

1 Timothy 2

“¹¹ Let a woman quietly receive instruction with entire submissiveness. ¹² But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. ¹³ For it was Adam who was first created, and then Eve. ¹⁴ And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression. ¹⁵ But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.”

Galatians 3

“²⁶ For you are all sons of God through faith in Christ Jesus. ²⁷ For all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. ²⁹ And if you belong to Christ, then you are Abraham’s offspring, heirs according to promise.”

Faith (baptism) puts all of us “in Christ” erasing any former cultural hierarchy.

How does this passage affect gender roles in the church?

Three different understandings of gender roles in ministry



Egalitarian

Differences are blurred.



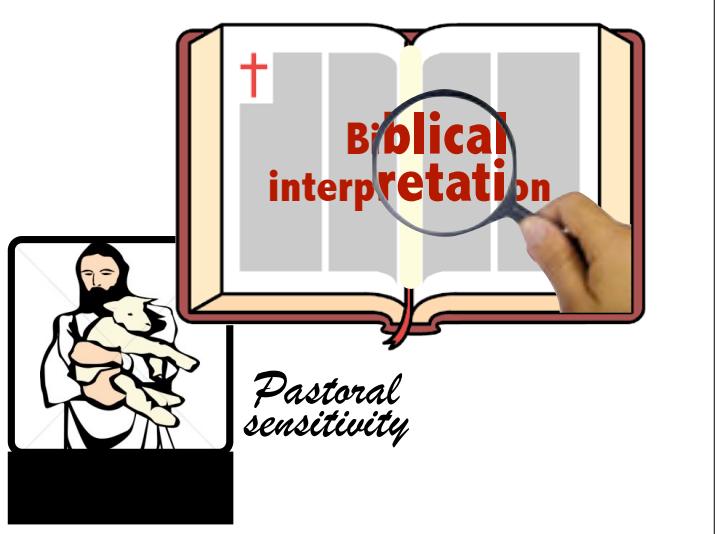
Authoritarian

Differences are exaggerated.



Complementarian

Differences are celebrated.



What shapes our theology?

Culture



**Tradition
Experience
Scripture**

Scripture



**Experience
Tradition
Culture**

Context is key to Understanding



The Kingdom is about God not Me.

We should get what we earn.

Israel, God's Chosen People

We should freely choose what we do.

Levitical Priests

We have rights and demand justice.

Matthew 20
Laborers and unfair wages

We should be able to vote on the rules.

Sovereign Grace

Take your baptism seriously.



The Enlightenment made it all about "Me."
"my rights"

Autonomy - Freedom from external authority

Democracy

Achieved roles

My baptism made it all about Him.
"His image in me"

Bondslaves of Christ

Theocracy

Ascribed roles

Two possible egalitarian explanations of 2 Timothy 2.

1. The teaching is occasional

- addressed to a local situation not for universal application.

- ✓ There are many clear examples of this in the New Testament - (meat offered to idols).
- ✓ Women were uneducated in Paul's day and apparently disruptive to the church meetings.
- ✓ This unique problem does not exist today making Paul's teaching occasional.

2. The teaching is undeveloped and incomplete

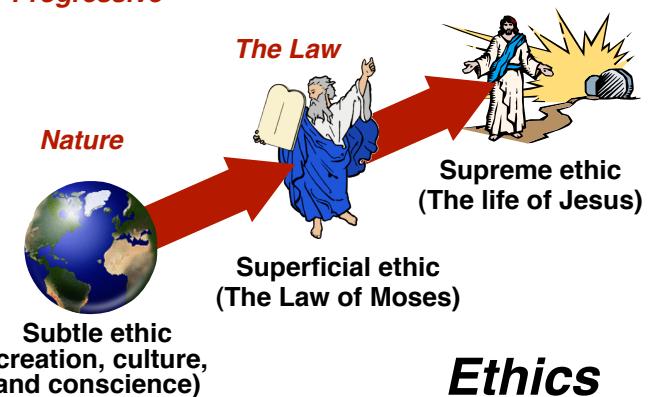
- a part of a trajectory that must be followed.

Is the context of 1 Timothy occasional

(limited to a unique situation in Ephesus where uneducated women were disruptive to the church).

