



27 May 2018

Women and the Church, Part 2

Reading in the Right Direction

- “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus” (Gal 3:28).
 - About salvation, but also to be lived out in the life of the church

Purpose of 1 Timothy

- Context of the Correspondence: correcting false teaching that has infiltrated Ephesus (1Tim 1:3-7; Acts 20:17-38)
- Context of their gatherings: semi-closed house churches
- Context of the Passage: Parallel instructions to men in v. 8 (“also” better translated “likewise”)

1 Timothy 2:8-15

“Therefore, I want the men in every place to pray, lifting up holy hands without anger or argument. ⁹Likewise, the women are to dress themselves in modest clothing, with decency and good sense, not with elaborate hairstyles, gold, pearls, or expensive apparel, ¹⁰but with good works, as is proper for women who profess to worship God. ¹¹A woman is to learn quietly with full submission...

1 Timothy 2:8-15

... I am not permitting a woman to teach or take authority over a man; she must be quiet. ¹³For Adam was formed first, then Eve. ¹⁴And Adam was not the one deceived; it was the woman who was deceived and became a sinner. ¹⁵But women will be saved through childbearing—if they continue in faith, love and holiness with propriety” (1 Timothy 2:8-15).

Learning before Teaching

- Women should learn... (2:11)
 - “quietly with full submission”
 - a quietness of spirit while being taught
 - the submission is to the teaching, not the teacher

Paul’s Prohibition

- “I am not permitting a woman to teach or take authority over a man; she must be quiet” (2:12)
 - I am not [now] permitting... not the language of a universal prohibition

Paul's Prohibition

- Two restrictions or one?
 - The “or” is not explicit in the Greek text, and therefore Paul could mean women should not “teach authoritatively” or “take authority by teaching”
 - The word translated as “authority” (αὐθεντέω) is obscure; has connotations of domineering or usurpation

Paul's Prohibition

- Why did Paul prohibit women from teaching?
 - Appeal to Creation
 - Normative prohibition for all time
 - Situational prohibition which would be valid in analogous contexts (“for example”)

Teaching if Trained

- Appeal to Creation Accounts
 - Adam formed first (only he received God's original instructions)
 - Eve was deceived because she was not taught (she is the first example of someone who was deceived; Adam sinned deliberately)

Teaching if Trained

- Paul's prohibition and Ephesus
 - Experiencing problems with false teaching
 - Women were particularly enamoured with aspects of the false teaching (encouraged by Roman views)
 - Considering the lack of formal education available to women the prohibition was acceptable in its time and place

Women and Childbearing

- “Saved through childbearing...” (2:15)
 - Not referring to the eternal salvation of women; salvation is through faith alone.
 - Probably should be interpreted as “she shall be saved by means of the Child-bearing” = a reference to the birth of Christ

Conclusions

- Actively support women who are called by God, gifted by the Holy Spirit, and trained for teaching
- Provide examples of women serving in the church for young leaders

Conclusions

- Include the voices and stories of women of all colors, races, and cultural contexts
- Lovingly challenge systems that reinforce fallen and oppressive structures and work towards justice and reconciliation (#metoo, #churchtoo)
- Pray for women leaders