

Role of Women #3 – Exegesis of 1 Timothy 2
Role of Women – Part 3
1 Timothy 2

INTRODUCTION:

1. We're asking the question, **“Can people of good conscience who are Bible-believing and God-honoring come to different conclusions on the issue of gender?”**
2. Last week – **1 Cor. 14:34-35**
3. Tonight, **1 Tim. 2:8-15...**
 - a. Probably the harder passage to interpret...
 - b. Lots of info...
 - c. But same question: **“Can people trying to be faithful to God and Scripture come to different conclusions based on the text?”**
4. Also, same guidelines as last week – questions for clarification only...save comments or questions for the end (if we have time)...
5. We're doing the same thing as last week...starting with the wider context of the Bible – then the NT – then 1 Timothy – then the passage (peeling an onion)...
6. So let's start with...

I. The Context of 1 Timothy

- A. **One of the key themes in 1 Timothy 1 is false teaching... the Church was being attacked!**
 1. You can tell that by looking up words pertaining to teaching...
 2. 17 times in this little letter, Paul uses words that refer to “teaching,” “teacher,” “teach,” “teach otherwise,” “able to teach” (**1:3, 7, 10; 2:7, 12; 3:2; 4:1, 6, 11, 13, 16; 5:17; 6:1, 2, 3 [2x]**).
 3. Especially **1 Timothy 1:3-7; 4:1-4, 7; 6:3-5, 20-21.**

4. E.g., **1 Timothy 1:3-7** – “As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer ⁴ nor to devote themselves to myths and endless genealogies. These promote controversies rather than God's work--which is by faith. ⁵ The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith. ⁶ Some have wandered away from these and turned to meaningless talk. ⁷ They want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm.”
- B. Another key theme in 1 Timothy is that the home was also under attack...
1. Women play a prominent role in 1 & 2 Timothy and in Paul's discussions about the home...
 2. Much of **1 Tim. 5 (vv.3-16)** is given to the discussion of the difference between “real widows” (widows who are really in need) and the “younger widows”
 - a. “Real widows” in **5:3, 5, 16**
 - b. “Younger widows” in **5:6-7, 11-15**
 3. In **2 Timothy 3:6-7**, Paul talks about “weak women” who were led astray by false teachers...
 4. Obviously Paul mentions women in 1 Tim. 2, the passage we're looking at tonight...
 5. But even in the discussion of elders and deacons in **1 Tim. 3**, there's the emphasis on the family and elders...
 - a. Husband of one wife (**3:2**)...
 - b. Manage his own family well and see that his children obey him with proper respect (**3:4**)

- c. A deacon must also be a “one-woman man” and manage his children and household well (3:12)
- 6. So there’s a lot of emphasis on the home

II. The Context of the Passage

- A. One thing you have to come to grips with is that our Bible translations make some decisions for us (they decide to translate certain things in certain ways – sometimes to protect a doctrine – sometimes the translators just bring some baggage to the work of translation)...
 - 1. There are some inconsistencies in translations and you need to be aware of when the translators are making those decisions for us...
 - 2. E.g., **1 Timothy 2:1** – **“I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone”**
 - a. KJV – “all men,” NASB – “all men” et. al....
 - b. But the word is anthropos, which is the generic word for “humanity” or “all people” or (as in NIV) “everyone”
 - c. Same in **1 Timothy 2:4** – **“[God] wants all men [anthropos – everyone] to be saved and to come to a knowledge of the truth.”**
 - d. But then, in **1 Timothy 2:8** (“I want men everywhere to lift up holy hands in prayer, without anger or disputing.”), that really IS “men.”
 - e. The point is that you can’t always tell what the word is (why you should always use multiple versions to study if you don’t know Greek)...
 - 3. The same kind of thing happens in this passage on women in the church...

