



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V22 N10 March 8, 2020

DEAR TIMOTHY

"Women Teaching and Authority in the Church"

1 Timothy 2:8-15

THIS WEEK'S CORE COMPETENCY

Bible Study

I study the Bible to know God, the truth, and to find direction for my daily life.

"For the word of God is living and active and sharper than any double-edged sword, piercing even to the point of dividing soul from spirit, and joints from marrow; it is able to judge the desires and thoughts of the heart."

Hebrews 4:12



How are women to minister in church?

I study the Bible "to know God, the truth, and to find direction for my daily life." I study *the Bible* because "the Bible is the word of God which has the right to command my belief and action." In other words, I study the Bible *to know* and *to do*. Such study presents two challenges: interpreting what the Bible means on the one hand and applying what it means to daily life on the other. Take 1 Timothy 2:8-15, for example. This text, especially verses 11-15, is notoriously difficult to interpret. Practically every word in verse 12 raises questions: the significance of the word "permit" in the *present* tense, the meaning of "teach," the meaning of "assume authority" as well as its relationship to "teach," and the meaning of "quiet." The passage, especially verse 12, is equally difficult to apply since the New Testament makes it plain that Christian women, like men, have been given spiritual gifts (1Co 12:7-11); women, like men, are to use these gifts to minister to the body of Christ (1Pe 4:10); their ministries are indispensable to the life and growth of the church (1Co 12:12-26); and there are many examples in the New Testament of just such ministries on the part of gifted Christian women.

"But does the New Testament place any restrictions on the ministry of women? From the earliest days of the apostolic church, most orthodox Christians have thought so. One important reason they have thought so is the teaching of 1 Timothy 2:8-15 . . . But has the church been right to think that this passage imposes certain permanent restrictions on the ministry of women? Certainly, this is what the passage seems to say. Women are not to teach or to have authority over men . . . However, many in our day think this passage does not require the contemporary church to limit the ministry of women. Others think it may limit only certain women from certain ministries in certain circumstances" (Douglas Moo, "What Does It Mean Not to Teach or Have Au-

thority Over Men?" in *Recovering Biblical Manhood and Womanhood*, 179).

So why not "let sleeping dogs lie?" Why not go with the *clear and obvious* meaning of the text? The answer is because the meaning of 1 Timothy 2:8-15 isn't *truly* clear and obvious—as the debate over its interpretation shows. What's more, there are other reasons for revisiting our understanding of it. First, the issue of women in ministry is too important to get wrong. Putting limits on the scope of women's ministry affects fifty percent of the church—perhaps more. Second, it's possible—maybe unlikely but still possible—that the church has been blind to prejudices and biases affecting its interpretation and application of this and other related texts. One commentator writes: "In considering this I remembered how Luther, Calvin, Owen and Wesley had with certainty condemned Galileo based on the 'apparently plain meaning' of Ps 104:5; Isa 51:16. Likewise, based on Gen 3:16 women were once treated as heretics for receiving pain medication during childbirth and were regarded as 'defective and misbegotten' (Thomas Aquinas), even 'the devil's gateway' (Tertullian), by those whom we now honor as Church Fathers. Similarly during the present century Jews have been condemned by the Church and persecuted in the worst possible way as 'Christ-killers,' and Blacks have been judged by well-meaning Christians as 'less than equal,' then later patronized with the cliché equal but separate. It should come as a sobering fact that the three groups mentioned specifically in Gal 3:28 are found in these scenarios" (Ronald W. Pierce, "Evangelicals and Gender Roles in the 1990s: 1 Tim 2:8-15: A Test Case, *JETS* 36/3 [September 1993] 345). And finally, perhaps the traditional interpretation is correct, but our application of its meaning to particular situations in the church is either too broad or too narrow. In any case, a fresh look at the meaning of 1 Timothy 2:8-15 is both warranted and welcomed.



EXAMINE GOD'S WORD

8 *Therefore I want the men everywhere to pray, lifting up holy hands without anger or disputing. 9 I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles 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 assume authority over a man; she must be quiet. 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.*

READ in another translation

8 *I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; 9 likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, 10 but with what is proper for women who profess godliness – with good works. 11 Let a woman learn quietly with all submissiveness. 12 I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. 13 For Adam was formed first, then Eve; 14 and Adam was not deceived, but the woman was deceived and became a transgressor. 15 Yet she will be saved through childbearing – if they continue in faith and love and holiness, with self-control. (ESV)*

After reading the text, practice your Observation skills by noting the following:

- Box “therefore” indicating *result* in v. 8.
- Circle “everywhere” in v. 8.
- Underline “to pray” in v. 8 and “to dress” in v. 9.
- Box “but” indicating *contrast* in vv. 10, 15.
- Circle “quietness” in v. 11 (cf., “quiet” in v. 12).
- Circle “full submission” in v. 11.
- Circle “permit” in v. 12.
- Bracket “to teach or assume authority” in v. 12.
- Bracket “saved through childbearing” in v. 15.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing you do not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, “This text is about _____.”



