

1 Corinthians 14:33-38

1. Not describing women and their role in totality
2. Must discern intention of the comment
3. Each verse or reference is a point of reference on the axis (think x, y, z points that together create an image or a mathematical solution.)
4. Some passages reflect God's view, intention and purpose. Other passages relate to historical situations that may or may not be reflective of God's intention.
 - a. Gospel narrative describes cultural situations while Jesus interacts.
 - b. Paul has no day to day narrative except in the book of Acts, but he does address women in their cultural setting with instruction in agreement with the divine viewpoint

Paul's writing:

1. Galatians 3:28 – no Jew/Greek, no slave/free, no male /female, because in Christ Jesus all are one.
2. Ephesians 5:22-6:9 – but, in Ephesians 5-6 there are slave and slave owners, men and women and other social roles in the church community that are not ignored. There are rules, roles and guidelines from time that remain that concern God's purpose for creating men and women. But, even in the resurrection age marriage itself will be set aside.
3. 1 Corinthians 1:11 - Chloe, a woman, was included in the identification of the church that met in her house which she owned.
4. 1 Corinthians 7 – Paul speaks of equality concerning men and women's needs in marriage.
5. 1 Corinthians 11:2-16 – Paul assumes, approves and instructs women praying and prophesying in public church services.
6. Philippians 4:2-4 – Euodia and Syntyche are called co-workers by Paul and they are encouraged to be of the same mind with each other and agree. The conflict these two women had in the church was serious enough that Paul speaks publicly to these two women in a letter addressed to the church. He said more to them than “be quiet” and “get back into the kitchen” and “stop bothering us men leading the church.
7. Romans 16 – Some are called deacon, fellow worker, patron, hard worker, apostle. Of all the woman mentioned in Romans 16 only three are not given a title when their name is mentioned.
 - a. 16:3 - Prisca – a fellow worker
 - b. 16 - Mary
 - c. 16:12 – Tryphaena and Tryphosa (likely twin sisters)
 - d. 16:7 – Junia – prominent among the Apostles
 - e. 16:1-2 – Phoebe, carried letter to Rome and Paul's apostolic spokesperson and official representative.

Paul is not a women's activist, but he does not oppress them.

Women are wise and good teachers in 2 Timothy 1:5 and Titus 2:4

1 Timothy 2:9-15

2 Timothy 3:6

In the Gospels:

Women's behavior, role and comments are recognized as important and positive (but, are also viewed critically as is everything but the Word of God in the Gospels.)

1. Mark 5:24-34 – woman had faith to be healed and approached Jesus
2. Mark 16:8 – Jesus charged women with the responsibility of proclaiming the resurrection to the men (Jesus' disciples or the Apostles)

3. Mark 7:24 – the Phoenician woman was a Pagan, Gentile, single mother of a demon possessed girl that the disciples rebuked and rejected, but Jesus stop to speak with and answered her prayer.
4. John 4:4 – The Samaritan woman debates with Jesus like a theologian. Jesus engages her questioning with the same seriousness he had used in the previous chapter (John 3) when Jesus spoke with Nicodemus a member of the Jewish rulers, the Sanhedrin.
5. John 11:27 – Martha – confessing Christ, eschatology and resurrection
6. John 12:1-8 – Mary – foot washing and predicting Jesus' death

Acts 16:11-15 – Lydia was a dealer in purple cloth from Asia living in Philippi. The church met in the house she owned and lived in.

