

Peace

BY THE

Holy Spirit

& WOMEN'S MINISTRY

<sup>8</sup>The nursing child will play by the hole of the cobra,  
And the weaned child will put his hand on the viper's den.

<sup>9</sup>They will not hurt or destroy in all My holy mountain,  
For the earth will be full of the knowledge of the LORD  
As the waters cover the sea.

- Isaiah 11:8-9\*  
(NASB 95)

\*Genesis 3:15; Numbers 21:9; John 3:14; Mark 16:18

PENTECOSTAL PEACE BY THE SPIRIT SERIES 1

Peace  
BY THE  
Holy Spirit  
& WOMEN'S MINISTRY

RALF LUBS



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PEACE  
LITERATURE  
Books for Ministry & Peace by the  
Spirit

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This book is especially dedicated to all church leaders who, through the Holy Spirit, know that God has called women in their church to preach and teach and who want to know how the Holy Spirit inspired the biblical authors to make this clear as God's plan.

Thanks to my wife Dora, my children Lydia, Paola, and Daniel, and my parents Klaus and Maren Lubs for all their support and love through this process.



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## PREFACE

**Member:** “Why does a woman preach in your church on a Sunday service? In 1 Timothy 2:12–14, it says that a woman should not teach men. Aren’t you disrespecting the God-given creation order?”

**Pastor:** “I understand, but according to this logic, girls and childless women won’t go to heaven either.”

**Member:** “Why do you think so?”

**Pastor:** “This is what it says in verse 15: ‘But she shall be saved through childbearing.’ 1 Timothy 2:12–14 applies to all women only if verse 15 also applies to all women.”

**Member:** “Which Bible translation do you use? Mine says: ‘But women will be preserved through the pain and dangers of the bearing of children.’”

**Pastor:** “Really?”

**Member:** “Yes. And the footnote in my study Bible says that if there is doubt about this passage, you can always say that childless women can have spiritual children, that counts, too.”

**Pastor:** “...”

What would you answer as a pastor? This conversation comes directly from church practice and remains cross-culturally relevant, even in 2020. This will not change in the near future because the common practice of many churches is primarily based on biblical principles, i.e. church practice is informed more by biblical understanding than by surrounding culture trends. Therefore, biblical exegesis remains

## INTRODUCTION

Since the fall, conflicts between individuals and groups have characterised the social life of human beings. Since the fall, the Holy Spirit has been working to restore people to God and people to each other in Christ. The dominant theme, the theological centre, the main purpose of communication of the whole Bible is therefore shalom realised by the Holy Spirit.<sup>1</sup> One of the in-group/out-group conflicts is between man and woman. While human beings were created to live in harmony together, the fall has driven a wedge in this wonderful relationship and split asunder what God united.

### in-group/out-group

“‘Is this person one of us?’ ... People have a spontaneous preference for the known, for those who belong to their so-called ‘in-group’... As far as out-group people are concerned, the opposite principle applies ... Gender can be an element in determining whether someone belongs to the in-group or the out-group.”

Draulans & Smet, *M/v: Over cultuurverandering*, 62–63.

This breach is visible not only in family life but also in the church. Complementarians associated with the Council on Biblical Manhood and Womanhood (CBMW) argue by means of the “Danvers Statement” (1987), the “Nashville Statement” (2017), and literature such as *Recovering Biblical Manhood and Womanhood*<sup>2</sup> that the husband is designed by God<sup>3</sup> to be the leader of the home and provide loving and humble leadership, and the wife is to be submissive to the husband. Likewise, they argue that certain roles in the church cannot

excellent summarising literature (e.g., P. B. Payne, *Man and Woman: One in Christ*, 2009). Today the attention is increasingly shifting to questions of Christian ethics and anthropology. Meanwhile, literature about women in ministry came to its full bloom in Europe, where most works were written from 2004 up until today.

For a more detailed history of the development in the English-speaking world, the following article is highly recommended: Ronald W. Pierce, “Contemporary Evangelicals for Gender Equality,” in *Discovering Biblical Equality: Complementarity Without Hierarchy*, ed. R. W. Pierce, R. M. Groothuis en G. F. Fee (Downers Grove: InterVarsity, 2004), 58–75.

