

Women in ministry

Notes on FBC bible study

28/9/19

1 Tim 2 :8-15

Ephesian women married at early age some betrothed at 2 and married at 14

They are grandmothers at 30 years

Second, since an estimated 50 percent of children in the first century died by age six, girls who made it past that age could expect to live only to their mid-twenties or thirties (men might, on average, live a decade longer)

Ephesian pagan worship women were participants and priestess

Daughters and wives of some of the wealthy families in Ephesus held priesthoods in various cults (especially those with female divinities) under the general oversight of (male) provincial and municipal authorities

Daughters of the upper classes -education for their duties in managing large households.

Did not get educated in philosophy, nor rhetoric or medicine, but they had their own opportunities for intellectual pursuits.

"We have hetaerae for pleasure, pallakae to care for our daily body's needs and gynaekes to bear us legitimate children and to be faithful guardians of our households."

Demosthenes

Heresies

False wannabe teachers 1 Timothy 1:3-7

Antimarrage and legalism in food laws 1 Timothy 4:1-3

Deviant doctrines for money 1 Timothy 6:2-5

Heresy of superior knowledge 1 Timothy 6:20-21

Overrealised eschatology 1 Timothy 6:20-21, 1 Tim 1:20 or 2 Tim 2:18 -emancipation of women - side effect

Busybody women 1 Timothy 5:11-13

False teachers were men 2 Timothy 2:16-18, 2 Timothy 2:16-18

Victims were women (1 Tim. 5:11-15; 2 Tim. 3:5-9)

Artemis cult speculated based on presence of the goddess but no direct evidence

1 Tim 2

- *1 Timothy 2:8-12 (ESV) 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.*

Possibility 1 Paul speaking only of wives

Gynae....wives or women?

Gynae-chera...widow

Partenon ..young women

Hence, in antiquity the term woman (γυνή) typically referred to a female who was married and might be a thirty-five-year-old grandmother but might also be a fifteen-year-old mother who had just given birth to her first child (with a husband who might be five to thirty years her senior).

Means wives cannot teach their husbands and women can teach men (Gordon Hugenberger)
Refer to 1 Peter 3:1 (ESV) Likewise, **wives**, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their **wives**

Objection ..cannot use 1 Peter 3 as it is clearly has reciprocal section on role of husband whilst 1 Tim 2 does not

- 1 Peter 3:7 (ESV) Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered. Like Ephesians. 5

Same with Colossians 3:18-20 and Ephesians 5:22-25 whenever gynae is translated as wives there is usually a reciprocal section on men-husbands and here there is none hence 1 Tim 2 refers to women in general

The preceding section 1 Timothy 2:8-10 on dress code would more likely also apply to women in general not just wives other wise it would make no sense
Also the tone of the letter is general admonition in public worship not on family relationships

THE TEXT

- *1 Timothy 2:11-12 (ESV) 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.*

The attitude of women to learn in submissiveness ...imperative tense..to men ? certain men ? to God

Some uncertainty of “not permit” ἐπιτρέπω..present active indicative

Some argue the tense indicates temporary injunction and no command as not imperative

However plenty of examples of same tense which are commands

1 Timothy 2:1 (ESV) First of all, then, I **urge** (*present active indicative*) that supplications, prayers, intercessions, and thanksgivings be made for all people,

ROM 12:1 I **appeal** *present active indicative* to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice

Teaching what does it mean?

“The public transmission of authoritative material ..the authoritative transmission of the tradition Paul had in mind in the Pastoral epistles”

to exercise authority over a man

The Greek word is “Authentein” “which is a single use in whole NT
Positive sense –have authority over ..Negative sense- domineer over

- Used 114 times in all of surviving Greek literature but only 5 confirmed usage before 312AD and only in pagan use and Pauls use just once. Word no longer used after AD 800.

Semantic range

- have authority”
- “be superior to”
- “originate”
- “rule”
- “act on one’s own”.