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Paul wants men “everywhere” to pray. When he says “men,” he clearly means Christian men. When he says “everywhere,” what does he mean?
2. Do you think verses 8-10 are about one thing, how men and women are to pray, or about two things, how men are to pray, and women are to dress? Explain.
3. Explain the *significance* of men “lifting up *holy* hands” in prayer.
4. Explain the *contrast* regarding women “adorning themselves” in verses 9-10.
5. What does “quietness” have to do with “full submission” — the two seem closely related?
6. To what is “quietness” and “full submission” *contrasted* in verse 12?
7. What does *assuming authority* have to do with *teaching* — the two seem closely related?
8. Do Paul’s restrictions prohibit a female children’s minister from training and directing male volunteers? Explain why or why not.
9. Do Paul’s restrictions prohibit a female from serving as a teaching elder in a church? Explain why or why not.
10. **Discussion:** Any limitations placed on women’s exercise of their spiritual gifts seem unfair. Discuss how you feel about this in light of Galatians 3:28.

Commentary On The Text

1 Timothy 2:8-15 is a notoriously difficult text — particularly verses 11-15, and especially verse 12 (see p. 1). It's exegetically difficult because it raises many questions, interpretive as well as theological, each having more than one possible answer. What's more, the evidence in favor of any one answer over another is inconclusive. No wonder commentators are as divided on the meaning of the details as is the evidence. Nevertheless, they do generally agree that the passage pertains to the conduct of men and women in public gatherings of the church, ostensibly for worship and teaching. In the words of one commentator: "The context for Paul's appeal was not the world or the home front but the worship life of the church. Paul was providing instructions for praying and teaching within the confines of the local congregation" (Thomas D. Lea and Hayne P. Griffin, Jr., *1 and 2 Timothy, Titus*, NAC, 94).

The passage is typically divided into two paragraphs, as in the NIV — verses 8-10, dealing with the conduct of men and women regarding prayer, and verses 11-15, dealing with the conduct of women regarding teaching.

According to the first paragraph, Paul wants two things. He wants men to pray "without anger or disputing," a likely allusion to the "controversial speculations" and inevitable attendant disputes mentioned in 1:4, and he wants women to "dress modestly" adorning themselves with "good works" rather than ostentatious hair styles and expensive clothes. Both of these "wants" pertain to conduct during public prayer, so he's not talking about two unrelated things, namely men's temper and women's dress, but two related things, namely, how men and women are to conduct themselves when the church gathers for prayer and teaching. One commentator explains: The word "'likewise' [*hōsautōs*]" shows that vv. 9-10 are still dependent on the 'I want' of v. 8 and that Paul was discussing the dress and deportment of women in times of public prayer . . . To dress 'modestly' demands that the women dress tastefully and not provocatively. The term 'dress' (*katastolē*) describes the outward deportment of the women as expressed in the clothes they wear. To practice 'decency and propriety' demands that the women not flaunt their wealth or their beauty . . . The prohibition against 'braided hair' or expensive jewelry or clothing prohibits a gaudy, showy display, not normal attention to neatness and good taste. Paul perhaps referred to a style in which 'women . . . wore their hair in enormously elaborate arrangements with braids and curls interwoven or piled high like towers and decorated with gems and/or gold and/or pearls' (Lea and Griffin, 96). This is also suggested by the pairing of complementary

terms: "holy hands" in verse 8 and "good deeds" in verse 10.

