead of *imperative*) in this report.

7.6.3.2 Syntactic and stylistic markers

The relation between salvific fact and command is such that the command always follows the fact as its conclusion. Hence it helps exegetes to watch out for syntactic and stylistic markers indicating a conclusion (see Labuscagne 1981:29-31, and the table of De Klerk & Van Rensburg 2005:36). However, this is not a rigid model and hence additional exegetical tools are needed to distinguish between *salvific facts* and *commands*.

7.6.3.3 Context

Exegetes can often make valid inferences about what is intended to be salvific fact and command in a given pericope without any formal syntactic or stylistic markers, simply by looking at the context. Historical, poetic and prophetic texts and letters are not meant to be read in the same way. The rhetorical context (thought structure), socio-historical context, revelation-history context and the context of Scripture as a whole should also be taken into account.

7.6.3.3.1 Rhetorical context

The rhetorical context of a Scriptural passage can be described on the basis of an analysis of its thought structure (GSO, see Coetzee 1988:23 and the analysis of thought structure macro-level, see De Klerk & Van Rensburg 2005:37-49). A major part of analysing any thought structure is to trace the interrelationship between different structural components. If the thought structure shows that two or more concepts are finally or causally linked, the exegete might consider the possibility of a salvific fact – command.

7.6.3.3.2 Socio-historical context

To distinguish between lasting and purely situational commands – that is, between commands with *normative authority* and those with *historical authority* – exegetes need to put the passage in its socio-historical context.³⁵

To determine whether or not a command is simply part of the socio-historical phraseology of the passage the decisive hermeneutic rule is that Scripture is its own expositor. That is to say, an exegete cannot decide, on the basis of extra-textual sources or purely subjective considerations, that a given Scriptural command should be seen as socio-historical phraseology if Scripture itself does not point to that conclusion.

To sum up: exegetes must take particular note of the *basis* of every command in a Scriptural passage. Those based on a revealed *salvific fact* may be seen as *lasting commands*; those based on socio-historical arguments may be treated as situational.

³⁵ Here one should guard against the notion that some commandments (those with normative authority) are temporally oriented, whereas others (those with purely historical authority) are also time bound. Commands with historical authority remain part of the temporally oriented phraseology of Scripture.

7.6.3.3.3 (Revelation)historical context

Historical material in particular often lacks a formal thought structure from which to infer the relation between salvific fact and commandment. In such cases the relation can sometimes be inferred from the historical situation.³⁶

7.6.3.3.3.1 Context of the whole Scripture

7.6.3.3.3.1.1 Revelation historical lines of the relevant Bible book

When distinguishing between *salvific facts* and *command* the exegete has to allow for the revelation-history orientation of the Bible book under consideration.³⁷

7.6.3.3.3.1.2 Revelation historical lines of Scripture as whole

The exegete should put every command in the context of revelation history in order to assess, within that context, whether or not it is intended as a lasting *command*.³⁸

7.6.3.3.3.1.3 Comparing Scripture with Scripture

Directly linked with the broad revelation-history lines in Scripture is the exegetical process of comparing Scripture with Scripture (analogy of Scripture). When distinguishing between *salvific fact* and *command* in a given Scriptural passage pronouncements elsewhere in Scripture can be directive.³⁹

7.6.3.4 Differentiation between focal point and side issue

7.6.3.4.1 Syntactical and stylistical markers

By and large the principle is that the grammatical main clause states the focal point of a Scriptural passage and subordinate clauses and participial phrases convey side issues. However, the New Testament contains numerous examples of main clauses conveying side issues and subordinate clauses given the *focal point* of the text (Eph 3:14-19).⁴⁰

7.6.3.4.2 Context

7.6.3.4.2.1 Rhetorical context

Analysis of thought structure is even more important for distinguishing between *focal point* and *side issues* in a pericope than it is for distinguishing between *salvific fact* and *command*. An example may be found in the parable of the Pharisee and the tax collector (Luke 18:9-14).⁴¹

7.6.3.4.2.2 Cultural historical context

Sometimes the socio-historical context sheds light on what should be seen as the focal point of a pericope. An example of this is offered by De Klerk & Van Rensburg (2005:52-63) in 1 Peter 2:11–4:19.⁴²

³⁶ An example is the history of the multiplication of the loaves (Matt 14:14-21). This pericope contains two instructions by Jesus, rendered as grammatical imperatives. When the disciples say that they have only five loaves and two fish, Jesus orders them (imperative): "Bring them here to me" (14:18); afterwards (14:19) he tells the crowds to sit down on the grass. Both these commands are directed to the historical situation. They are clearly not intended as lasting injunctions with normative authority for all ages. Yet they definitely have historical authority. In the miracle of multiplying the loaves Jesus undeniably revealed an unwritten salvific fact that is in a revelation-historical way tacitly contained in the next, namely that he can do what is humanly impossible. He is the Messiah, the Son of God. And on that basis there is an unspoken command: Believe in him!

³⁷ Again we take the example of the multiplication of the loaves (Matt 14:14-21). Above (7.6.3.3.3) we pointed out that the unwritten *command* in this pericope amounts to: believe that Jesus is Christ, the Son of God. This *command* is intimately connected with the revelation-history orientation of the Gospel according to Matthew, which is to make people believe that Jesus is the Messiah of God.

³⁸ An example is the command in Acts 15:28-29: "It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements: you are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality." But if one traces the line from Old to New Testament Scriptural revelation, it is clear that the old ceremonial lines (including the prohibition of eating blood) were fulfilled in Christ and are therefore no longer binding.

³⁹ Once again the history of the multiplication of the loaves (Matt 14:14-21) offers an example. The conclusion that the unwritten *command* in the pericope boils down to 'Believe!' is expounded with reference to another Scriptural dictum: Mark 6:52 attests that the miracle of the loaves was meant to make people believe.

⁴⁰ De Klerk's (1988:44-46) analysis of Eph 3:14-21.

⁴¹ Analysis of the thought structure of the pericope reveals that the parable is structured as a circular composition (diamond structure). Luke puts the focal point at the start of the parable (18:9): Jesus told the parable for the benefit of those who think they are righteous in themselves and despise others. The end of the pericope deals with what it means to be truly justified. The focal point of the parable, therefore, does not lie in the behaviour of the Pharisee and the tax collector but in the fact that God justifies us in his sight.

⁴² Since the first readers of the Petrine letter had the socio-political status of foreigners and tenants greatly abused by legal citizens, they tended to defend themselves by perpetrating injustice in return. Hence Peter wanted to persuade them to behave according to God's precepts even in the face of their alien status (De Klerk & Van Rensburg 2005:62). This general injunction appears in 1 Peter 2:11-12, which therefore serves as the *focal point* of the entire subsection of the letter (2:11–4:19).

7.6.3.4.2.3 (Revelation) historical context

As in the distinction between salvific fact and command, the historical context of a pericope gives a clear indication of where to look for its focal point. An example is the history of Jesus' burial in Matt 27:57-66.⁴³

7.6.3.4.2.4 Overall context of Scripture

7.6.3.4.2.4.1 Revelation historical lines in the relevant Bible book

By way of illustration we take the pericope Luke 6:1-11 (the disciples picking heads of grain and Jesus healing the man with the withered hand on the sabbath). Within the context of Luke 4-6 it appears that the evangelist was describing a series of incidents, each demonstrating that Jesus was indeed the Lord.⁴⁴ This indicates that 6:5 forms the focal point of the pericope: die fokuspunt van die perikoop bevat: Jesus is Lord even of the sabbath.

7.6.3.4.2.4.2 Revelation historical lines of Scripture as whole and comparing Scripture with Scripture

In a sense every Scriptural passage has a special place in the overall revelation of Scripture and should be interpreted in terms of the whole. Obviously this applies to the focal point of each passage as well. An instance of a pericope that cannot really be understood other than in the broad revelation-history framework of Scripture is Jesus' genealogy in Matthew 1:1-17.⁴⁵

7.6.3.5 Theological synthesis as *donum interpretationis*

Using the information obtained from the analytical phase of the exegesis, the exegete now has to proceed to the crucial part of the interpretation: the *synthesis*. The exegete needs powers of discrimination that only the Holy Spirit can impart. That is what is known as the *donum interpretationis* (gift of interpretation). However, the gift of interpretation given by the Spirit is not something like an extra-scriptural 'inner light'. Exegetes receive this light from their actual engagement with Scripture. Theological synthesis, too, is subject to scientific control. The standard scientific route is that the synthesis should meticulously account for every component of the Scriptural passage – both command and salvific fact, focal point and side issues. Synthesis must not shift the meaning of the passage to something other than what it says. It rather seeks to probe to the core of God's revelation in the passage and, in the hermeneusis, seeks to transpose that revelation to the present situation. Ultimately it boils down to the question: what is God revealing to us, to me in this passage? (see Grosheide 1929:66).

7.6.3.6 Hermeneutics as gift of prophesy

To be able to say what God is telling us here and now synthetic exegesis undertakes what is known as the process of hermeneusis. This is when the result of the entire exegetic labour (grammatico-historical analysis and synthesis), which established what God is revealing in the particular Scriptural passage, is put across to present-day readers or hearers. There are no fixed rules for hermeneusis. Here the gift of prophecy, which God gives through his Spirit, is indispensable (see Rom 12:6-7; 1 Cor 14:3). The process of hermeneusis requires the exegete to analyse our own present-day social context as well. Naturally the hearers' social context must not determine what God says, nor can it veto the exegetic findings. Hence hermeneusis is subject to the same scientific control as theological synthesis: it should be based on the results of the exegesis and meticulously account for every component of the passage – command, salvific fact, focal point and side issues.

7.6.3.7 No mechanical rules

Since the entire exegetical process – both its grammatical and historical facets, but especially the processes of synthesis and hermeneusis – cannot really happen without the gift of interpretation bestowed by the Holy Spirit, it does not consist in mere mechanical application of hermeneutic rules. In determining what is truly God's lasting commandment to us in our day and what should be

⁴³ Historical the *focal point* of this pericope is 27:60: Jesus was buried. Other historical facts are given as *side issues*, strongly corroborating the historical fact of his burial: things like who buried him (27:57-59), eye-witnesses to his burial (27:61), and the Jews' securing of the sepulchre (27:62-66).

⁴⁴ Jesus is Lord over demons (4:31-37), Lord over disease (4:38-40), Lord of all creatures (5:1-11), Lord over infirmity (5:12-26). Lord, in 6:1-11, the *focal point* is again Jesus' Lord-ship: He is Lord of the sabbath as well.

⁴⁵ In the genealogy the line of the covenant is traced from Abraham (1:1) to Christ. In terms of revelation history it is clear that Jesus' birth was in fact the fulfilment of the covenantal promises. Matthew 1:1 also states explicitly that Christ was "the son of David". Comparison of Scripture with Scripture moreover reveals the salvation-historical significance of David: he was the king from whose line the Messiah would be born. Both the covenantal line (Abraham) and the royal line (David) converge in 1:1, making it the *focal point* of Jesus' genealogy.

regarded as situational commands, in determining what is the focal point and what are side issues in a pericope, exegetes should pray to the Holy Spirit to grant them interpretive insight and the gift of discernment.

7.7 Findings in respect of Hermeneutic Model

- 7.7.1 This hermeneutic model does not differ in principle (points of departure and outcomes) from previous hermeneutic models that were used in studies of the GKSA for the study of Scripture on the issue of women in special ministries.
- 7.7.2 This hermeneutic model provides a deepening in certain aspects of the hermeneutic process while other processes and the meaning thereof were developed further.
- 7.7.3 This hermeneutic model does not mean that any current synod decisions have to be changed.

8 The function of woman in the church in general

Synod 2003 accepted 'n study by deputies on the roll of woman in the church (Acta 2003:559). This concludes this part of the commission's assignment.

9 Petitions of protest against decisions of Synod 2003 (Acta 2003:591, E4) submitted during Synod 2006

9.1 Mandate with respect to petitions of protest

- 9.1.1 Pt. 2.2.1.3 of the Report of the *Ad hoc* commission concerning the implication(s) of the success of the petition of protest of Regional Synod Randvaal has reference: "*The petition of protest against the decision of Synod 2003 concerning the woman in the ministry of deacon (Acta 2006:417-556 – excluding the petition of protest of Part Synod Bosveld). These petitions of protest that have reached the table in an orderly fashion were not dealt with and must therefore be dealt with.*"
- 9.1.2 Assignment 3.2.1 then continues: "*The commission must investigate and advise the next synod in light of their studies on the tabling and dealing with all unfinished cases of synods 2000 to 2009 on woman in the church.*"

9.2 Church polity reasoning

- 9.2.1 The petitions of protest (Acta 2006:417-556) against this decision (Acta 2003: E4, p591) reached the table of Synod 2006 in an orderly manner (refer to 9.1.1 above).
- 9.2.2 The petition of protest of Particular Synod Bosveld against decisions of National Synod 2003 – Woman in office, succeeds on reasoned grounds based on art 31 and 46 CO (Acta 2006:412).
- 9.2.3 The consequences of the success of said petition of protest of Particular Synod Bosveld against decisions of Synod 2003 that allows women to the ministry of deacons is that all *legal grounds* of petition for further submitted and orderly placed on the table petitions of protest are removed.
- 9.2.4 The synod has resolved that all unfinished issues must be dealt with (see 1.1 A 3.2.1 above). This includes all petitions of protest against the decision of Synod 2003 (see 1.1 A 2.2.1.3 and 10.1.1). in terms of church polity the agenda of Synod 2006 (including the balance of petitions of protest) was finalised in an orderly fashion (their legal grounds of protest are removed) and thus such processed petitions of protest cannot form part of a subsequent meeting's agenda.
- 9.2.5 The arguments as contained in the grounds of petition of the particular petitions of protest must, as considered necessary, be resubmitted with cognisance of further developments in the study of decisions made by church meetings, as per the requirements of CO, art 46, and be brought to the tables of church meetings.

9.3 Church political finding

- 9.3.1 The agenda of Synod 2006 has been finalised in an orderly fashion and this includes the relevant petitions of protest (refer 9.2.3 above, in particular).
- 9.3.2 A meeting (Synod 2009) cannot consider as part of its agenda something that was dealt with in an orderly fashion at a previous meeting.
- 9.3.3 Issues that came to table in an orderly fashion at a previous meeting and were finalised, can only be dealt with in an orderly fashion at a next meeting when it complies with the

stipulations of art 31 and art 46 CO.

9.4 Issues for decision making

That the relevant petitions of protest that have been finalised in an orderly fashion in 2006 and that protests against the decision of Synod 2003, if there are any, with considerations of the stipulations of the CO would/could be submitted to a next applicable church meeting (see 2).

10 The woman in the ministries of elder and minister of the Word

10.1 Introduction

The point of departure is the same as that which the deputy group of 1988 stated in the introduction to their Study report: "There is no text in the Bible that specifically states whether women may serve in the special ministries or not... He who then wants to formulate a Biblically founded view on this matter and regarding the general place of the woman in the church, has to rely on making deductions from other Scriptural pronouncements" (Appendix, 1988:23). The study of all the relevant Scripture information (as explicated in 10.2 to 10.13 to follow), the consideration of relevant church polity points of departure (as explicated in 4), relevant points of departure in respect of approach to Scripture, relevant hermeneutical points of departure, and the decisions of Synod 2003, lead to two diverging conclusions:

- that gender may not be determining in considering who may be elected in the special ministries, and
- that women may only serve in the special ministry of deacon and not in the special ministries of elder or minister the Word.

However, the argument that ultimately comes to diverging conclusions is 90% similar. Therefore it is offered as one document, with a clear indication in columns where there is a difference of opinion.

The findings of the study of the relevant Scripture information are presented in the following main points:⁴⁶

- 10.2 Women in the Old Testamental time
- 10.3 The woman according to the Gospels
- 10.4 Relevant exegesis and hermeneusis of Ephesians 5:21-33
- 10.5 Relevant exegesis and hermeneusis of 1 Peter 3:1-7
- 10.6 Relevant exegesis and hermeneusis of Galatians 3:26-29
- 10.7 Relevant exegesis and hermeneusis of 1 Corinthians 11:2-16
- 10.8 Relevant exegesis and hermeneusis of 1 Corinthians 14:26-40
- 10.9 Relevant exegesis and hermeneusis of 1 Timothy 2:8-15
- 10.10 Relevant exegesis and hermeneusis of 1 Timothy 3:1-16
- 10.11 Relevant exegesis and hermeneusis of 1 Timothy 5:3-16
- 10.12 Relevant exegesis and hermeneusis of Romans 16:1-2,7
- 10.13 Summary of exegetical and hermeneutical conclusions

Thereafter two diverging conclusions are reached regarding the role that gender should play in the consideration of who should be electable to the special ministries (10.14), and recommendations follow regarding what Synod should decide given all the information for the praxis of being church (10.15). The nature of the difference between the views is presented in the last instance (10.16).

10.2 Women in Old Testament times⁴⁷

- 10.2.1 In the beginning God created man male and female (Gen 1:27) and placed the two in a very close relation to each other (Gen 2:21-22).
- 10.2.2 In this relationship the one is not inferior to the other (Gen 2:18: the woman is "equal"; Gen 2:23: "One like I"). Both are created in God's image (Gen 1:27); both receive the mandate to rule from God (Gen 1:28); both rely on the other within the marriage (Gen 1:24; 1 Cor 11:11). The fact that Adam was created first and Eve second, indicates a creational order or order that should not be understood to indicate a hierarchy.

⁴⁶ The exegesis and hermeneusis of the relevant pericopes largely rely on the GTV-study by Breed, Van Rensburg & Jordaan (2008), a publication that the following people cooperated in: Braam Krüger, Callie Coetzee, Danie Snyman, Dries du Plooy, Gerard Meijer, Henk Stoker, Jacques Howell, Kobus van der Walt, Piet Venter, Ronald Bain, Sarel van der Merwe, and Wim Vergeer. The sources mentioned in Breed, Van Rensburg & Jordaan (2008), are not repeated in this report.

⁴⁷ The reports to Synods 1988 and 2003 contain extensive treatment of women in the Old Testamental times. This is not repeated here.

- 10.2.3 Yet the woman is not a mere duplication of the man. In fact, God created the two with differentiation. This differentiation is expressed in the differentiation with regard to the role of the man and the woman in the marriage. The man is the one who carries the primary responsibility and initiation in the naming (Gen 2:23); also the fact that he leaves his mother and father and clings to his wife (Gen 2:24); his wife supports him as help that suits him (Gen 2:18).⁴⁸ This differentiation is crucial: both the man's task as well as that of his wife is crucial for the marriage (1 Cor 11:11: "In the Lord however, woman is not independent of man, nor is man independent from woman").
- 10.2.4 God did not intend the leadership of the man as rule, but as loving ministry (see the meaning of "cling" in Gen 2:24: "lovingly cling"); similarly He did not intend the support of the woman as slavery, but as equal assistance (Gen 2:18).
- 10.2.5 The statement regarding the changed relationship between man and woman in Genesis 3:16 "...and he will rule over you" is not prescriptive order or measure. The equal relationship between man as leader and woman and help (Gen 2:18) has been disturbed by sin, but has been rectified in Christ (Eph 5:22-23; 2 Cor 5:17). The man's leading role with regard to the woman in the marriage, is neither a result of sin, nor of creational ordinance; the fact that the man in this leading role tyrannises the woman, is the result of sin (Appendix 1988:31, 3.3.2).
- 10.2.6 The sinful lust for power of the man over the woman clearly comes to the fore in Old Testament society. She was not accepted as witness in court; in the synagogue she had to sit separately; in the temple she dared not go further than the forecourt for women. According to Rabbinic prescriptions the free Jewish man had to daily thank God: "Praise are You God, that you did not create me a heathen or a slave or a woman"! (see Coetzee 1975a:17). Women were looked down upon and it was seen as beneath a man's dignity to even just speak to her in public.
- 10.2.7 In the Old Testament there are also examples of women who received the gift of prophesy and who practised it in public, for example Miriam (Ex 15:20), Deborah (Jdg 4:4) and Hulda (2 Kgs 22:14, 15). Two women, Deborah and Athaliah (2 Kgs 11) also served in the ruling office of judge and king.⁴⁹
- 10.2.8 It is so that the Old Testamental ministries of king and prophet can not be directly identified with the New Testamental ministries of elder and Minister of the Word. It can not be directly transferred onto each other, because in Christ these ministries received a certain fulfillment. There is thus not a direct link, but there is an indirect link in the sense that the special ministries for the New Testamental church do include certain elements of the Old Testamental ministries of prophet, priest and king.

10.2.9 Conclusion

With creation God created man in His image, male and female. God did not create the one inferior to the other. The fact that Adam was created first and Eve second, shows a certain creational order or order that should not be regarded as a hierarchy.

In the Old Testament there are examples of women who received the gift of prophesy and who practiced it in public, for instance: Miriam (Ex 15:20, Deborah (Jdg 4:4) and Hulda (2 Kgs 22:14-15). Deborah also served in the ruling office of judge (and – although not legitimately – Athaliah [2 Kgs 11] served as king).

The Old Testamental ministries of king and prophet can not be directly identified with the New Testamental ministries of elder and Minister of the Word. In Christ these ministers received a certain fulfilment. There is thus no direct link, but rather an indirect link in the sense that the special ministries for the New Testamental church does include certain elements of the Old Testamental ministries of prophet, priest and king. As Synod 2003 (Acta 2003:571, 3.5.4.6) decided: "The offices/special ministries of the NT can not merely be transferred to that of the OT."

⁴⁸ It is notable that the word for help in the Old Testament is mostly used in relation to God as help; it therefore does not indicate an inferior position.

⁴⁹ Athaliah did not become king in a legitimate way. However, the problem with her kingship is not related to gender.

10.3 The woman according to the Gospels⁵⁰

10.3.1 Women as believers

It is noteworthy that women's faith and obedience are fully acknowledged in the Gospel and are recorded as examples to the church. Their religious experience and witness to their faith are given full credit throughout (Matt 9:22 + Mark 5:34 + Luke 8:48; Matt 15:28; Mark 12:42; 14:9; Luke 1:6, 24-25, 38, 60; 2:19, 22, 33, 37, 51; 7:50).

Women are admonished to be genuinely penitent and repentant (Luke 23:27-31) and are expected to have faith and spiritual insight (Luke 24:5-6).

The Lord guides women to articulate their faith and confess it to others (John 4:28-29; 11:27).

10.3.2 Women as part of the wider disciple circle

Women followed Jesus during his earthly ministry (Matt 27:55 + Mark 15:41 + Luke 23:49, 55) and travelled with him (Luke 8:1-3). They were also among the crowds whom Jesus taught and healed (Mark 6:34, read in conjunction with Matt 14:21; Matt 15:30-31, 38).

Jesus also extended the ministry of his word fully to individual women, as he did to men,⁵¹ as well as his healing ministry.⁵² He even made it a priority for women to learn from him (Luke 10:41-42).

The Lord's mercy to women made the faithful rejoice (Luke 1:58).

Women had ready access to Jesus and confidently approached him with their requests (Matt 15:25; 20:20; John 11:3).

10.3.3 Women as prophets and witnesses

The Holy Spirit led women to make prophetic utterances. Initially these were confined to a small circle, but through their inclusion in the Bible they became prophecies to the church throughout the ages (Luke 1:41-44, 46-56). Sometimes their prophetic ministry was public (Luke 2:36-38). Mary's and Anna's prophecies are mentioned in the same context as those of Zechariah and Simeon (Luke 1 and 2).

Jesus admitted women as witnesses (John 4:28-29,39), and deliberately sent them out to witness to him (Matt 28:7-8,10 + Mark 16:7,9-10 + Luke 24:9-10 + John 20:17-18).

After Jesus' ascension the Holy Spirit was poured out at Pentecost. In the explanatory sermon of Peter on the events he amongst others quoted the following from Joel 2: "I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions,... Even non my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy" (Acts 2:17-18). Later in the book Acts (21:9) there is reference to the four unmarried daughters of Phillipus who had the gift of prophesy.

10.3.4 Women as mothers

At the birth of Jesus' forerunner (John the Baptist) Elisabeth features and participates no less than Zechariah (Luke 1:13). Likewise both the father and the mother are mentioned with reference to the raising of their dead daughter (Luke 8:51).

In Jesus' genealogy the names of several women receive special mention, thus indicating their role and place in the unfolding of God's salvific plan (Matt 1:3, 5-6, 16).