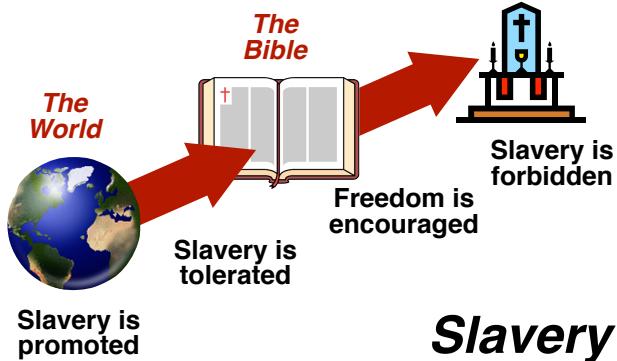
- ✓ Where is the hard evidence for a unique context?
- ✓ If this is true are we to assume that all women and only women were in need of restrictions?
- ✓ Paul frames the issue in terms of gender not uneducated disruption.
- ✓ Paul's teaching here seems consistent with the pattern of other Scriptures.

Note that
Revelation is
Progressive

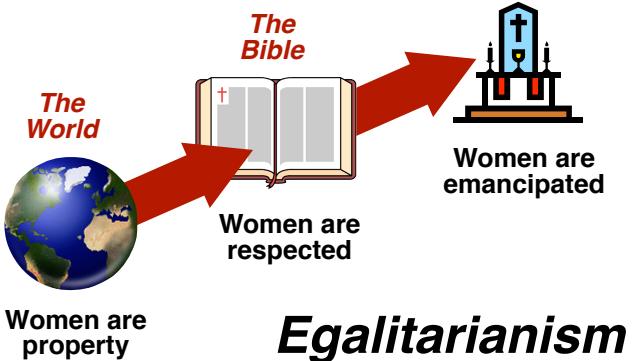


Ethics

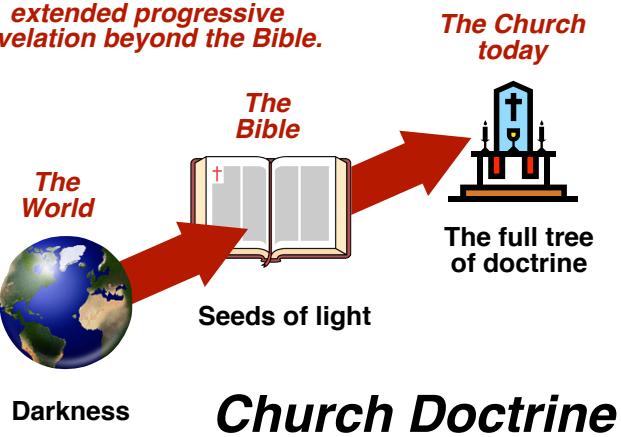
The modern Church extended progressive revelation beyond the Bible.



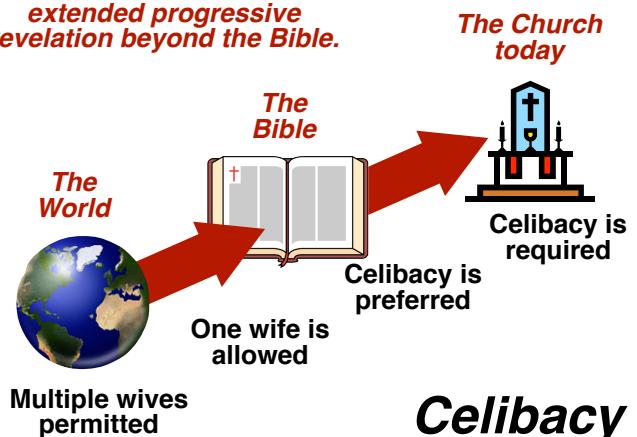
Redemptive Movement method of interpretation



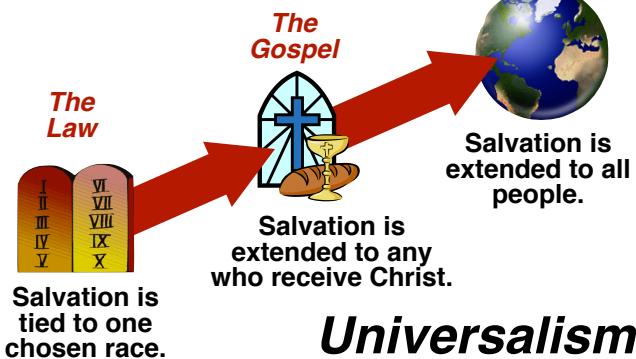
The Roman Catholic Church extended progressive revelation beyond the Bible.