According to the second paragraph, Paul wants women to "learn," a revolutionary idea in contrast to segments of Judaism that prohibited women from learning. The apostle here affirms both the ability and value of women's spiritual formation through education. Needless to say, women's giftedness and women's ministry are evident throughout the New Testament. Paul's emphasis, however, is not on *the fact* that women should learn but on *the manner* in which they should learn. Women should learn "in quietness and full submission," the two being closely related. Interestingly, what stands in contrast to this "quietness" and "full submission" in verse 11 is "teaching" and "assuming authority" in verse 12 — these two also being closely related. Women need not be "silent," but they must maintain a quiet demeanor. They must neither usurp nor challenge the authority of elders delegated with the task of teaching (cf., 3:2). One commentator explains that Paul is speaking of the submissiveness of women neither to all men nor at all times. He writes: "Because the context is about learning, the object more likely is the person teaching. Since 2:11-15 is as tightly connected to 3:1-7 as it is to 2:8-9 (see Form/Structure/Setting) and since chap. 3 discusses overseers who teach, the context limits the women's submission to the teaching overseers, those who are responsible for teaching the true gospel and refuting error" (William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 120). "Teach" is not being used in a broad sense by Paul to refer ministries of edification in general but specifically to "denote the careful transmission of the tradition concerning Jesus Christ and the authoritative proclamation of God's will to believers in light of that tradition (see especially 1 Timothy 4:11)" (Moo, 185). And I might add, in light of the Old Testament Scriptures, as well. Circumstances in Ephesus may have given rise to Paul's teaching, but they do not necessarily limit it.

Verses 14 and 15 deserve closer attention than can be given here. Suffice it to say, these verses suggest that history is repeating itself in Ephesus. Eve was the one deceived in the Garden (v. 14), whereas the women wanting "to teach and assume authority" over men are the ones deceived in Ephesus (v. 12). Satan was the deceiver in the Garden, whereas the false teachers, perhaps influenced culturally by the worship of Artemis, the mother goddess of fertility, whose temple was prominent in the city, were the deceivers in Ephesus. And in the same way Eve would be saved spiritually by the birth of a future offspring, the women in Ephesus would be saved spiritually by "the childbearing," namely the most significant birth of all, the incarnation of Christ (see note).

Word Studies/Notes

v. 8 *therefore*

"It is usual to divide vv 8-15 between v 8 and v 9, the first dealing with men and the latter with women. Yet there is a more significant shift between v 10 and v 11. The problem being discussed in vv 8-10 is disruption in the church. The men are acting in anger, even during times of prayer; the women are dressing immodestly and putting too much emphasis on external appearances while neglecting the more significant aspect of Christian life such as godly behavior . . . In vv 11-15 the topic changes. While Paul is still dealing with the Ephesian women, he is addressing not the topic of disruption but the topic of leadership albeit the two are related. The women's attempts to gain positions of leadership are causing disruption; hence the connection with the preceding verses" (William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 104, 105).

v. 8 *everywhere*

I.e., certainly in Ephesus. "The 'everywhere' in which the men pray is wherever believers gathered together in Ephesus. Probably this is a reference to local house churches" (Thomas D. Lea and Hayne P. Griffin, Jr., 1, 2 *Timothy*, *Titus*, NAC, 95). Perhaps *wherever* Christians gather. "'Everywhere' is reminiscent of 'as in all the congregations of the saints' in 1 Corinthians 14:33, where the subject is the role of women in public meetings. This fact should caution us against any assumption that Paul's instructions in our passage apply only to the church at Ephesus" (Walter L. Liefeld, *The NIV Application Commentary: 1 and 2 Timothy, Titus*, 93).

v. 8 *to pray*

"Undoubtedly Paul wanted all Christians to offer up prayers for a widespread spiritual awakening among the populace and its rulers. Yet in the public assembly Paul specified that **men** (*andras*, lit., 'males') **everywhere** are to lead the congregation in **prayer**" (A. Duane Litfin, "1 Timothy," in *The Bible Knowledge Commentary: New Testament*, 735). "Paul uses a common ancient posture in prayer (lifting up holy hands) as a figure of speech for offering requests from a holy life (without anger or dispute)" (*The NET Bible*, 13sn on 1Ti 2:8).

v. 9 *to dress*

While "to dress" is expressed, Paul may expect the reader to infer that women do also pray (cf., "likewise," ESV) and that while praying they are to be dressed modestly (contra Moo, 182). "In sum, they are to avoid what exudes wealth and what suggests immorality" (Liefeld, 96).

v. 11 *quietness*

Cf., "peaceful and quiet lives" (v. 2). "The word *hesychia* emphasized the attitude or spirit with which the woman was to learn . . . Paul was not demanding physical silence but a teachable spirit" (Lea and Griffin, 98).

v. 11 *submission*

"Because the context is about learning, the object more likely is the person teaching . . . Since chap. 3 discusses overseers who teach, the context limits the women's submission to the teaching overseers, those who are responsible for teaching the true gospel and refuting error . . . the submission would have been to the teaching leaders and their teaching" (Mounce, 120).

v. 12 *permit*

Paul uses a present tense *indicative* rather than *imperative* verb. While some argue it should be translated "I am not presently allowing a woman to teach," indicating that the instruction is limited as to time and place, "it is tenuous to decide for or against the permanence of Paul's injunctions based on the evidence of tense alone" (Lea and Griffin, 98; see also Mounce, 122). "There can be little doubt that the reason he is telling Timothy what he does not permit is so that Timothy will follow the same practice" (Liefeld, 98).

v. 12 *teach* . . .

