

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

## 1 Timothy 2: 7-15

*Be sure to review this week's catechism question.*

### 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?

*The reason you will love your enemies is that you want God's reward. You are eager to please the Most High and to receive from him all the gifts he promises to give to his people. Faith doesn't simply believe that God will do what he promises. Faith believes that what God promises is better than everything else in the universe. We do everything God wants so that we will have the pleasure of knowing God and living with him forever. Your highest pleasure is revealing the greatness of God by your obedience to him. Nothing matters more than this. Notice the motive we are forbidden to have when we love our enemies is the motive to receive anything from them. In other words, Jesus forbids you from loving your enemy in the hope that he might relent and not be your enemy any longer.*

### 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.

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?

*Paul wrote this letter to explain how members of God's church should live. He is describing what Christian living looks like. The church is called: “the household of God”, “the church of the living God” and “the pillar and foundation of the truth.”*

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

*We are the house that God built and that he lives in. We are the family of which he is the Father. We are the congregation he has called out of the world and over which he now rules. We, the church, support and reveal the truth of God in the world. Therefore, we ought to obey these commands because we want above all things, that our Father be glorified in the world. We are amazed by him and delight to live in a way that shows how delightful he is and that persuades others to join us in being delighted with all that he is for us. This is the reason we obey every command of God, even these hard ones in 1 Timothy 2: 11-12.*

**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?

*He says that he was appointed—implication is that God appointed him—to be a herald, apostle and teacher of the true faith to the Gentiles. He is very earnest about this, including the statement, “I am telling the truth, I am not lying.” Paul is asserting his authority to give the commands he has given but is about to give. In other words, he is*

*very aware that what he is saying is what God is saying. He believes that to disbeliever or disobey him in what he is writing is to disbelieve or disobey God.*

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

*He wants men to pray when the church is gathered together. He isn't saying women can't pray, he is saying that men are to be sure to take the lead in prayer.*

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.)

*He says that the men in every place of Christian worship should pray with holy hands. He says they should pray without anger and without disputing or arguing. He wants men to pray with integrity, not as hypocrites. He wants men who have holy lives and holy hearts to be leading the congregation in prayer. Paul is encouraging male leadership in the spiritual life of the church. But he is not simply concerned with gender but even more with the character of those men who lead, as 3: 1-10 makes very clear. Paul is answering the question, what kind of church experiences the glory of God and displays the glory of God? The first thing he points to is the quality of the male leadership in that church. What kinds of men are leading? They first of all are praying men. God wants men leading his church whose chief concern is the glory of God. They are praying men because they are dependent men. Men who know they are not at the center but that God is at the center. You see, men who are full of anger and fighting and who have unholy hands are those who believe they are at the center, not God. They are men who are pursuing their happiness in the things of this world, rather than in the things that belong to Christ's kingdom.*

### **Holy men are to lead the congregation to God.**

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

*He is instructing women to not dress in extravagant or sexually provocative clothing. They are to be modest and decent in their dress. They are to cloth themselves with good deeds.*

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)

*There are all kinds of good deeds that women should engage in. Many of the good deeds they do are not unique to them as women but there are many that are unique to them. For example, the bearing and raising of children and being faithful wives are mentioned and cannot be replicated by men.*

8. Why should women do what Paul says?

*This is the kind of behavior that fits women who profess to worship God. In other words, just like people who say they are Olympic athletes will live in a certain way or just like people who claim to be firemen will live in a certain way, so women who profess to worship God will live in a certain way. There is a way of life that “fits” being a worshipper of God. To not live this way is to prove you are not a God worshipper.*

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)

*The first evidence is the context of these verses. First, women are to be silent when “learning”. When, in the assembled church are women learning? When the Scriptures are being taught. Second, what speech is forbidden in v. 12? The only speech that is forbidden is the speech of teaching men and having authority over men. In addition, in 1 Cor.*

*11:5 Paul is presuming that women are praying and prophesying in church. He tells them how to do it. He does not prohibit them from doing so. Finally, in Acts 21:9 Philip, one of the main leaders in the church in Jerusalem has 4 daughters who are prophetesses. While it*

doesn't directly say so it would seem very reasonable to presume they were prophesying in the church.

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

*The silence that is being commanded is the silence of not teaching or of having authority over men. So women are being commanded to not put themselves into positions where they are teaching and leading the church. They are not submissive to every man, but to the men God has appointed to leadership. They are, like all the men who are not leaders, to be submissive to the men who have been appointed to leadership over the church. They are to learn from and be submissive to the men appointed as the elders/pastors/teachers of the whole church.*

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.)