### Peace by the Spirit: The Centre and Substructure of Scripture

This book critically assesses both complementarian and egalitarian arguments based on an independent analysis of the Hebrew and Greek texts of Scripture. The argument laid down here is based on the position that Paul’s theological centre and main purpose of communication is *eirēnē* (εἰρήνη) by *pneuma* (πνεῦμα).<sup>5</sup> In other words, the Holy Spirit realises, in Christ, the restoration of the *šālôm/shalom* (שָׁלוֹם) relationship between God and people, as well as between different groups of people themselves. The central theological concept in the Hebrew Bible is shalom, which indicates completeness where nothing is lacking, where all is fulfilled and perfect. Peace, in this context, refers to the restored relationship accomplished by the Holy Spirit in collaboration with both men and women in Christ. Both need to participate in harmony so that the Holy Spirit realises

this main purpose of God. This means that the personal identification, i.e. the identity marker, is no longer Jew or Gentile, master or slave, or man or woman, but “in Christ.” This identity is the cessation of all conflict and the state of perfect harmony. Though the perfect shalom state will be reached only after the parousia, the responsibility of both men and women is to cooperate together to advance the in-depth experience of peace, both with God and with people.

### Problem, Objective, and Structure

The main problem discussed here is the disagreement in the pertinent literature between complementarians and egalitarians regarding the role of women in the church, which is often linked to the role of women in the home. Egalitarians argue in favour of full equality of man and woman, not only in worth but also in function and role. Conversely, complementarians argue that, while there is equality in worth, there is no equality in function and role based on the creation account and the biblical interpretation of the creation account. In addition to this, neither complementarians nor egalitarians have endeavoured to provide a holistic framework such as the one developed in this study. The main objective is, therefore, to look at the key passages being discussed as evidence for one block position<sup>6</sup> or the other in order to demonstrate that the Holy Spirit realises peace relationships by using men and women in unity to accomplish his purposes. This text starts with the creation account (chapter I), then looks at the New Testament interpretation of the creation account (chapter II), and finally takes note of key examples of women teachers and how they are presented in the biblical documents (chapter III).

### Methodology

The principal tools used in this study are *social criticism* and *discourse analysis*. First, *social criticism* is used because the study deals with relationships in a cultural context that is predominantly patriarchal. This requires careful analysis in order to distinguish the cultural

principles at work to determine the function and role of women, primarily in the church, but also at home, which are two aspects directly linked to each other. Based on this, a determination will be made regarding the differences between cultural practices and universal principles that reflect a restoration of the pre-fall situation by the Holy Spirit in the messianic church of Jesus Christ. This restoration leads to a collaboration of all members of the church in order to experience a more intensified shalom as a consequence of the work of the Spirit removing conflicts between all social groups.

Secondly, this text uses *discourse analysis* as a linguistic discipline because biblical communication takes place in the form of discourses. The various concepts and ideas are compared to similar semantic fields in the area of co-extensions, predominantly synonymous, antonymous, meronymous or meronymic, hypotactic, etc. This better understanding of the syntax, grammar, and connotations helps to elucidate the mind of the biblical author. It demonstrates that the key passages have a common goal - their main purpose being the realisation of peace by the Holy Spirit in collaboration with people resolving all conflicts between men and women so that they can live harmoniously together in Christ.

### Delimitations and Presuppositions

The main focus of this study is the role of the woman in the church setting related to the harmony-creating work of the Spirit. However, the subject of the woman at home is at times intrinsically linked to this focus and can thereby not be entirely excluded. Nevertheless, it remains a subordinate topic in this study. Furthermore, this text does not specifically discuss the resolution of conflicts between Jews and Gentiles in the church, between masters and slaves, or between children and parents. No space is given to the discussion of authorship of the biblical texts. Though much of the pertinent literature on this topic explores the treatment of the Pastoral Epistles as non-Pauline, this text simply treats them as Pauline documents. This is possible

because, even if not authentically Pauline, the writings certainly express convictions that go back at least to heavy Pauline influence. Thus, they might have been written, if not by Paul himself, then by one of Paul's disciples. The same approach is adopted regarding Old Testament writings, such as Genesis. The discussion of the authorship would not contribute to solving the issue at hand and therefore does not receive space in this present study. Sufficient studies are available that are entirely dedicated to the complex matter of authorship, and we are happy to delegate the reading of these matters to the abundant specialised studies. Galatians 3:28 is an essential text within the framework of this study. However, this text has not been included here due to the recent detailed and outstanding master's thesis of Sonja Hanke,<sup>7</sup> which should be consulted by the reader. Unfortunately, space will not allow for my research and writing on Jesus and women's ministry, neither will it be possible to deal with spectacular OT female ministers such as Miriam, Deborah, Huldah, Hannah, etc. These are subjects that will certainly need to be discussed in the future.