Colloquial word

Catherine Kroeger

- Engage in fertility cults Catherine Kroeger 1979 no evidence
- Proclaim herself as author or originator of man Catherine Kroeger 1979 No evidence
- Instigate violence Paul Wiltshire 1988 no evidence

have authority”

“be superior to”

“originate”

“rule”

“act on one’s own”.

Kostenberger study on pattern of two infinitives joined by “oude” “showed both injunctions are either both positive or both negative

I do not permit a women to teach falsely or to domineer over a man (Both negative)

I do not permit a womn to teach nor have authority over a man(Both positive)

It has to be both positive because didaskalein is not negative even though authentien can be debated

Hence strong evidence it is “I do not permit a woman to teach nor have authority over a man”

Chrysostom and Origen also take it to mean like this

Reasons for prohibition

- A. 13 For Adam was formed first, then Eve;
- B. 14 and Adam was not deceived, but the woman was deceived and became a transgressor.
- C. 15 Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

Reason A

Created order implies leadership

Objections

- 1. Animals created before Adam
- 2. First not necessarily leader..John Baptist, Mary before Peter
- 3. Not logical nor just
- 4. Primogeniture in agrarian soc but God overrides primogeniture in Jacob vs Esau Gen 25:23; Gen 48:19 Joseph

Reason B

Women deceived..what it means

- 1. Women more easily deceived or in that context uneducated so cannot teach
 - 2. This was used as example and analogy
 - 3. This was due to male leadership being usurped contrary to creation order
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- 1. Just like Ephesian women -Uneducated, Eve taught command second hand hence sinned and taught Adam to sin. Women Taught heresy. Man innocently followed hence this is situational and not normative prohibition

Objections

- a) Why ban women when men were false teachers 2 Timothy 2:16-18, 2 Timothy 2:16-18
- b) Presence of educated women indicated by admonition against adornment with costly apparel

Women created naturally more gullible

Objections

- a. Women teach other women and children (2 Tim. 1:5; 3:15; Titus 2:3–4),
- b. Goes against God's goodness in creation
- c. Given same educational opportunities research has shown women not more gullible
- d. Adam greater culpability so why prohibit women

Genesis 3:6 (ESV) So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate

Not because of lack of teaching or stupid but moral failure --deliberate

2. This was used as example and analogy

2 Corinthians 11:2-3 (ESV) For I feel a divine jealousy for you, since I betrothed you to one husband, to present you as a pure virgin to Christ. 3 But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ

Different context not convincing

3. This was due to male leadership being usurped contrary to creation order

Adam was present in the temptation but did not intervene

The serpent was craftier than all over animals and hence subverted male leadership and approached the woman. Hence the danger in church if male leadership is subverted in women having authority over men

Evidence

- God sought out Adam to answer first not Eve
- Romans 5:12 (ESV) Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned

Reason C

15 Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

Saved ----Salvation, Spiritual preservation or Physical preservation

She will be saved through child birth...it is the process not end result as some say the product of child birth is Jesus

Context

1 Timothy 4:1-3 (ESV) Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, 2 through the insincerity of liars whose consciences are seared, 3 who forbid marriage and require abstinence from foods

False teachers with over-realized eschatology forbid marriage and if they forbid marriage then more than likely be against child bearing
Paul selects this specifically to counter the false teacher

Most probable reason

She is saved by adhering to her divinely appointed role

- It is appropriate because it is fulfilment of a womans domestic role as a mother as distinct from men
- Paul, then, probably highlighted childbearing by synecdoche as representing the appropriate role for women.
- Most notable example of the divinely intended difference in roles between men and women

She is not saved by works but works are evidence of faith and their faith role is child birth and faith and love.. These virtues are emblematic of a new life in Christ
Abiding in godly virtues and obeying apostolic instruction are necessary for salvation; they are necessary because they function as the evidence of new life in Christ.

Woman living a godly life and conforming to her God-ordained role. These good works are necessary to obtain eschatological salvation.