As a mother Mary shares her and Joseph's religious duties in respect of their son Jesus (Luke 2:22 [they]), and on one occasion takes the initiative in asking an admonitory question (Luke 2:48). She is also respected as a mother through Jesus' childhood obedience to her (Luke 2:51).

On the cross Jesus singled out women for special concern in their capacity as mothers (John 19:26-27).

10.3.5 Women as servants/caretakers

Women waited on Jesus and his apostles (Matt 8:15 + Mark 1:31 + Luke 4:39; Matt 27:55 + Mark 15:40-41; John 12:2). Jesus indicates, however, that these menial duties should not be rendered at the expense of spiritual communion with him or religious growth (Luke 10:41-42). In addition women served the Lord with material contributions from their own means (Luke 8:1-3; Mark 12:42 + Luke 21:2).

⁵⁰ In the reports to Synods 1988 and 2003 there is extensive treatment of the woman according to the Gospels. This is not repeated here.

⁵¹ See Matt 15:26; 20:20-23; John 4:7-26; 8:10-11; 11:20-27.

⁵² See Matt 8:15 + Mark 1:31 + Luke 4:39; Matt 9:22 + Mark 5:34 + Luke 8:47; Matt 15:28 + Mark 7:29; Luke 8:2, 54; 13:10-17.

Women also tended Jesus' body decorously, with special gratitude for his gracious forgiveness (Luke 7:37f) and remarkable intuition of his burial (Matt 26:12 + Mark 14:8 + John 12:7). Even after his death they wanted to anoint his body honourably (Mark 16:1 + Luke 23:56; 24:1).

10.3.6 Christ esteemed women's dignity

Jesus sharply condemned the Hellenistic world's perception of women as sex objects (Matt 5:28; Appendix 1988, 5.1).

He used women to witness to the crucial event in his redemptive victory, his resurrection from death (Matt 28:10; John 20:17; Appendix 1988, 5.2).

Jesus did not hesitate to flout certain conventions and customs of his day in his dealings with women (eg by speaking to a woman in public (John 4:27)).

10.3.7 Summary (Approved by Synod 2003, Acta 2003:564)

10.3.7.1 Women are regarded as equal to men in religious life.

10.3.7.2 Women are part of the wider circle of the followers of the Lord Jesus Christ.

10.3.7.3 Women are also used as prophets and witnesses by the Lord.

10.3.7.4 The woman as mother has a special and unique role in God's work and world.

10.3.7.5 Women played a special role in the physical care of and ministry to the Lord Jesus and the apostles.

10.3.7.6 Jesus had high regard for women in spite of their social position in the world of that time.

10.3.7.7 Jesus's behaviour towards women emphasised the redeeming nature of His ministry. He lifted the women to be equal valuable before God.

10.3.8 Conclusion

10.3.8.1 It is clear that Jesus treats women and men equally. This equality can mean that men and women receive the same calling and task from the Lord. Points 10.3.1–10.3.6 are not in themselves conclusive regarding the question of whether women may today be called to the special ministries. However, it can also not be deducted that there is a prohibition on such calling.

10.3.8.2 The fact that Jesus did not call a woman as part of the twelve disciples, can not serve as grounds to prohibit the electability of women to the special ministries.

10.3.8.3 These conclusions agree with the decision of Synod 2003: "Christ restores the woman to an equal level with the man. This is seen from how Scripture depicts women's religious life, participation in the circle of Jesus's followers, as well as them acting as prophets and witnesses. The GKSA undertakes to acknowledge and live the value of women in community as it has been restored by Christ" (Acta 2003:591, 1).

10.4 Relevant exegesis and hermeneusis of Ephesians 5:21-33

10.4.1 The argument of Ephesians

The basic theme of the letter is Christ's headship of the church, his body.⁵³ This theme is developed in the four main sections of the letter: the salutation (1:1-2), part two dealing with God's salvific work, more particularly what Christ's headship of the church entails *in principle* (1:3–3:21), a third section giving instructions in terms of God's salvific work, more particularly how Christ's headship should be reflected in the believer's *day-to-day practice* (4:1-6:20), and the conclusion (6:21-24).

In the third main section (4:1–6:20) Paul calls on believers – since they, the church, are Christ's body – to live their lives in conformity with their God-given vocation (4:1). He gives practical guidelines for maintaining unity among believers (4:2-16). Then follows an injunction to put off their old, sinful human nature and to live holy lives according to God's will (4:17–5:5). Paul also enjoins them to live as children of light (5:6-20), and to do the same in the various relations of authority that prevailed in the home at that time (5:21–6:9). He issues several commands to stand their ground to the end (6:10-20).

10.4.2 The origin of Ephesians

There is no certainty about when Paul wrote this letter or about his whereabouts at the time of writing. We cannot even be sure that he wrote it specifically to the Ephesians.⁵⁴ One thing is clear: he was in prison (Eph 3:1; 4:1; 6:20).

⁵³ Colossians in turn avers that Christ, the head of the church, is also head of the cosmos.

⁵⁴ The reference to Ephesus in 1:1 does not appear in the earliest manuscripts, where the addressees in 1:1 are simply "saints who are also faithful" (footnote, NRSV). This would imply that the letter was not addressed to a specific church, but to all the faithful in

We know of three places where Paul was imprisoned: Ephesus, Caesarea, and Rome. If we accept that the letter was in fact addressed to the Ephesians, it was probably not written from Ephesus, for why would he write to the Ephesians if that was where he was at the time? That leaves Caesarea and Rome. He was imprisoned in Caesarea round AD 57-60, and in Rome round AD 61-63 (possibly again in 66-67). A clear-cut choice between the two is difficult.

For the purposes of our argument below we assume that Paul was in Rome at the time of writing the letter to the Ephesians (hence AD 61-63). Many Christians from all over visited him in prison, including Tychicus of Ephesus, who carried the letter home with him (6:21).

10.4.3 The first readers of the letter to the Ephesians and their world

Ephesians 5:21-33 outlines the proper perspective on the relationship between husband and wife. This section could have been a corrective to the sinful state of marriage which was common at that time. The behavioural precept that husbands should rule over their wives and wives should be subject to their husbands was typical not only of Judaism. At least since Plato's day (c 380 BC), and especially at the time when Paul wrote his letters, there were various documents instructing wives to submit to their husbands.⁵⁵ Hence the idea that this relationship (like relations with the state and between slaves and their owners) was necessarily that of master and subject was axiomatic in that society.

10.4.4 Relevant exegesis of Ephesians 5:21-33

Paul, under the guidance of the Holy Spirit, is telling believers how to arrange their day-to-day lives. In 5:21 he comes to guidelines for Christians' conduct in various relations with people in authority. First he states a general principle for all such relations (5:21),⁵⁶ then presents guidelines for three specific relationships:

- The marital relationship between husband and wife (5:22-33)
- The relationship between parents and children (6:1-4)
- Relations between master and slaves (6:5-9)

10.4.4.1 The general principle for all relationships with authorities (5:21)

The umbrella principle for all relations with authority is: "Submit to one another out of reverence for Christ" (ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ)! The expression "out of reverence for Christ" (ἐν φόβῳ Χριστοῦ – *in fear of Christ*) means that Christ's relationship with us and ours with him are decisive in our relations with authority. Both parties to such relationships – the one wielding authority and the one subject to that authority – are called to model their relationship on Christ in a manner expressive of his headship of the church. Hence not only Christ's will but also his own conduct is held up as a model. Paul applies this principle to all three of the aforementioned authority relations; here, however, the only pertinent relationship is that between husband and wife (5:22-33).

10.4.4.2 Overall thought structure of the pericope

Paul first issues the command to wives (5:22-24), then the instruction to husbands (5:25-30), and then points out that marriage should reflect Christ's relationship with the church (5:31-33a) followed by a recapitulatory injunction to husbands and wives (5:33b).

10.4.4.3 The injunction to the wife should not be understood in isolation

Like all injunctions to two parties in a relationship (eg parents-children, masters-slaves), the injunction to wives (5:22-24) cannot be properly understood on its own but must be read in conjunction with the instruction to the other party, the husband: "Now as the church submits to Christ, so also wives should submit to their husbands in everything" (5:24: ὡς ἡ ἐκκλησία

those parts. From the contents of the letter it would seem to have been the case. The letter is impersonal: there are no references (as in Paul's other letters) to acquaintances and no greetings to particular individuals. Moreover, 1:15 shows that he had not only recently heard about the readers' conversion, which does not really apply to the Ephesians; after all, he had laboured there for more than two years. Hence the letter to the Ephesians would appear to have been a circular letter that Paul dispatched via Tychicus to encourage and strengthen Christians in the whole of Asia Minor, and was not about problems encountered in any specific church. Possibly the church in Ephesus was Tychicus's first port of call on his travels through Asia Minor.

⁵⁵ Balch (1981:23-62) shows, with quotations and argumentation, that the classical *topoi* in question found in Plato and Aristotle's writings were known and discussed among groups that were active in the first century, namely Middle-Platonists, Peripatetics, Stoics, Epicureans, Hellenistic Jews and neo-Pythagoreans.

⁵⁶ Verse 5:21 might have two other functions: (1) It can be read as the introductory verse only to the pericope on material relations, so the instruction to submit to one another would apply only to that relationship (5:21-33). (2) It can be read as the conclusion to the preceding pericope (5:6-21), so the command regarding mutual submission would apply generally to all relationships, not specifically to marital relations or relations between masters and slaves or between parents and children.

ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί). In itself this injunction would justify the view (and through the ages it has often been misused to this end!) that wives are subject to their husbands in an absolute sense. Only when read in conjunction with the command to husbands can the command to wives be interpreted correctly. The command to husbands reads: “Husbands, love your wives, just as Christ loved the church and gave himself up for her” (5:25: ἀγαπᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς). Hence it is not a matter of one party (the wife) being subject to the other (the husband), who rules over her. It is rather a matter of husband and wife – out of reverence for Christ – submitting to one another. This reciprocal submission is differentiated and specified in the ensuing verses.

10.4.4.4 Exclusive injunctions to husbands and wives?

At face value it seems as if wives should only submit and husbands should only love (5:22-25). But that is not so. In 5:21 it is already stated explicitly that the two parties should submit to one another. Elsewhere in the Bible there is another command embracing both parties, namely that all believers should love one another (1 John 4:7). Thus *submitting* and *loving* apply to all Christians. When it comes to marriage the two injunctions are differentiated, and in the case of wives it entails submission. The faithful should all be subject to one another, but in marriage it is the wife’s specific duty. In the case of husbands, on the other hand, the specification pertains to the commandment to love, in such a manner that the husband’s headship mirrors that of Christ. All believers must love one another in a self-effacing way, but in marriage this is specified as the husband’s duty. Thus all men and women should love one another and submit to one another, but in the marriage relationship wives should excel in submission to their husbands, and husbands in self-renouncing love for their wives.

10.4.4.5 No command that husbands should rule their wives

The husband’s headship over his wife is God-given (see Gen 1-2), making him the directive partner in marital relations. The fall, however, warped that relationship (see Gen 3:16). As a result of this sinful state one finds that in many cultures men, including Christian men, believe they should rule their wives. But this pericope in Ephesians makes it perfectly clear that the Lord does not command men to *rule* their submissive wives, but that the husband’s headship entails loving his wife like Christ, the head of the church, loves his body and guides it. Hence husbands should be prepared to give their all for their wives, as Christ let himself be crucified for the church. His wife’s well-being should be a husband’s first priority. He must care for her as he cares for his own body. If he behaves thus, his wife will have no difficulty submitting to him, for she will notice two things: that her husband, like her, recognise the Lord as the only master (κύριος), and that, in exercising his headship, he lovingly sacrifices himself for her sake.

10.4.4.6 The marital relationship is image of our relationship with the Lord

Paul says that the marital relationship is a profound mystery, which he applies to the relationship between Christ and the church (Eph 5:32). His inversion of the roles is interesting. First Christ’s relationship to the church serves as the model for marital relations between husband and wife: wives must submit to their husbands as the church submits to Christ (Eph 5:24). By the same token the husband is head of the wife just as Christ is head of the church (Eph 5:23) and must love his wife as Christ loved the church and gave his life for it (Eph 5:25). But then he asserts that God used the relationship between husband and wife to reveal something of the mystery of Christ’s intimate union with the church (Eph 5:31-32).

This puts a heavy onus on all married couples. All husbands are called to manifest Christ’s loving, self-effacing headship of his church by acting as a loving, self-effacing head towards his wife. And all wives are called to exemplify the church’s loving service and obedience to its head, Christ, by mirroring it in their own conduct. This interpretation accords with the overall theme of the letter to the Ephesians: *the church as the body of Christ, the head*.

The couple must realise that God uses marriage to make humankind (including the couple themselves!) grasp something of the wonder of the relationship between us, the bride, and our bridegroom, Jesus Christ.

10.4.5 Conclusion

Ephesians 5:21-33 provides guidelines for marriage partners’ relations with one another. Read superficially, it seems as if Paul’s enjoinder to wives to be submissive concurs with the customary behaviour expected of wives in relation to their husbands at that time. But it turns out that Paul’s instruction to be submissive is the practical corollary of the fact that the church is the body of

Christ, is head (Eph 1:22; 5:23). To the first readers this command could also have served as a corrective to the customary social codes (Eph 2:2-3). Paul does it by systematically pointing out the implications of Christ's headship:

- The basic injunction to marriage partners ("Submit to one another", Eph 5:21) applies that rule to *both* partners. Moreover, Christ is proclaimed the sole *Kurios* in the relationship, in that they have to submit to one another "out of reverence for Christ" (Eph 5:21).
- The wife's submission to her husband is qualified in two ways: (1) it should be modelled on the church's submission to Christ, and (2) it must be understood in terms (and as the counterpart) of the injunction to husbands to love their wives as Christ loves his bride, the church (see 10.4.4.5 above).
- In contrast to the prevailing code of conduct, husbands are not commanded to ensure that their wives are submissive. On the contrary: their headship over their wives should mirror Christ's headship of the church by allowing themselves to be 'crucified' for their wives and by nourishing and caring for them (ἐκτρέφει καὶ θάλπει, 5:29). Hence the response to the wife's submission should not be 'wise rule', but rather an even greater submission: by loving her the way Christ loves the church.
- Ephesians' corrective to the social distortion of marital relations does not mean that it puts an end to the husband's headship. It is more a matter of adjusting it to Christ's headship. In practice it means that husbands should provide wise, loving, leadership in marriage. If wives are more gifted than their husbands in certain areas, they should be able to apply those gifts fully in a manner that acknowledges the husband's headship.

Thus Paul was not merely giving marriage partners guidelines for embodying their Christianity in their marriage in a sinful society, but also –

- pointing out that marriage is a palpable guidelines illustration of Christ's headship of his church (Eph 5:32);
- through his commands to husband and wife, triggering a process that would culminate in the implosion of a social order that looked down on women.

10.4.6 Application to gender in the special ministries

Ephesians 5:21-33 does not permit any direct inference about women's admissibility to special ministries. It does, however, afford valuable insight into how Christ's headship of the church determines wives and husbands' conduct towards each other (see 1.1.6.10). Secondly, it is clear that wives' and husbands' roles in marriage are not interchangeable, but that there is a restriction on the wife: she may not become her husbands' head.

The implications are as follows:

- The different injunctions to husbands and wives cannot be transposed directly to their functions in the church. Still, within the overall framework of revelation history as regards women's ecclesiastic functioning, it provides significant supplementary evidence. In this regard it should be noted that Ephesians 5:21-33 explicitly puts the wife's relationship to her head (and the head of the church) *in the framework of God's kingdom* (the headship of Christ). This affords insight into other, related scriptural data.
- The fact that the husband's headship and the wife's submission should be modelled on the relation between Christ as head of his body, the church, implies the following:
 - Husbands' leadership of their wives in marriage should be as loving, caring and self-effacing as Christ's leadership of the church. Hence the requirement of loving conduct in imitation of Christ restricts the husband's leadership, a restriction that he must accept in loving submission.
 - The wife's submission is not slavish subjection. She must have scope to exercise her gifts to the full. Yet just as the church in its loving submission to Christ is fully prepared not to put itself in Christ's position, so the wife must conduct herself in marriage. She will exercise her gifts in a manner that shows that she acknowledges and respects her husband's headship. Hence there are restrictions on wives' exercise of their gifts, which they must accept in loving submission.

10.5 Relevant exegesis and hermeneusis of 1 Peter 3:1-7

10.5.1 The argument of 1 Peter

The first Petrine letter is a typical first century epistle with a salutation (1:1-2), body (1:3-5:11) and the conclusion (5:12-14). The body of the letter (1:3-5:11) comprises an introductory section (1:3-

12), offering praises to God for giving the faithful new birth (1:3 – ἀναγεννήσας ἡμᾶς). For the rest the body consists of four major commandments, all based on the salvific fact of their rebirth through God's act of begetting:

- The first commandment (1:13-25) calls the faithful to set their hope on God's grace and take care to live holy lives.
- The second commandment (2:1-10) spells out the duty of the reborn in regard to personal growth and growing together with fellow Christians.
- The third commandment (2:11–4:19) lays down behavioural rules for aliens *and exiles*. First the basic principle is posited: believers must always behave decorously (2:11-12). Then that principle is applied to various relationships, including relations with a marriage partner (3:1-7).⁵⁷
- The fourth commandment (5:1-11) provides guidelines for Christians' behaviour within the church.

10.5.2 The origin of the letter

It is generally assumed that the apostle Peter wrote the letter round AD 65, probably from Rome, referred to in the letter as 'Babylon' (5:13). Nothing is known about Peter's possible earlier relations with Christians in the regions to which the letter was sent (the provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia). Neither do we know under whose ministry these churches were established. From the actual letter it is evident that he seeks to hearten and comfort these Christians, who suffered greatly under heavy injustice, and gives them guidelines on how they as aliens should respond to injustice, also in marriage.

10.5.3 The first readers of 1 Peter and their world

Many of the first readers had probably espoused the Jewish faith until they were converted. Others belonged to one or another of the indigenous religions. The author calls the addressees "exiles of the Dispersion" (NRVS) (παρεπιδήμοις διασπορᾶς – 1:1). This alien status could point to two things. The first is their political status as aliens without civil rights in their region of domicile. Hence they are exiles, foreigners who may have rights of domicile but nothing beyond that – with concomitant negative economic implications. Secondly, it could refer to their spiritual alienage, in the sense that after their conversion they became citizens of heaven. They are not *jus aliens*, however, but people "dispersed" (διασπορᾶς) over a vast area. The reason for their dispersion is not stated in the letter. It might have been part of the dispersion of the Jews – the category referred to in Acts 2:9-10 (see also Acts 6:9; 8:4). But now they have a new status: the author calls them *Hulle het egter nou 'n nuwe status: die skrywer noem hulle die uitverkorenes* (ἐκλεκτοῖς – 1:1).

For most of the first century Christians were not physically persecuted, and this probably applies to the recipients of Peter's letter as well. But they were subjected to all manner of social discrimination and injustice. This came from three quarters: the Roman authorities, some Jews⁵⁸ and unconverted members of their own households. In virtually all Roman cities Judaism was a sanctioned religion. When the authorities still regarded Christians as a Jew schismatic group they enjoyed a lot of leeway. The only condition was that they should not take part in activities that could be considered politically or socially subversive. It was only some time after this letter was written that there was any organised, official persecution of Christians. At this stage it probably amounted to no more than social stigmatisation and discrimination.

Hence most of the injustice took place in the confined circle of the household. In every home the head of the house held virtually total sway over his wife, children, servants and slaves. As a result the subordinates, including wives, sometimes suffered great hardship if the master of the house did not convert to Christianity as well.

10.5.4 Relevant exegesis of the pericope 1 Peter 3:1-7

The main issue in 3:1-7 is that God's commandment to marriage partners still applies, even in a society where it was fashionable and acceptable to discriminate against wives.

First Peter speaks at some length to wives (3:1-6), then in a circumspect, highly diplomatic way he briefly addresses husbands (3:7).

⁵⁷ The other relationships to which the principle is applied are relations with the government (2:13-17), with employers (2:18-25), with their neighbours generally (3:8-12), and their attitude towards and response to injustice (3:13–4:19).

⁵⁸ Some Jews' animosity to Christians emerges clearly in the book of Acts. There are numerous descriptions of how they maltreated Christians, hounded them out of villages and incited the Roman authorities against them.

10.5.4.1 The wife's reaction to injustice within marriage

The pericope 1 Peter 3:1-7 does not primarily give general guidelines for marriage (as one finds in Eph 5:21-32 and Col 3:18-19). The author deals specifically with Christian wives' duty if their husbands are unfair or unbelievers and with a Christian husband's duty to his wife – all this in a society in which discrimination against women was acceptable and common practice, and in which wives were expected to conform to their husbands' religious preference.⁵⁹

10.5.4.2 The societal position of women

Outside the church husbands did not regard or treat their wives as equals. Within the church however, women retrieved their human dignity and were treated as persons in their own right. This probably caused friction in many marriages, especially if the husband remained unconverted. Besides, the authorities were resolute that new religious movements should not disrupt the orderly functioning of households, and therefore of the state, by giving women more self-determination than they had traditionally enjoyed. It put Christian wives in a quandary, hence this guideline for their conduct towards their husbands, more particularly because (unconverted) husbands probably felt threatened by their wives' new freedom.

10.5.4.3 Unilateral submission?

By contrast with Ephesians 5:21, 1 Peter 3:1 confines the instruction to submit to the spouse to wives. At the very end of the pericope, in 3:7, however, the author balances it by commanding husbands to treat their wives respectfully, since they are co-heirs to the gracious gift of life. Hence husbands should not, in the terminology of Ephesians 5, abuse their headship by dominating their wives. By implication, then, 1 Peter also enjoins husbands to be submissive. However, their submission differs from their wives', in that they are explicitly told to show respect for their wives.

10.5.4.4 Co-heirs to life

Peter reminds husbands that their wives are "heirs with you of the gracious gift of life" (ὡς καὶ συγκαληρονόμοις χάριτος ζωῆς – 3:7). This clinches the matter. A husband who dominates his wife jeopardises his own state in "the gracious gift of life". The full impact of this decisive pronouncement would probably only emerge later. Before God husband and wife are equally heirs to life, and the implication that would in due course take full effect is that marriage partners should treat one another as outlined in Ephesians 5: their relationship should be modelled on that between Christ, the head, and his body, the church.

10.5.4.5 The place of outward decoration

The apparent prohibition in 3:3-4 does not mean that outward adornment is ruled out of order or proscribed. It is merely put in perspective. A woman should not think that outward ornament will change an unreasonable spouse's behaviour or make him more affectionate. Lasting change can only come about if her partner observes that she has inner nobility. Such 'nobility' should emanate sincerely from the heart, without role play or masks.

10.5.4.6 Example of Sarah's relationship with Abraham as example

Peter cites one example from the "the old boys" – Sarah (3:5-6). One gathers that he knew his readers held her in high esteem and would like to identify with her. He argues that a woman should acknowledge her husband's headship by addressing him in the traditional way as her 'lord'. Peter holds this up as an example to be emulated, even when the husband acted unreasonably.

10.5.4.7 Marital problems cuts off religious life

If married couples do not heed the commandment 1 Peter 3:1-7, it will cut off their religious life. This is actually a general truth: if believers do something that they know God frowns upon, it affects their relationship with God and they are unable to pray (3:7).

10.5.5 Conclusion

The general injunctions in Ephesians and Colossians are presupposed in 1 Peter 3:1-7 and form the point of departure. The pericope 1 Peter 3:1-7 applies these general injunctions to a very specific situation:

⁵⁹ An example of this conversion appears in Plutarch's letter to Polyanus and Eurydice, in which he provides guidelines for marriage: It is therefore proper for a wife to worship and know only the gods in whom her husband believes; and that she securely locks the front door for all strange rituals and outlandish superstitious beliefs. For not for a single one of the gods is it meritorious that a wife performs rituals stealthily and secretly." (διὸ καὶ θεοὺς οὓς ὁ ἀνὴρ νομίζει σέβασθαι τῇ γαμετῇ καὶ γινωσκεῖν μόνους προσήκει, περιέργοις δὲ θρησκείαις καὶ ξένοις δεισιδαιμονίαις ἀποκεκλείσθαι τὴν αὐλειον. Οὐδενὶ γὰρ θεῶν ἱερὰ κλεπτόμενα καὶ λαθάνοντα ὄραται κεξαρισμένως ὑπὸ γυναικός.)