## I.

### SHALOM IN GENESIS: THE CREATION ACCOUNT

“ ... Let Us make man in Our *image* ...” – *Selem* (שֶׁלֶם)

Every parent wants to see something of himself or herself in his or her children. This is called *ṣelem* (שֶׁלֶם). While God is not sexual but rather *rúah* (רוּחַ), i.e. in his essence not physical,<sup>8</sup> as creator of all substance and penetrating all substance, he made both man and woman in a way that they are *ṣelem* of God. *Selem* is thus a reflection of God himself, notably the character of God, the capacity to think as God thinks, and the capacity to relate as God relates. This *ṣelem* was marred by sin at the fall and therefore destroyed the shalom relationship between God and human beings, both men and women. The fall also destroyed the shalom relationship between men and women. Humanity, however, is not totally deprived of God's *ṣelem*.<sup>9</sup> The distortion is only in part and differs between different people. The restoration of God's *ṣelem* occurs to a differing degree depending on how much the individual is willing to collaborate with God's Spirit, the *rúah 'ādōnāy* (רוּחַ אֲדֹנָי). Every human being has the God-given capacity to understand the voice of the Spirit, particularly through the reading of Scripture. Any person who is humble before God is able to understand the message of salvation by God's grace since the Spirit is communicating the right understanding. Only the person who willingly resists the Spirit will not understand the message of salvation or will reject it due to his or her own decision. The response of each individual is either a development towards a restoration or a further deterioration or distortion of this *ṣelem*.

This distortion is evident in the differing belief systems of mankind. Polytheists make a *ṣelem* of the gods they imagine in order to worship

## II.

### PAULINE SHALOM-INTERPRETATIONS OF THE GENESIS ACCOUNT

Paul uses the Genesis account first of all because it is the foundation of all biblical theology. The account of the fall indicates the origin of all heresy and the main reason for heresy: pride, desiring to dominate the other, man over woman, or one social group over the other. The following chapter analyses Paul's shalom-interpretation of the Genesis accounts in 1 Timothy 2:12–15 and 1 Corinthians 11:2–16.

#### Paul's Use of the Genesis account in 1 Timothy 2:12–15

##### *General Principles of the Text*

Paul's *epilogos*/conclusion of 1 Timothy starts in 6:2b. The essence of his argument is that the problem of false teaching, whether communicated by women or by men, must be corrected in order to experience the peace that the Holy Spirit is communicating to all those who are collaborating with him. The general principles laid down here by Paul are universal biblical principles that apply to both men and women. Paul speaks against pride and suggests adopting a humble attitude and allowing one's life to be dominated by the Spirit.

##### *The Situational Nature of the Text*

False teachers caused conflicts and disputed over unimportant matters (1 Timothy 1:4–6; 6:4–5; cf. 2 Timothy 2:14, 16–17, 23–24; Titus 1:10; 3:9–11), tried to impose abstinence from certain foods, marriage, and sexual relationships in general (1 Timothy 4:1–3), and had gained many followers (1 Timothy 5:15; 2 Timothy 3:6–7).<sup>58</sup> In fact, in 1 Timothy 2, we have a group of women in the churches of Ephesus in the



### III.

## SHALOM CHURCH LEADERSHIP IN THE FIRST CENTURY

#### Overseers and elders – *Episkopos* (ἐπίσκοπος)

In the LXX, *episkopos* (ἐπίσκοπος) means “to have an official charge, a position of authority.” The priest Eleazar had to take responsibility of the oil for the light,<sup>173</sup> it is used for officers of the army,<sup>174</sup> for high positioned civil authority,<sup>175</sup> for watchmen over the house of the Lord placed by the priest,<sup>176</sup> as well as for the high positioned Levites.<sup>177</sup> Even God is called *episkopos* in Job 20:29. In the messianic kingdom, peace is *episkopos* governing in righteousness, *en dikaiosunē* (ἐν δικαιοσύνῃ). The concept *episkopos* appears only five times in the NT. In Acts 20:28 where Paul addresses the leadership of the delegation from the Asian churches, he uses *episkopos* clearly as a synonym of *presbyteros* (πρεσβύτερος), that is often translated with “elder.”

“<sup>17</sup>From Miletus he sent to Ephesus and called to him the elders (*presbyteros*) of the church. ... <sup>28</sup>Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers (*episkopos*), to shepherd the church of God which He purchased with His own blood.”

🔑 Acts 20:17, 28 (NASB)

In Paul’s epistle to the Ephesians, we see that the church leadership called *episkopoi* (ἐπισκόποι) can have different ministerial functions (Ephesians 4:11) and can display different spiritual gifts (4:4, 8, 16). Since the spiritual gifts are poured out on both men and women, the Holy Spirit can use men and women in the same way. In addition to

## ENDNOTES

<sup>1</sup> See my forthcoming PhD dissertation, *Paul's Spirit of Peace: A Rhetorical, Social and Semantic Analysis of the Pauline Corpus in Comparison with the Gospels*.