*This is first of all a prohibition of women holding the office of pastor, elder, overseer in the church. This is especially clear when we note that Paul goes right from these verses into describing the position of overseer and clearly teaches that only men can hold the office (3:3-5). Women cannot be in the positions of final authority on matters of doctrine and practice in the church as a whole body made up of men and women. This would also preclude women from being placed in a position where she is teaching God's word and giving spiritual direction to men in the church. This does not mean that women cannot have any authority over men in the church. The authority Paul is describing is spiritual authority, not all kinds of authority. Paul is concerned with women having "spiritual" authority over men. He does not permit women to tell men how the Scriptures are to apply to their lives. He does not want women giving authoritative direction to men on how to live the Christian life or how they are to obey Christ. This authoritative direction is to be exercised by men over other men.*

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

*In the worship service they can lead in singing, in Scripture reading, in collecting the offering, in giving announcements, in everything except for teaching the Scriptures. In the life of the church they can lead in the "tasks" of the church. They can lead by setting agendas, by assigning people to various tasks, by making decisions regarding the various ministries of the church they may be in charge of.*

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.")

*First, he says women must be in submission to the male leadership of the church and not teach or have spiritual authority over the church as men and women because Adam was formed first, then Eve. Why did God make Adam first and then Eve? Paul's reference to the creation of men and women back in Genesis 2 takes us back to what it means to be male and female. God made humans in his image but he made them male and female. God's image can only be fully revealed in the partnership of maleness and femaleness. That partnership is a partnership of equality as persons but distinction in role and function. As Ray Ortlund says, "In the partnership of two spiritually equal human beings, man and woman, the man bears the primary responsibility to lead the partnership in a God-glorifying direction." The human race being male and female reflects the image of God as Trinity. Men and women are equal in value just as the Father, Son and Holy Spirit are each fully God. But we are different in role and function. The Son always member of the Trinity is different in role and function. The Son always submits to the Father and the Father always leads the Son. The reason women may not teach the Scriptures or exercise spiritual authority over men in the church is because God made man the head of the relationship and woman the helper in order to display the greatness of his being one God, eternally existing as three persons in a loving relationship of leadership and submission.*

*The second reason women are not to teach the Scriptures or have spiritual authority in the gathered church is because, "Adam was not deceived but the woman, after being deceived, became a sinner." This is not saying that women are more spiritually gullible or more easily deceived and that is why women should not teach. Paul is pointing out*

*that the way sin entered the world was when Eve did not remain in submission to Adam but took it upon herself to engage in a theological debate with Satan and then took authority over Adam by giving Adam the forbidden fruit to eat. When Eve taught Adam that the fruit would make him like God and took authority over him by giving him the fruit, sin entered the world. This is not saying that Adam did not sin or that the fall is the woman's fault. He is simply drawing attention to the fact that when God's created order is not followed, God is dishonored and human beings are harmed.*

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.?

*The first word in v. 13 is "for". In other words, vv. 13-14 are the reasons why Paul prohibits women from teaching and having authority over men in the church. He believes his prohibition is due to something that happened at the creation of the human race. His reasons have nothing to do with the particular situation in Ephesus or in his culture. Adam was formed first and then Eve is the indication that men are to lead and women to submit in marriage and in the church.*

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")

*Every other use of this verb in 1 Timothy refers to the eternal salvation that Christ gives to believing sinners. So it's use here is the same. Paul is not talking about being kept "safe" while giving birth to children or any other kind of earthly "salvation". He is referring to eternal salvation that Christ gives by his dying and rising from the dead.*

- What does the preposition "through" mean?

*The preposition does not mean "by means of" but "throughout", "during", "in the midst of".*

- What does "childbearing" refer to? Why does he bring this up?

*The key to understanding this verse is to see that Paul is continuing his commentary on Genesis 2 and 3. Paul's statement in v. 14 could lead some to believe that women cannot be saved. Some might conclude that, because of Eve, there is something inherent to being a woman that will keep women from experiencing salvation. So Paul refers to what God said to Eve after she and Adam sinned. What did God tell Eve? He told her that she the result of sin and the mark of sin for her would be pain in childbearing and in her relationship with her husband. So Paul uses the term "childbearing" to stand for all the effects of sin upon women. He is saying that women will be saved out of sin and in spite of sin and in the midst of experiencing the ongoing effects of sin in this world.*

- How does the conditional phrase that begins with "if" relate to the rest of the sentence?

*This entire sentence is an "if...then" construction. Only the "then" part of the sentence is placed first. In other words, this sentence would be more logically expressed in English this way, "If women continue in faith, love and holiness with modesty, then she will be saved even while she is experiencing the curse of sin in this world which is especially seen in the pain of childbirth."*

16. How will women be saved?

*Women will be saved the same way men are, by having faith in Christ, love for Christ and growing in holiness by the power of Christ. Women and men are saved by God graciously, freely giving them pardon for sins and a new heart because of the work of Christ on their behalf.*

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