- A wife's duty if her husband is unreasonable (and/or unconverted): preach to him without words, simply by your conduct!.
- Husbands' duty towards their wives in a society where discrimination against women is acceptable and common practice: don't look down on her pay her respect, because you know that before God you are co-heirs to life.

The principle is clear: (1) If God gives an instruction about your relationship with your marriage partner, observance of that instruction should not depend on the partner's behaviour towards you. (2) Any societal licence to treat your partner unjustly does not authorise you to do so anyway. God requires you to demonstrate your co-heirship before him by paying due respect to your (weaker) partner.

It is evident that God's Holy Spirit guided the author of 1 Peter not only to issue instructions for marriage partners' relationship in and despite their sinful society, but also to lay down principles that will ultimately cause spouses not to see each other as inferior in any respect.

10.5.6 Application to gender in the special ministries

From 1 Peter 3:1-7 we cannot infer directly whether or not women may be admitted to special ministries. It sheds light on the way wives should behave towards their husbands, and vice versa.

The implications of the foregoing considerations are as follows:

- The fact that husbands and wives are given different instructions for marital life cannot be transposed directly to women's ecclesiastic functioning.
- The commandment to wives to be submissive is upheld, even if their husbands are unbelievers.
- The commandment to husbands to behave considerately in their conjugal life affirms the instruction in Ephesians 5:25 that in marriage they should offer their wives loving, caring, self-effacing leadership. Indeed, 1 Peter 3:7 reinforces this commandment: in their leadership they should treat their wives respectfully.
- The emphasis on Christian husbands' and wives' co-heirship to life concurs with the evidence in Galatians 3:28 that men and women alike are one in Christ and share equally in God's gracious covenant.

10.6 Relevant exegesis and hermeneusis of Galatians 3:26-29

10.6.1 The purpose of Galatians

From the letter it is clear that Paul meant it to counteract false teachers who were spreading confusion among the Galatians (1:8). Passages like 2:3-5, 11-14; 3:3-5; 4:8-11, 21-31; 5:1-4 and 6:12-13 indicate that these false teachers, while not rejecting Christ as saviour, nonetheless insisted on strict observance of Mosaic law. Circumcision was clearly required (see 6:13).

It would also seem that these teachers questioned Paul's authority and that in this letter Paul was defending his apostolic mandate (see 1:1,12,15-17; 2:2,7-9).

In refuting the teachings of these people Paul accentuates two key issues:

1. Justification before God is not earned by observing the law but by faith in Jesus Christ (2:16; 3:5,11,21).
2. The true freedom that the faithful have in Christ. On the one hand he stresses that the faithful are freed from the bondage of the law and sin (see especially Gal 3 and 4), and on the other hand that under the guidance of the Spirit this freedom should be actualised – that is by living in holiness before God (see especially Gal 5 and 6).

The aim of the letter can be summarised as follows:

As an apostle Paul writes this letter to convince the faithful in Galatia that they can be justified only by faith in Jesus Christ without the works of the law, and that they should not abuse their freedom in Christ but should actualise it under the guidance of the Holy Spirit.

The aim of the letter clarifies Paul's words in 3:28 as follows:

1. If Paul's words "neither Jew nor Greek" in fact refer to circumcised and uncircumcised, it accords with the purpose of the letter. After all, he is refuting the false teachers who insisted that the faithful should have themselves circumcised. In that case Paul, in keeping with his aim, would stress that circumcision is not pertinent to human salvation, since they can be justified only by faith in Jesus Christ.
2. It is unclear how Paul's reference to "neither slave nor free" and "neither male nor female" in 3:28 fits into the aim of the letter. The letter does not suggest that the false

teachers were in any way proclaiming things affecting relations between slaves and free people or males and females.

10.6.2 The argument of Galatians

The main theme of the letter appears in 2:15-21: believers are justified by faith, not by observing the law. Paul starts his letter with the usual salutation (1:1-5), then explicitly states that there is no gospel other than the one he proclaims (1:6-10), and that Jesus Christ gave it to him by revelation (1:11-12). From the history of his career Paul proves that his gospel was not invented by humans nor was it recounted to him, but is indeed the true gospel (1:13-21). In Galatians, counter to the heresy of justification by law observance, Paul propounds the true gospel of justification by faith. In 3:1-5, and again in 4:8-20, he admonishes the Galatians because they want to revert to the doctrine of law observance. By way of explanation Paul cites three examples:

- The first is Abraham: just as Abraham was justified by faith, not by observing the law, so are they (the Galatians), and they are so in Christ (3:6-19). Like Abraham, they receive their justification by promise (through Christ), not by merit.
- The second refers to the new relationship in which Christ puts us. In 3:19-25 he points out the new way of relating to the law. The law is no longer a basis for justification but points the way to faith. In 3:26–4:7 he outlines the new relationship with God. In Christ we are God's adoptive children, hence heirs to his promise.
- The third example is that of Sarah and Hagar. In effect Paul is asking: do you, like the children of a slave (a la Hagar), work for your own justification? Or do you as children of a free woman (a la Sarah) inherit justification by promise?

The UBS-text (4th revised edition) treats Galatians 3:21-29 as a separate pericope under the heading *Slaves and Sons*; in fact 3:26–4:7 may be regarded as a larger pericope on human as God's children in Christ. Within this framework Galatians 3:26-29 constitutes a sub-pericope.⁶⁰

As indicated in 10.6.1 above, Paul argues that being either a Jew (which implies law observance) or a non-Jew (implying non-observance of the law) may not serve as a basis for distinguishing between two categories of human beings when it comes to salvation. In Galatians 3:14 the theme is taken up explicitly: "in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith."

In a sense Galatians 3:15-25 interrupts the argument in order to explain, in terms of the metaphor of the *inheritance*, the relation between law and promise. Galatians 3:23-24 clarifies the provisional function of the law, which ceased when the age of faith dawned. Because of the fall the law became not the justification of humankind but a curse on all humans. Through faith, however, this changed: through faith the law brings people to Christ, so that through faith not only Jews but everyone who believes in Christ shares in the blessing that God promised Abraham. Hence faith has become a channel for non-Jews to share in that blessing (Gal 3:14).

The sub-pericope Galatians 3:26-28 starts with the relation word *ἄρα* (3:26), indicating that this passage substantiates a prior statement, namely that faith changes the situation regarding the exclusion of non-Jews. *Everyone* (ie Jews and gentiles alike) are children of God.

10.6.3 The origin of Galatians

On their first missionary journey Paul and Barnabas visited at least three cities in the Roman province of Galatia: Iconium, Lystra and Derbe (Acts 13:2–14:28). After the apostles' council (Acts 15) at least two other visits are mentioned in Acts (Acts 16:6; 18:23). Later in the letter Paul refers to the time when he "first" preached the gospel to them (Gal 4:13).

There is no certainty about when Paul wrote the letter. A possible date is round AD 50-52, writing from Corinth at the end of his second missionary journey (Acts 18); another is round AD 55 (shortly before his letter to the Romans), again from Corinth (Acts 20:3). A third possibility is round AD 49, from Antioch, immediately before the apostles' council (Acts 15).

At an early stage of his ministry Paul had already been accused of adapting the gospel to make it more acceptable to gentile believers. The apostles' council (Acts 15) decreed that the gospel as preached by Paul was the true gospel (possibly Gal 2:6). The Judaisers, however, continued to cast aspersions on Paul and proclaimed far and wide that Christians cannot be saved merely by believing in Jesus Christ, but also had to observe the duties imposed by the law and Jewish

⁶⁰ The NIV follows the USB.

traditions. In practice this meant that gentiles first had to become Jews before they could become Christians.

Paul wrote his letter to persuade believers in Galatia that the Judaizers were preaching a false gospel. He explained that God absolved them through faith, not through law observance, and he spelled out the implications of a new life in the Spirit.

10.6.4 The first readers of the letter to the Galatians and their world

Most of their first readers/hearers of Galatians had probably been gentiles before converting to Christianity. Paul describes their lives before their conversion as a time when they were still “spiritually immature” (4:3), “slaves to legalistic religious rules” (4:3), and “worshippers of worthless idols” (4:8).

10.6.4.1 Social role expectations of women

According to Greek and Roman tradition upper-class women had to conduct themselves modestly and unobtrusively. The new religions, however, granted them more freedom and greater equality in status with males than the traditional official religions permitted. Adherents of traditional religions experienced this new freedom to women as a threat to household harmony and the well-being of society. For this reason foreign religions were often regarded as social and political threats.

10.6.4.2 Why the specific contrasts of Jew/Gentile, slave/free person, man/woman?

In each of the three categories – Jew/Greek, slave/free person and man/woman – Paul is clearly juxtaposing groups which, while related in some ways, still were opposites. It is also clear that in referring to the Jew/Greek, slave/free person and man/woman antitheses he was highlighting existing (role and status) distinctions and barriers that his readers would recognise.

In 3:28 Paul contrasts these familiar distinctions with their oneness in Christ. In contrast to Jews, who are included in the covenant God made with Abraham, he posits the Greeks who, as gentiles, were excluded from that covenant (religious/ethnic distinction). In contrast with free people who enjoyed social liberty he posits slaves, who actually forfeited their liberty altogether (socio-economic distinction). And in contrast to males, who were socially privileged, he posits females, who were socially disadvantaged (gender distinction).

10.6.5 Relevant exegesis of Galatians 3:26-29

10.6.5.1 Hermeneutic options for interpreting the three distinctions

10.6.5.1.1 Paul refutes the superiority of Jewish prayers?

One possibility is that in referring to Jew/Greek, slave/free person and man/woman Paul was consciously refuting an idea emanating from a thanksgiving in the Jewish morning prayer (Longenecker 1990:157). In this prayer men thank God for not making them gentiles, slaves or women.

The fact that these opposites were familiar distinctions in the life world of the first readers casts doubt on the assumption that in 3:28 Paul really had that specific Jewish prayer in mind. Hence we cannot definitely say that the verse refers to the Jewish morning prayer.

10.6.5.1.2 Use of a fixed baptismal formula?

A second possibility is that 3:28 is a quotation from an existing baptismal formula (see eg Becker 1976:45-46; MacDonald 1987:5-14). It is remarkable that whenever Paul uses three binary pairs of this kind, baptism is always mentioned (see Eph 6:8; 1 Cor 12:13). This makes the theory that the early church had a fixed baptismal formula that stresses oneness in Christ very tempting. There are, however, major differences between these passages, possibly because the formula was adapted to the readers' specific circumstances. This raises the question of what that fixed formula actually was. Hence it cannot be taken for granted that in Galatians 3:28 Paul was citing a fixed baptismal formula.

10.6.5.1.3 Distinctions in the covenant with Abraham?

A third possibility is that Paul is invoking the covenant with Abraham, which not only distinguishes between Jews and the uncircumcised (eg Greeks), but also between slaves and free people and between male and female (Martin 2003:117-125). Since Paul refers to baptism in the preceding verse (3:27), it could be that his reference to man and woman is highlighting the fact that the new covenant makes no distinction between males and females (Martin 2003:118).

Logically, however, Martin's theory does not hold water. In the case of the Jew/Greek and man/woman distinctions the excluded groups are Greeks and women. Logically these two examples would support Paul's argument that in Christ those who were once excluded are now included. But in the case of the slave/free person antithesis readers would have found it hard to

understand why Paul should present slaves as 'privileged'. The fact that freemen were not forbidden to have themselves circumcised and were therefore no longer excluded makes Martin's theory even more likely.

10.6.5.2 The emphasis on "all"

In 3:26 we are stuck by Paul's statement that the faithful are "all" (πάντες) children of God. By positioning the world 'all' at the start of the sentence he is explicitly emphasising that the 'you' (ie the readers) referred to in that verse includes everybody (Arichea & Nida 1975:83; Ridderbos 1976:147). This inclusion of everyone is further underscored in the next verse, when he says that "all of you (ὅσοι) who were baptized in Christ" have clothed themselves with Christ. Hence none of those baptised in Christ is left out – they are all clothed with Christ. And in 3:28 Paul reiterates that all (πάντες) are one in Christ.

The question is why in 3:26, after dwelling on justification by faith alone in 3:1–5:1, Paul should suddenly put such emphasis on the inclusion of *all*. But if one considers the false doctrine that Paul is refuting, the reason is clear. With their insistence that the readers had to be circumcised and observe Jewish laws the false teachers were actually implying that the readers were not truly part of Abraham's line. To become truly one with Jewish Christians they had to be circumcised. When the passage 3:1-5:1 is read in this light one realises that Paul was not simply explaining dogmatically that people may be justified by faith alone. To him it was of greater concern that his readers were not excluded from that justification.

They are not excluded because –

- those who believe as Abraham did are (all) his children (see 3:6-9);
- because of Jesus Christ's redemption faith lets them (all) share in that which was promised to Abraham (see 3:10-14);
- the law cannot amend the promise God made to Abraham and cannot exclude (any of) those who have not been circumcised (see 3:15-18);
- the law does have a purpose, but that purpose makes it clear that it does not exclude (any of) those who believe in Christ (see 3:19-25);
- in terms of the promise to Abraham everyone who believes is an heir (see 3:26-29);
- (all) those who have been ransomed are no longer slaves but children of God (see 4:1-7);
- the faithful in Galatia are (all) part of the heavenly Jerusalem, not the earthly Jerusalem;
- they must (all) stand firm in their freedom (see 4:21-5:1).

The fact that in 3:1–5:1 Paul does not confine himself to justification by faith but wants to underscore that his readers are not excluded from that justification helps to explain the words, "There is neither Jew nor Greek, slave nor free, male or female." Paul clearly found it important to stress that the readers were not excluded from the promises God made to Abraham. The first example he cites – that there is neither Jew nor Greek – applies specifically to the false teachers' insistence that the readers had to be circumcised. The second example – that there is neither slave nor free – and the third – there is neither male nor female – underscore his point that *all* who believe in Jesus Christ share in the promise to Abraham. Not even those who are excluded from social privileges, namely slaves and women, are excluded from God's promises. Like free persons and men, slaves and women are fully included in those promises.

The fact that Paul's mention of these three binary pairs is meant to highlight the inclusion of *all* is also affirmed by the climatic pattern of the three pairs. The first distinction (Jew/Gentile) applies specifically to the Jewish faith. The second distinction (slave/free person) was universal in society at that time. The third distinction (male/female) has applied to all humans since creation.

10.6.6 Conclusion

The three paired distinctions in Galatians 3:28 (Jew/Greek, slave/free person, male/female) indicate that everyone who believes in Christ shares in God's promise to Abraham. Paul's first group, Jew/Greek, relates specifically to the teachers' requirement that the readers had to be circumcised: it implies that the readers, unlike Jews, did not have to be circumcised. The other two groups – slave/free person, male/female – do not relate to that distinction; that, however, underscores the point that all who believe in Jesus Christ share in the promise to Abraham. The readers may be sure that when judging whether a person is descended from Abraham, even explicit distinctions like slave/free person and male/female are irrelevant. All that matters is whether you have been baptised in Christ and are clothed in him.

From the foregoing it is clear that Galatians 3:2 has specific implications for our understanding of Scriptural passages pertaining to relations between husband and wife. Passages stating that (i) the husband is the wife's head (see eg Eph 5; 1 Cor 11); (ii) the wife has to be submissive to her husband (see eg 1 Cor 14; Eph 5; Col 3:18) and (iii) wives have to observe silence (see eg 1 Cor 14 and 1 Tim 2) would conflict with Galatians 3:28 if one assumes that they do not indicate that wives, like their husbands, share in Christ's salvation. Everyone who believes in Christ, including women, shares in the promise to Abraham.

10.6.7 Application to gender in the special ministries

We see, then, that Galatians 3:26-29 does not deal with the issue of women's admissibility to special ministries. It does, however, clarify that in Christ all believers, including women, share in the covenant promises to Abraham. In view of this overarching truth the question is whether one can legitimately distinguish between males and females in any other area, also as regards special ministries in the church.

10.7 Relevant exegesis and hermeneusis of 1 Corinthians 11:2-16

10.7.1 The argument of 1 Corinthians

1 Corinthians 1:1-9 contains the salutation, greetings and thanksgiving. Paul gives his reason for writing in 1:10-17. That is followed by the body of the letter (1:18-16:12) and the conclusion (16:13-24). The body of the letter comprises two main parts: 1 Corinthians 1-6, in which Paul responds to reports brought to his notice by Chloe's household, and 7-15, in which he answers questions that the Corinthians had put to him in a letter. These concern asceticism and sex (7:1-40), eating meat that had been offered to idols (8:1-11:1), proper order in the church (11:2-14:40), and the resurrection (15:1-58).

The pericope 1 Corinthians 11:2-16, which deals with women's conduct in church, is part of the section that deals with proper order in the church (11:2-14:40). It may be subdivided as follows:

- 11:2-16: Women's behaviour in church
- 11:17-34: Malpractices at the celebration of the Lord's supper
- 12:1-14:25: Responsible use of gifts of the Spirit
- 14:26-40: Synopsis of proper order in the church

10.7.2 The origin of 1 Corinthians

Paul brought the gospel of Jesus Christ to Corinth on his second missionary journey. After achieving little success in Athens, he proceeded to Corinth. The establishment of the Corinthian church during Paul's ministry there is described in Acts 18:1-17. There we read that Paul stayed with Aquila and Priscilla, a Jewish man and his wife, who had been banished from Rome and, like Paul, were tentmakers. On Saturdays he preached in the synagogue to a Jewish and Greek audience. The head of the synagogue, Crispus, and his entire household were converted.

Meanwhile Silas and Timothy had arrived from Macedonia and the Jews were increasingly protesting against Paul's message that Jesus was the Christ. Consequently Paul moved his headquarters to the house of a proselyte, Titius Justus, right next door to the synagogue. Silas and Timothy had brought money from the Christians in Philippi (2 Cor 11:9; Phl 4:14-15) and Paul was able to preach full-time. According to Acts 18:5 he now "devoted himself exclusively" to preaching. During the eighteen months that Paul laboured in Corinth the church grew. It comprised gentiles who had converted to Christianity (1 Cor 12:2), mainly from the lower social classes (1 Cor 1:26). In addition there was a Jewish component (1 Cor 7:18; Acts 18:4), while members of the upper social echelons were also represented (1 Cor 11:21). After Paul, accompanied by Aquila and Priscilla, had left for Ephesus, Apollos, a theologian of Jewish descent, laboured in Corinth. He had previously received theological instruction from Aquila and Priscilla (Acts 18:24-26).

But this was not the end of Paul's involvement with the church in Corinth. According to 1 Corinthians 5:9 he wrote a letter to them (it has not been preserved), in which he warned them against consorting with people who lived immoral lives. This admonition was misinterpreted as 'immoral people outside the church'. All sorts of stories about the church reached Paul while he was in Ephesus. According to 1 Corinthians 1:11 "some people of Chloe's household" told him about quarrels. The church was divided into factions and the gospel as Paul had taught it was suffering. Paul probably received other negative reports as well. The picture he was given was alarming: where sex was concerned the church tolerated sins that even non-Christians considered shameful; one faction in the church reacted to this with ascetic doctrines, and there were lawsuits between Christians.

Some time later Paul received a letter that the church wrote to him (1 Cor 7:1), which contained various questions. It raised the issue of eating meat that had been offered to idols; proper order in the church; and the question of the resurrection. In response to these queries he wrote 1 Corinthians.

The exact identity of Paul's opponents in the church and their teachings are unclear. They might have been a group of wealthy Corinthians who regarded the orator Apollos as their leader. In his letter Paul uses many words that were current in (proto-) Gnosticism⁶¹ and the mystery cults.⁶² He wrote the letter from Ephesus, probably in the spring (1 Cor 16:8) of AD 54/55.

10.7.3 The first letter of 1 Corinthians and their world

Corinth was the capital of the Roman province of Achaëa. Geographically Greece was divided into two parts. The southern peninsula, the Peloponnesus, was connected to the northern mainland by a narrow strip of land (Isthmus) about six kilometres wide. Corinth was located at the southwestern end of this isthmus. Anyone travelling north or south overland (eg to and from Athens) had to go via Corinth.

Because Corinth was girded by ocean on the east and the west it had harbours on both sides of the isthmus, Cenchrea and Lechaëum. Thus it was strategically situated for trade, not only between north and south but also between east and west, which made it a wealthy, prosperous, cosmopolitan merchant city. Its population included Italians, Egyptians, Syrians, Jews and Orientals.

The cosmopolitan character of the city was reflected in its religious life. A medley of religions, all influencing each other, led to syncretism. It had a temple of Apollo, the Greek god renowned for his oracles. The god of healing, Aesculapius, was also worshipped there. Aphrodite, goddess of erotic love, had a temple on the Acropolis, which housed a thousand prostitute priestesses. Demeter and Persephone, goddesses of agriculture and fertility, were also worshipped. The phenomenal wealth and luxury of the city led to legendary moral decadence. The Greek verb *korinthiazesthai* ('to live like a Corinthian') indicated a life of drunken orgies. Aelianus, a late Greek writer, mentioned, for example, that when a Corinthian was portrayed on stage he was always inebriated.

To this morass of moral decadence Paul brought the gospel of Jesus Christ and there the first Corinthian church had to live its faith.

The church in Corinth consisted mainly of converted gentiles. Although it included some Jews who embraced the faith (Acts 18:8) and gentiles who had previously turned to Judaism (Acts 18:7), its core comprised converted gentiles. Prior to their conversion many members had been actively involved in pagan religions and were "led astray to mute idols" (1 Cor 12:2). They engaged in practices like homosexuality, immorality, adultery, theft, fraud, drunkenness and slander (1 Cor 6:9-10).

God himself declared to Paul that he had many people in Corinth (Acts 18:10). From Paul's letters it would appear that the converts were mainly from the lower social strata. In 1 Corinthians 1:26 he writes: "Not many of you were wise by human standards, not many were influential; not many were of noble birth." Thus the church in Corinth consisted of people who had little education or training. One can assume that their lifestyle was strongly influenced by the way they had been accustomed to live before their conversion, and that their conduct during church services would have been influenced by the customs observed in the pagan rituals they used to participate in. This led to frequent disputes about which practices were permissible in the church and which were not. The quarrels culminated in their letter to Paul to seek his counsel (1 Cor 7:1; see 10.7.2 above). Conceivably that counsel (which included the commandment that women should be silent in church, 1 Cor 14:34) contained correctives to pagan practices in the Corinthians' church services.

10.7.4 Relevant exegesis of 1 Corinthians 11:2-16

10.7.4.1 Basic principles and practical application

The scope of 1 Corinthians 11:2-16 is commonly considered to be the veiling of women. Yet within the scope of this pericope it is actually a secondary issue. In fact two issues are intertwined in the pericope, one a matter of principle, the other practical. The principle is posited in 11:3, 8-9, 11-12, the practical issue in 11:4-7, 10, 13-15. The practical part applies the principle to the question

⁶¹ Gnosticism was a religious school that believed, *inter alia*, that salvation came through acquiring esoteric knowledge about God and human beings. The movement did not really flourish until the 2nd century.

⁶² The mystery cults claimed that their members could attain immortality through secret initiation rites.

about which the Corinthians probably consulted Paul, being the wearing of veils in church gatherings.⁶³ This is affirmed by the *inclusio* pattern of the pericope: it starts in 11:2: “I praise you for remembering me in everything and for holding to the teachings just as I passed them on to you.” In 11:16 we find the conclusion to the *inclusio*: “If anyone wants to be contentious about this, we have no other practice – nor do the churches of God.”

In the practical application Paul makes it clear that he is transposing the principle to a culturally determined situation. He does so by maintaining in 11:6, that it is disgraceful (αἰσχρόν) for a woman to have her hair cut off or shaven. This probably accords with contemporary views on hairstyles.⁶⁴ It was fashionable at that time for men to have less hair than women – Paul says it was “generally held” (ἡ φύσις⁶⁵ αὐτῆ διδάσκει – 11:14-15). From this one infers that it was believed that women were meant to have long hair (plus some additional covering like a veil) and men to have short hair (no additional head covering being permitted). Hellenistic busts show that in Paul’s time men were portrayed with short hair and women with long tresses. Hence Paul could invite his readers: “Judge for yourselves...” (Ἐν ὑμῖν αὐτοῖς κρίνατε – 11:13).