- a. **1 Timothy 2:2** – “[Pray] for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness.”
 - b. “quiet lives” (adjective) is *hesuchios bios*, referring to how all Xians should live in the culture they find themselves...
 - c. But the noun form in **1 Timothy 2:11-12** is translated differently – “**A woman should learn in quietness** [same word as in v.2 – *hesuchia*] **and full submission.** ¹² **I do not permit a woman to teach or to have authority over a man; she must be silent** [*hesuchia*].”
 - d. **1 Timothy 2:11-12 (KJV)** – “**Let the woman learn in silence with all subjection.** ¹² **But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.**” (quite a different flavor!)
 - e. The word means “**quiet, peaceable demeanor**” not total silence.
4. So sometimes translations hurt our understanding because they’re not consistent...
 5. So it’s helpful to know when translators are making decisions for us when they translate...
- B. Paul’s emphasis in **1 Tim. 2:1-3:15** has to do with behavior in the church...
1. **1 Tim. 2:1-8** has to do with prayer...
 2. **1 Tim. 2:9-15** has to do with women...
 3. **1 Tim. 3:1-7** – qualities of elders...
 4. **1 Tim. 3:8-13** – qualities for deacons (and perhaps women deacons or wives of deacons or women assistants to the deacons)...

5. Paul concludes the immediate discussion in **1 Timothy 3:14-15** – **“Although I hope to come to you soon, I am writing you these instructions so that, ¹⁵ if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth.”**
6. With me? OK...so let's move to...

III. Immediate Context of 2:9-15 (bullet 3 on page 1)

A. Notice the structure of the passage...

1. Remember from last week when I told you that 1 Cor. 14:26 and 1 Cor. 14:40 form brackets or what scholars call an “inclusion” to bookend a completed thought?
 - a. **14:26** – **“All must be done for the strengthening of the church”**
 - b. **14:40** – **“All must be done in a fitting and orderly way”**
 - c. And in between those two statements is HOW you do things for strengthening and in a fitting and orderly way...remember that?
2. Well, the same kind of thing happens in **1 Tim. 2**...
 - a. In **1 Tim. 2:9** – **“dress modestly, with decency and propriety”** (meta sōphrosunēs – propriety or modesty)

-1 Tim. 2:15 – **“if they continue in faith, love, and holiness with propriety”** (meta sōphrosunēs – with propriety or modesty)

-So if it begins and ends with “modesty” or “propriety,” that lets you know we're dealing with an issue of modesty...
 - b. Then, there's a bracket within the larger bracket...

-2:11 – **“A woman should learn in quietness”** (en hesuchia – behave quietly)...

-2:12 – “A woman must have quietness” (hesuchia – quiet behavior...)

- c. But the main emphasis is this idea of modesty – so let’s talk about that just a moment...

B. (Fourth bullet on page one) – **Modesty is a key term in the passage...**

1. **1 Tim. 2:9** – “I want women to dress modestly, with decency and propriety” is a “piling up” of words that are synonyms for “modesty” or emphasize the idea of modesty...
2. I.e., “I desire that the women adorn (kosmein – verb) themselves in modest (kosmios – adj.) attire with modesty (aidōs) and moderation (sōphrosunē).”
3. You almost run out of words in English!
4. So if you have this “piling on” in **v.9** and it’s all about modesty and then the very last two words in **2:15** are “with modesty,” that’s an indication that what occurs in between has to do with an issue of modesty (or really, immodesty)...
5. The same idea is in **2:10** when Paul talks about behavior or deeds that are “appropriate” (“fitting,” “suitable” or “seemly”)...
6. So we’re getting a sense that the passage is about modesty or modest behavior as opposed to immodesty actions or behavior...
7. And the question is, “**How important was this idea of modesty in Greco-Roman culture?**”
 - a. Well, the word is sōphrosunē (can be translated “modesty” or “temperance” or “sobriety” or “self-control” or “propriety”)...
 - b. Not really modesty the way I grew up hearing it (what was that? – not showing a lot of skin)...
 - c. It turns out that “modesty” or “propriety” was THE preeminent virtue among Greco-Roman women.

- d. **“The term means ‘temperance’ but also connotes chastity and self-restraint. It was the pre-eminent virtue of Greek women; it is mentioned more frequently than any other quality on women’s tombstones.”**
 - e. So when dear mom or dear wife died, and you wanted to say, “This was an amazing woman,” you used this word *sōphrosunē*.
 - f. This was how you described the ideal woman in Greco-Roman culture.
8. And in 1 Timothy, this ideal virtue was at issue...so Paul is dealing with the violation of a virtue that was incredibly important in that culture!
- C. So, let’s go to the next page and...