<sup>2</sup> The Council on Biblical Manhood and Womanhood, "The Danvers Statement," CBMW Webpage, 1987, <https://cbmw.org/about/danvers-statement>; Idem., "The Nashville Statement," CBMW Webpage, 2017 <https://cbmw.org/nashville-statement>; John Piper and Wayne Grudem, eds., *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, 3rd ed. (Wheaton: Crossway, 2006).

<sup>3</sup> Starting from the creation and not the fall, thus seen as a universal principle.

<sup>4</sup> Christians for Biblical Equality International, "Men, Women, and Biblical Equality," CBE Webpage, 1989, [http://www.cbeinternational.org/sites/default/files/english\\_0.pdf](http://www.cbeinternational.org/sites/default/files/english_0.pdf); Ronald W. Pierce, Rebecca Merrill Groothuis, and Gordon D. Fee, eds., *Discovering Biblical Equality: Complementarity without Hierarchy* (Downers Grove: InterVarsity, 2005).

<sup>5</sup> Which is demonstrated in my forthcoming PhD dissertation.

<sup>6</sup> A block position allows to oppose one group of scholars over against another group of scholars who differ in minor points but agree in one main conviction, for example complementarians and egalitarians.

<sup>7</sup> Sonja R. Hanke, "The Formation of Christian (Gender) Identity in Galatians 3:28: A Historical-Critical and Intertextual Study" (Master's thesis, Continental Theological Seminary, 2017).

<sup>8</sup> With Aida Besançon Spencer, "Does God Have a Gender?" *Priscilla Papers* 24.2 (2010): 5–12; See also metaphors of Motherhood for God in Beth M. Stovell, "The Birthing Spirit, the Childbearing God: Metaphors of Motherhood and their Place in Christian Discipleship," *Priscilla Papers* 26.4 (2012): 16–21.

<sup>9</sup> "(...) among other things 'image' means that human beings are able to enter into relationship with God and God's creatures, the concept is also empowering. It (...) is far more positive than our dour stress on human sinfulness has led us to imagine," W. Sibley Towner, "Clones of God:

## DEFINITIONS

|                               |  |
|-------------------------------|--|
| <i>ad hoc</i>                 | An argument born out of the moment itself.   |
| antonym                       | A concept that means the opposite of the meaning of another concept in the text. For example, “curse” means the opposite of “blessing”.  |
| co-extension                  | A concept that is linked to another concept in the text. For example, “grace” is a meronymous coextension of “peace” means that grace is a part of the idea of peace.  |
| discourse analysis            | Analysis of the text that is based on a text unit as a discourse and that identifies the logical links between elements of the text regarding the meaning in that particular text especially in the area of grammar, syntax and concepts. For example, in the Pauline greetings “grace” is an aspect of “peace”.   |
| <i>epilogos</i>               | Conclusion.  |
| hypotactic                    | A concept that is under another concept in the hierarchical order of meaning. For example, in a <i>pater familias</i> context “woman” is hypotactic to man. Another example would be that Rom 5:1 “righteousness” is hypotactic to “peace” because there righteousness leads to peace.   |
| <i>instrumentalis</i>         | A grammatical case that indicates the idea of means or instrument [With what?]. For example: “The teacher teaches the student based on books.”   |
| locativus                     | A grammatical case that indicates the idea of place. For example: “The teacher teaches the student in the classroom.”  |
| social criticism              | Analysis of the text that is based on social phenomena. For example, “identification” is a sociological concept that plays an important role and causes conflicts between different groups in the church, such as Jews and gentiles. Another example would be slavery and how it effects the social structure of the church and up to what point the slaves could have another status in the church than outside of the church and how the relationship between a master and a slave changes when both become members of the church. |
| meronym                       | A concept that is a part of the semantic field of another concept in the discourse (text), for example joy is a meronym or an aspect of peace.   |
| niphal                        | The passive of the qal, for example, “The animal is named.” As in Genesis 2:23 the niphal of “(to) call” <i>qārāʾ</i> [קָרָא] is used: <i>yiq-qāreʾ</i> [יִקְרָא]. See <i>qārāʾ</i> [קָרָא].   |
| <i>pater familias</i> culture | A culture, as it was the case in the 1st century Roman Empire, that is organised in a hierarchical and male dominated fashion.   |
| qal                           | The basic Hebrew stem with the basic Hebrew verb meaning in the active voice, for example: “The man names the animal.” See also: <i>qārāʾ</i> [קָרָא].   |
| semantic field                | The range of meaning of a concept. For example, shalom (peace) in Hebrew includes the ideas of joy, grace, love, righte-   |

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