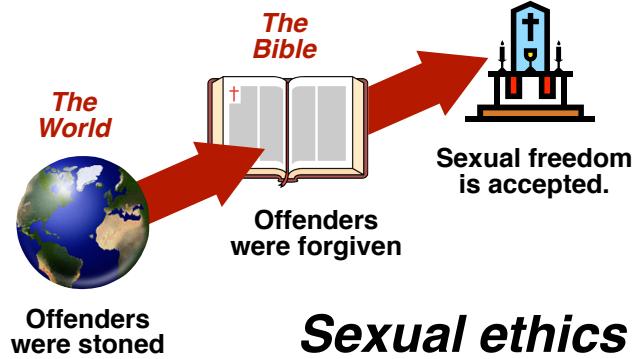
The Roman Catholic Church extended progressive revelation beyond the Bible.



The challenge comes with knowing when and how to apply this method.



Redemptive Movement method of interpretation



Kyle Shaller (church consultant)



“Denominations that have historically ordained women to the highest positions of leadership have experienced an exodus of men, not only from leadership but also from the church.”

Principles

- **Witness** (Acts 1:8 “you shall receive power when the Holy Spirit has come upon you”) **Our power to be a witness of the Gospel is not gender related.**
- **Gifts** (1 Cor.12:7 “each is given a manifestation of the Spirit for the common good”) **Our personal abilities to minister are not gender related.**
- **Calling** (1 Cor.12:5 “there are varieties of ministries”) **Our calling and position in some ministries is gender related.**

- **Equality** (Gal.3:28 “neither male nor female”). **Our spiritual relationship with God is not gender sensitive.**
- **Headship** (1 Cor.11:3 “man is the head of a woman”). **Our role relationship to responsibility / authority is gender sensitive.**

The context of this passage is “heirs by faith” not “ministry roles.”

Galatians 3:28

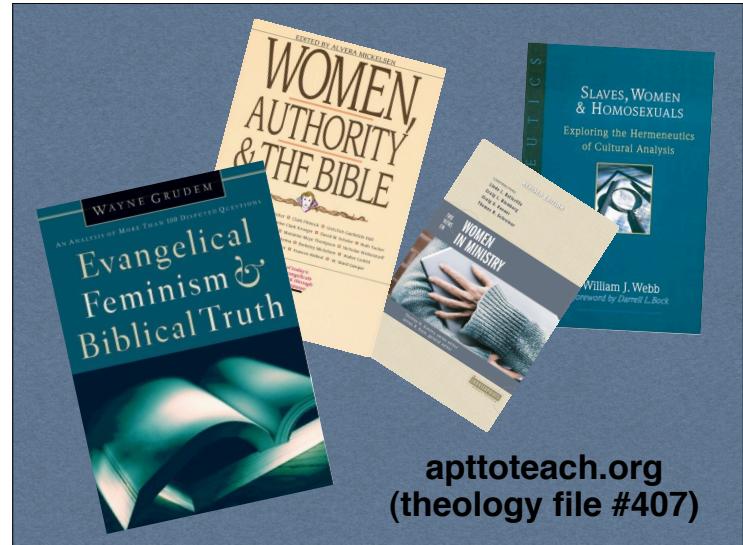
“28. . . There is neither Jew nor Greek, there is neither slave nor free man, there is **neither male nor female**; for you are all one in Christ Jesus 29 And if you belong to Christ, then you are Abraham’s offspring, **heirs according to promise.**”

A parallel passage teaches gender roles - Col. 3:11 “a renewal in which there is no distinction between Jew and Greek . . .”, vs.18 “Wives be subject to your husbands.”

The roles of slave and master, did not change but the way they expressed them did.

Pastoral suggestions

- **Men should assume leadership responsibility for the church** - with sensitivity, self-sacrifice, and spiritual maturity.
- **Elders should affirm, equip, and support the whole church** - including women to minister in the whole range of their gifts.
- **Elders should actively seek & heed the input of Godly women** - as part of an advisory board.
- **Qualified women should be teaching** - in all and any capacity other than the unique role of elder.
- **The church should be careful not to abuse headship / submission teaching** - but embrace it sensibly and without apology.



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