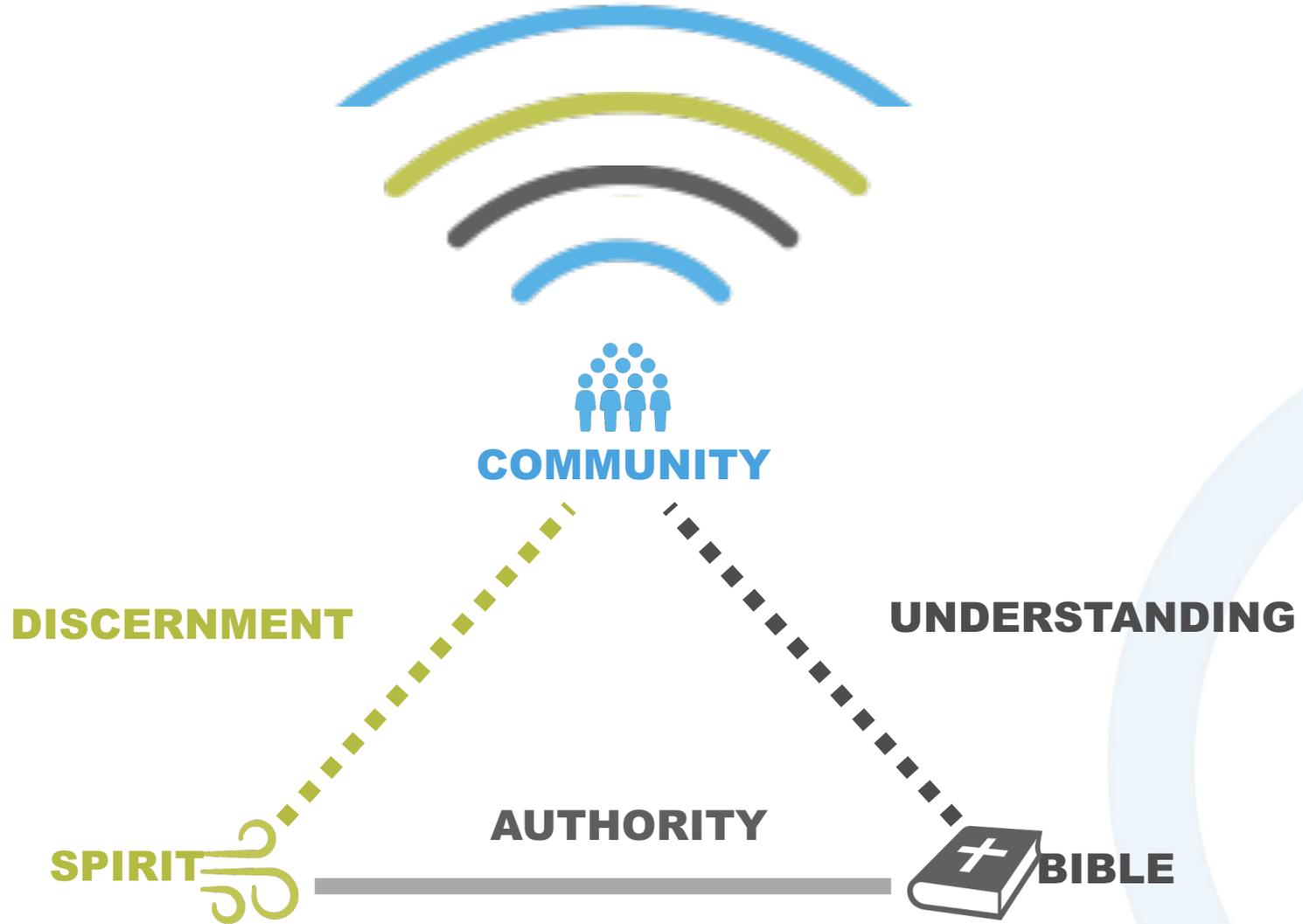


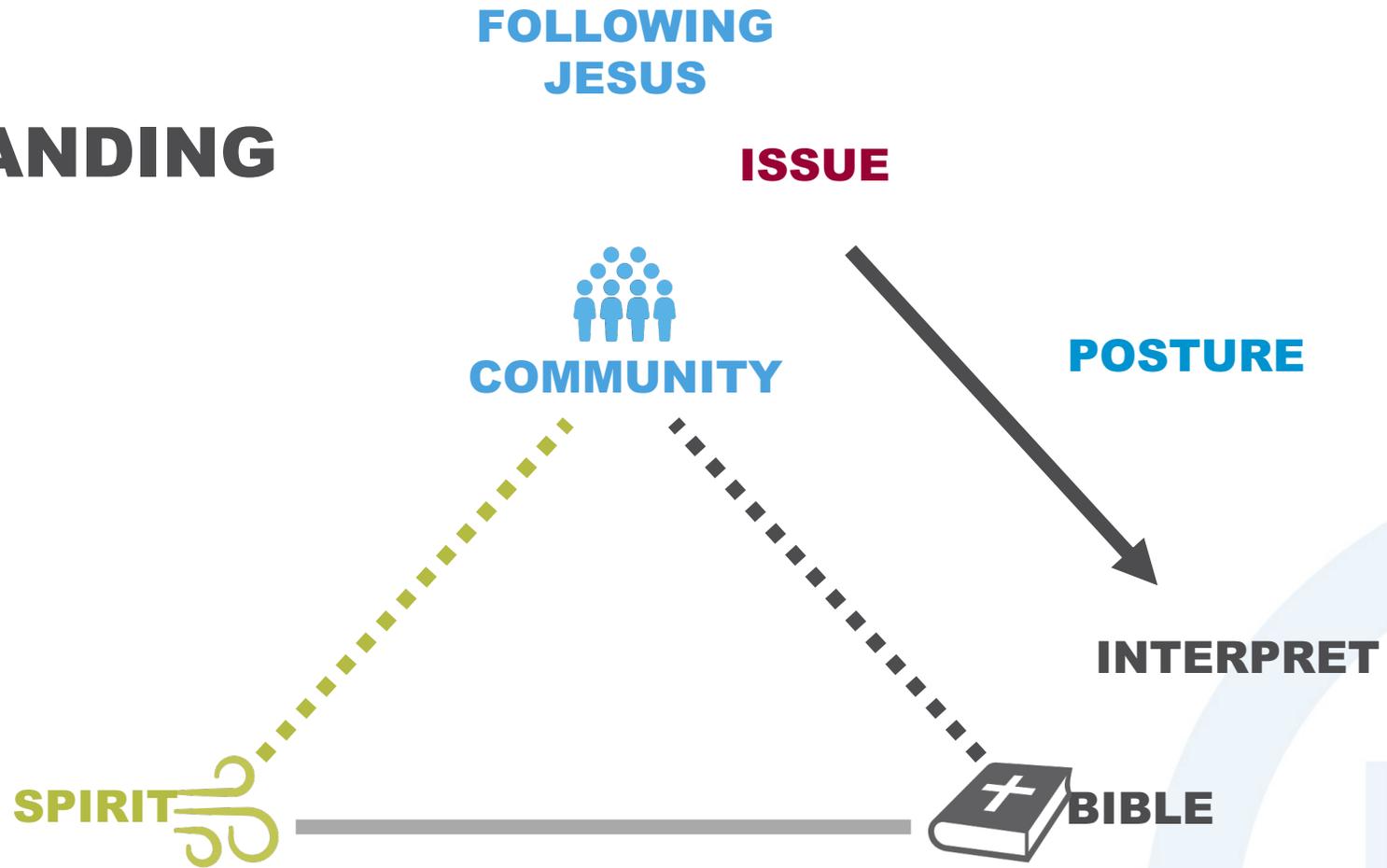
From Issue to Text to Life

Doug Heidebrecht

FOLLOWING JESUS



UNDERSTANDING



Posture – Awareness

- What is the question/issue? – *clarity*
- Why is this an issue? – *implications, significance*
- How has our current understanding been shaped? – *cultural context, tradition, situation, experience*
- What is the range of positions/options held within the church?

