

BIBLICAL MANHOOD & WOMANHOOD THE IMAGE OF GOD IN THE MINISTRY OF THE CHURCH

1 Timothy 2: 5-17

INTRODUCTION

Why do you obey the traffic laws?

What would happen if everyone decided not to obey the traffic laws?

Does obedience to the traffic laws “make sense” to you most of the time? In other words, is it obvious to you that obeying the traffic laws is in your best interest?

In Luke 6: 35 Jesus commands us, “But love your enemies, do good to them, and lend to them without expecting to get anything back.” What will happen if you obey this command? Is the reason for obeying this command obvious to you? Why should you obey?

The rest of Luke 6: 35 says, “Then your reward will be great and you will be sons of the Most High because he is kind to the ungrateful and wicked.” What is the reason to obey the command to love our enemies and lend to them?

STUDY

1 Timothy 2: 11-12 contain some of the most repugnant commands to American ears. The command for women to learn in silence and full submission and to not teach or have authority over men in the church seems barbaric to most of us. It reeks of chauvinism and violence against women. It seems more in keeping with the repressive policies of Moslem extremists than with the freedom-producing gospel. Therefore it is imperative that we understand why God wants us to obey these commands.

1. What does 1 Timothy 3: 14-15 tell us about why Paul wrote this letter, including 2: 11-12? How does Paul describe the church?

2. Why should we obey the commands contained in this letter?

The glory of God is most clearly seen in and experienced by the church in which men and women worship together in a happy partnership. Therefore...

3. How does Paul describe himself in v. 7? Why does he do this?

4. What does he tell men to do? (NOTE: “everywhere” in the NIV is literally, “in every place”. See the NASB)

5. How should men pray? Why does he say this? (NOTE: Immediately following Paul’s instructions to women in vv. 9-15 he returns to the topic of male leadership in 3: 1-10.)

Holy men are to lead the congregation to God.

6. In vv. 9-10, what does Paul instruct women to do and not do?

7. What kinds of good deeds does Paul have in mind? (See Acts 9: 36-39, Ephesians 2:10, 1 Timothy 5: 9-16, Titus 2: 1-5, 11-14)

8. Why should women do what Paul says?

Verse 11 should be translated, “A woman should learn in silence and full submission”. (The NIV translates the same Greek word “quietness” in v. 11 and “silence” in v. 12. There is no warrant for translating the same word in two different ways, especially when they are so close to one another.)

9. How do we know that vv. 11-12 are not forbidding women from speaking in church? (See also 1 Corinthians 11: 5 & 16 with Acts 21:9)

10. What is the relationship between learning in silence and full submission? To whom are women to be submissive? (compare with Hebrews 13: 17)

11. What exactly do the teaching and authority that women are not permitted to do refer to? (NOTE: “Teach” in this letter always refers to teaching of Christian doctrine, the Scriptures (4:11). Be sure to pay attention to what immediately follows vv. 9-15 in 3: 1-10.)

12. What kinds of authority over men would then be permissible for women to exercise in the church?

13. Why does Paul make this prohibition? (vv. 13-14) (NOTE: A literal translation of v. 14 is this; “Adam was not deceived but the woman, after being deceived, became a sinner.”)

14. How do these two reasons make it impossible for the commands of vv. 11-12 to be limited to just Paul’s original audience, the church in Ephesus in about 50 A.D.?

15. In order to understand what v. 15 is saying we will need to answer several questions.

➤ What does “But she will be saved” refer to? (See 1 Timothy 1:15, 2:4 and 4:16 for the other uses of the verb “to save”)

➤ What does the preposition “through” mean?

➤ What does “childbearing” refer to? Why does he bring this up?

➤ How does the conditional phrase that begins with “if” relate to the rest of the sentence?

16. How will women be saved?

Christian women must live in a manner that is fitting for those who profess to worship God