

A CHURCH WITH WOMEN

Female Church Leaders and Requirements for Ministry

By Dianne McDonnell

Paul has a reputation for being a man rather critical of women, a man who would tell a young man in love that it was better to stay unmarried as he was. Yet, even Paul taught a basic fairness and lack of prejudice that was essential to early Christianity. He wrote, “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.” In Christ Jesus and His Church there is to be no distinction made between Greeks and Jews (racial or national differences), slave nor free (social differences and skin color differences) or male nor female (gender differences). A converted Jew is free to participate in church services, a slave is free to participate, and a woman is free to participate in services. We must not consider anyone “unholy” or “unworthy” for God is not a God of prejudice, but a fair and loving God!

Peter had been taught all his life that Gentiles were lesser persons, and were not his spiritual equal. God sent him a special vision, and at the end of it, he had learned his lesson, “But God has shown me that I should not call any ‘anthroopon’ impure or unclean.” What does “anthroopon (444)” mean? A human being, male or female! If God has cleansed a person, male or female, Peter was not to look down on them as spiritually inferior! (Acts 10:28) We are not to see ourselves as superior or inferior to someone else because of our sex. No one is “unworthy” or “impure” just because they were born an African-American, a poor person, or a female.

Jesus never made any rulings preventing the full participation of women in the church or in church services. He taught women such as Mary along with the men, refusing Martha’s request to send her back to the kitchen. Jesus expected them all to teach others afterward. He did not restrict the women to “private” instruction as some teach. There were no such restrictions put on women by Jesus, Paul, or the other apostles. God loves both his male children and his female children. Would He tell females they are not good enough to serve Him? How one serves the church must depend on what spiritual gifts have been given that person by Jesus Christ, it is not up to men to decree that women may not play as active a role as men in serving their congregations. God is in charge of His church! The present ideas against women were introduced by the Catholic Church just as were the present holidays and deception against the Sabbath. All were introduced by the apostate church to hide God’s truth and to hide **the magnificent potential of both men and women with God’s Holy Spirit.**

There are many examples of women who served God as leaders in the New Testament Church, teaching God’s truth and serving His Church. The most imminent woman was Junia. Because Romans 16:7 reads plainly that she was “outstanding among the apostles” this passage has been under special attack. (“Outstanding” is used in the NAS, NAU, and NIV, and better translates the Greek word used than “of note” used by the KJV.) Obviously, she blows away the entire theory of women’s subordination within the church. Critics pose many questions concerning Junia in their attempt to deny her femininity or remove her place from among the later apostles that arose after the twelve. I

will address these questions in a separate paper, and document fully her presence among the later apostles. For now, just keep in mind that apostle remained a spiritual gift given by God, (I Cor. 12:28) and others were added to the ranks of the original twelve. We know the twelve will be over the twelve tribes, so a different reward awaits Junia and Andronicus. For now, realize Romans 16:7, when analyzed in the original Greek, states Junia, a woman, was eminent or “outstanding among the apostles.”

When translating Romans 16:1-2 translators were well aware they were talking about a woman and translated with the same bias shown other women. First some background information. During the winter of 55-56 AD Paul dictated the book of Romans to Tertius (Rom16:22) in Corinth and sent the epistle by Phoebe who traveled to Rome.

Paul begins Chapter 16 with an introduction of Phoebe, “I commend to you (I introduce favorably) our sister Phoebe, who is a “**diakonon**” of the church which is at Cenchrea.” This word “diakonon” is translated 22 other times as “minister” and is the same word Paul uses when he writes, “Who then is Paul, and who is Apollos, but **ministers** through whom you believed, as the Lord gave to each one?” The clear meaning here is also minister, but because she is a woman the translators could not accept her position and hid her true place in the church at Cenchrea. They translated “servant”, but all ministers are servants in the base word. Cenchrea is the port city very near Corinth. Look at a Bible map and you will see it is a great distance from Corinth to Rome, especially in New Testament times. For a woman to be traveling alone, by ship this great distance carrying this letter from Paul, proves that she was a woman of considerable faith, responsibility, and spiritual gifts. Paul continues, “That you receive her in the Lord in a manner worthy of the saints,” (Receive her- welcome her, a weary traveler, in a way worthy of saints!) “And that you help her in whatever matter she may have need of you;” This tells us that she would need help from the Christians at Rome in accomplishing the matter that has caused her trip to Rome. She is in Rome apparently on church business, and carries the letter from Paul as her introduction to the church there. They are to treat her well and help her with the matter that brings her to Rome. If she is not the minister of the church at Cenchrea, then why did she, a woman, come on such an important mission? Why didn’t the “real” minister of the church come? Phoebe **was** the minister.