IV. The Interpretation of the Text

- A. Let’s start with **1 Tim. 2:8** – **“I want men everywhere to lift up holy hands in prayer, without anger or disputing.”**
 - 1. In 1 Timothy there are several passages that point to some probable causes and evidence for the men’s quarreling while they’re praying in **2:8**:
 - a. **1:4** – Some people pay attention to fables (myths) and endless genealogies that promote controversies.
 - b. **1:6** – Some, while going astray, turn away to meaningless talk (fruitless discussion).
 - c. **4:7** – Paul tells them to avoid godless myths and “old wives’ tales” (silly myths).

- d. **6:4-5 – “[False teachers] have...an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions ⁵ and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.”**
 - e. **6:20 – “Timothy...Turn away from godless chatter and the opposing ideas of what is falsely called knowledge...”**
2. So there’s a lot of angry arguments and disputes going on...
- a. And as you read through 1 Timothy, you’re really not surprised when Paul says that when men pray, they should be holy and not be attacking people...
 - b. Ever heard “attack prayers” where someone in a prayer attacks a person or a political party or people who have a different conviction on some issue...
 - c. Well, Paul says to NOT do that...instead to pray with holiness!
- B. **1 Timothy 2:9-15 – “I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, ¹⁰ but with good deeds, appropriate for women who profess to worship God. ¹¹ A woman should learn in quietness and full submission. ¹² I do not permit a woman to teach or to have authority over a man; she must be silent. ¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not the one deceived; it was the woman who was deceived and became a sinner. ¹⁵ But women will be saved through childbearing--if they continue in faith, love and holiness with propriety.”**
- 1. So we’re moving from a very brief mention of men in **v.8** to a more detailed mention of women in **9-15**...
 - 2. And since this gets more real estate in the letter, this must have somehow been a bigger issue!
 - 3. So, questions:

Commented [JM1]: Not sure this gets more treatment in the letter as a whole.

- a. **Why does Paul devote these seven verses to women?**
 - b. **Is there something going on specifically in Ephesus that might prompt Paul's discourse here on women?**
4. And I think that if we look over at **1 Timothy 5** where Paul has this long discussion on widows that we might be getting some clues as to why Paul wrote what he did in **ch. 2**.
- a. In fact, if **Ch. 5** had preceded **Ch. 2** (i.e., if Paul had written ch. 5 first), then it's possible that some of the discussions we've had about women in ch.2 wouldn't even have occurred because we would have already seen the context of problems with these women...
 - b. But what we often do is we go straight to ch.2 and start reading there, not recognizing that there may be some other stuff in the letter that might help us understand what Paul is saying. (working inside out instead of outside in)...
- C. So was there a specific problem with women specific to Ephesus and Paul's first letter to Timothy?
1. So keep your finger in your Bible there in **ch.2**, but also be prepared to flip back and forth between **ch.5 and ch.2**...
 2. And go ahead and turn to **page 3** of the handout... (we'll come back to page 2)...

Commented [JM2]: THAT is an interesting insight. I'll have to consider that some more.

V. Links Between the Women in 1 Timothy 2:9-15 and the "Younger Widows" in 1 Timothy 5.

-**The Question:** If Paul is not speaking about women in general, but rather to a particular problem with immodest women in Ephesus, then what evidence is there to connect the women in **2:9-15** with a specific problem in 1 Timothy?

-Here are some links between the women of **1 Timothy 2:9-15** and the young widows described in **1 Timothy 5:3-16**.