10.7.4.2 The headship in 1 Corinthians 11

10.7.4.2.1 The use of κεφαλή in Paul’s letters⁶⁶

Paul uses the word κεφαλή fifteen times, five of which are literal references to the human head. In ten instances (eight Scriptural passages) it is used metaphorically, mostly as an element of the body metaphor:

- **1 Corinthians 11:3:** Here the body metaphor does not feature explicitly. Yet κεφαλή is manifestly used metaphorically with reference to ‘a person with authority over’, especially in view of 11:4-5 where it is clearly specified that the head can be disgraced. On the basis of the mention in 11:8,12 that the woman came from the man and the subsequent reference to creation (11:9) some exegetes⁶⁷ maintain that κεφαλή here connotes ‘source’. However, such a connotation of κεφαλή in 11:3 is highly questionable, as evidenced by the debate between Kroeger (1993) and Grudem (2004).⁶⁸
- **1 Corinthians 12:21:** Here κεφαλή is not used in the context of the body metaphor but as a simile to indicate the importance of every church member. In this instance κεφαλή indicates ‘head in an equal relationship’. The main idea in Paul’s application of the body metaphor is that every member of the body needs every other member. None is more important than any other; in 12:25 Paul emphasises their equal care for one another.
- **Ephesians 1:10:** This passage does not apply the body metaphor directly. The verb is ἀνακεφαλαιῶ (‘gather under one head’), hence etymologically related to κεφαλή. The text gives no indication of what is meant by ‘gathering under one head’, but at the end of the pericope (in Eph 1:21) it is spelled out: “[He raised him] far above all rule and authority, power and dominion.” Thus in 1:10 Christ’s headship indicates his authority over all that exists.

63 That 1 Cor 11 concerns church assemblies is borne out by the fact that 11:4-5 refers specifically to men and women who pray and prophesy (προσευχόμενος ἢ προφητεύων ἐν προσευχομένη ἢ προφητεύουσα).

64 In 1 Cor 14:35 the word αἰσχρόν is also used, but in a different context; see 6.6.4.1.

65 The word ‘nature’ (ἡ φύσις), being the way people cohabit naturally, makes hair length an indicator of gender differences.

66 The original version of this section was compiled by Kobus van der Walt, with consideration of Grudem’s (2004) research. Grudem attempted to ascertain the meaning of κεφαλή in the antique Greek literature and amongst church Fathers in a thorough and encompassing study. He refers to the so-called *egalitarians* (advocates for equality) who interpreted Ephesians 5:23 anew in the nineties of the previous century. According to the *egalitarians* the fact that the man is the head of the woman does not mean that the man has authority over her. According to them the word “head” in Ephesians 5:23 means the “source” and they consequently argue that this possible interpretation is in agreement with the meaning of κεφαλή in the antique Greek literature. However, Grudem’s (2004:202) encompassing study of the metaphorical use of κεφαλή in die antique Greek literature reveals that κεφαλή is never used with the meaning of “source”. The findings of Grudem’s study is so convincing that the compilers of Liddell & Scott’s *Greek-English Lexicon* undertook to leave out the possible interpretation of κεφαλή as “source” in the next edition (Grudem 2004:587-588).

67 See Fee (*First Epistle to the Corinthians*, 1987), reference in Grudem (2004:201, n 36).

68 Catherine Kroeger (1993:52-59) maintains that the church father Chrysostom (inter alia in his interpretation of 1 Cor 11:3) used κεφαλή primarily in the sense of ‘source’ rather than ‘authority over others’. Grudem (2004:561) in his turn points out that Kroeger quotes Chrysostom selectively and that he used κεφαλή primarily to connote ‘authority over’. Grudem (2004:561) acknowledges that “fourth-century usage of a word by Chrysostom does not prove that word had the same sense in the first century; so this is not conclusive evidence for New Testament meanings”. He shows, however, that the ten instances in the New Testament where κεφαλή is used metaphorically are not exceptions. In each instance it is used to connote ‘authority over’.

- **Ephesians 4:15:** Here κεφαλή is explicitly used in the body metaphor, partly to connote authority (see 4:14-15: "...will no longer be infants ... but ... will grow up ... into him who is the Head, that is Christ") and partly, so it would seem, to indicate 'source' (see 4:16: "from him the whole body..."), but still a source that remains in control of the body (see also Col 2:19).
- **Ephesians 5:23:** Again we have the body metaphor. Here κεφαλή is used in the sense of 'authority'; yet it is not embedded in the terminology of power but in that of care, love and service. Hence it is a ministering authority.
- **Colossians 1:18:** The body metaphor is used, with κεφαλή predominantly meaning 'source' (1:17: Jesus is before all things; 1:18: he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy). Nevertheless the notion of Christ as head of the body, the "firstborn from among the dead" and supreme in everything, has an element of leadership. After all, through his crucifixion and resurrection he has "rescued [the body] ... and brought us into the kingdom" (1:13).
- **Colossians 2:10:** Here the context is not that of the body metaphor. Instead κεφαλή is used metaphorically to connote Christ's authority over all powers (2:10: he "who is the head over every power and authority").
- **Colossians 2:19:** Once again Paul uses κεφαλή in the body metaphor. As in the parallel text in Ephesians 4:15-16, the connotation of 'source' features prominently. Christ is the head, from whom the entire body grows. Yet the next verse (Col 2:20) indicates that he is more than just the source from which the body grows. He is the one with who we died "to the basic principles of this world". As the head Christ is also leader of the faithful, redeeming them from all sin through his death. Hence here, too, we could call it a ministering authority.

Synoptic conclusion

1. Paul uses the word κεφαλή in eight Scriptural passages; in five of these it is used as part of the body metaphor. The connotation of κεφαλή in these eight passages is as follows:

Metaphoric

- 1 Cor 11:3: Authority
- Eph 1:10: Authority
- Eph 4:15: Authority and source
- Eph 5:23: Authority (ministering)
- Col 1:18: Authority and source
- Col 2:10: Authority
- Col 2:19: Source and authority (ministering)

Non-metaphoric

- 1 Cor 12:21 Equal partnership

2. When Paul uses κεφαλή metaphorically it is mainly in the sense of 'authority over'. Usually he is speaking of Christ's authority. His headship on the whole entails sovereignty (head of all things), but is sometimes ministering (the head who redeems). In all instances the context is decisive.
3. In three instances Paul uses κεφαλή metaphorically to connote not merely 'authority over' but also 'source', Christ the head is the one from whom the church receives his blessings (source). At the same time we can only share in these blessings because he, the head, has redeemed the church (authority).
4. Hence we cannot endorse the view that when used metaphorically κεφαλή in the New Testament refers *exclusively* to authority (Grudem 2004). Sometimes Paul uses the word to indicate both authority and source. But neither can we accept the view that in the New Testament κεφαλή sometimes means only 'source' (Kroeger 1993). Whenever Paul uses κεφαλή to indicate 'source' it always has the concomitant meaning of 'authority'.
5. This conclusion about Paul's use of κεφαλή is corroborated by the use of 'head' in the body metaphor in the Heidelberg Catechism: the metaphor is used eight times, and each time 'head' connotes both 'authority' and 'source'.⁶⁹

⁶⁹ In die Heidelberg Catechism the following questions and answers invoke the body metaphor: 32, 49, 50, 51, 55, 57, 70, and 76. Four of the questions (49, 50, 51 en 57) explicitly refer to Christ as the head. He is the head who preceded us to the Father (leader: 49, 57), from where he rules over everything (authority: 49, 50, 51) and allows us to share in his gifts (source, 51). Questions 32, 55, 70 and 76 do not actually use the word 'head', but imply it by calling believers 'members'. The response to these questions confesses that as members of Christ (his body) we share in his gifts (32, 55, 70) and his rule (authority: 32, 76).

10.7.4.2.2 Basic principles featuring in the pericope

The principle featuring in the pericope relate directly to the overall scope of the letter to the Corinthians: Christ' rule over every aspect of the believer's life (Coetzee 1975b). This locates the pericope 11:2-16 in the broader framework of Christ's rule. In 11:4-7 it is phrased in much the same terms as in Ephesians 5:21-33, namely that the husband's headship over his wife epitomises (should epitomise) that of Christ. Yet there are some marked differences in emphasis between the headship proclaimed in 1 Corinthians and in Ephesians 5:

1. Ephesians 5 deals with Christ's headship of the *church*; 1 Corinthians 11 concerns Christ's headship over *every man*. Unlike Ephesians 5, therefore, 1 Corinthians 11 is not primarily about an organic *unity in love* (ministering authority, see 10.4.2.1 above) of head and body, but concerns the *authority* that the head exercises, his *mandate to rule*.
2. 1 Corinthians 11 introduces a third relationship: *God as Christ's head*.⁷⁰ John 14 clarifies God's headship over Christ: the Father sent the Son (John 14:24), so that everything the Son does and says accords perfectly with the authority granted to him by the Father (14:10), because the Father is greater than he (14:28). Hence in his mission as mediator and saviour who had to bring about the dawn of God's kingdom (also see 1 Cor 15:24-28), Christ willingly submits to God's headship. Yet we cannot say that Christ's divinity is subordinate to the Father's (John 14:9; Col 1:15-16; also see art 8 of the Belgic Confession on the three persons of the trinity: "All three are equally eternal in one Person. There is no first and no last, for all three are one in truth, power, goodness and mercy" [our translation]). According to 1 Corinthians 11:3-7 this authority relationship between God and Christ, the mediator and head of the new human race, should be reflected in the relationship between husband and wife.

10.7.4.3 Interpretation of every man and every woman in 11:3-5

On the question whether the 'every man' and 'every woman' (πᾶς ἄνθρωπος ἐν πᾶσιν γυνή) in 11:3-5 refer to relations between all men and all women or only to those between husband and wife, reformed exegesis advances strong arguments both ways.

Those who argue that πᾶς ἄνθρωπος and πᾶσα γυνή in 11:4-5 could refer to every man and every woman cite the following reasons:

1. In 1 Corinthians 11 Paul refers explicitly to *every man and every woman* (πᾶς ἄνθρωπος and πᾶσα γυνή), unlike Ephesians 5 where the reference is to the women's *husbands* (τοῖς ἰδίοις ἀνδράσι) and the men's *wives* (τὰς ἑαυτῶν γυναῖκας).
2. 1 Corinthians 11:3 says that Christ is the head of every man, which surely includes single men as well.
3. 1 Corinthians 11 locates its Old Testament grounds for the husband-wife relationship in the order of creation (11:8-12), whereas Ephesians 5 traces it to the union of husband and wife in the Old Testament.
4. In 1 Corinthians 11 Paul argues that men and women cannot exist without each other, since just as the woman was taken from the man, so men are brought into the world by women. He is manifestly referring to the mother-child relationship rather than to husband and wife who are joined in wedlock. What 1 Corinthians 11 says about the husband-wife relationship certainly applies to every man and the wife he has married, but marriage falls outside the scope of the pericope.

The opposing argument is that πᾶς ἄνθρωπος and πᾶσα γυνή in 11:4-5 refer to wives' and husbands' conduct during church services, and the implications this has for their relationship with God and each other because of their marriage. The substantiation of this argument is as follows:

1. 11:5 reads: "And every woman who prays or prophesies with her head uncovered dishonours her head (τὴν κεφαλὴν αὐτῆς)". Hence wives are enjoined to conduct themselves in church services in a way that does not dishonour their husbands.

⁷⁰ Christ is the official title referring to the Son's mediatorship, in which he acts as head of all that exists (Grosheide 1957:289). This means *inter alia* that Christ, the second Adam, also heads the new human race, which he epitomises (Jonker 1983:51-52). Thus his life is not just about his relationship with the Father, but about the fact that as the Father's official representative he represents his body in everything – including observance of God's law. Hence it is important to define God's headship of Christ specifically as headship over Christ the mediator. In this context Grosheide (1957:290) comments: "The Mediator, whom creation acquired for itself, is its head under God" [our translation].

2. Scripture nowhere proclaims universal subjection of females to males in the sense that women have to recognise all men's headship over them.

There is consensus, however, that 1 Corinthians 11:2-16:

- is not directed to marriage, nor to husbands' and wives' marital conduct;
- gives great prominence to male headship;
- does not give a final answer to the question whether this headship is confined to husbands' headship over their wives or applies to all males' relations with all women.

One implication of this view is that wives have a responsibility not to cast doubt on their recognition of their husbands' headship. Provided they fulfil this responsibility, 1 Corinthians 11 in itself presents no impediment to women's admission to ordained ministries. At the same time 1 Corinthians 11 in itself does not indicate that women ought to be admitted to ordained ministries. Hence this Scriptural passage must not be stretched too far in either direction.

10.7.4.4 Examples of ἐξουσία

It seems, then, that in 1 Corinthians 11 God is revealing, through his apostle, his will that the respective conduct of men and women in church services should be such that it attests his authority and sovereignty. Men's conduct should exemplify God's glory/headship (11:7: εἰκὼν καὶ δόξα θεοῦ), women's should exemplify her husband's (or: men's in general) glory/headship (11:7) and the authority God assigns her (11:10). That this authority should be signified by wearing a veil, as indicated in 10.4.1 above, is secondary and is determined purely by the particular culture (see 11:13-15).

1 Corinthians 11:10 says that a woman "ought to have a sign of ἐξουσία on her head" (ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς).⁷¹ The meaning is hard to fathom. Various explanations have been offered:

- The reference to veiling as ἐξουσία in 11:10 is still in context of 11:5. Hence ἐξουσία in 11:10 should also be read as indicating the man's authority over her (Lenski 1963:445; Fisher 1975:177).
- In this context ἐξουσία acquires the connotation of mandate. Women cover their heads to show that, in the midst of male headship, God has granted them power to pray and prophesy (Grosheide 1957:295-297; Black 1968:254-255).
- ἐξουσία here does not signify male headship but indicates the woman's ἐξουσία. Her ἐξουσία consists in occupying a *place of honour*: she is the man's glory (δόξα, see 11:7). Her place of honour as the man's glory implies that, like the man, she falls under God's authority when she prays and prophesies. She should not give up this ἐξουσία through her conduct in church services. Hence as proof of her ἐξουσία she has to cover her head when praying or prophesying (Morris 1989:152-153).

In view of the overall context of 11:3-16 the second interpretation seems to be the most plausible of the three. But the exposition of this verse is not decisive for the interpretation of male-female relations in the pericope.

10.7.4.5 "Because of angels"

The ἐξουσίαν ἔχειν is also "... because of the angels" (11:10). The meaning of these words, too, is hard to fathom. Several explanations have been offered:

- The History of Religions School maintains that Paul meant that women should cover their heads so that the angels would not see them from above and seduce them (eg. W Foerster, referred to in Grosheide [1957:297, n 27]; also see Fisher 1975:177).
- A second interpretation regards the angels as instances of the fallen angels referred to in 2 Peter and Jude, who "did not keep their positions of authority (ἀρχήν) but abandoned their own home" (Jude 6). Women's recognition during church services of their husbands' (or: of all men's) headship testifies to those angels, who do not acknowledge God's authority, that his headship must be recognised (see Fisher 1975:177).
- The most common interpretation in reformed circles is that these are angels who rejoice with God because church services are conducted in proper, orderly fashion (eg. Grosheide 1957:297; Barrett 1968:254; Fisher 1975:177).

⁷¹ The NRSV obviates the problem. It renders 11:10 with: "a woman ought to have a symbol of authority on her head". The Greek has: ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, that is: "a woman ought to have authority on her head."

The last interpretation accords best with the context. Again, however, the exposition of this verse is not crucial for the interpretation of male-female relations in 11:3-16.

10.7.4.6 Prophesying by women

It appears that during church services women prayed and prophesied (προφητεύουσα, 11:5). The gift of prophecy is among the charisms that the Holy Spirit bestows on church members (Rom 12:4-8; 1 Cor 12:27-31). Prophecy in church serves to admonish, encourage and teach (Acts 15:32; 1 Cor 14:3, 24, 31). Women share all the gifts of the Spirit, whenever the Spirit grants them. 1 Corinthians 11:5 shows that women also received the gift of prophecy and exercised it in church services.

Prophecy, however, is distinct from teaching. Romans 12:6-7, 1 Corinthians 12:28-29 and Ephesians 4:11 explicitly distinguish between the gift of prophecy, the gift of teaching and teaching as an ordained ministry. The rest of the New Testament suggests the following basic distinction between prophecy and teaching:

- Prophecy (προφητεία) reports a revelation made to that particular person (1 Cor 14:25,30-31).⁷²
- Teaching (διδασκαλία, διδαχή), on the other hand, is never based on a revelation given to the teacher. Every description of teaching in the New Testament indicates that teaching and preaching are based on God's word.⁷³

In various places in the New Testament overseers and teachers are told to teach and proclaim the word,⁷⁴ but never to prophesy. It would seem that in the New Testament prophecy was never part of their ministry. This was probably because of prophecy appears to have occurred spontaneously ('charismatically') and was not linked to any of the ordained ministries.⁷⁵

Thus the reference to men and women who pray and prophesy in 1 Corinthians 11:4-5 does not seem to have any implications for the ministry of preachers or elders. The women who prayed and prophesied did not necessarily have to be ordained in order to do so. Their prophecies, like those of male prophets, were spontaneous, and in any case had to be judged by the elders to ensure that they accorded with God's word (see 11.4.1.2 below).

Hence the problem addressed in this passage is not the fact that women prayed or prophesied, but that they did so in a manner (unveiled) that cast doubt on their husbands'/males' headship.

10.7.5 Conclusion

1 Corinthians 11:2-16 affirms:

- 10.7.5.1 The fundamental headship of males in regard to (1) their wives, or (2) another viewpoint: women (ie all Christian males are heads over all Christian women).
- 10.7.5.2 A woman's position vis-à-vis males is not humiliating but is in fact a glorious position granted by God.
- 10.7.5.3 Within the church men and women need one another and neither gender is superior to the other (11:11-12).
- 10.7.5.4 In church services women prayed and prophesied, from which one infers that there was no absolute prohibition of women speaking in church.

10.7.6 Application to gender in the special ministries

- 10.7.6.1 The pericope gives no indication that women who prayed and prophesied were ordained to any special ministry.
- 10.7.6.2 Women's conduct in church should be such that it acknowledges the headship of (1) her husband, or (2) males, and hence the headship of Christ (see 1.1.6.9). Men should also conduct themselves in a way that does not dishonour Christ's headship but in fact epitomises it.

⁷² Thus Agabus, on the basis of revelations given to him, prophesied a severe famine (Acts 11:28) and that Paul would be taken captive in Jerusalem (Acts 21:10-11).

⁷³ In Acts 15:35 Paul, Barnabas and many others taught and "preached the word of the Lord". In Ephesus Paul taught God's word for eighteen months. In 2 Timothy 3:16 Paul writes that all Scripture is "useful for teaching, rebuking, correcting and training in righteousness".

⁷⁴ In 2 Timothy 4:2, for example, Paul tells Timothy to preach the word (κήρυξον). In 1 Timothy 4:11 and 6:2 he is instructed to teach (διδάσκειν). The overseers, too, must be competent to teach (1 Tim 3:2), to admonish with sound doctrine and refute those who oppose it (Titus 1:9).

⁷⁵ Also see the comments on prophets and prophecy in the discussion of 1 Corinthians 14:26-40 (see 11.4 below).

Gender is not a determining factor with any of the ministries	Women not in instruction and ruling ministries
10.7.6.3a Women may be admitted – provided she does not cast doubt on her husband’s headship in the execution of her ministry.	10.7.6.3b 1 Corinthians 11 does not give a definite answer on the issue of women in special ministries.

10.8 Relevant exegesis and hermeneusis of 1 Corinthians 14:26-40

10.8.1 The argument of 1 Corinthians

See discussion of 1 Corinthians 11:2-16 (see 10.7.1 above).

10.8.2 The origin of 1 Corinthians

See discussion of 1 Corinthians 11:2-16 (see 10.7.2 above).

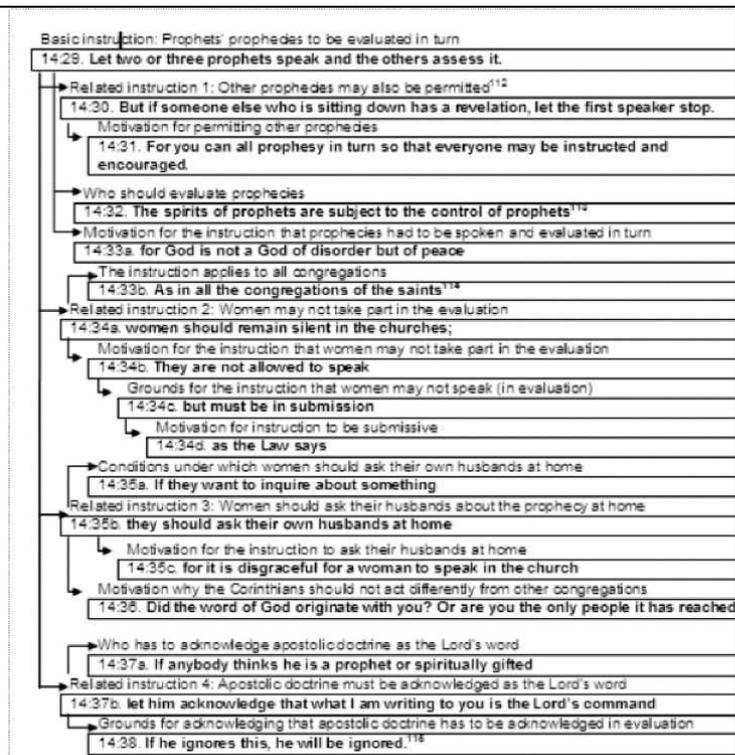
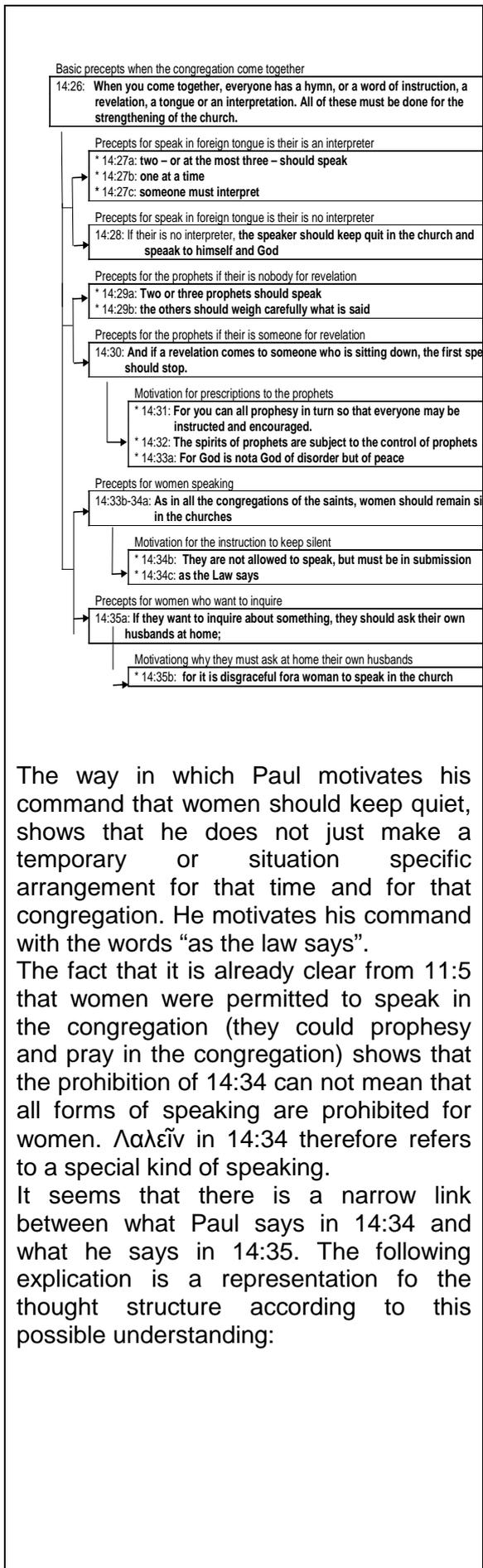
10.8.3 The first readers of 1 Corinthians and their world

See discussion of 1 Corinthians 11:2-16 (see 10.7.3 above).