The rest of the passage reveals even more in the original Greek. “For she herself has also been a “**prostatis**” of many, and of myself as well.” Thayer’s defines “prostatis” as “a woman set over others, a protectress, a patroness!” This woman of some authority has protected many and contributed her finances to Paul and others. She was helping fund Paul! To paraphrase what Paul is telling the Roman church in the original Greek, “This is an important minister who has a mission in Rome that requires your help. She has been my benefactor financially!” Paul could not make enough tents to fund his long journeys; this capable woman minister was supplying some of the money Paul needed! Calling Phoebe a “helper” is about like calling Bill Gates a “computer nerd”; it just does not get the full picture across. See the next page for documentation.

Another woman leader was Nympha who had a church meeting in her home that was in the Greek, “autees ekkleesian” or “her church”! See page four.

A female church leader, Phoebe, Romans 16:1, 2
ORIGINAL ORDER of the GREEK WORDS from the GH BIBLE
With Interlinear English transliterations

1) *Sunisteem de humin Foibeen teen adelfeen heemoon ousan kai* 2) *diakonon*
 I commend and unto you Phoebe (the) sister our is and a servant/minister
 4821 1161 5213 5402 3588 79 2257 5607 2532 1249

tees ekkleesias tees en Kengchreais hina auteen prosdexeesthe en Kurioo axioos
 of the church which is in 3) **Cenchrea** that her you receive in Lord becoming
 3588 1577 3588 1722 2747 2443 846 4327 1722 2962 516

toon hagioon kai parasteet autee en hoo an humoon chreezee 4) *pragmati*
 the saints and you assist her in whatever of you she has need thing/matter
 3588 40 2532 3936 846 1722 3739/302 5216 5535 4229

kai gar autee 5) *prostatis polloon egeneethee kai emou autou*
 and for she a helper/patroness of many has been and of myself
 2532 1063 846 4368 4183 1096 2532 1700 846

- 1) *Sunisteem* 4821, “Commend or favorably introduce,” Strong’s Definition.
- 2) Strong’s Definition, “specially, a Christian teacher and **pastor**.” While all ministers were termed servants, the word “diakonon” or “diakonos” 1249, **is translated “minister” in 22 other scriptures**. Usually “diakonos” 1249 is translated “minister”, and “doulos” 1401” is translated “servant.” In Col. 4:7, both words are used, “Tychicus, a beloved brother, faithful **minister** (1249), and fellow **servant** (1401) in the Lord, will tell you all the news about me.”
- 3) Phoebe is traveling from Cenchrea, near Corinth, **a long distance** from Rome. Paul urges the church at Rome to treat her in a manner worthy of saints and to help her in any way she needs help in accomplishing the matter that brings her to Rome. It would be expensive and dangerous for her to be traveling that far from home.
- 4) *Pragmati* is translated as **thing, matter or work** in all other scriptures using the same word. See the Englishman’s Concordance.
- 5) *Prostatis* is defined by Thayer’s as “**A woman set over others**, a female guardian, a protectress, **a patroness**, caring for the affairs of others and aiding them with her resources.” (The word “patroness” indicates **ample financial resources**. She has helped many financially, including Paul, and is traveling on church business requiring the help of the congregation. “**Set over others**” she may be one of the Greek “leading” or “chief women” Paul mentions converting in Acts.17:4.)