- A. **#1 - Immodest expenditures**

1. In **1 Timothy 2:9**, Paul cautions women not to adorn themselves with **“braided hair or gold or pearls or expensive clothes.”**
 2. Correspondingly, in **1 Tim. 5:6** – **“But the widow who lives for pleasure is dead even while she lives.”**
 - a. Paul describes the young widows with the verb **spatalan**, which means **“to indulge oneself beyond the bounds of propriety, live luxuriously/voluptuously”** (Bauer, Danker, Arndt, & Gingrich Lexicon).
 - b. So, **1 Timothy 2:9** contains specific examples of what it means to **“live luxuriously”** (general idea is in **1 Tim 5:6**).
- B. Second connection: Good deeds**
1. In **1 Timothy 2:10**, Paul says that a proper woman adorns herself **“with good deeds.”**
 2. In his contrast between the younger widows and the real widows in **1 Timothy 5**, Paul affirms that a “real widow” (**5:3, 10**) should be **“well known for her good deeds...devoting herself to all kinds of good deeds.”**
 3. The exact same language is being used in **Ch. 2** and also in **Ch. 5**.
 4. We have a strong, verbal parallel between the two passages.
- C. Third connection: Quiet behavior**
1. If Paul is concerned with how the women are behaving and speaking in **2:11-12**, is there any evidence of unacceptable behavior among the younger widows in **1 Timothy 5**?
 2. IOW’s, do the younger widows in **Ch. 5** exhibit a lack of “quiet behavior” (hēsuchia – the word used in **Ch. 2**)?
 3. Yes, Paul has at least three descriptions of behavior that is not “quiet behavior.”

- a. **#1 - The younger widows are described as “busybodies” who “run about from house to house” (5:13).**
- Paul uses the same word in **2 Thess. 3:11-12** to contrast “hesuchia” – quiet behavior – with busybodies...
- **2 Thessalonians 3:11-12** – “We hear that some among you are idle. They are not busy; they are busybodies [same word as in 1 Tim. 5:13]. ¹²Such people we command and urge in the Lord Jesus Christ to settle down [hesuchia – live quietly] and earn the bread they eat.
- b. **#2 - Apparently their behavior has been so scandalous that it has provided others an opportunity to “slander” or “revile” the church (5:14).**
- c. **#3 - Paul also issues a command to avoid luxurious living in order that younger widows may be “open to blame” (5:7) (literally, “without reproach” – exact same word used of elders in 1 Tim. 3:2).**
- **1 Thessalonians 4:11-12** – “Make it your ambition to lead a quiet life [hesuchadzo – live quietly], to mind your own business and to work with your hands, just as we told you, ¹² so that your daily life may win the respect [rather than reproach or slander] of outsiders [and so that you will not be dependent on anybody.”
- The point – there’s a strong connection between hesuchia (quiet behavior) and how Xians should act...
- What Paul says about women (widows) is consistent with what he says for all Xians elsewhere.

D. **Fourth connection: Problems with teaching**

1. In **2:12**, Paul says “I do not permit a woman to teach”...

2. So, is there any evidence that false teaching is a problem among women in Ephesus?...Or, is Paul talking about women teaching in general?
3. Well, when we talked about the “angry men,” (2:8), we saw that there was ample evidence that the church is under attack from false teaching.

-Again, 17 times Paul uses words associated with teaching in 1 Timothy (1:3, 7, 10; 2:7, 12; 3:2; 4:1, 6, 11, 13, 16; 5:17; 6:1, 2, 3 [2x]).

4. **But what about the younger widows? Is there any false teaching connected with them?**
 - a. Well, in 5:13, Paul describes the younger widows as “**saying things they ought not**” say...
 - b. That same phrase is associated with false teaching in Titus 1:11 – “**They [false teachers] must be silenced, because they are ruining whole households by teaching things they ought not to teach...**”
 - c. It also appears that false teachers were using the homes of women as outposts for the false teaching (2 Timothy 3:6-7 – “**They [false teachers] are the kind who worm their way into homes and gain control over weak-willed women, who are loaded down with sins and are swayed by all kinds of evil desires, ⁷ always learning but never able to acknowledge the truth.**”)

-So it appears that false teaching was being spread, at least in part, by false teachers who were using at least some of the houses of younger women (would have to be widows – single women) as headquarters for their false teachings.

-So that’s a pretty strong connection to false teaching...

E. #5 - Deception

1. Twice in **Ch. 2**, Paul uses the language of deception in his illustration about Adam and Eve— **“Adam was not deceived; it was the woman who was deceived and became a sinner” (2:14)**.
2. Is there any evidence that the younger widows were deceived?
3. While Paul uses neither the verb “deceive” nor the noun “deception” in **1 Timothy 5**, it seems pretty reasonable that the younger widows, who **“followed Satan” (5:15)**, can be described as “deceived.”