10.8.4 Relevant exegesis of 1 Corinthians 14:33-35

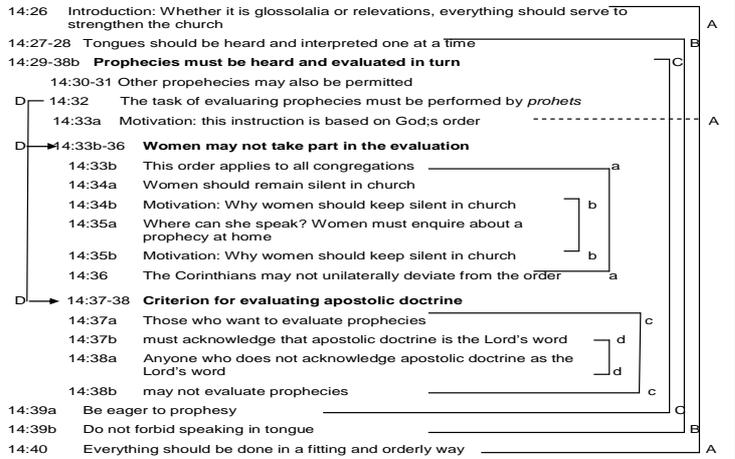
Gender is not a determining factor with any of the ministries	Women not in instruction and ruling ministries
<p>10.8.4.1a Summary of the explication 1 Corinthians 14:34 and 14:35 refer to two disorderly behaviours of women in the congregational gathering (linked together by $\delta\acute{\epsilon}$ in 14:35). In both these behaviours the essence is the prohibition on women to pose questions to their husbands in the congregational gatherings and in doing so not recognising their husband’s headship (see 10.4.2). The prohibition of both 14:34 and 14:35 are grounded by the fact that the woman should acknowledge her husband’s headship and with this should acknowledge a certain view regarding behaviour (“it is a disgrace [$\alpha\iota\sigma\chi\rho\acute{o}\nu$] for a woman to speak in church”, 14:35c). In 14:35c $\alpha\iota\sigma\chi\rho\acute{o}\nu$ indicates scandalous according to the law (14:34c).</p>	<p>10.8.4.1b Not take the lead in gatherings with prayer and preaching The so-called “instruction of silence” of 1 Corinthians 14:34 is clearly related to behaviour during congregational gatherings (1 Cor 14:26). At congregational gatherings women, as a result of the submission that they owe to their husbands, are not permitted to speak but should keep silent. This means that women may not act as ministers during congregational gatherings by amongst other things praying or preaching.⁷⁶ This explanation that is underwritten widely in reformed circles holds that female members may not take the lead in ministries by either praying or preaching. This explanation does not exclude the possibility that women prophesied regarding revelations that they received, spontaneously and non-officially in the meetings (see 10.7.4.6 above). However, it seems that the “instruction to silence” of 1 Cor 14:34 also includes the evaluation of prophecies (see 10.8.4.2b below).</p>
<p>10.8.4.2a Women’s behaviour when they want to know something In 14:26 the basic command is given: “When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.” Hereafter follows three sets of prescriptions: (1) for speaking in tongues (14:27-28), (2) for the prophets (14:29-33), and (3) for the women (14:34-35). This interpretation of the thought structure can be presented as follows:</p>	<p>10.8.4.2b Not evaluated prophecies From 1 Corinthians 14:29 it seems that every prophesy spoken in official or non-official capacity, had to be tested in the congregation on whether it was true to the edifying doctrine of the apostles or not. Not only in 14:29 but also the verses following on it (14:30-38) should be read in congruence with the evaluation of prophecies (see Calvin, <i>Kommentaar op 1 Korintiërs</i>). The thought build-up of these verses can be summarised as follows:</p>

⁷⁶ Grosheide, K.V.:176



These verses are part of a broader pericope that runs from 14:26 to 14:40. The broad thought build-up of the pericope can be summarised as follows

SUMMARY OF PROPER ORDER IN ASSEMBLIES



The way in which Paul motivates his command that women should keep quiet, shows that he does not just make a temporary or situation specific arrangement for that time and for that congregation. He motivates his command with the words "as the law says". The fact that it is already clear from 11:5 that women were permitted to speak in the congregation (they could prophesy and pray in the congregation) shows that the prohibition of 14:34 can not mean that all forms of speaking are prohibited for women. *Ἀλλεῖν* in 14:34 therefore refers to a special kind of speaking. It seems that there is a narrow link between what Paul says in 14:34 and what he says in 14:35. The following explication is a representation for the thought structure according to this possible understanding:

A rule for the Corinthian church as for all congregations of saints
As in all the congregations of saints
34 αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν·

Women speaking in worship services.
Women should remain silent in the churches
αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν

Women should be submissive and not be allowed to speak
They are not allowed to speak but must be in submission
οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασσέσθωσαν

Motivation for forbidding women to speak in church
as the Law says
καθὼς καὶ ὁ νόμος λέγει

Women speaking in a church service
If they want to inquire about something
35 εἰ δέ τι μαθεῖν θέλουσιν

Women must be submissive and ask their own husbands at home
They should ask their own husbands at home
ἐν οἴκῳ τοῦς ἰδίους ἀνδρας ἐπερωτᾶτωσαν

Motivation for not permitting them to ask in church, but only at home
For it is disgraceful for a woman to speak in church
αἰσχρὸν γὰρ ἔστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ

In above representation the following comes to the fore:

- Paul addresses the following matters in both 14:34 and in 14:35: what women's speaking in the congregational gathering encompassed (A), the submission of women (B) and the motivation of the submission of women (C).
- When Paul says in 14:35 that it is a disgrace for a woman to speak in the congregational gathering, this serves as motivation for the statement that women should ask their husbands at home (and thus not in the gathering), but it also links very clearly to the statement in 14:34 that women are not permitted to speak, but that they should be submissive.

It seems that Paul does not in 14:34-35 deal with two different matters with regard to women's behaviour in the ministry, but one: women's behaviour when they want to know something. The speaking (see λαλεῖν) to which Paul refers in verse 34, is the questions that women should ask at home and not at the gathering. It also seems that Paul aims at married women especially, because he says expressly that when you want to know something, you should ask your husband at home. The reason why they should ask their husbands at home is stated in both 14:34 and 14:35. In 14:34 the motivation is that the law says so (καθὼς καὶ ὁ νόμος

According to this interpretation this pericope is structured in an *inclusio* (circle composition or embracing pattern). The *inclusio* that the argument of the pericope in its whole is embedded is the instruction that the congregational gatherings should be orderly (see **A** in the scheme above, in 14:26 and 14:40, with the fundamental order pronouncement in verse 33a as central anchor). The order then ends off with order with regard to glossolalia (see **B**, in 14:27-28 14:39b) and with regard to prophecies (see **C**, in 14:29-33a and 14:39a). Regarding the order with regard to the prophecies, the main matter is that prophecies be evaluated correctly (see **D**). The evaluation of prophecies is divided into three main parts in 14:29-38: (1) everyone can prophesy, but only certain ones may evaluate (14:29-33a); (2) the women should keep quiet during the evaluation of prophecies (14:33b-36); (3) the doctrine of the apostles should serve as measurement for the evaluation because it comes from the Lord (14:37-38).

<p>λέγει). It can be assumed that with “law” Paul refers to Genesis, as he does in 1 Timothy 2:13-14, and specifically to the creational order. In 14:35 he says that it is a disgrace (αἰσχρόν) for a woman to speak in the church. The unity between 14:34 and 14:35 indicates that αἰσχρόν refers to “scandalous before the law”.</p> <p>Married women may not ask questions in the gatherings, because when they do so, they are not submissive and they do not acknowledge their husbands’ headship. The question would be why women, when they asked questions in the gathering, would show that they are not submissive. This question is not answered expressly in the text. However, it is a strong possibility that women by doing so showed that they do not accept their husband’s guidance and therefore do not ask the questions at home to their husbands, but in the gatherings.</p>	
<p>10.8.4.3a The position of women</p> <p>It seems from the above that an important Scripture principle is relevant here, namely that married women also have to show their submission to their husbands during congregational gatherings. It should be clear from what women say (or ask) that they accept their husbands’ guidance.</p> <p>The question of whether women may serve as ministers, can not be answered from this part of Scripture. It does not deal with women who serve as ministers in the congregational gathering to minister the Word, but with women who (as part of the congregation) asked questions and with the questions showed that they reject their husbands’ guidance. Just as one can not deduct from 1 Corinthians 11:5, according to which women (as part of the congregation) prophesied in the gathering, that women may serve as ministers of the Word, one can also not deduct from this part that women who were prohibited from asking questions (as members), may therefore not serve as ministers of the Word.</p>	<p>10.8.4.3b The position of women</p> <p>From the above it is clear that the so-called “instruction to silence” of 1 Corinthians 14:34-35 should not be read in isolation, since it is closely related to the evaluation of prophecies: in the congregational gatherings women may not take part in the evaluation of prophecies. When it comes to the evaluation of prophecies, they have to remain quiet.</p> <ul style="list-style-type: none"> • Why do women have to be quiet? Because women should in the ministry be an image of submissiveness (34c: “they should submit...), and because the evaluation of prophecies is a typical task of rule (32: “The spirits of the prophets are subject to the prophets ...”). • Why should they be submissive? Not as a result of a societal custom or one or another temporary circumstance, but because “the law says so” (34d). “The law” here refers to the written Word of God, as in many other places in the New Testament.⁷⁷ Paul thus makes it clear that a Scripture principle is relevant here, namely that a woman should not behave in any manner that would endanger her husband’s headship (see 1 Cor 11:3-10). The submission of women in the church serves as an image of the church that is submissive to her Head, Jesus Christ (see 1 Cor 11:3-4; Eph 5:21-33). • What should women then do when they have questions about the prophecy or when they want to know more? In 14:35b Paul says: “...let them ask their husbands at home.”

⁷⁷ Here Paul probably has specifically Genesis 1-2 in mind.

	<ul style="list-style-type: none"> • Why may they not do this in the gathering? The answer is in 14:35c: “Because it is a disgrace for a woman to speak...” <p>The same motivation is used for the instructions in 14:34a and 14:35b, but it is formulated differently. In 14:34 the instruction is motivated with the words “as the law demands”, and in 14:35 with “it is a disgrace (αἰσχρόν) when a woman speaks in church”. The nuances in meaning of (αἰσχρόν) in 14:35 indicates, different than with 11:6, not only ugly and scandalous with regard to the (faith) community’s and accepted behavioural codes, but also scandalous in terms of God’s law. The instruction to silence therefore has implications with horizontal directedness (in terms of the community) and implications with a vertical directedness (with regard to God’s instruction: “soos die wet sê”). A woman, who speaks in the congregations gathering in an evaluation manner, is Scripturally unacceptable.</p> <p>Although the set-up of the congregational gatherings then certainly differed from church ministries now, the pericope brings a very important principle to the fore. God gave the female members in the church a definite instruction to submission, namely that she should acknowledge her husband’s headship – through which we testifies of the church that acknowledges the headship of her head Jesus Christ (see 1 Cor 11:3-7; Eph 5:21-33). One special way in which female members had to acknowledge the headship of their husbands in a unique manner, was seated in that they had to unconditionally and fully accept the leadership and judgement of the husbands in the evaluation of the preaching (a task that is today typical of the ruling ministry of elders). The acknowledgement of her husband’s headship therefore came down to the fact that also in this regard, she will not strive to take his place as head. In todays terms: women should not be part of the church council (= elders).</p>
<p>10.8.5a Conclusion</p> <p>10.8.5.1a In the congregational gathering in Corinth, women prophesied, prayed, spoke and spoke in tongues. The instruction to silence (14:34-35) therefore does not indicate over-all silence, and the λαλεῖν (14:34) refers to a qualified speaking.</p> <p>10.8.5.2a The λαλεῖν (14:34) refers to the fact that women asked questions in an inappropriate manner during the congregational gatherings, and in doing so endangered their husbands’ authority over them.</p>	<p>10.8.5b Conclusion</p> <p>10.8.5.1b The prohibition of λαλεῖν in 1 Cor 14:34 entails that women may not take part in the official evaluation of prophecies in the congregational gatherings. Because the evaluation of prophecies is related to the elder’s supervision of the healthy doctrine and is therefore central to the ruling ministry, this means that women may in the light of 1 Corinthians 14:34 not function in the special ministry of rule (elder).</p> <p>10.8.5.2b In the light of 1 Corinthians 11:4 it seems as if the “instruction to silence” in 14:34-35 does not indicate over-all silence of female members, but it does indicate that they may not minister the Word in congregational gatherings officially. In itself 1 Corinthians 14:34-35 does not give a</p>

	<p>clear indication of this, but in the light of other clearer parts of Scripture such as 1 Tim 2:8-15 it has become clear that it can be understood in this manner.</p> <p>10.8.5.3b The prohibition in 1 Corinthians 14 has specific relation to the ministry of rule and also touches on the special ministries of the minister, but can not be made applicable to the ministry of deacon.</p>
<p>10.8.6a Application to gender in the special ministries</p> <p>The pericope 1 Corinthians 14:26-40 offers no prohibition on women to function in the special ministries. However, the condition is that she should do it in such a manner that it is still clear that she acknowledges her husband's headship over her and she does not question his guidance.</p>	<p>10.8.6b Application to gender in the special ministries</p> <p>Women may in the light of 1 Corinthians 14 not serve in the special ministry or rule (elder). The prohibition in 1 Corinthians 14 is specifically relevant to the ministry of rule and also touches on the ministry of minister, but can not be made applicable to the ministry of the deacon.</p>

10.9 Relevant exegesis and hermeneusis of 1 Timothy 2:8-15

10.9.1 The origin of 1 Timothy

In the early Christian church practical guidelines for ministry were not readily available. There were no theological schools, Bible colleges or manuals. Leaders received in-service training. The wide dissemination of the gospel and primitive communication networks in those times meant that inexperienced young pastors were often thrown in at the deep end. This gave rise to a distinct set of writings, the pastoral letters, to advise young leaders. As an experienced Christian leader Paul wrote to Timothy, who had certain pastoral responsibilities in the church in Ephesus. The purpose was not merely to pass on information, but also to give guidance at a confidential, personal level, like a father teaching his son (1:2).

The immediate reason for writing 1 Timothy was probably that certain people were confusing the Christians in Ephesus with heretical teachings.⁷⁸ Paul's purpose in writing the letter was not so much to refute the false doctrines as to counsel Timothy, the leader of the church, so that he and his flock together could combat the heresy. His counsel is that the church should be properly and thoroughly organised so that, as "God's household" it could be "the pillar and foundation of the truth" (1 Tim 3:15). Thus they would be able to uphold sound doctrine, even in the face of heresy (Moo 1991:177; Schreiner 2005:87-88).

10.9.2 The argument of 1 Timothy

The thought units in the letter alternate in a manner that clearly reveals both the cause (false doctrine) and the aim (proper church organisation).

⁷⁸ The same heresies probably prompted all three pastoral letters. The false teachers were members of the congregation and caused endless wrangling and divisions (Acts 20:30; 1 Tim 1:19-20; Tit 3:10). The false doctrine was markedly Judaic in character. Its adherents were "Jewish converts" (Tit 1:10), who "want to be teachers of the law" (1 Tim 1:7; Tit 3:9) and were constantly spreading myths and probing genealogies (1 Tim 1:4; 4:7; Tit 3:9). At the same time there are signs that the heretical teachers, like some philosophers at that time (notably the Cynics), taught a type of asceticism. Thus the prohibited marriage and partaking of certain foods (1 Tim 4:3; Tit 1:14-15). Like these philosophers, the heretics also professed to have superior knowledge (1 Tim 6:20) and wanted to earn money by selling this knowledge (1 Tim 6:3-5).

1:1-2	Salutation	
1:3-20	Mandate of ministry	
1:3-7	False doctrine , in the midst of which the gospel had to be preached	
1:8-19a	Instruction <i>to preach the gospel as the trustworthy word</i>	
	:8-17 Paul was given this ministry as an apostle	
	:18-19a Paul entrusts this ministry to Timothy	
1:19b-20	Hymenaeus and Alexander strayed from sound doctrine	
2:1-3:16	Precepts for orderly church organisation	}
2:1-15	Conduct of the church as a whole	
3:1-13	Requirements for elders and deacons	
3:14-16	Summary (main purpose of letter): ⁷⁹ <i>The church should function as God's household</i>	
4:1-6:19	Precepts for ministering as a good pastor and preacher	
4:1-5	False doctrine , to be rebutted with sound doctrine	
4:6-16	Precepts for <i>proclaiming sound doctrine</i>	
5:1-6:2	Precepts for <i>pastoral handling of diverse groups</i> in the church	
6:3-5	Folly of false doctrine	
6:6-19	Shun and combat financial greed	
6:20-21	Conclusion	

Thus the argument of the letter is as follows: In response to false doctrines the sound doctrine of the gospel, a trustworthy message, should be preached. This ministry was assigned to Timothy (1:3-20) and he had to accomplish it (4:1–6:19). In short, Timothy must simply perform his task as pastor and preacher. The crucial issue was that the entire congregation must be able to stand firm against the false doctrines (as the pillar and foundation of the truth). How was this to be done? Through proper church organisation and by functioning as God's household (2:1–3:16).

10.9.3 The first reader of 1 Timothy and his world

Timothy was one of Paul's most loyal companions. After working together in Ephesus for some time Paul left him there as full-time minister of the Word and himself proceeded to Macedonia. At the time of his departure Paul already suspected that heresies would arise in the church (Acts 20:29-30) and 1 Timothy indicates that his fears were confirmed. He exhorts Timothy to put a stop to the false doctrines (1:3b) and to ensure that everyone conducted themselves so that the church would serve its purpose (3:15).

We know little about the time and place of origin of 1 Timothy. The assumption that Paul was the author makes it likely that it was written after his release from his first spell of imprisonment in Rome. That would make AD 62-64 a probable date of writing. Although Paul expresses the hope that he would be returning to Ephesus shortly (3:14), he does not indicate his whereabouts.

Timothy was working as full-time minister of the Word in Ephesus.⁸⁰

The various groups mentioned in 1 Timothy suggest that the church reflected the normal composition of Ephesian society.⁸¹ The Christians in Ephesus were probably a very insular group, predominantly Jewish Christians living in that Hellenistic city.

Timothy worked among the Ephesians under difficult conditions. He was young (4:12) and confronted with false doctrines (1:3). By preaching and exemplifying sound doctrine he had to combat heresy and ensure that the church fulfilled its God-given purpose.

⁷⁹ Moo (1991:177) maintains that the words in 3:15, "...how people ought to conduct themselves in God's household, which is the church of the living God", encapsulate the main purpose of the letter.

⁸⁰ Ephesus was a major harbour on the main route between Rome and the East. It was one of the five principal cities in the Roman empire. Excavations have revealed a large city with a theatre, public buildings, a marketplace and various temples, including that of the city's patron deity Artemis. Paul first visited Ephesus on his second missionary journey (Acts 18:19-21). On his second missionary journey he laboured there for close on three years (Acts 19-20). This established a strong congregation in that city.

⁸¹ On the basis of a careful study of contemporary sources Bauch (2005) shows that Ephesus was thoroughly Greek with a fair degree of Roman influence. He refutes claims that the Ephesian community was exposed to a strong 'feminist movement' and that it was in reaction to this that Paul forbade women to assume *αὐθεντεῖν* over their husbands in the church (see Sharon Gritz 1991:308). "There is no reason to suspect that the Christian women in Ephesus would regard Paul's exhortation to modesty and humility as unusual or necessarily unpalatable" (Bauch 2005:36).

10.9.4 Relevant exegesis of 1 Timothy 2:8-15

Gender not determining in any of the ministries	Woman not in teaching and governance ministry
<p>10.9.4.1a Submission, headship and substantiation</p> <p>Women are clearly expected to be submissive in recognition of their husbands' headship (as defined in the exegesis of Eph 5) and, as in 1 Corinthians 11 and 14, the command is substantiated with reference to the order of creation (1 Tim 2:13) and the fall (1 Tim 2:14). Opinions differ, however, as to whether 1 Timothy 2:8-15 lays down rules for male and female conduct at church gatherings or in their marital life (Breed 2006a:247-263; Breed 2006b:453-464; Breed 2006c:597-616).</p> <p>The <i>crux</i> of the different interpretations is as follows:</p> <ul style="list-style-type: none"> • How should we interpret “everywhere” (ἐν παντί τόπῳ, 2:8)? • Does it pertain to men’s prayers at church gatherings or their private prayer? • Do these rules pertain to women’s conduct in church services, in their marriages or in society? • Is the substantiation in 2:13-14 directed to conduct at church gatherings or in marriage? • Does “God’s household” (οἶκός θεοῦ) in the purpose of the letter (3:15) refer to congregational life, including church gatherings, or does it extend specifically to marriage as well? 	<p>10.9.4.1b Introduction</p> <p>In 1 Timothy Paul gives pastoral advice to Timothy as minister of the congregation in Ephesus on how the church should function as “God’s household” (3:15). In 1 Tim 2 Paul points out that the congregation should embody a praying church. In 2:1-7 he indicates that the congregation’s prayer should serve the wellbeing of the entire society, especially that their prayer should ultimately lead to everyone hearing gospel and would come to the truth (2:4). In 2:8-15 he speaks of the believers’ – male and female – behaviour during congregational gathering.</p>
<p>10.9.4.2a Summary of the explication</p> <p>In 1 Timothy 2:8-15 Paul gives prescriptions regarding how believing men and women should behave within marriage as part of God’s household (3:15) so that non-believers can come to a knowledge of the truth (2:4; see see also 3:15c). Within the context of the destruction that the heresy caused with regard to marriage (4:3), Paul first instructs men on how they should behave themselves within a marriage (“holy hands” is a condition for prayer) (2:8). After that he instructs women on how they should behave themselves within a marriage (2:9-11). He found these prescriptions in the history of creation and the fall of man (2:13-15).</p>	<p>10.9.4.2b Behaviour in congregational gatherings</p> <p>In 1 Timothy 2:8-15 Paul gives a clear indication of how the congregation’s behaviour should be orderly organised “in every place”. This is qualified in verse 8 as every place where there is prayer. This would therefore indicate all occasions when the congregation comes together to pray and to worship (Douma). In current-day terminology: at every ministry. First the text refers to the men’s behaviour at these gatherings (2:8), and after that the women’s behaviour (2:9-15). Suitable behaviour is required from both men and women at these occasions.⁸²</p>

⁸² The suitable behaviour is not limited to congregational gatherings of course, since such behaviour, according to 2:10, includes good works. Believers’ good works become visible in their daily lives. 2:15 also confirms that, although this pericope has its beginning in the congregational gatherings, the orderly behaviour that is taught here is also valid for the life of believers in general. The general behaviour of believers should therefore agree with the behaviour that is suitable for a ministry.

10.9.4.3a The theme and purpose of the letter

Paul wants the believers, as people who are part of God's household (3:15), to protect the pure doctrine and to proclaim it through their lifestyle. Paul's goal is that the lifestyle of the believers in Ephesus would agree with the pure doctrine. He wants to prevent Timothy or the other believers from letting the pure doctrine fall into disrepute with the non-believers due to poor stewardship.

1 Timothy 2 constitutes part of 2:1-6:2a (see 10.9.2); the build-up of 2:1-6:2a is the following:

- 2:1-15 Behaviour of believers
- 3:1-13 Requirements of elders and deacons
- 3:14-16 The aim of the letter: The behaviour of God's household
- 4:1-14 The doctrine and behaviour of the false ministers
- 5:1-6:2a Behaviour of different groups within the church

It is necessary to thoroughly investigate the thought structure of 1 Timothy 2 before any deductions can be made regarding the meaning of it for the understanding of 1 Timothy 2:8-15.

The false ministers called on the Old Testament in the proclamation of their doctrine (1:7), and probably resisted the proclamation of the gospel to all people. In 2:1-7 Paul makes it clear that the believers in Ephesus act in accordance with God's will when they proclaim the "truth" to every person. He calls God a *Redeemer* (2:3). He says that God wants *all people* to be saved and to come to knowledge of the truth (2:4). Also in 2:5 he emphasises the redemption of non-believers when he says that there is one God.⁸³ The uniqueness of God confirms for Paul the fact that the gospel is not only meant for some people, but for everyone (see Ridderbos 1979:339). Paul adds to this the fact that there is but one Mediator between God and the people: the man Jesus Christ. With this he furthermore emphasises the necessity that the truth be proclaimed to all people. Paul also specifically mentions in 2:6 that this Mediator gave himself a ransom for

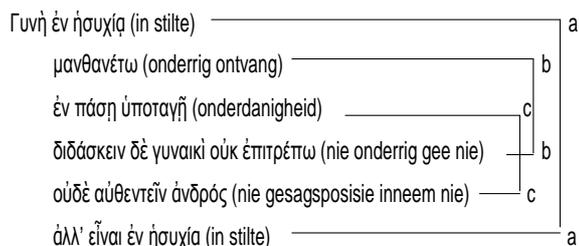
10.9.4.3b Women's submission example of the man's headship

Regarding the woman, 1 Timothy 2:11-12 states clearly that the woman should let her be instructed in all submission, that she may not give instruction and that she may not dominate her husband.