Translated from the original Greek using the above research: “And I commend unto you **Phoebe** which is our sister and **a minister of the church** which is in Cenchrea, that you receive her in (the) Lord (as) becoming the saints, and you **assist her in whatever thing she needs of you for she has been a patroness of many and of myself.**”

Greet Nympha and Her Church, Col. 4:15 THE ORIGINAL GREEK WORDS from the GH BIBLE

Ἀσπασασθε	τοὺς	ἐν	Λαοδικείᾳ	ἀδελφῶν	καὶ	
<i>Aspasasthe</i>	<i>tous</i>	<i>en</i>	<i>Laodikea</i>	<i>adelfous</i>	<i>kai</i>	
Greet	the	in	Laodicea	brethren	and	
782	3588	1422	2993	80	2532	
Νυμφῶν	καὶ	τὴν	κατὰ	οἶκον	αὐτῆς	ἐκκλησίαν.
Numfan	kai	teen	kat	oikon	autees	ekkleesian
1)Nympha	and	(the)	2)in every	house	3)her	church
3564	2532	3588	2596	3624	846	1577

- 1) Wescott and Hort, The New Testament in Greek read Numpha, the name of a woman. Her name means, “Gift of a Nymph.”
- 2) The identical Greek words *kat oikon* are translated “in every house” in Acts 5:42. This shows more than one house church was a part of “her church”, and that she had responsibility for overseeing more than one house-church. Here “teen” (the) is unnecessary in English, the phrase translates, “Greet the brethren in Laodicea and Nympha and in every house (of) her church.” Paul greets Laodicean brethren, Nympha and those brethren meeting in house churches that are a part of “her church.”
- 3) The Greek word, αὐτῆς “autees” is translated “her”, as in the example below: Matt. 2:18, “...Rachel weeping for her (autees) children...”

The King James and New King James erroneously translated “his house” in this passage because of an error in the Catholic Vulgate. The King James translated “autees” as “her” in every other text! A different Greek word, “autou”, is used for “his.” (Both his and her share the same Strong’s number, 846.) Here is an example : Matt. 5:31, “Whoever divorces his (autou) wife let him give her (autee)...”

Four translations of Colossians 4:15 using “her”

Both the **New American Standard** and **New American University** translate it, “Greet the brethren who are in Laodicea and also Nympha and the church that is in **her** house.” **New International Version**, “Give my greetings to the brothers at Laodicea, and to Nympha and the church in **her** house.”

Revised Standard Version, “Give my greetings to the brethren at La-odice'a, and to Nympha and the church in **her** house.”

In Col. 4, all of verses 15-17 relate to specific churches and ministers. If Nympha only supplied a meeting place for the church, then why didn’t Paul also greet whoever was the minister of the church? **Nympha is the only leader in Laodicea greeted by name.**

2 John was written to a female church leader during a time of great persecution for the church and church leadership, and is sent as a warning about “many deceivers” who are coming to her area. John sends this brief letter to warn her about these deceivers. Due to dangerous times, there is not a single name in the entire letter; her name is not mentioned nor is the exact location of her church. She is one “Chosen” or “Elect”, written as the Greek “Eklektee” picked out or chosen by God, (Strong’s 1588). She is addressed as “**Kuria**” (a feminine form of Kurios, 2962) a title expressive of respect and reverence, a high position and great authority. See page 3, where Kurioo refers to the Lord. The word is used only in 2 John. To translate “Kuria” as “lady” is about like referring to an ambassador as “woman.” It doesn’t convey her real standing! She is a female known and loved “by all who know the truth”. This woman was respected and loved by the entire membership of the church, “all who know the truth” and her fame had made her a target just as Paul was, someone the authorities would like to arrest and kill! John writes an urgent warning for her to beware of deceivers coming and urges her not to allow these into her home, a house-church.

John talks of her spiritual converts as “children” in verse 4 just as he refers to his own converts as “children” throughout 1John and in 3John verse 4, “I have no greater joy than this, to hear of **my children** walking in the truth.” As Thayer’s confirms, “In the New Testament pupils or disciples are called **children** of their teachers,” These are “her children” in the same way, her converts. They would understand, outsiders wouldn’t.

John looks forward to seeing her “face to face” (or mouth to mouth as the Greek idiom is for talking in person, vs. 12). This is rather difficult to do if she is not a real live person! Because this book of the Bible is written to a highly honored woman, some have tried to indicate it is merely symbolic, but John looks forward to seeing her and her converts one on one, **they were all real people**. John writes a very brief letter, a cautious letter, “Having many things to write to you, (there is more I want to say) **“I do not want to do so with paper and ink;”** (there is some danger in putting these things down in writing in her case). She is not named by name because she is very well known, even **famous within the church**, the authorities were searching for her as they were for other leaders. Even the mention of her name would have endangered both her and the messenger carrying the letter that became 2 John. As a safety measure, it was brief and partially “encoded”. John wrote clearly to her yet alluded to “children” a term they understood, but unlike other letters, **did not mention any of them by name for their own safety**. John closes by sending a greeting to (not from) another congregation led by “your chosen sister.” Encoded, she is to warn them. “Chosen” or “elect” in both vs. 1 and vs.13 indicate chosen in an ecclesiastical sense, chosen by God for a specific purpose.