F. **#6 - Bearing children**

1. There’s this cryptic phrase **“But women [literally: she] will be saved [or restored] through childbearing”** (tekno-gonia – the bearing of children) in **2:15**...
2. Now, what’s interesting is that the same phrase is used in reference to younger widows in **1 Tim. 5:14** – **“So I counsel younger widows to marry, to have children [tekno-gonia - bear children], to manage their homes and to give the enemy no opportunity for slander.”**
3. Now, it’s highly unlikely that Paul is saying in **2:15** that women must bear children in order to be saved...
4. **So it may be that “bear children” is a compressed way of saying “Pay attention to your domestic responsibilities.”**
5. And if you read **2:15** that way (**“her quiet behavior will be restored if she pays attention to her domestic responsibilities”**), it fits well with what Paul says to the younger widows in **5:14**...
6. And it also fits well with Paul’s admonition in **4:3** to refuse to listen to false teachers who **“forbid people to marry”**

-Remember that the home is under attack in 1 Tim...

-And in several places Paul shows care for the state of the home in Ephesus which shows there were problems in the home...

-Paul tells Elders and Deacons and widows to “pay attention to your domestic responsibilities (3:2, 4-5, 7, 12).

-So in a context where the home is under attack, and possibly being used as an outpost for false teaching (cf. 2 Tim 3:6-7), such instructions from Paul are not surprising.

-So there are at least 6 places where there is a pretty strong connection (even a direct connection) between the description of the women in Ch. 2 and the younger widows in Ch. 5

-And that points to there being some kind of specific issue in Ephesus (like the specific issue in 1 Cor. 14)...

-You hear what Paul says in Ch. 2 about women and you ask, “Could it be that there was some specific issue in Ephesus that Paul is addressing?” and the answer is, yes, could be – could be the younger widows in Ch. 5.

-Now, go back to page 2 of the handout and back to...

VI. Interpretation of 1 Timothy 2:9-15.

A. So why does Paul devote these seven verses to women?

1. I think it's because there was something specifically going on in Ephesus...
2. So what's the issue...let's go on with our analysis...

B. **Verses 11-12 – “A woman should learn in quietness and full submission. ¹²I do not permit a woman to teach or to have authority over a man; she must be silent.”**

1. Why does Paul single out women and teaching?
2. **It seems likely that they are involved in the false teaching in some way.**

- a. Again, **2 Timothy 3:6-7** indicates their houses were being used as outposts or headquarters for the false teachers (perhaps a rival house church?)...
 - b. **1 Timothy 5:13** – the women were gossiping and being busybodies and “**saying things they ought not**” say (same phrase used in **Titus 1:11** of false teachers)...
 - c. I think these women were involved in false teaching and so Paul calls them out...
3. **Also, what is the best translation for *authentein* (2:12 - “to have authority”)?**
- a. “to have authority” is not the best translation...
 - b. First, the lexical definition (Bauer Danker Arndt Gingrich) is “**to assume a stance of independent authority, give orders to, to dictate to ... (practically = “to tell someone what to do” and so, ‘tell a man what to do’ [Jerusalem Bible].**”
 - This isn’t just the generic exercising of authority, it’s exercising authority in a bossy, domineering kind of way (which I would argue is unfit behavior for ANYONE in God’s Kingdom!)...it’s a **MIS-exercise of authority!**
 - IOW’s, this kind of exercise of authority has definite negative connotations...
 - And if you translate it as a generic exercise of authority, you just don’t get the full flavor of what Paul is saying...
 - c. And second, many translations leave out a word in the original text here...
 - The NIV in **v.12** says, “**I do not permit a woman to teach or to have authority over a man; she must be silent.**”
 - But in the Greek, there’s a “but” between “teach and have authority over a man” and “to be in quietness”

-Which means Paul is drawing a contrast between two things...

-On the one hand, you have a woman who is being immodest because she is being a bossy, domineering, authoritarian teacher...

-And on the other hand, you have a woman who is modest because she is being peaceable and behaving in quietness...

-So the structure of the sentence helps us understand what Paul is talking about...

-A woman can behave in bossy, domineering, authoritarian ways...

-Or she can be peaceable and modest and behave with propriety...

-It's modesty vs. immodesty – and if the “but” is not there, you don't get that sense.