It is important to determine how the prohibition on giving instruction (διδάσκειν) in verse 12 and the prohibition on exercising authority (ἀυθεντεῖν) hangs together.

It is clear that Paul deals with teaching in verses 11-12. Women should receive instruction in a specific manner (in silence and submission) (μανθανέτω) and they are prohibited from giving instruction (διδάσκειν). It would have been strange if Paul, while he speaks about instruction (μανθανέτω and διδάσκειν), would deal with "exercising authority" in these verses outside of this context.

The semi-chiastic (cross-over) pattern in the verses, as explicated below, clearly indicates that the exercise of authority (ἀυθεντεῖν) and giving instruction (διδάσκειν) are related to each other.



In the first b-c pattern the instruction (μανθανέτω) that is received is described closer by "in all submission" (ἐν πάσῃ ὑποταγῇ). In the second b-c pattern the instruction that is provided (διδάσκειν) is also described closer by "not take in a position of authority" (οὐδὲ ἀυθεντεῖ, c). It therefore seems that Paul describes what women will do if they would give instruction in the congregation, namely that they will exercise authority over men, with the words οὐδὲ ἀυθεντεῖν ἀνδρός. It is therefore clear that Paul in 1 Timothy 2 does not place a complete prohibition on the exercise of authority by women in the special ministries. In this part women are specifically prohibited from exercising authority by ministering the Word.

In verses 13-15 this instruction is motivated from the creational order⁸⁵ and the fall of man.⁸⁶ Here 1 Tim 2:11-12 shows remarkable resemblance to 1

⁸³ Ridderbos (1979:338) indicates that the words εἰς γὰρ θεός in verse 5 shows resemblances to the Jewish *Shema* (see the words in Deut 6:4). The Jewish *Shema* indicates the unity of God, but also His uniqueness (Vriezen 1977:350-356).

⁸⁵ As in 1 Corinthians 11.

⁸⁶ With this 1 Tim 2 is the place in the New Testament that most clearly expands on the creational covenant relation between man and woman (as it is explicated in 3.3 above).

all. Also in 2:7 the writer gives a motivation for why the gospel should be proclaimed to non-believers. He specifically emphasises that he is a minister of the heathens and that he was appointed to that purpose. When the believers proclaim the gospel to heathens, they act in accordance with the mandate that Paul receive from God.

It was argued above that the lives of believers have an important place in the aim of this letter. Paul wants believers to call non-believers to faith through a life that agrees with the pure faith. It seems that Paul expressly states this lifestyle in 1 Timothy 2.

In 2:1-3 he receives an instruction to pray for all people, for kings and everyone who are in high positions. The purpose of this prayer is that the believers should lead a quiet and peaceful life. This "quiet and peaceful life" does not refer to the believers' inner attitude (Mounce 2000:82). For Paul's the important thing is, as in 1 Thessalonians 4:11, a life in which the believers are not in conflict with other people. Paul describes this peaceful and quiet life more with the words εὐσεβείᾳ ἐν σεμνότητι. With εὐσεβείᾳ he refers to a life of commitment to God in which the person is obedient of God's will (Louw & Nida, 1988a:531). Σεμνότητι refers to suitable behaviour that is dignified and that forces others to respect you (Louw & Nida 1988a:747-748). When the believers get the opportunity to live a life without conflict (peaceful and quiet), it should not be used for their own comfort. Believers should use this opportunity to live in such a way that their lives indicate that they are committed to God and in so doing they receive the respect of others.

When Paul then motivates his instruction to a life of commitment in 2:3-4 with the words "want dit is goed en aangenaam voor God, ons Verlosser wat wil hê dat alle mense gered word en tot die kennis van die waarheid kom", it becomes clear what this life of godsvrug and dignity is about. By leading a life of godliness and dignity, believers act in accordance to God's will that all people be saved. Through their lives believers proclaim the truth and people can come "to the knowledge of the truth" (De Kruijff 1966:36).

Paul illustrates a life of godliness and dignity in 2:8. According to 2:8 he wants men to opher "holy hands" and they should be free of

Cor 14:34-35.

- In both parts the Lord reveals through the apostle Paul the order. He wants when his congregation gathers around the Word and in prayer.
- In both parts women receive the special instruction to let them be taught in silence and to not take up the word themselves. In both parts the instruction is motivated, not from societal custom or personal preference of the apostle, but from the Old Testament.
- In 1 Tim 2 the relational historical line is traced back up until creation: "*Because Adam was created first, then Eve*". The behaviour of women is consequently determined by the specific creational order that God gave in the beginning, the same creational order that is according to 1 Cor 11 the foundation for the man's headship of the woman. In the congregational gatherings and congregational life in general women should in line with the creational order let them be taught in silence as an image of the church who, out of reverence for her Head Christ, listens to His words in silence.
- 1 Tim 2:14 the revelational historical line traces back to the fall of man. Within the context this verse does not deal with who the actual guilty party in the fall of man was (Adam or Eve), but with who took the lead during these events. Adam, who should have taken the lead as the head, left it to Eve and followed her in the sin. Both sinned equally and are equally guilty.⁸⁷ The point is: man and women should respect the special place that God awarded each of them. Paul applies this point to the instruction of silence for women.

From this it flows that women, due to the special position that they have received, distinguished from men, should not take any position in which they preach or provide guidance with the formal ministering of the Word in the ministry. In short this means that they may not serve as elders or instructing elders (Ministers of the Word) in the congregation.

It is clear that the instructions in 1 Timothy 2 regarding the women in the ministry has relevance for the ministering of authority through ministering the Word, and not for the ministering of authority in general, and therefore not on the ministering of Christ's authority in the area of welfare.

⁸⁷ See 3.3.3 above.

“toorn of twis”. The holy hands refer to hands that are cleansed of sinful acitons (see Ex 30:17-21, Jak 4:8, and 1 Pet 3:7). With the words “toorn en twis” Paul probable refer to the sinful deeds of which men’s hands should be cleansed. The men’s hands should be ‘holy” through the fact that they do not remain angry and live in conflict.

Paul also addresses the issue of a godly and dignified life in 2:9-12. He emphasises in 2:10 that women should beautify themselves in such a manner that it testifies of their faith and relationship with God.⁸⁴ In 2:10 Paul emphasises women’s responsibility to do good deeds (ἔργων ἀγαθῶν). It can be deducted that Paul, when he demands from women that they will let themselves be taught and that they would not teach or rule over man (2:11-15), aims at a godly and dignified life.

From the above-mentioned the following deductions can be made:

The lifestyle of believers is on the foreground in 1 Timothy 2. Believers should, in accordance with God’s will, bring non-believers to knowledge of the truth through their lives (2:1-7). In 2:8-15 Paul reveals what the lifestyle of believing men and women who proclaim the truth to heathens, looks like.

The following explication of the thought structure of 1 Timothy 2 is a summary of the above-mentioned explication:

2:1-2 An instruction to prayer so that believers may lead a peaceful and quiet life of godliness and dignity.

2:3-7 A motivation why believers should lead a life of godsvrug and dignity, namely that they should lead it so that people may be saved.

- God is a Saviour (2:3).
- God wants all people to be saved and to come to the knowledge of the truth (2:4).
- There is but one God and Mediator through whom people can be saved (2:5).
- Christ gave Himself as ransom for all (2:6).
- He who aims his life at the redemption of sinners, acts according to Paul’s calling (2:7).

2:8 The godly and dignified behaviour of men who, in accordance with

⁸⁴ See Louw & Nida (1988a:539) for the meaning that the word θεοσέβειαν in 2:9 is used for.

<p>God's will, will lead people to redemption and knowledge of the truth.</p> <p>2:9-15 The godly and dignified behaviour of women who, in accordance with God's will, will lead people to redemption and knowledge of the truth.</p> <p>Because Paul deals with the dignified behaviour of men and women in Chapter 2 – behaviour that should lead to the redemption of people and their knowledge of the truth – it is more probable that in 1 Timothy 2:8-15 he deals with the behaviour of men and women rather than their behaviour in the ministry. Men and women's behaviour in the ministry was only visible to non-believers at the exception, in other words only when the non-believers visited the ministry.</p>	
<p>10.9.4a Marriage in 1 Timothy</p> <p>Paul pays express attention to marriage in 1 Timothy 2. He is concerned about the marriages of leaders, like the marriages of the guardians (3:2) and the deacons (3:12) and the situation of widows (5:9). He emphasises that young widows should marry, have children and run their homes (5:14). His emphasis on marriage, especially his emphasis on the marriages of leaders, indicates the proclamation of the false ministers that people should not marry (see 4:3) cause one or the other problem with regard to the marriage with the congregation.</p> <p>The marriages of ministers</p> <p>Paul says that both the minister and a deacon should be the husband of one wife (μίας γυναικὸς ἄνδρα). A widow that is "placed on a list", had to have been the wife of one man (ἐνὸς ἀνδρὸς γυνή).</p> <p>The fact that Paul in 5:14 recommends that young widows remarry, indicates that he does not regard remarrying as contrary to God's will. Therefore it can be assumed that he would not demand that someone should only have been married once in order to be a guide.</p> <p>Different exegetes ⁸⁸ assume that Paul with the words μίας γυναικὸς ἄνδρα refers to the marital loyalty of the ministers concerned. Paul therefore in 3:2 and 3:12 uses μίας γυναικὸς ἄνδρα to refer to the marital loyalty of ministers. With this he sets a <i>moral standard</i> for the ministers and this agrees</p>	

⁸⁸ Amongst which Holmes (2000:148-149); Okorie (1988:159-166); Ridderbos (1967:90).

with the other demands for minister and deacons in 1 Tim 3, which are also all moral conditions. In the light of the little regard that the false ministers had for marriage, the demand of marital loyalty is a clear corrective on this view. Paul therefore has the marital loyalty of leader in mind with the words *μιᾶς γυναικὸς ἄνδρα ἐν ἑνὸς ἀνδρὸς γυνή*. He wants the leaders of the church to be people who show with their marriages to everyone that they – different from the false ministers – have high regard for marriage.

The remarrying of young widows

In the light of the aim of 1 Timothy as set out above, it is striking that when Paul talks about the marriages of young widows, he offers the marriages of believers as testimony to non-believers. After Paul made it clear in 5:14 that he wants young widows to get married, to have children and to manage their homes, he motivates why he expects this of them. He says that they should not give the Opposer⁸⁹ the opportunity to gossip. In 5:11-13 he sketches the behaviour of widows who did give the Opposition the opportunity to gossip. If widows succumb to their physical desires (*καταστηνιάσωσιν*), marry non-believers and verloen their faith in Christ,⁹⁰ they will give the Opposition reason to speak badly of them. Non-believers will under the guidance of Satan have reason to speak ill of the church. However, when a believing widow marries (with a *believing* man), have children and run her household, there will be no opportunity for non-believers to speak ill of the church under the guidance of Satan. The marriages of these widows then serve as testimony to non-believers.

Refuting the false doctrine regarding marriage

Many deductions can be made based on 1 Timothy regarding what false doctrine Paul fights in his letter to Timothy. However, it is only mentioned in 4:3 what the content of the doctrine is. According to this verse the ministers insisted on specific behavioural rules regarding eating of food and marriage. They *forbade* some people to marry and ordered people to withhold themselves from certain foods.

Although Paul does pay attention to the marriages of the leaders and the remarrying

⁸⁹ Mounce (2000:296) clearly indicates that Paul with τῷ ἀντικειμένῳ refers to Satan (also see 1 Timothy 3 where Paul makes it clear that Satan is working actively in the church).

⁹⁰ See Mounce (2000:289-292) for a complete motivation of this interpretation of 1 Timothy 5:11-15.

<p>of widows, it is striking that he does not give explicit prescriptions for marriage to Timothy in these verses. Paul does not state in these parts the true doctrine regarding marriage over and against the false doctrine that was being proclaimed. If 2:8-15 did not deal with marriage as well, there would in the letter not have been any systematic answer to the doctrine of the false ministers regarding marriage.</p> <p>Conclusion</p> <p>The false ministers' teaching about marriage caused problems in the church of Ephesus regarding the aansien that marriage had with the believers. The false ministers forbade people to marry – a prohibition that could lead to believers not having a high regard for marriage. When Paul sets huwelikstrou as a prerequisite for leaders in 1 Timothy, it should be seen against the background of the false doctrine regarding marriage proclaimed in Ephesus. Paul also makes it clear in his instructions to the young widows that marriage is an important testimony to the outside world. When young widows marry, have children and run their households, they do not give Satan any opportunity to set the church in a bad light. The pericope 1 Timothy 2:8-15 is then Paul's systematised teenvoeter for the false teachings regarding marriage according to this possible interpretation.</p>	
<p>10.9.4.5a Ἐν παντὶ τόπῳ (2:8)</p> <p>The phrase ἐν παντὶ τόπῳ can be translated as “in every place”. The 1983 Afrikaans Translation reveals that τόπῳ is understood to mean “place of gathering”. The 1983 Afrikaans Translation makes an insertion from the same semantic field in 2:11. In 2:11a it says: Γυνὴ ἐν ἡσυχίᾳ μανθανέτω (“a woman has to let herself be instructed in silence”). To translate this as “a woman should let herself be instructed in the ministry”, makes it seem as if the entire pericope 2:8-15 (as in the 1983 Afrikaans Translation) is understood to be prescriptions for the ministry. In spite of the fact that this interpretation is widely accepted, there are no grounds from the pericope itself to view the prescriptions as specifically and exclusively aimed at behaviour in the ministry. That this is the case is clear from a source-directed translation (such as the 1933/53 Afrikaans Translation) of 1 Timothy 2:8-15. In the 1933/53 Afrikaans Translation it for instance says: “Ek wil dan hê dat die manne op elke plek moet bid en heilige hande ophef sonder</p>	

<p>toorn en twis” (1 Tim 2:8). [No difference between the KJV and the NIV.]</p> <p>Τοπιός in the phrase ἐν παντί τόπῳ can also be understood as “in every regard”. Louw & Nida (1988a:513) indicate that the word can also be used in the semantic field <i>do</i> and then with the meaning of “a role that entails activity and responsibility”, with reference to Acts 1:25 (also see Köster 1975:205-206). As a result the pericope does not necessarily deal with the ministry from 2:8 onwards. The prescriptions that follow in 1 Timothy can therefore be understood as prescriptions that are not directed at behaviour within the ministry, but at behaviour within the marriage.</p>	
<p>10.9.4.6a The instruction to the men in 2:8</p> <p>The unity in the marriage over and against anger and disputing</p> <p>Paul gives the instruction in 2:8 that men have to see that their hands are holy when they pray. Their hands, which they lift (in prayer), should not be tainted with torn and twis. This “anger and disputing” is interpreted as the result of discord in the marriage according to the context. Paul states the correct behaviour of men within the marriage as corrective to the heresy regarding marriage (4:3). Men, as part of “God’s household” (3:15), should lead lives “in all godliness and holiness” (2:2) with their wives, so that God the Saviour (2:3) can use the lives of people to bring “knowledge of the truth” (2:4). In this manner the men will contribute to the congregation being “the pillar and foundation of the truth” (3:15) against the false teachings that undermine marriage (4:3).</p> <p>Foundation on the Old Testament</p> <p>Although the teachings of the false ministers would have lead to the verbrokkeling of the marriage and there would have been torn and twis in the marriage, the false ministers still called on godly authority. They founded their teachings on the Old Testament (see for instance 1 Tim 1:7). In a certain sense Paul calls ons godly authority in 2:8. He wants mens to answer to God. Before they pray to God, they should make sure that they are clean of all toorn and twis.</p> <p>Responsibility in all regards?</p> <p>If men in Ephesus should accept the false teachings and have disregard for marriage, it would lead to them neglecting their different responsibilities in their marriages. This supposition can explain why Paul specifically refers to ἐν παντί τόπῳ in 2:8. He wants men</p>	

<p>to fulfil all their responsibilities in marriage.⁹¹ Before they pray, they should see to it that there is no toorn or twis with regard to any of their responsibilities in their marriages</p>	
<p>10.9.4.7a The instruction to women in 2:9-12</p> <p>In 2:9-12 first gives instructions regarding beautification (2:9-10); secondly he gives instructions regarding doctrine, teaching and exercising authority (2:11-12). Both these sets of instructions are aimed at the women's behaviour within marriage.</p> <ul style="list-style-type: none"> • Beautification: Several researchers points out⁹² that both αἰδοῦς and σωφροσύνης (2:9) are related to sexuality. Αἰδοῦς can refer to reservedness with regard to sexual matters and σωφροσύνης on self-control in the area of sexuality. It seems that Paul, like Peter (1 Pet 3:3-4), specifically gives prescriptions to women to not beautify themselves in a sexually provocative fashion. • Ἐν ἡσυχία μανθανέτω ἐν πάσῃ ὑποταγῇ: Women should "learn in quietness and full submission" (2:11). With μανθανέτω Paul expects women to let themselves be instructed by their husbands.⁹³ The attitude, with which they should learn, is that of inner calm (ἐν ἡσυχία, 2:11-12) (see Louw & Nida 1988a:327).⁹⁴ The instruction in 2:12, where there is reference to women's relationships with men, indicates that women are expected to be fully and voluntarily submissive to men (ἐν πάσῃ ὑποταγῇ). Because Paul, as argued above, deals with marriage here, this refers to women's submission to their 	

⁹¹ The word τοπός can be used in the semantic field *do* and then for the meaning "a role that entails activity and responsibility", as argued above in 10.4.5.

⁹² See for example Groenewald (1977:36), Kelly (1972:66), and Mounce (2000:109).

⁹³ Louw & Nida (1988a:327) explains that one should deduct from the context within which the word μανθάνω is used whether information is gained from a formal or an informal situation. It seems that Paul does use the word μανθάνω in 1 Timothy for gaining information from an informal situation. He writes of widows that teach (μανθάνουσιν) laziness (5:13) and of children that should learn (μανθανέτωσαν) to show respect towards their homes (5:4). It can therefore not be assumed that Paul necessarily uses the word μανθάνω in 2:11 for gaining of information during the ministry. In any case to deduct from 1 Timothy that the woman may not give instruction, is contrary to the line of revelational history that clearly shows that although prophesy and teaching is not identical, there are fundamental resemblances between these two actions of proclamation. To name an example: When the child Jesus's parents brought him to the temple in Jerusalem, Simeon and Anna the prophet were present there. Of Anna we read in Luk 2:37-38: "She never left the temple and worshipped night and day, fasting and praying. Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem." Also see Greijdanus (1941:77) and Brown (1986:87-88) regarding the close relation between the actions of a prophet and a minister.

⁹⁴ The word ἡσυχία is not only used in the semantic field *communication* for the meaning "to be in a state of silence" (in other words not to speak) (see Louw & Nida 1988b:116). Paul would also have been able to use ἡσυχία in 2:11 in the semantic field of *problems, relief, favourable circumstances* for the meaning "in a state of unwavering silence and calm" (see Louw & Nida 1988a:247). According to this Paul does not in 2:11 with his reference to ἡσυχία ask of women not to speak, but that they should learn with inner peace.

own husbands, as in Ephesians 5.

- **Teaching and the exercise of authority:** It is important to understand the word διδάσκειν in the instruction “I do not permit a woman to διδάσκειν” (2:12) correctly. From the context it seems that this word here refers to “prescribe”.⁹⁵ Women may thus not prescribe to their husbands according to 2:12. In addition to the prohibition of prescription to their husbands, Paul also prohibits the woman to exercise authority over their husbands (αὐθεντεῖν). The manner of exercise of authority that is relevant here is clear from 2:12: she is forbidden from exercising authority over her husband or to prescribe to him.
- **The two-pronged foundation of the instructions to the woman:**

The instructions to the woman are founded in the Old Testament.

1. Paul firstly refers to the order in which humans were created (2:13). He emphasises that Adam was created first and Eve second. This order in 2:13 entails that women should learn from their husbands in submission and with inner calm (2:11) and should not prescribe to their husbands and in so doing try to exercise authority of their husbands (2:12). It seems that Paul deduces from the creational order that God awarded men a certain position that should be acknowledged by women.⁹⁶ This deduction agrees with the main thought in 1 Corinthians 11; also see 1 Corinthians 14 and Ephesians 5.
2. Paul secondly refers to the fact that Adam was not seduced, but Eve (2:14). With this Paul argues that Eve took the lead, and with that she did not acknowledge man’s headship. She this in her behaviour did not show the submission that was relevant in 2:11. To the contrary – she did what Paul forbids believing women to do in 2:12. In 2:14 Paul states that Eve, after she had been seduced, came into a state of

⁹⁵ Rengstorf (1973:138) indicates that διδάσκω in the New Testament can also be used for teaching outside of a religious context. According to Matthew 28:15 the guards, after they were instructed to spread the rumour that the disciples had stolen Jesus’s body, did as they were *taught* (ἐδιδάχθησαν). In Matthew 28:15 the word is thus used with the meaning of *prescribe*.

⁹⁶ The revelational historical line of Scripture makes it impossible to interpret this limiting instruction to the woman as if it is an organisational arrangement for the behaviour of all women towards all men, for instance in the ministry. The same Old Testament from which the instructions are motivated, reveals that God also uses women to take the lead even after the fall of man, to serve God’s authority, and to teach (see 9.2.7 and 9.2.8 above).

<p>transgression (ἐν παραβάσει γέγονεν, perfect), and that all women through her exist in that state (see the 3rd person plural of μείνωσιν in 2:15). Paul states in 2:15 that women can be saved by bringing children into the world and by living in faith, love and sanctification and with propriety. If one keeps in mind that Paul here has the false teachings regarding marriage in mind, his intention with this argument becomes clear. Paul does not want to argue here that women can be saved by giving birth. The argument is rather: If a woman sees giving birth as a privilege that she has received from God, she indicates with this that she accepts the pure teachings and therefore is someone who is saved. Women will then, if they in contrast to the false teachers regard marriage as important and bring children into the world, show that they cling to the truth and that they confirm this with faith in their lives. This will show that they are saved.</p>	
<p>10.9.5a Conclusion 10.9.5.1a In 1 Timothy 2:8-15 Paul deals with the behaviour of men and women in general and specifically in marriage, and not in the first place with their behaviour in the ministry. In 1 Timothy 2:8-15 Paul gives positive instructions as corrective on the false teachings that were spread in Ephesus regarding marriage. 10.9.5.2a The pericope 1 Timothy 2:8-15 emphasises, as elsewhere in Scripture, the headship of the man and demands that the woman should acknowledge her husband's headship. Although this part does not deal with the special ministries, it entails that the woman may in no way – also with regard to the special ministries – endanger her acknowledgement of her husband's headship.</p>	<p>10.9.5b Conclusion 10.9.5.1b Women should, due to the special position that has been awarded to them distinct from men, not take in any position in which the preach or give guidance with regard to the Word in the congregational gathering. 10.9.5.2b The prohibition for women on exercising authority in the ministry, has specific relevance for the exercise of authority with regard to the Word. In short this means that they may not serve as elders or instructing elders (Ministers of the Word) in the congregation. 10.9.5.3.b The instructions in 1 Timothy 2 regarding women in the ministry has specific relevance for ministering authority by ministering the Word and not for exercising authority in general. These instructions can not be applied to ministering Christ's authority by ministering barmhartigheid.</p>
<p>10.9.6a Application to gender in the special ministries 1 Timothy 2:8-15 does not deal with the special ministries. However, this pericope does hold that the woman may in no way – also regard to the special ministries –</p>	<p>10.9.6b Application on gender in the special ministries Women should, due to the special position that the Lord awarded them distinct from men, not serve as elders or instructing elders (Ministers of the Word) in the congregation. The instructions in 1 Timothy</p>

endanger her acknowledgement of her husband's headship. ⁹⁷ The factors that endangers this acknowledgement, differs from culture to culture and also from era to era.	2 regarding the woman in the ministry has specific relevance for the exercise of authority by ministering the Word and can not be applied to the exercise of authority in general. These instructions can not be applied to the exercise of Christ's authority in the ministry of barmhartigheid.
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10.10 Relevant exegesis and hermeneusis of 1 Timothy 3:1-16

In the decision of Synod 2003 (Acta, 2003:593, E, 14.8) the question arose: "Is there a Scriptural difference between the manner in which male and female deacons perform their ministry according to 1 Tim 3?"