The one scripture that was believed to forbid a woman from fully serving Her Savior is mistranslated. The scripture, 1Tim. 2:11-12, is pivotal because the entire doctrine forbidding women a teaching/speaking role before men as well as women hangs directly on this very scripture. **The original order** of 1Tim. 2:11-12 is literally translated word by word (just as Paul originally wrote it), **“Woman in quietness I let learn with all obedience to teach. But a wife I not permit not even to dominate a husband, but to be in quietness.”** The Greek on the chart can be matched with Interlinear Greek words.

THE ORIGINAL ORDER OF THE GREEK WORDS of I Tim. 2:11-12

γυνη <i>Gunee</i> 1) Woman/Wife 1135	εν <i>en</i> in 1722	ησυχια <i>heesuchia</i> quietness/silence 2271	μανθανετω <i>manthanetoo</i> 2) (I) let learn 3129
εν <i>en</i> with/in 1722	παση <i>pasee</i> all 3956	υποταγη <i>hypotagee</i> obedience/subject 5292	διδασκειν <i>didaskain</i> 3) to teach 1321
δε <i>de</i> But 1161	γυναικι <i>gunaiki</i> 4) wife/woman 1135	ουκ <i>ouk</i> not 3756	επιτρεπω <i>epitrepo</i> I permit 2010
ουδε <i>oude</i> 5) not even 3761	αυθεντειν <i>authentein</i> 6) to dominate 831	ανδροζ <i>andros</i> 7) husband/man 435	αλλ <i>all</i> but 235
ειναι <i>einai</i> to be 1511	εν <i>en</i> in 1722	ησυχια <i>heesuchia</i> quietness/ silence 2271	

- 1) “Gunee” can be translated wife or woman, Strong’s 1135, “a woman;...a wife.”
- 2) The ω ending indicates “I” as in “I permit” Basic Greek in 30 Minutes a Day by Jim Found, Page 84. “I” can also be indicated by “εγω” for emphasis.
- 3) **Jesus** uses a form of the same verb, “didasko” 1321: “Go therefore and **make disciples** of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, **teaching** (“didaskontes” 1321) **them** to observe all that I commanded you; and lo, I am with you always, even to the end of the age.” Matthew 28:19-20.
- 4) “Gunaiki” translated “**wife**” in 1 Cor. 7:3 and 27. Can be a wife or a woman.
- 5) “Oude” translated “not even” in 1 Cor. 11:14, “Doth **not even** nature teach....”
- 6) Vincent’s Word Studies of the New Testament 1 Tim. 2:12, “The King James Version ‘usurp authority’ is a mistake.” Strong’s: to act of oneself, **dominate**.
- 7) “Andros” can mean **husband** or man, Thayer’s, 435. The same word is used in Luke 2:36, “Anna...lived with her husband seven years....” See also 1 Cor. 7:10.

As you see by **the original order of the Greek words, to teach**, “didaskain” was originally placed right after obedience, at the end of that thought. Moving “to teach” into vs.12 totally changes the meaning and contradicts Paul’s other writings! **Leaving “to teach” in its original place** Paul’s words translate:

“(A) woman (or wife) in quietness I let learn, with all obedience, to teach. But (a) wife I do not permit not even to dominate (a) husband but to be in quietness.”

The current translation moves "to teach" out of its original order and into the next sentence. From word eight "to teach" becomes word twelve. Just as the King James translated "Pasca" as "Easter" instead of Passover and "rest" instead of "Sabbath rest" in Hebrews 4:9. The King James translation became "I suffer not a woman to teach". Not at all what Paul wrote originally, but it agreed with doctrines the translators believed.