C. So what about **Verses 13-14** – “**For Adam was formed first, then Eve. ¹⁴ And Adam was not the one deceived; it was the woman who was deceived and became a sinner.**”

1. How is Paul using the OT?
2. Is Paul using the OT story of Adam and Eve to make a rule for all time?
 - a. I don't think so, because then what you'd have to conclude is that women are inherently more gullible and drawn to sin than men and I just don't think that's so...
 - b. More on this in a moment...so hold off...
3. **Is there another way to interpret this saying about Adam and Eve?**
 - a. Well, look at the only other place Eve is mentioned in the NT...

- b. **2 Corinthians 11:1-4 – “I hope you will put up with a little of my foolishness; but you are already doing that. ²I am jealous for you with a godly jealousy. I promised you to one husband, to Christ, so that I might present you as a pure virgin to him. ³But I am afraid that just as Eve was deceived by the serpent’s cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ. ⁴For if someone comes to you and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you put up with it easily enough.”**

-Paul’s point is that Eve is an illustration of how someone can be deceived and led astray...

-v.3 – “...as Eve was deceived...so your minds may somehow be led astray...”

-Not a rule for all time talking about the nature of women, but as an illustration of how someone can be deceived...

- c. So, it’s possible that in **1 Tim. 2**, Paul is not making a statement about the nature of male and female, but instead is using Eve as an example of how a person could be deceived and led astray...
- d. So the meaning would be something like, ***“Watch out for the ‘Eves’ who are running around in Ephesus being deceived by the false teachers.”***
- e. I think that’s what Paul is saying because if Paul is saying something about male and female from creation, then you have this problem of saying that all women are naturally more gullible and liable to sin than men...
- f. I don’t know about you, but that violates my experience!
- g. I’ve met some women who are very savvy and some men who are very gullible and I’ve met some men who are very savvy and some women who are very gullible...

- h. I've also got to say that, speaking in generalities, most women I know are more spiritually-minded than most men I know!
 - i. I just have a hard time seeing Paul describing the essence of male and the essence of female.
 - j. So this is not a truism about male and female from creation – it's more likely an example or illustration or analogy.
- D. Then, we're already looked at **2:15** – **“But women will be saved through childbearing--if they continue in faith, love and holiness with propriety.”**
- 1. The instructions to the “younger widows” in **1 Timothy 5:14** gives us some insight into what Paul is saying...
 - 2. “Bearing children” or “child-bearing” is shorthand for a “well-run family” (Geer, EWEC 1.298).
 - 3. So...there are...

VII. Three Options for the Interpretation of 1 Timothy 2:8-15

- A. **A Rule for All Time** – IOW's Paul's instructions do not allow women “to teach or to have authority over a man; she must be silent” (2:12) – says what it means and means what it says.
- 1. **Pros...**
 - a. Paul appeals to the created order in 1 Tim. 2:13-14...
 - b. This viewpoint argues for a hierarchical relationship between men and women, primarily based on the phrase “Adam was created first” (2:13).
 - c. And this interpretation fits with the traditional interpretation of 1 Cor. 14:34-35.
 - 2. **Cons...** (you have to answer these objections if you want to be a “#1” and have any kind of integrity.

- a. It is difficult (impossible?!) to *consistently apply* the OTHER verses in this context as rules for all time!

1 Timothy 2:8 – “I want men everywhere to lift up holy hands in prayer, without anger or disputing.”

1 Timothy 2:9 – “I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes...”

1 Timothy 2:12 – “I do not permit a woman to teach or to have authority over a man; she must be silent.” (EVER?!)

1 Timothy 2:15 – “But women will be saved through childbearing--if they continue in faith, love and holiness with propriety.” (Single women or women with no children can’t be saved?)

-Why aren’t all these other verses rules for all time?

-So why are we just picking out v.12 as a rule for all time?

- b. If men should occupy positions of authority *based on creation*, (i.e., this is the essence of man and the essence of woman) then there are some real difficulties with modern application!

-Today women fill virtually every position of leadership in our culture and if this is a rule for all time, then female leadership in these positions would be contrary to their place in the created order and design (roles that are inherently male and inherently female – women can’t exercise authority).