Summary of 1 Tim 2 injunction

- Ephesian women should not arrogate an official teaching and authority role for themselves

- They should learn submissively and quietly from the elders
- Reason 1 : Creation order. The creation of Adam before Eve signaled that men are to teach and exercise authority in the church.
- Reason 2: Eve, beguiled by the Serpent, took leadership in responding to the Serpent. Adam, although he was with Eve, failed to intervene and exercise proper leadership. Instead, he allowed Eve to respond improperly to the Serpent. Even though Eve was the first to sin, Paul assigned the responsibility for sin primarily to Adam (Rom. 5:12–19).
- Reason 3: Women will experience eschatological salvation by adhering to their proper role, which is exemplified in giving birth to children and expressing other Christian virtues as evidence of their salvation.

Application

Need to see if this injunction is situational or normative

Argument for situational

1 Timothy 2:8-10 admonition for raising hands and modest apparel is situational nor normative

Context of the letter is occasional and not meant for constitutional guide line for church behavior

We are to teach each other ..these instructions are not gender specific

Colossians 3:16 (ESV) Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.

Acts 18:26-27 (ESV) He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

Woman teaching a male leader

2 Timothy 1:5 (ESV) I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.

Tim taught by women

1 Cor 12 and all lists for gifts include teaching and not gender specific

Consider argument

If 1 Timothy 2:11–15 can legitimately be understood as a prohibition relevant only for women in a historically specific circumstance (which it can), and if there is no other biblical text that explicitly forbids women to teach or have authority over men (which there is not), and if there are texts that assert the fundamental spiritual equality of women with men (which there are), then women who are not in the circumstance for which the 1 Timothy 2:12

prohibition was intended may safely follow whatever call they have to ministry. In other words, it ought at least be acknowledged that the traditionalist interpretation is debatable on biblical grounds. This being the case, we should give the benefit of the doubt to any woman who is called to and qualified for pastoral leadership.⁴⁷

Blomberg, Craig . Two Views on Women in Ministry (Counterpoints: Bible and Theology) (pp. 235-236). Zondervan Academic. Kindle Edition.

However argument ignores Creation order and male leadership as cited by Paul in 1 Cor 11, 1 Tim 2 and inferred from 1 Cor 14

1 Cor 11 :2 -16

Kephale- head

- Authority, Supremacy, Leadership
- Source
- Pre-eminence, Representative

Ephesians 5:20-26 (ESV) giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another out of reverence for Christ.

This submission has a direction and is not mutually identical

- Eph 5:22 Wives, submit to your own husbands
- Eph 6:1 Children, obey your parents
- Eph 6:5 Bondservants, obey your earthly masters

Argument from Created order comes from Genesis 2

1 Corinthians 11:7-9 (ESV) For a man ought not to cover his head, since he is the **image and glory of God**, but woman is the **glory of man**. 8 For man was not made from woman, but woman from man. 9 Neither was man created for woman, but woman for man.

This is Pauline commentary on “helper” to help Adam rule for His glory

On the other hand he tempers it with gender equality 1 Corinthians 11:11-12

Head veils in public as sign of gender distinction and order in creation in presence of gender equality

1 Cor 14 :26-39

1 Corinthians 14:34-35 As in all the churches of the saints, 34 the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law

also says. 35 If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church

Explanation 1

1 Cor 11 small group and 1 Cor 14 public meet

Objections

It applies to all churches 1 Cor 11:16 and 1 Cor 14:33
Head veil only makes sense in public assembly context
1 Cor 11b Lords supper admonishment is public assembly

Explanation 2

- Some women were too noisy and cannot be taken seriously ...why ban all women?
No noisy men?
- Women in Corinth –uneducated ...but since his rule applies to all churches hence all women uneducated and noisy?
Heresy present where only women duped ...all of them

Explanation 3

It refers only to weighing of prophesy as that is context in 1 Cor 14:26-33

- Weighing prophesy is exercising authority hence submission would not be preserved
- Overrealised eschatology –women ..egalitarian freedom ..disruptive to this pattern
- They can still learn but at home from their husbands
- Fit pattern of passage about order in practice of gifts

Hence it would be consistent with 1 Tim 2, 1 Cor 11

Genesis 1-2

Equality confirmed Genesis 1:27

Adam created first Genesis 2:5-7 and first one given mandate to have dominion over creation
Genesis 2:5-7 (ESV)

Adam given command about trees Genesis 2:15-17

Mutuality ...women created out of man's need and inability to complete task

Genesis 2:18-20 (ESV) Then the Lord God said, "It is **not good** that the man should be alone; I will make him a helper fit for him."