A Christian husband is to lead his wife lovingly and gently as Christ does the Church. He is responsible for the leadership of his family, and is to be honored in this leadership position given him by God. Yet each woman is responsible for her own spiritual decisions and is punished just as her husband is for disobedience. Sapphira was killed because of her spiritual decision to lie, her husband Ananias was not responsible for her sin. Each faced the consequences of their sin personally and individually (Acts 5:1-10). The idea that a wife can sit back and leave spiritual matters up to her husband is proven wrong by this passage. A husband takes responsibility for his wife within the family, but a wife answers directly to Jesus Christ within the Church. If this were not true then Sapphira would have borne no punishment, the decision would have been, "You were under your husband's authority, you had to do what he said." If a husband leads down a wrong spiritual path, a wife must make her own spiritual decisions before God, and answer for her own decisions. She is to give her husband love, and honor his leadership, but spiritually, Jesus Christ is the highest leader of each of us, male or female.

Brethren, (and that term does refer to women as well as men) within the church there is to be no "male or female" prejudice anymore than we should be prejudiced against a black man speaking to us or a converted Jew. Our God is a God of great love, caring for each of us! It is very hurtful to think that one should be forced to not participate during our church services, not even to offer a prayer aloud, merely because one was born black, of a minority nationality, or female. God is not like that! He wants us all to serve Him and **He gives wonderful spiritual gifts to both males and females**. How has He gifted you? How can you use your gifts to serve His Church? These should be the real questions.

Can we have love for the women of the Church and still deny them full equality? There is now no scriptural backing for our previous tradition. It is only a wrong tradition just as Christmas, Easter and Sunday worship were. What a triumph for Satan to block women and limit them for hundreds of years, all with one mistranslation!!

In I Cor.14:26-40 both men and women are to keep silent in church (vs. 28) under certain conditions of confusion. If a church has rowdy and disrespectful wives causing a disturbance during services, then that is the scriptures to refer to. However, this passage cannot be used to tell **all women** they are to keep silent in services **under all conditions** because it refers only to married women causing a disturbance who have converted husbands they can ask at home. Paul is treating these wives in a rude manner because he is upset with the confusion they have caused. It is very insulting to use this scripture to deter converted women from serving God by giving Bible Studies or offering up prayers during services. It is wrong to treat women as if they are nonmembers! It is wrong to insinuate their prayers are not as good as the prayers of the men, or a Bible Study they would prepare would be "a sin" as some maintain. For something to be a sin there must

be a commandment against it. One writer feels it involves coveting a role not given to women. I would ask, not given to them by whom? Not given to them by the doctrines of the Catholic church?...the doctrines and traditions we have accepted into our churches?! Jesus never forbids a woman from speaking/preaching/teaching/whatever in public!! Such a restriction just isn't there! Jesus **empowers** through His Holy Spirit, He does not forbid women to serve Him just as men do!

Deborah, "a mother in Israel" led an entire nation,(Judges 4:4-). She **publicly** judged court cases, she **publicly** sent for the man who was the military commander under her, she **publicly** went to war with him and ten thousand men, she **publicly** sang an entire chapter of the Bible!! Deborah was a prophetess, the second highest ranking of spiritual gifts! She was on a level above minister or pastor. The woman Huldah was also a prophetess and King Josiah **sent his high priest** to Huldah to ask about God's will. The King did not summon Huldah to come to him! She told the high priest God's exact words just as they had been given to her. (See 2 Kings 22:14-20 and 2 Chron.34:20-28.)

We are told in Acts 2:17 that both sons and daughters will prophesy in the last days. "On my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:" Are you going to disregard a message from God because it comes from a woman? Are these women going to be told it is a "sin" for them to publicly tell the entire congregation the message God has given them? May God help you if you do!

We already have a woman in our congregation that has the gift of prophesy. She saw a vision of her brother (only 34 and in good health) lying dead in a coffin. She was wide awake at the time and watching the evening news. She told her husband about it. About three weeks later her brother died of a massive heart attack, and he was buried in the same coffin she saw! We are not as far away from these things as many people think. We must stop this insane policy of not allowing women to be full members of the body of Christ! God sees women as full members or he would not give them the gift of prophecy, one of the highest of spiritual gifts! This woman has seen many other things before they happened. She is a deeply converted woman and is zealous for God and very devoted to her husband and child. We are told, "by their fruits you shall know them" and her fruits are good. My point is we cannot force women to serve God only in the background. Some of the spiritual gifts require speaking/teaching/talking/preaching/whatever before the entire group! We cannot continue to force women into subservient roles if God has them destined for spiritual gifts requiring leadership or service as elders.

