

THE ROLE OF WOMEN IN MINISTRY

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Preface

The issue of women ministering in the Church has impeded the call of many qualified ministers for the Church. The Bible is clear that women are meant to be working for the Lord. This message is very relevant for the days we are living in, which are the days immediately preceding the Lord's second coming. This booklet presents the strong, Biblical case for women ministers and answers some of the problems people bring up against women ministers.

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Should women minister in the Christian Church?

This is a very important question. The Holy Bible provides the answer.

The Bible reveals that God uses the ministry of women to edify His people. In God's eyes, men and women have equal responsibility to preach and teach the Gospel message. God regards men and women as equal in Christ Jesus, and has given all of us who trust in Him the high privilege and honour of ministering to Him and being His witnesses in the world.

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” (Galatians 3:28)

God has commanded all people to repent and turn to Him, and He has commissioned all believers with the task of preaching the message that salvation from sin is available through personal faith in the Lord Jesus Christ.

“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Mark 16:15, 16).

Both men and women have been called to be ambassadors for Christ through the victory purchased by Him on the cross.

“And hast made us unto our God kings and priests: and we shall reign on the earth.” (Revelation 5:10).

God has equipped the Body of Christ with the spiritual power needed to accomplish His will. Christian men and women are Christ's voice here on Earth, and God wants His voice to be heard. It is not God's will that the female portion of His workforce be silent—this would be negligent of their Christian duty. All believers have an equally important part to play in fulfilling the will of God.

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your

young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.” (Joel 2:28, 29).

God has poured out His spirit (the working of His Holy Spirit) upon His people in order to bless us — both personally, and collectively as His Body, and to accomplish His will of worldwide evangelism. The verse in Joel does not single men out — His spirit has been given to “all flesh”, and includes the “daughters” and the “handmaids”. This is obviously for a purpose. He said that women would prophesy. Prophesying is a wonderful spiritual gift, which is used for the edification of the Church.

“Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.” (1 Corinthians 14:1–4).

The purpose of prophesying (delivering a message from the Lord in one’s own language), is to serve the Church, not unbelievers. This is an important ministerial gift in the Church, which God uses to guide His people, provide encouragement and help Christians to follow His will.

“Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.” (1 Corinthians 14:22).

God has given each of His children talents to be used. It displeases God if a believer (whether it be a man or woman) buries these talents. For example, a preacher who neglects the calling to preach, or a teacher who does not teach within the Body of Christ, is not utilizing the gift God has given.

“And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five

talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money." (Matthew 25:15–18)

This shows that different people have been given certain talents, and that people vary in their willingness to use what has been given to them.

After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matthew 25:19–21)

Clearly, the Lord was pleased with the productivity and faithfulness of this servant who used his talents and multiplied them.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matthew 25:22, 23)

Similarly, the Lord commended the servant who had been productive with two talents. Demonstrated faithfulness with the seemingly small responsibilities which have been placed into one's hands means that God can increase and entrust the individual with greater jobs.

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I

should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.” (Matthew 25:24–29)

Neglecting the talents that God has given (to both men and women) greatly displeases God. God wants the talents He has given to His people to be put to use. The Bible says “... stir up the gift of God, which is in thee ...” (2 Timothy 1:6) and to “Neglect not the gift that is in thee ... Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.” (1 Timothy 4:14). Both men and women have been given talents to use, not bury.

The New Testament holds several examples of women used in ministry.

How did God use Elisabeth?

In the history of the Lord Jesus Christ, Elisabeth (the mother of John the Baptist), plays an important part. A wonderful prophecy about Jesus, as given by Elisabeth (who was also Mary’s cousin), is recorded in Scripture:

“And Mary arose in those days, and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence *is* this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.” (Luke 1:39–45).

The Bible tells us that Elisabeth was “filled with the Holy Ghost”. He used Elisabeth to speak this prophetic word about Mary and the baby Jesus. God had revealed to Elisabeth that Mary was carrying (in her womb) her Lord, and that God would perform those things He had promised. This testified of the Lord’s faithfulness, and was the spirit of prophecy at work.

What was Mary's role in history?

