

# Study QUESTIONS

## Ep. 1439: Should Women be Pastors? (Part II)

See:



<https://christianquestions.com/doctrine/1439-should-women-be-pastors-part-ii/>

1. How does the New Testament's treatment of Priscilla and Aquila show both shared ministry and God-designed order in the early church?
2. What does Priscilla being listed first in four of six passages reveal about her influence, and why does this not equate to holding a formal leadership office?
3. How does Phoebe's description as a *diakonos* in Romans 16 help us distinguish between spiritual service and the formal office of deacon?
4. Why is context essential when interpreting the word *diakonos*, and how does 1 Timothy 3 clarify the qualifications for the office of deacon?
5. What does Junia's commendation in Romans 16:7 teach us about faithful service, and why does the phrase *episēmoi en tois apostolois* not imply she held governing authority?
6. How do we address the modern argument of competency, and why does Scripture place office-based authority in God's design rather than human capability?
7. What pattern do we see in the New Testament regarding who is appointed as elders and overseers? How does this pattern connect back to the Old Testament priesthood?
8. How do Paul and Peter consistently affirm male eldership? What theological reasons do they give for this structure?
9. How does the relationship between Christ and the church in Ephesians 5 help us understand the spiritual symbolism behind headship?
10. Why does Paul root his teaching on church order in creation (1 Timothy 2 and 1 Corinthians 11), and how does this show that headship is not cultural?
11. What does Pentecost demonstrate about the distribution of spiritual gifts, and why does this not redefine who holds the teaching office in the church?
12. How does 1 Corinthians 12's body metaphor help us appreciate God's placement of each believer? Why is humility essential when considering our roles in the church?