

GOD SAID WHAT?

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Week 5 – Women in the Church (1 Tim. 2:11-15)

Three Tools in the “Toolbox” of Biblical Interpretation:

_____ tools – tools that “take apart”

_____ tools – tools that “dig”

_____ tools – tools that “measure”

Paul's Instructions to the Church

“A woman should learn...” literally “The women MUST learn”

Greek *manthano* – the only imperative (command) in this passage

1. **The Command:** Women _____ learn (a revolutionary idea exclusive to Christianity in the ancient culture)

Greek *hesuchia* – quietness of spirit, demonstration of humility/meekness

Same word Paul used to command Thessalonian men to eat & work in quiet spirit

2. **The Quality:** Learn in _____ (humility, quietness of spirit)

Literal Translation of 1 Timothy 5:12

gunaiki de didaskein ouk epitrepo oude
to-woman yet to-be-teaching not I-am-permitting not yet

authentein andros all enai en hesuchia
to-be-domineering of-man but to-be in quietness

“To (the) women (I say): you are not yet to be teaching. I am not yet permitting (you women) to have authority over (the) men, but to be in (a disposition of) quietness of spirit.

The Order of Creation or the Order of Formation?

Verses 13-14 do NOT reference creation (Gr. *ktizo*), but formation (Gr. *plasso*) from which we get “plastic.” Just as Adam had a formative/developmental “head start” on Eve, so also the men of the ancient world had a “head start” on women in the realm of development and training. Eve was deceived (because she was untrained in comparison to Adam) – but Adam blatantly disobeyed!

The Woman Saved Through Childbearing?

The context for verse 15 is set in Genesis 3 (Paul's focus on the narrative of Adam & Eve)

Not just any childbearing.....THE Child-bearing!

Eve failed, but her story would not end in failure – and neither will yours!

QUESTIONS FOR LIFE GROUPS AND PERSONAL REFLECTION:

Personal Life:

1. In your opinion, why is 1 Timothy 2:1-15 such a controversial passage? Discuss...

Ponderings:

2. Regardless of your personal opinion on the issue discussed in the message, what did you learn about our need to carefully examine grammar, history and context in the quest to accurately understand Scripture?
3. Why is it so important not to be fearful of the pressures of *either* progressive contemporary culture OR old-fashioned traditionalism when examining the Scripture?
4. Consider the following realities and talk about them using the questions below...

Joel prophesied that after the Baptism of the Holy Spirit came both men and women would prophesy (Acts 2).

Paul said that Phoebe served in the role of a deacon, and that he had been a beneficiary of her great ministry as a woman in leadership (Romans 16:1).

He also identified Junia as an apostle, even calling her "outstanding among the apostles" (Rom. 16:7).

Priscilla's name is listed ahead of her husband (signifying teaching authority) and was used by God to help teach Apollos (Acts 18:26).

- Given the abundant Scriptural evidence of women serving in church leadership roles, how is it that some Christian traditions have minimized these functions for women in the church today?
- Having studied this passage in 1 Timothy 2, have you been challenged to re-think any of your views about women serving in teaching roles or other authoritative positions in the church?
- Why is it unfair for Christians of differing opinions to impugn the motive of the other by suggesting that they don't hold a high view of Scripture? Is there a more productive (and Christ-honoring) approach to this debate? Discuss...

Promptings:

5. Write down the name(s) of one to three women in your life who have served as prominent teachers (could be family members, church members, community members, etc.) and commit to sending them a brief personal note or card this week – thanking them for the investment they've made in your life...