"As to the meaning of 'teach,' given the use of the word and its cognates in the Pastoral Letters, it probably refers to the authoritative communication of 'the faith,' that is, the apostolic doctrine, with the witness to Jesus and his teachings at its core" (Liefeld, 98; see also Moo, 185). This teaching is "public and authoritative," not private (Thomas R. Schreiner, "An Interpretation of 1 Timothy 2:9-15: A Dialogue with Scholarship, in *Women in the Church*, 128). The term "authority" can have a negative connotation, e.g., "to domineer." In that case, the verse would only prohibit the teaching of a domineering teacher who usurped the authority to teach. But the positive connotation of "teach" implies a positive connotation for "authority" as well (Mounce, 128; see also Liefeld, 99). "The teaching and authority Paul is speaking of is teaching *with* authority – not teaching or possessing authority in general" ("The Role of Women in Church Leadership," unpublished white paper written by the elders of Central Bible Church, 2018-19, 6).

v. 15 *saved through* . . .

"Three possible meanings are: (1) This speaks of the godly woman finding fulfillment in her role as wife and mother in the home; (2) it refers to women being saved spiritually through the most significant birth of all, the incarnation of Christ; or (3) it refers to women being kept physically safe in childbirth" (*The NIV Study Bible*, note on 1Ti 2:15). The previous allusions to Ge 2-3, the meaning of "save" in the Pastorals, and the use of the definite article, "*the* childbearing" incline me to the second view (see Liefeld, 101-103).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

When the church gathers for worship, men are to lead in congregational prayer, while women are to adorn themselves with good deeds and to learn with a teachable spirit, showing deference to the overseer teaching.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

"Do your chores." "Eat your vegetables." "Finish your homework." "Stop hitting your sister." "Quit playing Fortnite and put your things away." Sometimes we are so busy parenting our kids we forget to actually parent them. Our laundry list of commands is thrown out with the hope we are training them to become successful adults, when really, we should be putting our focus in a different area altogether. If you're like me, I get so caught up in the moment-by-moment duties of parenting that I forget character is far more important than academic success, sports achievement, physical appearance and even picking up the bathroom. This gentle reminder in 1 Timothy 2:8-15 helps me hit the reset button and realign my focus with what's important to God. Essentially, Paul is reminding us that God is far more concerned with what's inside than what's outside. He's more concerned with our heart's condition as we cry out to Him in prayer. He is more concerned that we clothe ourselves with good deeds, not with outward beautifications. I think this week rather than bark orders to my kids about homework or cleaning up after themselves, which in itself is a good thing, I should encourage them to be kind and humble, to have courage in defending the weak, or to compassionately be a friend to the lonely. We are praying you are able to focus on Micah 6:8 this week as you teach your kids to "act justly and to love mercy and to walk humbly with your God."

What Does The Bible Say?

What does the Bible say? Read 1Ti 1:12-20.

1. How should men pray?
2. What should women clothe themselves with?
3. What things does God want us to leave behind when we are praying and worshiping?

What Do You Think?

Do you think God is more concerned with how we look or how we act? Why?

What Do You Do?

Part of worshiping God is recognizing who He is. Spend a few minutes each day thanking God for being who He is. Sunday – Creator; Monday – healer; Tuesday – all powerful; Wednesday – love; Thursday – provider; Friday – holy; Saturday – peace.

CORE COMPETENCY: Worship

I celebrate God for who He is and what He has done for me.

MEMORY VERSE: Micah 6:8

He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- _____ I completed my Bible Study
- _____ I memorized this week's verse
- _____ I brought my Bible to church
- _____ I brought a friend



CHILD'S NAME _____

GRADE _____

PARENT SIGNATURE _____

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)
I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)
I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)
I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

Tom Bulick (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for 12 years before accepting the position of Spiritual Formation Pastor at Central Bible Church in 1998. He and his wife Ruth have one son, Zach.

Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have four children: Elijah, Levi, Ella and Simon. She and James are Shepherds of the Bailey Community Group. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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**CENTRAL
BIBLE CHURCH**

8001 Anderson Boulevard
Fort Worth, Texas 76120
817-274-1315
wearecentral.org