In accordance with the Report prepared for Synod 2003, the following can be reported:

10.10.1 1 Timothy 3:8-11 deals with the requirements set for deacons and not the content of their ministry.

10.10.2 As far as the nature and content of the ministry of the deacons is concerned, other Scriptural passages must be studied, such as Acts 6; Romans 12, 15; 1 Corinthians 12; 2 Corinthians 8; Galatians 6; 1 Thessalonians 3, 5 and Hebrews 13.

10.10.3 It may be stated as summary conclusion that no differentiation can be deduced from 1 Timothy 3 and other Scriptural passages with regard to the manner in which male and female deacons perform their ministry.

10.11 Relevant exegesis en hermeneusis of 1 Timothy 5:3-16

It would have been important to study 1 Timothy 5 if the Synod had to take a decision on women in the special ministry service of deacon. The Synod, however, already decided on Scriptural grounds that women may minister as deacons (see Acta, 2003: E, 4). The mandate of the current Commission deals with the question as to whether women may minister in the "ministry of the Word and governance entrusted to the ministers and elders" (see Acta, 2003:591, E, 5). 1 Timothy 5:3-16 does not actually shed any light on this manner and is thus not subjected to further study.

10.12 Relevant exegesis and hermeneusis of Romans 16:1-2, 7

10.12.1 The argument of Romans

The letter opens with the usual (albeit unusually long) salutation (1:1-7). It is followed by thanksgiving, in which Paul thanks God for the faithful in Rome (1:8-12). In 1:3-17 he gives a preamble to the main argument and indicates the theme of the letter (1:16-17). Paul then reasons that everyone – Jew and gentile alike – is guilty before God (1:18-3:20), but that God graciously absolves those who believe (3:21–4:25). In Chapters 5-8 he explains that, having been justified, believers are new human beings. In Chapters 9-11 he clarifies the position of the Jewish people. Then he deals with various practical facets of Christian life (12:1–15:13). He communicates some news, inter alia his intention to visit Rome (15:14-33), sends greetings to a number of people and gives a few final instructions (16:1-23). The letter concludes with an eulogy (16:25-27).

Hence the passages focused on in this Chapter, 16:1-2, is the start of the greetings and final instructions at the end of the letter.

10.12.2 The origin of Romans

Paul addressed this letter to the faithful in Rome. He had never been to Rome himself, neither had any of the other apostles. The Christians in Rome probably came from elsewhere, where they had been converted, and settled in that city. Possibly some of them had been among the crowd that was converted in Jerusalem at Pentecost (Acts 2:10). Itinerant preachers like Aquila and Priscilla (Acts 18:2; Rom 16:3-5) probably visited the faithful in Rome as well and ministered to them. Paul wrote the letter while still in Corinth, hence towards the end of his third missionary journey shortly before his return to Jerusalem (Acts 20:3; Rom 15:25; 16:1). He had various objectives in writing the letter: he wanted to encourage them and especially to introduce himself and his preaching. Consequently the letter gives a lucid, comprehensive exposition of Paul's way of proclaiming the

⁹⁷ Herman Ridderbos (1967:86) states clearly: "Dat hierin (Paul se beperkende voorskrifte t.o.v. vroue – Kommissie) voor de vrouw geen belemmering behoeft te liggen voor het bekleden van enig ambt in de gemeente, ligt in de aard der zaak. Want het is niet in te zien, waarom de vrouw niet mede tot opbouw van de gemeente zou mogen worden geroepen en aangesteld. Het tegendeel is veeleer het geval. Maar hier ligt wel een criterium voor de aard van deze dienst en de wijze waarop deze moet worden vervuld. Zowel voor mannen als voor vrouwen geldt in dit opzicht wat Paul in Rom 12:4v en in 1 Kor 12 over de eigen plaats van ieder lid in het geheel van het lichaam zegt en van de eerbiediging daarvan."

gospel. His self-introduction was for a particular purpose: he was planning to work in Rome and further west, as far as Spain.

10.12.3 First readers of the Letter to the Romans and their world

Rome in AD 56 was a bustling metropolis with an estimated 1 and 1,5 million residents. The population was fairly cosmopolitan, including some 60 000 Jews. At the time when Paul wrote the letter (AD 55-56) Nero was emperor (54-68). The early years of Nero's reign was a golden age in the history of the Roman empire. Later (AD 64) Nero was to accuse Christians of causing a fire that destroyed large parts of the city. This marked the beginning of the imperially sanctioned persecution of Christians.

We do not know when or by whom the gospel was first preached in Rome. It seems unlikely that the church was founded by Paul, Peter or one of the other apostles, but it must have been before AD 49, for the Roman historian Suetonius reports, in his biography of the emperor Claudius, that the latter had banished all the Jews from Rome for constantly causing riots instigated by the agitator Chrestus. The emperor's decree is reflected in the Bible when Paul encountered Priscilla and Aquila (who had to flee Rome following the imperial decree) in Corinth (Acts 18:2).

Acts 2:10 mentions that people from Rome were present in Jerusalem at the outpouring of the Holy Spirit. Hence the first 3 000 converts may have included founder members of the church in Rome. The lengthy list of greetings in Romans 16 (before Paul had ever been in Rome) could indicate a dynamic migration process within the Roman empire, as a result of which Christians from other churches joined the congregation in Rome. Nine of the names on the list of greetings also feature in Paul's other letters.

The church in Rome comprised mainly gentile converts, although there were probably quite a number of Jewish Christians. Many of these were likely to have been people of gentile stock that had first embraced Judaism and eventually became Christians. That would account for Paul's lengthy discussion of the Jewish faith in the letter to the Romans (9:1-11:32), as well as the divisions in the church in regard to food and feast days (14:1-15:13).

10.12.4 Exegesis of Romans 16:1-2, 7

10.12.4.1 Romans 16:1-2 (Lydia)

It would have been important to study Romans 16:1-2 if the Synod had to take a decision on women in the special ministry service of deacon. The Synod, however, already decided on Scriptural grounds that women may minister as deacons (see Acta, 2003: E, 4). The mandate of the current Commission deals with the question as to whether women may minister in the "ministry of the Word and governance entrusted to the ministers and elders" (see Acta, 2003:591, E, 5). Romans 16:1-2 does not actually shed any light on this manner and is thus not subjected to further study.

10.12.4.2 Relevant exegesis of Romans 16:7⁹⁸

Synod 2003 (Acta 2003:593, 1-14.8) defined the mandate: "In-depth study must be undertaken with regard to the person indicated in Rom 16:7 as Junian (acc), but who, according to the light at our disposal through the centuries (until the end of the 13th century), was considered to be a woman ("Junia") (according to a specific emphasis). According to this reading she was honoured by Paul and the other apostles as a female apostle. There is a preponderance of contemporary exegesis that also accepts her as a woman. What was the nature of her apostolate? What light does it shed on the question – especially on women in the teaching office?"

In his long list of greetings starting in Romans 16:1 Paul names people with whom he was personally acquainted. The list reveals Christians' helpfulness to one another, the ties of love that held them together and the important role that believers of every cultural background and gender played in the church.

In 16:7 Paul mentions a personal noun 'Ιουviāv (*Iouviân*) or 'Ιουviάν (*Iouvián*). If Paul uses the name 'Ιουviāv (*Iouviân*), he refers to a man and if he uses 'Ιουviάν (*Iouvián*), he refers to a woman. Of this person Paul says that he/she is ἐπίσημοι ἐν τοῖς ἀποστολοῖς. It is unclear how the preposition ἐν in this phrase must be interpreted. Paul could mean that the person was highly regarded by the apostles. The preposition ἐν can however also be interpreted that the person was

⁹⁸ An adaptation of the Deputies Report (majority and minority) that were to be tabled at Synod 2006 (Acta 2006:440-444, 456-457).

part of the apostles, and was highly regarded as an apostle.⁹⁹ If Paul was referring in 16:7 to a woman and if he called her an apostle, it could possibly shed important light on the question as to whether women may minister for example as ministers of the Word.

On the question as to whether Paul refers to a man or woman by way of name *Ἰουviᾶν* (*Iouniân*) or *Ἰουviᾶν* (*Iouniân*) it is thus impossible to choose with any certainty based on the available data (see both the Majority Report, Acta, 2006:440-444 and the Minority Report Acta, 2006:456-457).

10.12.5 Application to gender in the special ministries

In accordance with the finding of the Minority and Majority Report for 2006, it can be deduced that there is not sufficient data to come to any decisive conclusions with regard to women in the special ministries on the basis of Romans 16:7.

10.13 Summary of exegetical and hermeneutical conclusions

10.13.1 Old Testament data (cf 10.2)

10.13.1.1 At creation God created man in his image male and female, as equals (see Gen 1). God did not create the one inferior in relation to the other. That Adam was created first and Eve second indicates a certain order of creation that must not be interpreted as a hierarchy.

10.13.1.2 There are examples in the Old Testament of women who received the gift of prophesy and ministered it in public, for example: Miriam (Ex 15:20), Deborah (Judges 4:4) and Huldah (2 Kings 22:14-15). Deborah also served in the governance office of judge. God thus already used believing women in the time of the Old Testament to lead and proclaim his message.

10.13.1.3 The Old Testament ministries of king, prophet and priest cannot simply be identified or correlated with the respective New Testament ministries of elder, minister of the Word and deacon. Christ in a sense consummated the ministries of king, prophet and priest. This means that there is no direct connection. But there is an indirect link in the sense that the ordained ministries in the New Testament church contained elements of the Old Testament ministries of prophet, priest and king.

10.13.2 Women in the Gospels (see 10.3)

In keeping with Jesus' conduct towards women, they may not be regarded or treated as inferior to men. This equality does not necessarily mean that the Lord assigned men and women the same vocation and task.

10.13.3 Ephesians 5:21-33 (cf 10.4.5 and 10.4.6)

10.13.3.1 Paul treats the commandment on female submissiveness as a practical corollary of Christ's headship of his body, the church (Eph 1:22; 5:23). He repeatedly highlights the implications of Christ's headship:

- Christ is proclaimed sole Kurios in the marital relationship, in that husbands and wives should submit each other out of reverence for Christ (Eph 5:21).
- The submission that wives owe their husbands is qualified in two ways: (1) it must be modelled on the church's submission to Christ, and (2) it must be understood in terms of (and as the counterpart to) the injunction to husbands to love their wives as Christ loves his bride, the church.
- The husband's headship over his wife must mirror Christ's headship over the church, in that he allows himself to be 'crucified' for her and feeds and cares for her. If a wife is more gifted than her husband in certain areas, she should be able to exercise her gifts to the full in a manner that does not cast doubt on her recognition of her husband's headship.

10.13.3.2 Thus Paul showed that marriage is a palpable illustration of Christ's headship over his church. Over time his instructions also helped to put an end to the prevailing societal code regarding marriage with its denigration of wives.

10.13.3.3 Ephesians 5:21-33 does not permit any direct inference regarding women's admission to ordained ministries. It does, however, show how Christ's headship over his church determines wives' conduct towards their husbands, and vice versa (see 1.1.5.10).

⁹⁹ There are numerous other trustworthy reformed exegetes such as Hendriksen (1982:504-505), Ridderbos (1977:344-245) and Bruce (1977:271-272) who accept that *Ἰουviᾶν* (*Iouniân*) or *Ἰουviᾶν* (*Iouniân*) was an apostle, namely an apostle in the wider sense of the word (see Floor 1978:59).

secondly, it shows that husbands' and wives' marital roles are not interchangeable, but entail a restriction on wives: they may not become heads over their husbands. There is also a restriction on the husband: his headship over his wife should be modelled on Christ's headship over his church.

10.13.3.4 The implications are as follows:

- The distinctive injunctions to husbands and wives cannot be transposed directly to women's functions in the church. Yet in the overall framework of revelation history regarding the ecclesiastic functioning of men and women it provides valuable supplementary evidence. In this regard it should be noted that a wife's relation to her head/Head in Ephesians 5:21-35 locates her marital role squarely within the framework of God's kingdom (Christ's headship). This is highly relevant when interpreting other, related Scriptural data.
- The fact that husbands' headship and wives' submission should be modelled on the relation between Christ, the head, and his body, the church has the following implications:
 - The husband's leadership of his wife should be loving, caring and self-effacing, just like Christ's leadership of the church. Hence the requirement of loving conduct in imitation of Christ limits the husband's leadership, a limitation he has to accept in loving submission.
 - The wife's submission is not slavish subordination. She must have scope to exercise her gifts to the full. Yet, just as the church in loving submission to Christ wholeheartedly refrains from usurping his position, so wives should act in marriage. A wife should exercise her gifts in a manner that shows that she acknowledges and takes account of her husband's headship.

10.13.4 1 Peter 3:1-7 (cf 10.5.5 and 10.5.6)

10.13.4.1 The pericope 1 Peter 3:1-7 gives an application of the general instructions for marriage (cf Eph 5 and Col 3) in specific circumstances: (1) a wife's duty when her husband is unjust (and/or non-Christian) is to preach to him without words, simply by her lifestyle, and (2) a husband's duty to his wife in a society where discrimination against women is accepted as common practice is not to look down on her but to honour her, because he knows that before God they are co-heirs to life.

10.13.4.2 The principles involved are clear: (1) If God gives you an instruction about your relationship to your spouse, obedience to that command should not depend on your spouse's behaviour towards you. (2) Any licence society gives for unjust treatment of your marriage partner does not give you the right to do so; God requires you to demonstrate your co-heirship to life before him by honouring your (weaker) partner.

10.13.4.3 It seems that God the Holy Spirit guided Peter the writer not merely to instruct marriage partners on their relationship with each other in and in spite of the sinful society in which they lived, but also to lay down principles which in due course would lead marriage partners not to consider each other inferior in any way.

10.13.4.4 These inferences have the following implications:

- 1 Peter 3:1-7 does not permit a direct inference on whether or not women may serve in ordained ministries. It does indicate how wives and husbands should behave to each other.
- The fact that husband and wife are assigned different roles in marriage cannot be transposed directly to women's functions in the church.
- The instruction to husbands to treat their wives considerately affirms the injunction in Ephesians 5:25 that his leadership in marriage should be loving, caring and self-effacing. Indeed, 1 Peter 3:7 reinforces that injunction: in his leadership he should also treat his wife respectfully.
- The accentuation of Christian husbands' and wives' co-heirship to life concurs with the evidence in Galatians 3:28 that in Christ man and woman are one and share equally in God's gracious covenant. 1 Peter 3:7 tells us nothing about the exercise of the wife's gifts.

10.13.5 Galatians 3:26-29 (cf 10.6.6 and 10.6.7)

10.13.5.1 Galatians 3:28 has special significance for the interpretation of Scriptural passages

dealing with relations between husband and wife. Passages that posit that (i) the husband is the wife's head (cf eg Eph 5; 1 Cor 11); (ii) wives should submit to their husbands (cf eg 1 Cor 14; Eph 5; Col 3:18), and (iii) wives should keep quiet (cf eg 1 Cor 14 and 1 Tim 2) would contradict Galatians 3:28 if they are taken to indicate that wives do not share in Christ's salvation along with their husbands. Everyone who believes in Christ – including women – shares in the promise to Abraham.

10.13.5.2 This interpretation means that Galatians 3:26-29 does not deal with the issue of women's admission to ordained ministries. It does clarify that in Christ all believers, including women, share in the covenantal promises of Abraham. In the light of this overwhelming truth clear that, when a distinction is made between men and women with regard to the special ministries, it must be done on clear Scriptural grounds. Equally: Only if God determines in his Word that only men may serve in the special ministries, may women be forbidden to do so.

10.13.6 1 Corinthians 11:2-16 (cf 10.7.5 and 10.7.6)

1 Corinthians 11:2-16 confirms the following aspects:

- 10.13.6.1 The fundamental headship of the husband in relation to *his* wife.
- 10.13.6.2 The wife's position in relation to the husband is not a humble one but is in fact glorious and God-given.
- 10.13.6.3 Men and women need one another in a congregation and one is not superior to the other (11:11-12).
- 10.13.6.4 Women prayed and prophesied in the congregational gatherings, from which can be deduced that women were not totally forbidden from speaking in the congregational gathering.
- 10.13.6.5 The pericope gives no indication that women who prayed and prophesied were in an ordained ministry.
- 10.13.6.6 The wife's conduct in the congregational gathering must be such that it acknowledges the headship of *her* husband, and as such the headship of Christ. The husband's conduct must also be such that he does not dishonour Christ's headship, but provides an example of it.

Gender not determining in any of the ministries	Woman not in teaching and governance ministry
10.13.6.7a A women may minister in the special ministries provided she does not through her ministry cast doubt on her acknowledgement of her husband's headship.	10.13.6.7b The passage <i>per se</i> does not provide a decisive answer to whether a woman may minister in the special ministries or not.

10.13.7 1 Corinthians 14:26-40 (cf 10.8.5 and 10.8.6)

Gender not determining in any of the ministries	Woman not in teaching and governance ministry
10.13.7.1a In Corinth women prophesied, prayed, talked and spoke in tongues during church services, hence that the injunction to keep quiet (14:34-35) does not indicate total silence; λαλεῖν (14:34) refers to a qualified 'speech'.	10.13.7.1b The prohibition against λαλεῖν in 1 Cor 14:34 entails that they may not participate in the evaluation of prophecies during public worship. Since evaluation of prophecies is part of elders' supervision of sound doctrine and is therefore peculiar to their ministry, it means that women may not function in the special ministry of governance (elder). 10.13.7.2b In the light of 1 Corinthians 11:4 it appears that the instruction to remain silent in 14:34-35 does not indicate a total silence of female
10.13.7.2a λαλεῖν (14:34) refers to women's way of asking questions during church assemblies, thus casting doubt on their husband's headship.	
10.13.7.3a The pericope 1 Corinthians 14:26-40 provides no prohibition on women functioning in special ministries. The	

<p>condition, however, is that if women are admitted to ordained ministries, they must conduct them in a manner that casts no doubt on their acknowledgement of their husbands' headship.</p>	<p>members, but does indicate that they may not officially minister the Word in congregational gatherings. 1 Corinthians 14:34-35 <i>per se</i> does not provide clear indications of this, but in the light of clearer Scriptural passages such as 1 Tim 2:8-15 it becomes clear that it must be interpreted as such.</p> <p>10.13.7.3b The prohibition in 1 Corinthians 14 specifically relates to the ministry of governance and also touches upon the special ministry of the minister of the Word, but cannot be applied to the special ministry of deacon.</p>
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10.13.8 1 Timothy 2:8-15 (cf 10.9.5 and 10.9.6)

<p>Gender not determining in any of the ministries</p>	<p>Woman not in teaching and governance ministry</p>
<p>10.13.8.1a In 1 Timothy 2:8-15 Paul deals with men's and women's behaviour generally and specifically in marriage and is not primarily concerned about their behaviour in church services. In this pericope he gives positive precepts for marital relations in rebuttal of the false doctrine about marriage that was preached in Ephesus.</p> <p>10.13.8.2a Like other Scriptural passages, the pericope stresses the husband's headship and requires wives to acknowledge it. The implication of this interpretation is that 1 Timothy 2:8-15 does not deal with ordained ministries. What the pericope does imply is that wives may in no way – even when conducting an ordained ministry – cast doubt on their acknowledgement of their husbands' headship.</p> <p>10.13.8.3a 1 Timothy 2:8-15 does not deal with the special ministries. What the pericope does imply is that wives may in no way – even when conducting an ordained ministry – cast doubt on their acknowledgement of their husbands' headship. The factors that may prejudice this acknowledgement vary from culture to culture and from era to era.</p>	<p>10.13.8.1b In view of the special position assigned to them in distinction to men, women should not proclaim the Word, teach or exercise authority in church gatherings.</p> <p>10.13.8.2b The prohibition of women not to exercise authority in the worship service relates specifically to the exercise of authority in relation to the Word. In short it means that they may not minister as elders or teaching elders (ministers of the Word) in the congregation.</p> <p>10.13.8.3b The instructions in 1 Timothy 2 regarding women in the worship services specifically relates to the ministry of authority through proclamation of the Word and not the ministry of authority in general. These instructions cannot be applied to the ministry of Christ's authority in the ministry of compassion.</p>

10.13.9 1 Timothy 3:1-16 (cf 10.10)

10.13.9.1 1 Timothy 3:8-11 deals with the requirement set for deacons and not the content of their ministry.

- 10.13.9.2 As far as the nature and content of the ministry of the deacons is concerned, other Scriptural passages must be studied, such as Acts 6; Romans 12, 15; 1 Corinthians 12; 2 Corinthians 8; Galatians 6; 1 Thessalonians 3, 5 and Hebrews 13.
- 10.13.9.3 It may be stated as summary conclusion that no differentiation can be deduced from 1 Timothy 3 and other Scriptural passages with regard to the manner in which male and female deacons perform their ministry.

10.13.10 1 Timothy 5:3-16 (cf 10.11)

It would have been important to study 1 Timothy 5 if the Synod had to take a decision on women in the special ministry service of deacon. The Synod, however, already decided on Scriptural grounds that women may minister as deacons (cf Acta, 2003: E, 4). The mandate of the current Commission deals with the question as to whether women may minister in the “ministry of the Word and governance entrusted to the ministers and elders” (cf Acta, 2003:591, E, 5). 1 Timothy 5:3-16 does not actually shed any light on this matter and is thus not subjected to further study.

10.13.11 Romans 16:1-2, 7 (cf 10.12.4.2 and 10.12.5)

It would have been important to study Romans 16:1-2 if the Synod had to take a decision on women in the special ministry service of deacon. The Synod, however, already decided on Scriptural grounds that women may minister as deacons (cf Acta, 2003: E, 4). The mandate of the current Commission deals with the question as to whether women may minister in the “ministry of the Word and governance entrusted to the ministers and elders” (cf Acta, 2003:591, E, 5). Romans 16:1-2 does not actually shed any light on this matter and is thus not subjected to further study.

In accordance with the finding of the Minority and Majority Report prepared for 2006, it can be deduced that there is not sufficient data to come to any decisive conclusions with regard to women in the special ministries on the basis of Romans 16:7.