Another spiritual gift is the gift of healing. How does a woman use a spiritual gift that speeds the healing of the sick if she cannot anoint? There were women elders in the early church as I have already shown.

Our present tradition decides who can do what by the ordination given by MEN. It is God who gives spiritual gifts to both men and women as He sees fit! Ordination by men is to **follow** gifts God has already given. Remember, prophet/prophetess is second only to apostle as a spiritual gift, and out ranks minister/pastor. God tells us in Acts 2:18 that women are given this gift along with men! Who do we think we are that **we** can deny a

woman any spiritual gift that requires teaching/speaking/preaching/whatever ??? It is so insulting to think that men can control what God does, or who He gifts with what gift! Notice also that Philip had four daughters that were prophetesses, Acts 21:8,9, and that the women of the church were praying and prophesying publicly during services and a controversy arose over whether they were to be veiled or not. (I Cor. 11:5-16.) Remember, prophesy is a direct message from God to be given to a certain person or to the entire church. Deborah publicly revealed the message God had given to her. God doesn't change! He would not have blessed Deborah and allowed her to be a prominent leader of an entire country if He was against women leading publicly as some think. Teaching, preaching, talking, evangelizing, call it what you will, God does not prohibit women from doing it!! Our past traditions hold back women, God does not.

The only real hard and fast rule on this was Paul's "I suffer not a woman to teach, nor to usurp authority over the man". Notice that this injunction is **against all teaching done by a woman**, both private and public if taken just as it is translated. Luckily for all of us, we have discovered it is mistranslated! Years ago a woman told me that this passage was mistranslated but I was so deceived with all my years of Worldwide indoctrination that **I could not believe her!** Now, years later, I have **fully proved** the same thing she told me, and it is ironic that so many ex-CGI and ex-Worldwidiers (like myself) are unable to rejoice over finding out the true translation!! Instead of being **happy** that women can now participate fully they are screaming, running around yelling about pulpits and podiums and other symbols of **power!!** Folks, this is not about power! This is about recognizing that women can be given any spiritual gift God wants to give them! If you think your podium is Holy or your pulpit is Sanctified, let the women sit at a table or bring in a rock for them to stand on, but let them serve as God has gifted them!!! With the knowledge that 1Tim. 2:11-12 is mistranslated, **then the entire tradition has no proof, and no leg to stand on.** We can't go on acting as if we have scriptural backing for spiritual oppression!! There are no scriptures, taken directly to the Greek, that forbid a woman from being a full equal in public and private teaching/instructing/ preaching.

Qualifications for the Ministry taken from the Greek:

Next we will examine the verb in the scripture of 1Tim. 2:11-12:

Thayer's 1321 **didasko-**

1) to teach

a) to hold discourse with others in order to instruct them, deliver didactic discourses

b) to be a teacher

c) to discharge the office of a teacher, to conduct oneself as a teacher

Strong's 1321 didasko (did-as'-ko); a prolonged (causative) form of a primary verb dao (to learn); to teach (in the same broad application):

One very important scripture that uses this verb is often used as a proof text to show that only **men** are to preach/teach. This text does not exclude women but only reads so because of the faulty translation of "**anthropoos**" as "men" when the word means human beings both male and female. Paul, a highly intelligent man, would have used the word "aner" Strong's 435, if he had wanted to indicate males only! Here is the scripture.

2 Tim 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to **faithful “anthroopois”** who shall be able **to teach** others also.

Anthroopois: anthropos- 1) **a human being, whether male or female** (Thayer’s) anthropos (anth'-ro-pos); man-faced, i.e. a human being. (Strong’s: 444)

When you take this scripture back to the Greek it has no gender bias. **Faithful men and women** are to be taught and eventually are **to teach others**. He does not specify whether such teaching has to be public or private, they are not limited to either!

Another common proof text for an all-male ministry is 1Tim.3:1-2:

1 Tim 3:1-2 This is a true saying, **If a man “ei tis”** desire the office of a bishop, **he** desireth a good work. 2 A bishop then must be blameless, **the husband of one wife**, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

ei tis (i tis); **if any** (Strong’s 1536) ei tis- **whoever**, whatever (Thayer’s 1536)

The original does not say “man” at all but states, **“If any desire the office of a bishop, (he/she) desires a good work”** Paul knew the Greek language. He would not have used **a neuter word** if he had intended to limit overseers to males only! If Paul had intended a male ministry he would have used the all male word, “aner 435” in this text. Paul did not just slip up in this scripture. In all his admonitions concerning the ministry **he uses words that include both sexes!** Yet translators were bound by their own traditional ideas and translated with male words not found in the original! (Just as their hatred of the Sabbath caused the translation of “Sabbatismos” in Hebrews 4:9 to become “rest” instead of the correct translation, “Sabbath rest.” In both cases they knew better.)