Mary, a humble and obedient woman, was greatly favoured in being chosen as the mother of the Lord Jesus Christ. Mary willingly placed herself in agreement with the plan of God to bring the Saviour into the earth with a human mother. In reply to Elisabeth's prophecy, Mary herself speaks prophetically:

"And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy *is* his name. And his mercy *is* on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from *their* seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of *his* mercy; As he spake to our fathers, to Abraham, and to his seed for ever." (Luke 1:46–55).

Mary uttered an anointed word, as did Elisabeth, and both, being given by the inspiration of God, have encouraged and blessed the New Testament Church. Mary, a mortal woman, acknowledged her son Jesus as her Lord and Saviour. When the Lord Jesus Christ performed his first miracle of turning water into wine at the wedding of Cana, Mary spoke wise words which can be taken as a command for the whole Church to heed forever: "Whatsoever he saith unto you, do *it*." (John 2:5b)

How were Phillip's daughters used of God?

"And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy." (Acts 21:8, 9).

God used Philip's daughters to proclaim His will through prophesying. They had a prophetic gift. When God gives a gift to someone, He expects them to use it. If it is not used, people can miss out on getting what God intended them to hear and experience. They can miss out on God's best. Furthermore, the Church collectively can miss out on what God intended to bring through the ministry of an individual who has been given a word for the Church. First Corinthians 12:1 reveals that God does not want us to be ignorant of spiritual gifts and their use. He has told us that "...the manifestation of the Spirit is given to every man to profit withal." (1 Corinthians 12:7). "Every man" includes both men and women, and His will is that we profit from the gifts.

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." (1 Corinthians 12:11–14).

God has intended His Body (believers) to be a unified whole. The individual members contribute the gifts and talents God has bestowed upon them to bless and profit His Body. The men and women of God are the "lively stones" which make up His spiritual house (1 Peter 2:5). We are the holy priesthood He has ordained to offer up acceptable spiritual sacrifices, such as praise, thanksgiving, and worship. There is not one Christian man or woman who is exempt from this service. Christian women have a responsibility to contribute and use the gifts He has given them to benefit the Church.

How Anna served God

God used a prophetess named Anna to bless the hearers of her message, through her faith-filled words. Anna was a woman who took her faith seriously, and was rewarded by God for her diligent service to Him.

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.” (Luke 2:36–38).

Apparently God regarded Anna’s service as so important that it has been memorialized in Scripture. She regarded the message of the redemptive plan of God as far too important to ignore her role in proclaiming it. God valued this, and used her to lead people to their Redeemer, the Lord Jesus Christ.

Phebe as a servant of the Church

Phebe was a Christian woman who served the Church at Cenchrea (a Port city of Corinth). Paul recognised her great value to the brethren and directed that she be received and assisted in Church business. Today, she stands as a faithful example for all women who want to serve the Church.

“I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.” (Romans 16:1, 2)

The Church was instructed to assist Phebe, which reveals that her ministry was important. Phebe was evidently putting her God-given abilities (as a supportive and organised minister) to use, to benefit the Body of Christ. She is described as a succourer, meaning that she gave assistance, support and aid to others, even to Paul himself.

Was Junia an apostle?

“Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.” (Romans 16:7)

The name “Junia” is the feminine form of the name “Junius”. Junia is a female gender name, so it is possible that Junia was a female apostle in Paul’s time. An apostle is a Christian who is sent

to do a special, often ground-breaking, work for God.

Was Priscilla used by God as a teacher of Scripture?

In the early Church, God used a woman named Priscilla (whom Paul also called Prisca), along with her husband Aquila, to be leaders. Paul refers to Priscilla as “his helper”. Priscilla and Aquila accompanied Paul on his journeys to Syria and Ephesus.

“Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise *greet* the church that is in their house.” (Romans 16:3–5a).

Paul highly esteemed Priscilla, mentioning her and her husband four separate times in his letters. He regarded her help (which was given at considerable personal risk the Scripture reveals), as valuable. She was a knowledgeable woman, who, alongside her husband, led a Church in their home. This is a significant fact. The Scripture indicates that both husband and wife were responsible for this Church. The husband and wife are given equal standing in the Scriptures referencing them.

Priscilla also had God’s empowerment to teach. This shows that women can be used by God to teach other believers, including men.

