

In the bigger picture of the N.T. story, what examples do we have of women carrying out their faith in public ways?

Three N.T. Examples:

- Phoebe - Rom. 16:1-2 She was a minister/servant/deacon of the church in Cenchrea. While we should not read too much into the title Paul gives her, we should also not take away too much from it.
 - Scholars consistently teach that Phoebe was the deliverer of the letter of Romans. Whether she was the public reader of the letter or not, scholars agree that she would have been the public commentator on the letter and brought clarity to any questions the listeners might have had. This passage alone makes it difficult, if not impossible, to say that Paul's statement to not allow women to teach or exercise authority is a blanket statement in all circumstances for all times.

Three N.T. Examples:

- Priscilla - Rom:16:3 (various other places) She taught others the ways of Jesus with Apollos in Acts 18 being the most famous. Numerous times in the N.T. her name is listed first. While that is not impossible in ancient literature to have the wife listed first, it is unusual and denotes leadership. Another example of this is Barnabas and Paul's names changing places as Paul takes over the leading role of their missionary journeys.
- Paul called Priscilla a co-worker which implies she is an associate of his in church ministry - teaching others and planting churches. She is shown teaching with authority over Apollos.

Three N.T. Examples:

- Junia - Rom. 16:7 Paul wrote that Junia was “outstanding among the apostles.” Somewhere along the way the name was changed to a masculine form because of how Paul refers to the person as an apostle but now, due to manuscript authority, we know that Junia was a woman. The hotly debated question is, was she really an apostle? We will never know until heaven, but in the 3rd century Chrysostom wrote, “O how great is the devotion of this woman that she should be counted worthy of the appellation of apostle.”
- What type of an apostle was she? We aren't told but it is the same title given to Barnabas in Acts 14:14, James in Gal. 1:19 and Epaphroditus in Phil. 2:25.

In summary, what did women do in the Bible?

1. They were leaders.
2. They were prophets who spoke God's word to the people.
3. They were worship leaders of God's people.
4. They were ministers/servants/deacon of churches.
5. They were teachers of men.
6. Very possibly, they carried the same title "apostle" that Barnabas carried.

How do we reconcile these actions with the two texts in question?

Related to this, it is important to note that whenever Paul discusses ministry in the church, he speaks of gift-based roles not gender-based roles. The N.T. passages that list gifts do not imply that certain gifts are inextricably connected to a person's gender.

We should also be puzzled about the fact that part of the sign for the last days and the new covenant, which Israel had been anticipating for at least 400 years from the book of Joel, was “sons and daughters prophesying and servants, both men and women, prophesying,” and now all of a sudden God places restrictions on half of those whom he has poured out His Spirit.

Could there be something going on in Corinth that Paul is addressing?

Titus 2:1-10

Three different groups are being instructed on appropriate behavior for what reason?

5 - so no one will malign the word of God.

8 - so that those who oppose you may be ashamed because they have nothing bad to say about us.

10 - so that in every way they will make the teaching about God our Savior attractive.

Paul is continually teaching to conduct ourselves in ways that will not bring reproach to Christ!

1 Timothy 2:11-12

What is the context of this text?

It is found in a list of items that Paul is requesting Timothy to teach the church in Ephesus.

There are seven things that Paul places in this list:

1. Men should pray with the hands lifted up without anger or disputing. 2:8
2. Women should dress modestly. 2:9
3. Women should not have elaborate hairstyles, wear gold, pearls, or expensive clothing. 2:9
4. Women should have good deeds. 2:10
5. Women should learn in quietness and submission. 2:11
6. Women should not teach or have authority over a man. 2:12
7. Women must be silent/quiet. 2:12

1 Timothy 2:11-12

One of the obvious questions to begin with is do all the items Paul listed still apply to us today?

If not, which ones no longer apply and why?

If so, why don't we enforce the hairstyle, gold, pearls, and expensive clothing statements on women within our church like we do the "not teach or have authority?"

If some are cultural items and some are not, who determines which goes on which list?

There are three types of churches that interpret this passage:

1. Include everything on the list.
2. Include nothing on the list.
3. Pick and choose which to include.

Which type of church is correct in their interpretation?