Colossians 4:15 – The church in Laodicea met in Nympha's house

1 Corinthians 1:11- The church of Corinth met in Chloe's house

The Balance of Women in Leadership and in Order

1 Timothy 2:9-15 – connected to 2:8

- 2:9 – “modest” means tastefully instead of tacky. It means classy and not provocative.
- 2:9 – “decent” and “propriety” means not flaunting wealth or beauty
- 2:9 – “braided hair” means avoid extreme hairstyles. But, does not discourage in any way normal hygiene, neatness and social norms of decency.
- 2:10 – Contrasts devotion to doing good and not with “looking good.” Good works begin in the home. In other words, do not be on a mission field while neglecting responsibilities at home as described in 1 Tim. 2:15 and 1 Tim. 5:9-10, 14.
- 2:11 – In church –
 - Women's #1 Priority in Church is to LEARN – this is in itself revolutionary in the ancient world, in the middle ages and in the modern church. Judaism focused on teaching men and keeping women silent.
 - The focus on women being “silent” so they can LEARN is NOT Paul speaking from culture or Judaism, but from the divine viewpoint
 - How to LEARN:
 - “quietness” – this refers to the attitude in contrast to a busy body described in 1 Tim. 5:13. Think of the story of Martha complaining about Mary not being busy in the kitchen, but instead was learning in “quietness” instead of being busy attending the guest and working in the kitchen like a church pot luck.
 - “quietness” is NOT silence of the moth, but quietness of the soul for teachable purposes.
 - It is time for women to stop working in the church kitchen and start taking notes. Stop working and start learning. But, most would rather be busy than sit, learn and be transformed.
- 2:12 – “I do not permit” –
 - Is in the present tense imperative which means:
 - It is authoritative for the present situation in Ephesus at least, but not necessarily binding to all churches at that time or throughout history.
 - Be careful NOT to build church doctrine on this one verse featuring this present tense. This is merely on reference point of the x-y-z axis.
- 2:12 – “Teaching” was controlled and came from an established source.
 - 1 Tim. 5:17 – Scripture
 - Eph. 4:11 – Pastor/ teacher

- 1 Tim. 1:10; 4:6, 13, 16; 6:1-3 – proper doctrine from a trusted source of authority
- 1 Tim. 3:1-78 – Next verses describe the qualified teaching elders
- 2:12 – Ephesian church was filled with gullible and unstable women trying to teach their mystical, emotional experiences (1 Tim. 5:11-13 and 2 Tim. 3:6-7). These women had not been taught (or, they had not taken time to LEARN under the AUTHORITY of SCRIPTURE). So, these women had nothing to contribute and Paul did not want any man being trained as a teacher to set under the teaching or the authority of these Ephesian women.
- “authority” (authenteo) is used only here in the NT and seems to refer to the authority a teacher has over a student.
- 2:12 – “silent” (to be in silence”) is the same as quietness in 2:11 which means “a teachable spirit”
- 2:13 – Satan and Eve leads to discuss 2 Tim. 3:6

2 Timothy 3:6

False teachers in churches move in and control women (as Satan did in the Garden). These women who are manipulated by false teachers are described as “weak willed women”. This is NOT the same thing as saying “ALL women are weak willed.”

These women were:

1. “weak-willed” literally means “little women”
2. “weak-willed” is referring to easily deceived and weak morally and NOT a reference to all women being weak intellectually
3. “loaded with sins” (or, “overwhelmed with sins”) means they are desperate for an answer to their problems and their addictions. They are desperate and ANY answer (emotion or mystical experience) will do!!
4. “swayed by evil desires” may hint at sexually activity with the false teachers (as in 2 Peter 2). At least, these women are motivated by self-centered behavior which is focused on their evil desires.
5. “always learning” refers to a constant restless quest for new information. They are intellectually unsatisfied. They are always seeking religious experiences to quench their spiritual curiosity. Since they are searching while guided by no authority (scripture, apostolic truth) they interact with false teaching with little discernment.
6. These are the woman of Ephesus/.

1 Corinthians 14:34 – “as the Law says” refers to Genesis 3:16 where the Lord indicated that after the fall women will rebel in an attempt to take man’s position, and men will respond by oppressing women. Neither the women’s rebellion nor men’s oppression is correct, but are simply the way the fallen world works. The same world where men will labor in sweat and women will give birth in pain. This is the result of the fall of man, so deal with it.