“And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures that Jesus was Christ.” (Acts 18:24–28).

Apollos was a mighty preacher but only knew “the baptism of John” (water baptism). Aquila and Priscilla heard him and wisely took him aside privately to increase his understanding and

knowledge of God's ways. The Scripture says "... they took him unto them, and expounded unto him ..." The Scripture is specific in revealing that they were *both* responsible for the teaching and instructing of Apollos. Priscilla was a valuable teacher of doctrinal issues.

Women were also ministering in the Old Testament.

The role of Huldah the prophetess

Under the reign of King Josiah, the Book of the Law was found when the House of the Lord was being repaired. It was then brought before the King, whose instructions were as follows.

"Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her." (2 Kings 22:13, 14)

It is significant that men went to the woman Huldah to inquire of the Lord. She was obviously a woman who was regarded as knowledgeable and wise in the ways of God.

"And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me, Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read: Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched." (2 Kings 22:15–17)

This was a message of supreme importance. Just as Moses had been used in time past, Huldah was used to deliver the message of God's judgement, and of His mercy.

"But to the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard; Because

thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.” (2 Kings 22:18–20)

The men of God went to the prophetess, Huldah, who was obviously respected for her honest delivery of God’s message to the King and to the nation. God used this woman to speak His Word in a powerful way. If God was against using women in ministry, how can His use of Huldah be explained?

God used Deborah in leadership over Israel

The Book of Judges reveals that God appointed a woman named Deborah to minister before Him as a judge over Israel.

“And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.” (Judges 4:4, 5).

God appointed this woman to a position of authority amongst His people, and she was given the great responsibility of conveying God’s judgment upon His people. Her prophetic gift was also used to deliver God’s message to Barak, telling him to lead the Israelites in battle. Her role was pivotal - Barak would not go to war without her accompanying him, which she did. When she delivered God’s message to strike, he obeyed, and the Israelites had victory.

The witness of Miriam

Miriam, the sister of Moses, was a prophetess used by God as a witness of His delivering power. Her ministry served the purpose of honouring God, and encouraging the Israelites.

“And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the

women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.” (Exodus 15:20, 21).

The Bible states that Miriam was *sent* by God, alongside her brothers Moses and Aaron, revealing that her leadership role was significant in the sight of God.

“For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.” (Micah 6:4).

Miriam was used to lead the Israelites in worship and praise, which in themselves are victorious ways of serving God. Her service honoured the Lord and declared the victory He had given them over the Egyptians.

How did Abigail do work for the Lord?

Abigail was a courageous and sensible woman. The Word of God gives her high praise as a person of sound understanding. Her husband Nabal however, was foolish and evil, and this subsequently got him into trouble with David, the future king of Israel.

“Now the name of the man was Nabal; and the name of his wife Abigail: and *she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.*” (1 Samuel 25:3).

Nabal had foolishly railed on David’s servants whom he had sent to Nabal in peace. This angered David because his servants had previously protected Nabal’s men and shown them kindness. David was set to destroy Nabal because of this unrighteous action. Abigail was informed of the events, and she was led of God to intervene. She approached David with peace offerings in the spirit of humbleness.

“And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, And fell at his feet, and said, Upon me, my lord, *upon me let this iniquity be:* and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.” (1 Samuel 25:23, 24)

She then spoke insightful words of peace to David, acknowledging the unjust action of Nabal, and admonishing David not to shed blood in her household.

“And David said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me: And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.” (1 Samuel 25:32, 33)

David hearkened to Abigail’s words, which ultimately was a blessing to both of them.

“So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.” (1 Samuel 25:35)

From the account given in Scripture, it can be seen that Abigail was sent by God, Abigail spoke from God, her advice (i.e. what she spoke) was blessed, and Abigail herself was blessed.

Why have some people opposed women in ministry?

Certain verses in the Bible have been misapplied in their use to prohibit women from ministering in the Church. When these verses are looked at properly, it becomes clear that God is not against women but is explaining that there can be troublesome individuals, and that there is a godly order in Church which should be observed.