The word “he” is not in the original text above, it is inferred from the verb used in the third person, *he/she/it*. (*I* is first person, *you* is second person, and *he/she/it* is third person.) The exact same form of the verb could indicate a female subject or a male subject, or both as in this case. The original Greek has **no gender specified**. (The verb used in the third person and translated “desireth” is Strong’s 1937 epithumeo (ep-ee-thoo-meh'-o); to set the heart upon, i.e. long for.)

“The husband of one wife” sounds like it means only males. The Greek language has many words for *“the”* and a word for *“of”* yet Paul didn’t use either word. Here is the literal translation: **“Must then a bishop blameless be, one wife husband.”** **Wife** was written first then **husband**. Had the translators not had their tradition of an all male ministry learned from the Catholics, they would have rightly translated this passage **“one wife or husband” or “one wife/husband”**. Paul would have written “one wife” if he addressed only males. The restriction of “one husband” would be necessary only if Paul was speaking to women overseers as well as men! Paul wrote “one wife/husband.” Translators reversed the order and added *The* and *of* to change his original meaning.

It is the same way with the following scripture. The translators added the maleness; it was not present in the original Greek.

1 Tim 3:5 (For if a **man (tis)** know not how to rule **his** own house, how shall he take care of the church of God?) It should read, "(For if **any** know not how to rule their own house, how shall they take care of the church of God?)"

The word "man" should be "**any**" (Strong's 5100) **tis** (tis); an enclitic indefinite pronoun; some or any person or object. The word "his" is not in the original text either, it is added without basis. Next let's examine verse 11:

1 Tim 3:11 Even so *must their wives* be grave, not slanderers, sober, faithful in all things. Should be, "**Women** in the same way, grave, not slanderers, sober, faithful in all things." The use of "**tis**" or "any" shows Paul was addressing both male and female overseers. Here is the literal Greek translation: Gunaikas (this word can be either women or wives) even so or in the same way (5615), grave, not slanderers, sober, faithful in all things.

Gunaikas is a plural form of gune, 1135, 1) a **woman** of any age, whether a virgin, or married, or a widow 2) a wife; used of a betrothed woman, Thayer's.

The words "*must their*" of "Even so *must their wives*" is not in the original. All of the gender specific "he" "his" etc. are all added or wrongfully implied from third person verbs. The entire passage in **the original Greek is totally without gender bias or prejudice** just as Paul teaches in Gal. 3:28. Women were bishops and overseers in the New Testament church. Male requirements were added by translators and believed by us because we did not have access to the original Greek or any way of decoding the original Greek. Now computer programs make this readily possible and the bias of the translators is clearly revealed. The Catholic Church had imposed an all male ministry and Protestants had also accepted this tradition. It was not present in the Church Jesus Christ founded. 1 Tim.3:11 is referring to women ministers. "Women in the same way" were to have the same qualifications as men, and were to be "faithful in all things," just as "faithful ones" in 2 Tim.2:2. Phoebe and Nympha were such "faithful ones."

The issue is that each one, male or female, must be allowed to use the spiritual gifts God gives. None of the various words used for spreading the gospel **limit women from using their spiritual gifts.** There is **no scriptural basis for denying women full equality in church.** Our fair and loving God has given women full equality to use whatever spiritual gifts He has given them. In 1Tim.2:11-12, and elsewhere concerning women there is flagrant mistranslation. When you realize that the original Greek does not forbid women from teaching men, then the entire mound of wrong tradition falls in a heap. Worse than being useless, the all-male tradition is in direct opposition to God Himself because it prevents women from serving God according to their spiritual gifts. **God will judge men who forbid women from obeying Him!** No one will be guiltless before God's throne if he or she condones prejudice and mistreatment of **women who seek only to serve God as He leads them.** We cannot judge the calling of another person! They stand or fall before Jesus Christ, not us! All scriptures relating to the ministry were written without gender bias, they were written for both men and women.