

Office is Limited to Qualified Men

- Ultimately, this issue comes down to 1 Timothy 2:9-15, which we will look at closely.
- There are two positions when it comes to this question—complementarianism and egalitarianism.
- The Bible promotes the complimentary position, which will be defended here, but the egalitarian position will still be explained.
- Let's first set up the context of this discussion.
 - Men and women alike share these three great equalities.



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- First thing to note is that God created both men and women equally in His image.
 - Thus, with regard to their personhood, they are equal. Both are said to be made in His image.
 - This reflects the plurality of being within the Godhead.
 - Also, both are equally needed to fulfill the creation mandate of being fruitful and multiplying.
- Both men and women equally experience salvation through Jesus Christ.
 - Galatians 3:26-28 really highlights this. It clearly says that we are all SONS of God in Christ Jesus. It then makes this clear that this applies to all human distinctions, including gender. So clearly we are equal in terms of salvation.
 - Galatians 3:26-28 – for through faith you are all sons of God in Christ Jesus. ²⁷ For those of you who were baptized into Christ have been clothed with Christ. ²⁸ There is no Jew or Greek, slave or free, male and female; since you are all one in Christ Jesus.



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- Finally, we are equal in the fact that the Holy Spirit uses both men and women alike to build up the body of Christ through the spiritual gifts.
 - None of the gifts are gender exclusive. Only some of the offices in which certain gifts are exercised are gender exclusive.
- So gifts like leading, teaching, exhorting, and all other gifts are given to both men and women since all are for the common good and building up the church.
- Some object that it is inconsistent to say a woman can have the gifts of leading and teaching, but then cannot exercise that gift as an elder.
 - But these two matters are different. One matter deals with having a gift or capacity to engage in communication of biblical truth, whereas the other has to do with a particular realm of engaging in such communication.
 - For example, I have the education and talent to teach public school, but I am only credentialed in California, which means I am only licensed to teach in this state. I cannot do so in another state without the proper credentials.
 - Those other states are not inconsistent in enforcing their laws as to who can be a teacher.

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- So putting the three areas of equality together, men and women are equal in three ways: both are made in the image of God (this is our true identity); both have equal access to salvation through the Messiah and are united with Jesus; both are endowed with the gifts of the Spirit.
 - Ultimately, our ontological status as humans; our salvific relationship with God; and our usefulness to His kingdom are the most important things about us, and men and women are absolutely equal in these things.
- This context is extremely important for forming the atmosphere by which to discuss this topic.
- It helps us avoid any sinful notion of superiority, inferiority, privilege, power, unworthiness, and unfairness.



Complementarianism

- We will look at 1 Timothy 2:11-15 and articulate the biblical position, or complementarianism.
 - 1 Timothy 2:11-15 – A woman is to learn quietly with full submission. ¹²I do not allow a woman to teach or to have authority over a man; instead, she is to remain quiet. ¹³For Adam was formed first, then Eve. ¹⁴And Adam was not deceived, but the woman was deceived and transgressed. ¹⁵But she will be saved through childbearing, if they continue in faith, love, and holiness, with good sense.
- The first thing Paul says is about the proper conduct of women—they are to learn quietly (which means they do not teach) and they are to learn in submission (which means they do not exercise authority).
 - Well, where does this apply? Everywhere in the world? Paul is continuing on a single subject that began in verse 9, where he instructed women as it pertains to the church gathering for a worship service.
 - So in the context of the church, Paul's opening sentence on this limits the office of elder to men.
 - Next, Paul directly states this.



Complementarianism

- In verse 12, Paul gives two prohibitions.
 - 1 Timothy 2:12 – I do not allow a woman to teach or to have authority over a man; instead, she is to remain quiet.
- Andreas Kostenberger notes the grammar and structure of Paul's teaching.
 - a negated finite verb (*I do not permit*)
 - governing an infinitive (*to teach*)
 - which is connected by the coordinating conjunction (*or*)
 - with a second infinitive (*to exercise authority*).
- Based on the pattern of usage of this grammatical construction, Paul had one of two ideas in mind with regard to women teaching and exercising authority.
- The apostle either (1) views these two activities positively in and of themselves, but then prohibits their exercise by women because of circumstances or conditions spelled out elsewhere in the context; or (2) views these two activities negatively and consequently prohibits their exercise because they are evil or wrong in and of themselves.



Complementarianism

- So this means there are only two acceptable ways to render this: 1) I do not permit a woman to teach [sound doctrine] or to exercise [rightful] authority over a man; or 2) I do not permit a woman to teach [error] or to exercise [usurped or domineering] authority over a man.
 - Example: (1) a doctor prohibits a diabetic from drinking regular Coke or eating a candy bar: in and of themselves, there is nothing wrong with consuming either this beverage or this candy; but the doctor prohibits their consumption in the particular case of a diabetic because they will raise his blood sugar level and provoke complications for his health.
 - (2) a doctor prohibits a teenager from forcing herself to vomit after eating or cutting herself: in and of themselves, both activities are dangerous to a person's health and thus are prohibited
- The first rendering is the correct understanding of Paul's intent. Arguments on next slide.