God’s will and command is for an orderly Church. “Let all things be done decently and in order.” (1 Corinthians 14:40). Impropropriety, disruption, and disorganisation are not consistent with His nature. “For God is not *the author* of confusion, but of peace, as in all churches of the saints.” (1 Corinthians 14:33). The will of God is that His people be unified in faith and doctrine.

“Endeavouring to keep the unity of the Spirit in the bond of peace. *There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.*” (Ephesians 5:3–6)

God’s design is for order in the Church, and in the home. Thus, Scripture reveals that the Christian

man is the spiritual head of his own household. The spiritual head and the rest of the family are all required to be in subjection to the Lord Jesus Christ, who is the Head of the Church.

“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so *let the wives be to their own husbands in every thing.*” (Ephesians 5:22–24)

God has established this order and it is the best way to keep the family flowing together in unity. Likewise, the Church functions efficiently and harmoniously when it is organised and unified according to the direction of God.

As the Apostle Paul travelled on his missionary journeys, he did encounter disruptions to this standard in the early Church. Hence, in his epistles, there was correction, exhortation and rebuke to some of the Churches. The Corinthian Church evidently had a problem with certain of their women speaking disobediently out of turn in the Church setting. In his letter to this Church he writes:

“Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.*” (1 Corinthians 14:34–35)

The Scripture reveals here that the women in this Church behaved in a disobedient and disorderly way. The correct thing for them to do was not speak in a disruptive way, and to learn from their husbands at home. Order in the Church is important to God, and speaking out of turn (whether it be from a man or a woman) is unedifying to the other attendees. It is noteworthy that the Scripture does not say that it is a shame for all women to preach or teach in the Church (an obedient and respectful spirit is God’s will in these duties), but it *is* shameful for anyone to speak in a disruptive and disrespectful way. The command is for Christians to edify each other in our behaviour and words.

Learning is also to be done in a respectful way. Christian study should not be approached in an

argumentative manner, but rather with a willingness and openness to hear the truth. Some women (and men) can display an argumentative spirit and obviously did in Paul's time. Hence, Paul wrote the following to Timothy:

“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.” (1 Timothy 2:11, 12)

Learning in silence is a good thing. When we quieten ourselves down before God, we are better able to listen attentively to what the Holy Ghost is communicating to our spirits. This is an important reason why God commands us to “be still” and know that He is God (Psalm 46:10a).

Women who lacked a respectful spirit were not suffered (allowed) to teach. It certainly was not God's will that they usurped authority. Those to whom God has given authority in the Church are expected to be treated properly, with honour. If a woman disrespects a man who has been given spiritual headship, it is disrespectful to God Himself. These verses are not saying “all women for all time should never teach in the Church”. God does permit, and expect, women with a right spirit (like Priscilla) to teach others in the Church:

“The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children ...” (Titus 2:3, 4)

Christian women who possess a spirit of maturity are expected to be “teachers of good things”, using their wisdom to teach the young women the proper ways of the Lord. When the headship is honoured, women can teach, or preach to, the whole Church, using the wisdom and talents that God has given them to help their brethren.

In the Body of Christ there are varying degrees of spiritual maturity amongst the members. God's will is that each of us continually grows in faith and wisdom, and conforms to the image of the Lord Jesus Christ (Romans 8:29). He wants us to grow up and not remain as carnal babes. The Body of Christ (men and women alike) can be blessed, and helped to grow in their faith walk, by hearing the wise teaching of women who love the Word of God, and share it in the spirit of

obedience and meekness.

What is God's order for women in the Church?

“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” (1 Corinthians 11:3).

The order that God has commanded for the Church should be observed. Thus, as long as there is the headship of a man in the Church, then it is completely appropriate for a woman called of God to minister in the Church. It is appropriate for a female minister to either have the headship of a husband or of a man who is a minister (such as a Pastor) or both. It would be inappropriate for a woman to lead a Church independently since this would violate the ordinance set down by God.

One final note should be made concerning this matter since we have now seen that Biblically many women have been used of God in preaching, teaching, prophesying and leading God's people. This being that it would be disobedient for a woman to reject her calling in God. As long as she responds to the call in faith, according to God's order, then she can and should fulfil her ministry.

“For God is not the author of confusion, but of peace, as in all churches of the saints.” (1 Corinthians 14:33).