-So it would be wrong, according to this interpretation, for a women to be...

-Supreme Court Justice	-Senator	-Mayor
-Doctor	-Lawyer	-Judge
-Professor	-Umpire	-School principal
-Manager	-Counselor	-Teacher
-Voter	-Engineer	-Architect

All these roles (and more) would have women exercising some kind of authority over men and according to this interpretation, that is *inherently wrong* for a woman to do that, based on what it means to be male and female going all the way back to creation!

- c. If **1 Timothy 2:8** seems to apply to a specific problem with men in Ephesus (anger management in prayers), then why can't **vv.9-15** apply to a specific problem with women in Ephesus (bossy, domineering women)?
- d. There are other places in the OT and NT where women teach or lead – if it's inherently wrong for a women to teach or lead, then why did God allow that to take place and why did God gift women in both the OT and the NT with those gifts?
- e. Does the appeal to creation mean that all women are by nature more gullible and sinful than men?

B. These instructions from Paul are Specific Instructions for a Specific Problem in Ephesus.

1. Pros...

- a. #1 - Since **1 Timothy 2:8** seems to respond to a particular problem with men in Ephesus, it seems likely that **2:9-15** respond to specific problems with women in Ephesus.
- b. #2 - One can easily apply **1 Timothy 2:8, 9, 12, 15** on the level of principles.
 - 2:8** - If men are praying attack prayers, we'd tell them to be holy...
 - 2:9** - If women were emphasizing physical appearance over good deeds, we'd tell them to get their act together and behave modestly...

-And with **2:12** one might say the following: **“If we have problems with immodest, bossy women teaching false doctrine, then we would tell those women not to teach or be bossy; but we don’t have that problem.”**

-The principle is **‘Stop immodest and bossy behavior, as well as false teaching.’**

-And to the extent that that behavior exists today, it would evoke a similar response.

-In fact, Jesus condemns any disciple—male or female—who behaves in an overbearing way (**Matt. 20:25-28; Luke 22:24-26**).

-**v.11** says, **“A woman should learn in quietness and full submission.”** (who does that NOT apply to?! OF COURSE women should learn that way – we ALL should!)

- c. #3 - There seem to be connections between the women in 1 Timothy 2 and the younger widows in 1 Timothy 5.
- d. #4 – With this view, the appeal to creation in **2:13-14** functions as an illustration.
- e. #5 - There are no problems with biblical passages showing women teaching or leading.

2. **Cons...**

- 1. The traditional interpretation of **1 Cor 14:34-35** does not fit with this interpretation.
- 2. There is an appeal to pre-Fall creation in **1 Tim 2:13-14 (v.13 – “For Adam was formed first, then Eve”)** – and you just can’t throw that out!

C. **Third option: There is diversity in the New Testament on this Issue.**

-IOW’s, you believe strongly both ways...

-Sometimes and in some places the role of women was more traditional and sometimes it was not...

-Sometimes there were deaconesses and female coworkers for Paul and in other places women were relegated to strict gender specific roles...

-So maybe if you wandered around in the 1st century, you'd run across both perspectives...

1. **Pros...**

- a. Not all the NT passages affirm or restrict the roles of women.
-They don't all fit in one basket or the other...
- b. The NT is diverse on some issues (e.g., the attitude of Christians to government, metaphors for salvation, attitude toward slavery, etc.).
- c. Perhaps the church was still in the process of working out this issue (**Galatians 3:28** is normative, but not everyone was there yet – Jew/Gentile; Male/Female; Slave/Free – all have to be worked through).
- d. Diversity is a reality today with a number of practices in our churches (not everyone says the same thing on the HS or baptism or role of women – same in 1st century and today).

2. **Cons...**

- a. People who hold the first perspective would say that diversity is not an option on this issue.
- b. People who hold the second perspective would say you don't need this perspective because perspective two fits all the evidence.

CONCLUSION:

1. I lean toward #2...there was a specific problem that Paul was addressing...

2. But the question we began with was, is it possible for God-honoring, Bible-believing people who are trying to be faithful to God and to Scripture come to a different conclusion on the issue of gender equality in the Bible?
3. And the answer is, I think, yes – in both 1 Cor. 14 and here in 1 Tim. 2.