Complementarianism

- In the New Testament, διδάσκειν, *didaskhein* (to teach) is consistently viewed as a positive activity (e.g., in the immediate context, 1 Tim. 2:7 [the noun form, *teacher*]; 3:2).
- If the apostle had wanted to prohibit women from teaching falsehood, he had a word ἑτεροδιδασκαλεῖν, *heterodidaskalein* he could have used, as he had done in the opening lines of this letter (“charge certain persons not to teach any different doctrine;” 1 Tim. 1:3).
- Therefore, both activities (teaching and exercising authority) are positive things.
 - Women are prohibited from exercising what are otherwise good and important activities for two reasons (1 Tim. 2:13-14)
- Thus, Paul's instructions should be understood as prohibitions against women teaching biblical and theological truth and exercising legitimate authority in the assembly of the church.
 - Paul gives two reasons in verses 13-14.



Complementarianism

- 1 Tim 2:13-14 – For Adam was formed first, then Eve. ¹⁴ And Adam was not deceived, but the woman was deceived and transgressed.
- The first reason is based on the order of creation.
 - Alluding back to the narrative of the formation of the first man and the first woman (Gen. 2), Paul finds significance in the fact that Adam was first created, then Eve; for this reason, he prohibits women from engaging in these two beneficial activities.
- The second reason is based on the sin of Eve.
 - Alluding back to the narrative of the fall (Gen. 3), Paul finds significance in the fact that Eve was deceived by Satan and thus sinned, but Adam was not deceived; apparently, as a punishment for Eve's being tricked by the serpent into disobeying God, the apostle prohibits women from engaging in these two vital activities.



Complementarianism

- Please note, however, that Paul is not arguing that women are inherently easier to deceive than men, and that is why they cannot be elders/pastors.
- He is not talking about all women, but is talking specifically about Eve.
 - The prohibition of woman doing these two vital activities as Elders is a consequence of Eve's sin.
- Some may object that it is unfair for Eve's actions to affect all women afterward, but this is no different than Adam's original sin affecting the entire human race.
 - We all deal with the consequences of Adam's sin. Likewise, there is a consequence to Eve's sin.
 - Women in the both the home and the church are not to exercise authority over men, but instead they are to be submissive to them.



Complementarianism

- Paul then encourages them with verse 15, which seems strange to modern audiences upon first reading.
 - 1 Timothy 2:15 – But she will be saved through childbearing, if they continue in faith, love, and holiness, with good sense.
- This is meant to encourage women that despite Eve’s failure against Satan’s attack, Christian women need not worry.
 - Greg Allison writes: “If they live out their divinely designed roles as mothers, giving birth, and raising godly children while managing their households well (1 Tim 5:14; Titus 2:3-5; and exemplified in Proverbs 31), and maintaining stellar Christian qualities, [they] have no need to fear the onslaughts of the evil one; rather, “she will be saved” or preserved from Satanic attack through these vocations and virtues.”
- That sounds hard on modern ears, but in no prior era would this not make absolute sense. There are biological realities that we just can’t deny (women bodies are designed to have babies, nurture babies, and be more prone to work at the home rather than the field). I think our natural tendency to resist what is obvious is a testament to the power of the cultural indoctrination we’ve endured. Even biological reality seems wrong to us!

Complementarianism

- These instructions about women’s quiet learning and submission, and the prohibitions concerning women teaching and exercising authority in the church, raise several questions.
 - To whom are the women to be submissive?
 - From whom are they to learn?
 - Whose responsibility is it to communicate sound biblical and theological teaching and exercise authority in the church?
- Paul provokes these questions and responds to them in his following discussion of church leadership (1 Tim. 3:1-7).
 - Women (and all the rest of the men) in the church are to be submissive to and learn from the elders, because these qualified men have teaching and governing authority and responsibilities in the church.
- In the assembly, when men and women gather together to worship, the Lord himself has appointed pastors for the church, and two of their primary activities are communicating sound biblical and theological truth and exercising authority as leaders responsible for the church.
 - They must be qualified *men*, not *women*.



Complementarianism

- Other arguments can be added to these, such as the analogy of the family.
- Husbands and fathers are the head of the house, and everyone else in the household submits to their leadership.
- One of the qualifications for elders set forth in the next chapter is the elder must be a man (τις is masculine)—and a man that governs his family biblically.
 - Those two statements are impossible for a woman. A woman is not a man; and woman biblically is not supposed to rule her family.
 - As various passages command men to lead in their homes, they also command women quite differently. They are not to lead.
 - The differences between men and women in the context of marriage will carry over into differences between their roles in the church. So male leadership in the family means male leadership in the church.
- Added to this is the argument for wives submission in 1 Corinthians 11:3, where in the same way the Son submits to the Father, wives are to submit to their husbands.
 - This proper submission must be present as women pray and prophesy in the church. So again, it coheres with what Paul is saying in 1 Timothy 2:11-15.