10.14 Conclusion about gender in ordained ministries

Gender not determining in any of the ministries	Woman not in teaching and governance ministry
<p>10.14.1a Revelation-historical summary</p> <ol style="list-style-type: none"> 1. At the time of creation God declared man and woman equal, the differentiation being that the man should be the leader and the woman his fitting helpmeet. This ordinance of creation only applies within the marital relationship. 2. The relationship between husband and wife in marriage is a relationship of unity with a certain distinction and differentiation. God gave a certain order in marriage in the sense that the husband is indicated as the head of the wife in the marriage and family. The headship of the husband entails a primary responsibility, leadership, loving service, and not domination. The being helpmeet of the wife is not slavery but an equal assistance. This relationship of equality between the husband as leader (head) and the wife as helpmeet also implies that they must submit to one another. 3. At the time of the fall the man shirked his headship and the woman wrongfully assumed leadership. As a result of the fall male headship tends to dominium and women, instead of being submissive, tend to aspire to authority over men. 4. God reveals that, in addition to the ministry of all believers, he also provides for special 	<p>10.14.1b Revelation-historical summary</p> <ol style="list-style-type: none"> 1. In the beginning God created man male and female and placed the two in very intimate relation to one another. 2. In this relationship one is not inferior in respect of the other. Yet the wife is not simply a duplicate of the husband. God indeed created the two with a distinction. This distinction is expressed in differentiation with regard to the role of the husband and the wife. The headship that God bestows upon the husband entails a primary responsibility, leadership, loving service, and not domination. The being helpmeet of the wife is not slavery but an equal assistance. This relationship of equality between husband as leader (head) and the wife as helpmeet also implies that they must submit to one another. 3. God did not intend the leadership to be dominium but rather loving service. Similarly He did not intend the helpmeet of the wife to be slavery but rather equal assistance. 4. The equal relationship between husband and as leader and wife as helpmeet was indeed disturbed by sin, but was restored in Christ. The fact that the husband plays a leading role in respect of the wife is not the result of sin but according to God’s ordinance of creation: If a husband should abuse the

<p>ministries in his church and calls people to exercise them.</p> <ol style="list-style-type: none"> 5. Nobody has any natural endowment (including gender) that qualifies her or him for an ordained ministry). 6. There are indeed examples in Scripture of women performing special ministry and not being denied because they were women (cf in the Old Testament: Hulda and Deborah, and in the New Testament: Priscilla and Phoebe). 7. It is within God's free will and sovereignty that He calls and uses people in his church. It is the Lord who calls his servants and equips them with gifts of his Spirit to serve in his church and kingdom. As He did in the times of the Old and New Testament church, He can today in his free will call and use women in his service. 8. The Holy Spirit provides the right gifts for the church at the right time. 9. The Holy Spirit bestows these gifts as He pleases. 10. The Holy Spirit still provides the necessary gifts to serve in ordained ministries to this day. Not everyone endowed with these gifts is called by God to enter the ordained ministries. 11. The Scriptural principles relating to the relationship between husband and wife in their marriage may not be transferred to the functioning in the special ministries. God reveals that gender does not play a role in ministering in the special ministries. 	<p>leading role and tyrannise the wife, it is sin and not in accordance with the headship bestowed by God.</p> <ol style="list-style-type: none"> 5. God reveals that, in addition to the ministry of all believers, he also provides for special ministries in his church and calls people to exercise them. 6. Nobody has any natural endowment (including gender) that qualifies her or him for an ordained ministry. 7. The Holy Spirit provides the right gifts for the church at the right time. 8. The Holy Spirit bestows these gifts as He pleases. 9. Some of these gifts bestowed by the Holy Spirit are amongst others also used in the special ministries. 10. It is clear from Scripture that Christ does not always appoint some to the special ministry who possess gifts that can be used in the special ministries.
<p>10.14.2a Christ's headship as revelation-historical theme</p> <p>Christ, the sole head of the church, calls people to ordained ministries and through them administers his rule over the church (cf BC, art 31). This basic premise should also be reflected in the way ordained ministries are organised and function in the church. Throughout they should be organised and function in a manner that leaves no doubt that Christ is the sole head of his church. The same applies to gender in ordained ministries.</p> <p>The Lord reveals in Scripture that the male-female relationship (gender) epitomises Christ's headship in a special way.</p>	<p>10.14.2b Christ's headship as revelation-historical theme</p> <p>Christ, the sole head of the church, calls people to ordained ministries and through them administers his rule over the church (cf BC, art 31). This basic premise should also be reflected in the way ordained ministries are organised and function in the church. Throughout they should be organised and function in a manner that leaves no doubt that Christ is the sole head of his church. The same applies to gender in ordained ministries.</p> <p>The Lord reveals in Scripture that the male-female relationship (gender) epitomises Christ's headship in a special way.</p>
<p>10.14.3a Headship of the husband 10.14.3.1a Headship in marriage</p> <p>The headship of Christ is revealed most clearly in Ephesians 5:21-33. In Ephesians 5 we learn that the relationship between husband and wife is a visible demonstration of Christ's relationship to his church (cf 7.5). "The husband is the head</p>	<p>10.14.3b Vroue in die besondere dienste en die hoofskap van die man</p> <p>It is clear that the headship of the husband is central to the question whether women may minister in the special ministries. It is especially 1 Corinthians 14 and 1 Timothy 2 that shed light on this matter. Paul indeed deals expressly kn</p>

of the wife as Christ is the head of the church” (Eph 5:23), and “as the church submits to Christ, so also wives should submit to their husbands in everything.”

Ephesians 5:31 indicates that the man’s headship over the woman was instituted by at the time of creation. The fact that “a man will leave his father and mother and be united to his wife” (Gen 2:24), shows that the man acts as the leader in starting a new family that will fall under his headship (cf 5.3.3). Hence male headship in marriage is a God-given deed. He is the one who should assume leadership in marriage. The wife’s role as helpmeet (Gen 2:18) is likewise God-given. She is the one who has to complement her husband physically, mentally and emotionally (cf 5.3.1) and submit to his leadership (Eph 5:22).

But the fact that the husband is the head and the wife the fitting helpmeet does not make either party superior or inferior. In Christ both husband and wife are equally children of God and as such co-heirs to the covenantal promises (Gal 3:38; 1 Pet 3:7). Still he male remains the head and the female the helpmeet and the two roles are not interchangeable. The husband’s headship does not imply domination, however, nor does the wife’s status as helpmeet entail slavish submission. It was already evident at the time of creation that the man’s headship entailed loving leadership (cf 5.3.3). Ephesians 5:25 re-emphasises such loving leadership by admonishing men to love their wives as Christ loved the church and gave his life for her.

But at the fall the woman wrongfully assumed leadership and the man shirked his headship by following her guidance (cf 5.4.1). This fact, implicit in Genesis 3:6-13, is spelled out explicitly in 1 Timothy 2:14. Thus the consequences of the fall directly affected the husband-wife relationship. Because of sin the husband’s headship tends towards a lust for power, and the wife wants to take over her husband’s leadership position (cf 5.4.2).¹⁰⁰

10.14.3.2a Headship in church gatherings

1 Corinthians 11:3-15 touches on a new dimension of headship. God is the head of Christ; Christ is the head of every man; the man is the head of the woman (1 Cor 11:3). 1 Corinthians 11 indicates that the authority relationship between God and Christ the

these passages with women’s conduct in the special ministries as well as the headship of the husband (cf 10.8 and 10.9). It is clear from the two passages that the headship of the husband specifically becomes relevant when women would minister in the ministries of elder and minister of the Word, namely when women would minister in a special ministry entailing pastoral supervision and care and ensuring that the congregation is nourished and led by Scripture (cf 10.8.4.3b and 10.9.4.3b). When women would minister the authority of Christ in this area, they would by doing so not acknowledge their husbands’ headship.

Concerning the special ministry of deacon, it is clear from 4.4 that a deacon also ministers the authority of Christ. The question then would be whether a woman ministering as a deacon also does not acknowledge her husband’s headship. It is clear from 4.3.3.2.3.2 that the deacon is not called like the elder and minister of the Word to pastoral supervise and care and ensure that the congregation is nourished and led by Scripture. The deacon is not part of the Church Council that must maintain the order and discipline of the church (cf Calvin, Institutione IV.11,vi and CO, art 25). The deacon is called to the ministry of compassion. In Scripture there is no indication that a woman who ministers in this area in the special ministry would fail to acknowledge her husband’s headship.

¹⁰⁰ When dealing with the issue of gender in ordained ministries the consequences of sin should be a major consideration and all parties must subject themselves to constant self-examination. Is leadership in ordained ministries truly modelled on Christ’s headship, or does it display features of a lust for power? In how far can the zeal of women who seek admission to ordained ministries be ascribed to a desire to take over men’s leadership position? Also, in how far can the zeal of men who oppose women’s admission to ordained ministries be ascribed to a male tendency to lust for power?

<p>mediator and head of the new humankind in church gatherings should be mirrored in the relationship between husband and wife (cf 10.4.2.2). Thus a woman whose conduct in church services cast doubt on male headship is casting doubt on God's authority (cf 10.4.5). The same applies to men whose conduct casts doubt on their self-effacing love for their wives: they fail to honour their head, who is Christ. But when women's behaviour attests acknowledgement of male headship good order prevails in church assemblies, so that even the angels rejoice (cf 10.4.6). Likewise, when men's exercise of their headship attests their self-effacing love of their wives good order will prevail in congregational gatherings.</p> <p>How should a woman attest her acknowledgement of male headship in church services? The fact that husbands and wives are given differential tasks (eg Eph 5, Col 3, 1 Pet 3), cannot be transposed directly to women's functioning in the church. Full exercise of her gifts does not contradict Ephesians 5 – provided her conduct does not cast doubt on her acknowledgement of her husband's headship.</p> <p>The fact that male headship and female submission should be modelled on the relation between Christ, the head, and his body, the church, implies that a woman should have scope to exercise her gifts in every sphere – including ordained ministries – with due regard to her husband's headship. The same applies to 1 Corinthians 11 (women's conduct in church services) and 1 Peter 3:7 (women's co-heirship to life). These Scriptural passages attest that there must be scope for women to exercise their gifts in every sphere – including ordained ministries – while recognising their husbands' headship. 1 Timothy 2:8-15, which deals with male and female conduct generally and specifically in marriage (cf 12.4.3.1-7), indicates that woman should in no way – even when functioning in ordained ministries – cast doubt on their acknowledgement of their husbands' headship.</p>	
<p>10.14.4a Practical implications</p> <p>10.14.4.1a The implications in a nutshell</p> <p>Gender per se is not decisive for eligibility to ordained ministries. Scriptural data present no prohibition or impediment to the election of female believers to ordained ministries – provided married woman do not cast legitimate doubt on their acknowledgement of their husbands' headship in the conduct of their ministry, just as men may not cast doubt on their self-effacing love of their wives through</p>	

their conduct in every sphere.

10.14.4.2a Regarding the ministry of elders and ministers of the Word

The fact that the man has headship over his wife does not prevent her from serving in an ordained ministry, since the exercise of that ministry does not mean that she dominates. She merely, like her husband, ministers Christ's headship in and to the church. In relation to her husband she still respects his leadership in their conjugal life – otherwise she does not qualify. The same applies to husbands: if they do not manage their households properly (love their wives self-effacing and guide the household lovingly according to Christ's example), they do not qualify.

Hence the answer to the question of how wives should be acknowledge their husbands' headship in this: by publicly (eg in church) behaving in such a way that no one can legitimately infer that they do not accept his headship. The sovereignty of each social relations remains effective. Even if a woman is a minister of the Word or an elder, she should still rate her husband's love, guidance and teaching, comfort and protection highly and must continue to honour and obey him just as the church submits to Christ. This means: as long as she only ministers the authority of Christ in love and humility, she will not jeopardise her husband's headship. Similarly: As long as the husband only ministers the authority of Christ in love and humility, he will not yeopardise his self-effacing love for his wife.

The prohibition of λαλεῖν (14:34) in 1 Corinthians 14:34 refers to women's way of asking questions during church services, thus casting doubt on their husbands' headship (cf 11.4.2.1-3). The pericope in itself does not clinch the issue of women's admission to ordained ministries. But if women may serve in ordained ministries on the basis of other Scriptural passages, 1 Corinthians 14 implies that they must do so in such a manner that nobody may legitimately infer – given the conventions of the evolutionary phase of that culture – that they do *not* accept their husbands' headship.

10.14.4.3a Regarding the ministry of deacons

Gender as such plays no decisive role in eligibility for ordained ministries, including that of deacons. The condition continues to apply: in their conduct of their ministry wives should cast no doubt on their acknowledgement of their husbands' headship.

<p>10.14.5a Conclusion</p> <p>10.14.5.1a Members who otherwise qualify can – irrespective of gender – be elected/called to the special ministries and be ordained in these.</p> <p>10.14.5.2a Women who have an inner call to the ordained ministries and meet the requirements in order respects can and may qualify themselves for it by way of further study.¹⁰¹</p>	<p>10.14.5b Conclusion</p> <p>10.14.5.1b It is clear from both the Old and New Testaments that God does not consider the wife to be inferior to the husband. During the time of the New Testament women were fully part of the church and received, like the men, gifts of the Holy Spirit that they could apply in the church and society.</p> <p>10.14.5.2b Although the wife is in no respect inferior to the husband, it is indeed clear from Scripture that the headship of the husband receives particular emphasis.</p> <p>10.14.5.3b This headship of the husband is not a form of dominion. In passages such as Ephesians 5 it is emphasised that the husband's leadership of his wife must occur in love, care and self-effacement, as Christ leads his church. The demand of loving conduct in imitation of Christ thus restricts the leadership of the husband, a restriction that he must accept with loving submissiveness.</p> <p>10.14.5.4b The husband's headship also does not entail that slavish submission is required of the wife. She must have space to fully exercise her gifts. Yet, as the church is willing in loving submission to Christ not to place her in Christ's stead, similarly the wife must apply and practise her gifts in such a manner that she by doing so indicates her acknowledgement and accounting of her husband's headship.</p> <p>10.14.5.5b It is further clear that the headship of the husband has specific meaning for those who may minister as ministers of the Word and elders. If women were to minister the authority of Christ as ministers of the Word and elders, they would by doing so jeopardise the husband's headship.</p>
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¹⁰¹ The inner call should be confirmed by an external call. That happens after sincere prayer, thorough investigation, according to the availability of gifts, the needs of the ministry, peculiar circumstances and election by the church. Above all, it is God in his omnipotence and sovereignty that calls and uses people in his church. In the 1988 Report the compilers, after meticulous study, put it as follows [our translation]: "It is the Lord who calls his servants and equips them with gifts of his Spirit to minister in his church and kingdom. As he did in the Old and possibly the New Testament church – albeit by way of exception – so in his omnipotence he can to this day call and use women in his service."

10.15 Summary conclusion

10.15a Gender not determining in any of the ministeries	10.15b Women not in teaching and governance ministry
10.15.1a That, in obedience to Scripture, members who otherwise qualify can – irrespective of gender – be elected/called to the special ministries and be ordained in these. 10.15.2a That women who have an inner call to the ordained ministries and meet the requirements in other respects can and may qualify themselves for it by way of further study.	10.15.1b That, in obedience to Scripture, women may not minister in the special ministries of minister of the Word and elder.

10.16 Nature of the difference between the two points of view

- 10.16.1 The two points of view as expounded in this Report rest on the points of departure regarding approach to Scripture and hermeneutics according to the doctrine of the church as detailed in points 6 and 7. The difference between the two points of view lies on the level of exegetical synthesis.
- 10.16.2 The matter of women in special ministries, or not, is not a confessional matter *per se*.
- 10.16.3 For these reasons (cf 10.16.1 and 10.16.2) decisionmaking regarding this matter should not threaten the unity of the churches.

11 Implications of a church polity nature of the Synod's decision on this matter

11.1 Implication of decision of Synod 2003 on the ministry of deacon

Should the Synod approve 12.10.2.2 (women not in the teaching and governance ministry), there are no new implications for this Synod.

Implications of the decision of Synod 2003 are arranged by way of the following recommendations:

- 11.1.1 The Synod name Deputies to effect the necessary amendments in the Church Order and Formulary for Ordination for Deacons and to formulate the latter to be gender inclusive (cf 3.5.11).
- 11.1.2 The Synod must judge to what extent the applications of CO, art 38 are affected by the fact that women can minister as deacons.
- 11.1.3 The Synod must, after dealing with this Report, judge the necessity to name Deputies with the assignment to expound the decisions regarding special ministry in comprehensible fashion to the churches (cf 3.5.13).

11.2 The implication should the Synod decide that gender is not determining for the special ministries

Should the Synod approve 12.10.2.1 (gender is not determining for the special ministries), the implications are obviated by the following recommendations:

- 11.2.1 The Synod name Deputies to effect the necessary amendments in the Church Order and Formulary for Ordination for deacons, elders and ministers of the Word and to formulate the Formularies to be gender inclusive (cf 3.5.11).
- 11.2.2 The Synod must, after dealing with this Report, judge the necessity to name Deputies with the assignment to expound the decisions regarding special ministry in comprehensible fashion to the churches (cf 3.5.13).

12 Recommendations to the Synod

The Commission recommends that the Synod decides on the Report in the following manner:

12.1 Punt 1 (Mandate)

The Synod decides:

- 12.1.1 Noted.

Decision: Approved.

12.2 Point 2 (Recommendations for effective handling and disposal of the Report)

The Synod decides:

12.2.1 Noted.

Decision: Approved.

12.3 Point 3 (Decisions of Synod 2003 and accounting for/execution/follow-up thereof)

The Synod decides:

12.3.1 Noted.

Decision: Approved.

12.4 Point 4 (Relevant church polity aspects)

The Synod decides:

12.4.1 Noted.

Decision: Approved.

12.5 Point 5 (Historical review)

The Synod decides:

12.5.1 Noted.

Decision: Approved.

12.6 Point 6 (Points of departure relating to approaches to Scripture)

The Synod decides:

12.6.1 Noted.

Decision: Approved. Corrections been made – Deputies Acta.

12.7 Point 7 (Hermeneutical points of departure)

The Synod decides:

12.7.1 Noted.

Decision: Approved.

12.8 Point 8 (The function of women in the church in general))

The Synod decides:

12.8.1 Approved.

Decision: Approved.

12.9 Point 9 (Petitions of Protest against decision of Synod 2003 (Acta 2003:591, E4) submitted during Synod 2006)

12.9.1 Point 10.1 (Mandate in respect of Petitions of Protest) – Noted.

Decision: Approved.

12.9.2 Point 10.2.1 tot 10.4.1 – Noted.

Decision: Approved.

12.9.3 Point 9.4 – Goedgekeur.

Decision: Pt 9.4 refer to an ad hoc commission for herformulation, revv HJP de Beer (c), HLJ Momberg, NN Ligege, drr JH Howell, J Smit and prof A le R du Plooy as advisor:

Decision: Approved – corrections has been made – Deputies Acta.

12.10 Point 10 (Women in the ministries of elder and minister of the Word)

The Synod decides:

12.10.1 Point 10.1 to 10.14 – Noted.

Decision: Approved.

Before decisionmaking the meeting sing Ps 33:11, time for silent prayer for each delegate whereafter the chairperson lead the meeting in a prayer. Afterwards Ps 25:2 were sung.

12.10.2 Point 10.15 (Summary Conclusion):

12.10.2.1 Point 10.15.1a and 10.15.2a (Gender not determining in any of the ministries)

10.15.1a

*That, in obedience to Scripture,
members who otherwise qualify can
– irrespective of gender – be
elected/called to the special
ministries and be ordained in these.*

– Approved

10.15.2a

*That woman who have an inner call
to the ordained ministries and*

meet the requirements in other respects can and may qualify themselves for it by way of further study.

– Approved

or

12.10.2.2 Point 10.15.1b (Women not in teaching or governance ministry)
10.15.1b

That, in obedience to Scripture, women may not minister in the special ministries of minister of the Word and elder.

– Approved

Decision: See decision at point U – Report Advice Commission.

12.10.3 Point 10.16 (Nature of the difference between the two points of view) – Noted.

Decision: Approved.

12.11 Point 11 (Church polity implications of the Synod’s decision on this matter)

The Synod decides to approve the corresponding set of implications to the decision in 12.10 above as expounded in 11 by acting as follows:

12.11.1 Point 11.1 (Implication of decision of Synod 2003 regarding the ministry of deacons)

– Approved

or

12.11.2 Point 11.2 (The implication should the Synod decide that gender is not determining for the special ministries) – Approved

Decision: See decision below at W – Report Advice Commission.

U. REPORT OF ADVISORY COMMISSION FOR GUIDANCE TO THE SYNOD ON THE MATTER OF WOMEN IN THE OFFICES OF ELDER AND MINISTER

1. Instruction

The synod is to be advised, in light of the discussion and the suggestions tabled, about how to proceed with the matter of women in the offices of elder and minister.

Decision: Noted

2. Method

The commission considered *inter alia* the following possibilities:

2.1 The proposal of Revs. P.W. Kurpershoek and H.S. Coetzee

2.2 The summary of the report (pt. 10.15) and the recommendation (pt. 12.10.2)

2.3 The possibility of further study and advice, especially from churches abroad that have ecumenical unity with the GKSA

2.4 The option of maintaining the *status quo* in regard to women in the offices of elder and minister, because it is not absolutely clear why this should change.

Decision: Pt. 2.1 to 2.4 noted

3. Finding

The commission came to the conclusion that it is necessary for this synod to resolve the matter and decide whether women may serve as elder and minister or not, for the following reasons:

3.1 The commission does not consider the suggestion of Kurpershoek and Coetzee that the decision be left up to local churches (pt. 2.1), the solution on the following grounds:

- 3.1.1 In reference to CO, Art. 30, the question over the offices of elder and minister does not only concern the local church.
- 3.1.2 The suggestion implies in itself that the offices must be opened up to both genders.
- 3.1.3 Research on the outcome in international churches shows this practice to be problematic.
- 3.2 The option to do further study and seek advice from churches, with which there is ecumenical unity, (2.3) is not of much value at the moment for the following reasons:
 - 3.2.1 The synod already possesses all relevant information, given the comprehensive report tabled and the preceding long-term studies.
 - 3.2.2 The stances of most of the churches, with which the GKSA has ecumenical unity, have already been set out in the commission's report.
- 3.3 The option of simply maintaining the *status quo* (2.4) underplays the difference of opinion within the GKSA on this issue and it may create the impression of clinging to tradition.
- 3.4 The synod has been continued in the expectation that a resolution would be reached.

Decision: Noted pt. 3.1 to 3.4

4. Recommendations

- 4.1 The synod expresses its sincere gratitude to the commission for its thorough and clear report.
- 4.2 The synod votes upon the amended wording of 10.15 and 12.10.2 in the report:

The synod came, after reviewing the report, to the conviction:

- that women may serve in the special offices of minister and elder.

OR

- that women may not serve in the special offices of minister and elder.

- 4.3 The synod appoints, regardless of the decision reached, an ad hoc commission to advise the synod on pt. 11 of the commission's report and other matters that would result from the decision. It is recommended that a brief letter be drawn up by Sunday, 5 July advising the congregations of the impending decision.

Decision: Pt. 4.1 to 4.3 approved

Decision: The meeting decides, in accordance with the approved recommendation under pt. 4.2, that women may not serve in the special offices of minister and elder.

V. AD HOC COMMISSION FOR ADVICE ON POINT 11 OF THE COMMISSION'S REPORT: QUESTION OF THE WOMAN

The vice-chairman, Rev. S.D. Snyman, proposes the following commission: Dr. J. Smit (s), Revs. P.K. Lourens, P.W. Kurpershoek, Elders S.J.M. Swanepoel, J.A. Hoogenboezem and Rev. P.M. Modise with the instruction to advise the synod on pt. 11 of the commission's report that includes advice on the speedy communication of decisions on women in the special offices.

Decision: Approved

W. **REPORT AD HOC COMMISSION: MATTERS RESULTING FROM THE DECISION ON WOMEN IN THE SPECIAL OFFICES OF MINISTER AND ELDER**

1. Instruction

Point 11 of the commission report: The question about women

Decision: Noted

2. Constitution of the commission

The commission comprised of the following members: Dr. J. Smit (s), Rev. P. Modise, P.K. Lourens and P.W. Kurpershoek, Elders S.J.M. Swanepoel and J.A. Hoogenboezem.

Decision: Noted.

3. Findings

3.1 Concerning the offices of elder and minister there are no outstanding business, according to the synod.

3.2 Concerning the office of deacon there are a number of items – as indicated in pt. 11 of the commission report – about which the recommendations below are made.

3.3 Concerning the feedback to the congregations a brief and concise letter is tabled below.

Decision: Noted

4. Recommendations

4.1 *On pt. 11.1.1*

The synod appoints deputies, with the following instruction:

4.1.1 Amend the church order and form of ordination of deacons, as necessary, and make the latter gender neutral.

4.1.2 Investigate possible amendments to Belgic Confession Art. 30 and 31 to make it gender neutral.

Decision: Approved

4.2 *On pt. 11.1.2*

The synod appoints deputies with the following instruction:

4.2.1 Investigate the extent to which the application of CO, Art. 38 is affected by women being able to serve as deacons and make the relevant recommendations.

Decision: Approved – refer to yet to be appointed Deputies: Church Affairs

4.3 *On letter to congregations*

The following letter is tabled for forwarding to all churches:

Decision: Approved – amendments already made – Deputies: Acts

1 July 2009

To all Gereformeerde Kerke in Suid-Afrika

Brothers and sisters

Upon instruction of the synod, this letter serves to advise you on the decisions made at Synod 2009 about the service of our sisters in the special offices:

1. Decision on the office of deacon

Sisters may serve in the office of deacon. Synod 2009 upheld a petition of protest that led to the reinstatement of the decision of Synod 2003. This decision reads as follows:

The synod approves in accordance with Scripture that women, who possess the necessary gifts, may be elected and installed as deacons in the GKSA.

2. Decision on the office of elder and minister

During the continuance of the synod, an in-depth report was reviewed on the question of whether sisters may serve as elder and minister. This report addressed *inter alia* decisions already taken at Synod 2003, relevant church law, historic, Scriptural and hermeneutic points of departure. A variety of Scriptural passages were studied in reference to these points of departure.

The synod spent almost two days in brotherly discussion and prayerfully listened to the Word of our Lord. The different standpoints that were raised were prayerfully considered and ultimately the following decision was taken:

The synod has, upon review of the report, come to the conviction that women may not serve in the special offices of minister and elder.

The synod prays for the blessing of the Lord for every one of our churches. May He give that all our churches will persevere in united and prayerful worship of Him.

Dr. C.J. Smit

Rev. L.H. van Schaik

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