Ezer ..helper whether superior or inferior depends on context but can be help under his authority or leadership

- no implications regarding the relationship or relative status of the individuals involved

- Applied to God ...x 16 as providing help

Exodus 18:2-4 (ESV) 2 Now Jethro, Moses' father-in-law, had taken Zipporah, Moses' wife, after he had sent her home, 3 along with her two sons. The name of the one was Gershom (for he said, "I have been a sojourner in a foreign land"), 4 and the name of the other, Eliezer (for he said, "The God of my father was my help, and delivered me from the sword of Pharaoh")

- Applied to people helping people

Isaiah 41:6 (ESV) Everyone helps his neighbor and says to his brother, "Be strong!"

- Applied to people assisting but under the authority of

1 Kings 20:16 (ESV) And they went out at noon, while Ben-hadad was drinking himself drunk in the booths, he and the thirty-two kings who helped him...(32 kings less powerful than him helped him)

Eve's role in divine mandate to multiply and have dominion can only be done by reproduction which man cannot do alone

The consequence of woman's sin is to have pain in that very function for which she is unique and is essential to the couple's dominion of creation

Genesis 2:23 showed Adam naming Eve which is a sign of authority and leadership which predates the fall

Adam rebuked before Eve Genesis 3:9-12

Adam represents Eve

- Romans 5:12 (ESV) Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—
- Romans 5:14 (ESV) Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

Egalitarian passages

Deborah

- Judge and prophet
- Shared military leadership with Barak
- Some say it was under exceptional situation where lack of male leaders but still it is a legitimate leadership position notwithstanding the circumstances

Today's circumstances where missions to unreached is similar need

Women as deacons

Phoebe

Romans 16:1-2 (ESV) I commend to you our sister Phoebe, a **servant**

of the church at Cenchreae

Diakanos –minister of the word

Applies to Christ --Romans 15:8 (ESV)

Applies to Paul...2 Corinthians 11:23 ,Ephesians 3:7 Colossians 1:23

Applies to Tychicus, Ephesians 6:21 Colossians 4:7 (ESV)

Context of limited space in house churches hard to avoid men listening to the women too

1 Timothy 3:8-11 (ESV) Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. 9 They must hold the mystery of the faith with a clear conscience. 10 And let them also be tested first; then let them serve as deacons if they prove themselves blameless. 11 Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things

Their wives likewise ...original Greek ...,**gunaikas oosautoos**

Women likewiseimplies women deacons

If it is deacons wives in Greek it is diakanon autoon

Similar qualifications for elders, deacons and female deacons when compare lists
Also odd that deacons wives qualifications mentioned when elders wives left out

The feminine equivalent diakonissa is not attested in the Greek language until a later date, so in Paul's day the masculine form would have functioned generically for men or women in this position.

Early church history records office of deaconess common for several centuries granting leadership roles in to lead and baptize women and in situations inappropriate for men

Equality in men and women

Galatians 3:28 (ESV) There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

Does not imply equality of function in society and this passage speaks of salvation not function

Junias

Romans 16:7 (ESV) Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me

Can be

1. well known to the apostles
2. well known amongst the apostles

Enpluraltranslated “amongst”

Apostolos

1. Apostolos ----The Twelve with Jesus
2. Gift of apostleship 1 Cor 12 and Eph 4
3. Someone sent on a mission...
 - a) Epaphroditus ,
 - b) Titus
 - c) James

Missionaries –authoritative role of teaching doctrine to men

This is not an office of local ongoing church administration and instruction

Application