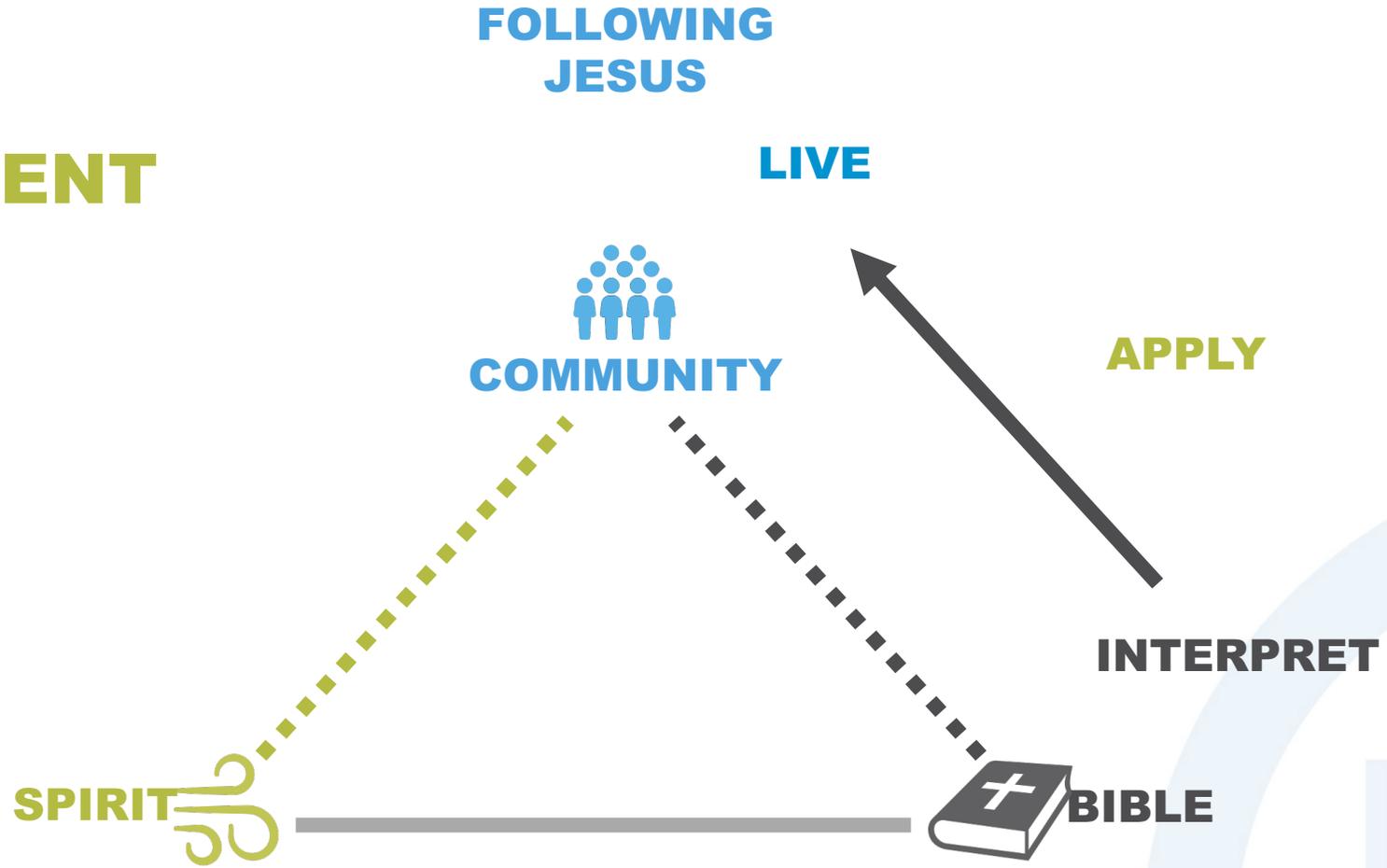
Posture - Approach

- How do we approach the Scriptures? – *relate Bible/culture, interpretive lens*
- How do we walk with each other in community? – *view disagreement/conflicting convictions*
- How do we seek the guidance of the Spirit together? – *prayer, humility, openness*

Interpret - Listen

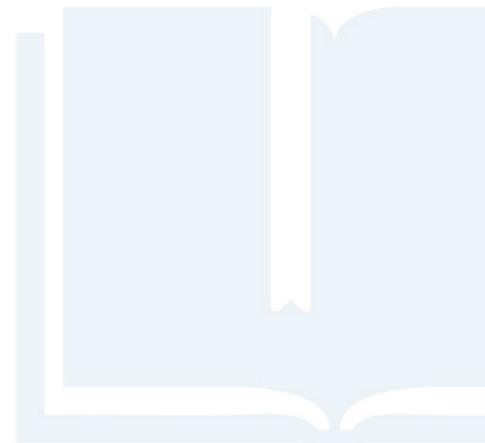
- How do you hear what each text offers? – *genre, key words, author's intent, historical/cultural context*
- How does Scripture interpret Scripture?
- What are the key themes and central teaching? – *how are the texts held together?*

DISCERNMENT



Apply - Bridge

- How does Jesus provide a lens for understanding the significance of the various texts?
- What interpretive frameworks do you use to make sense of the various biblical texts?
- How is the biblical message contextualized into our various cultural settings?



Apply - Weigh

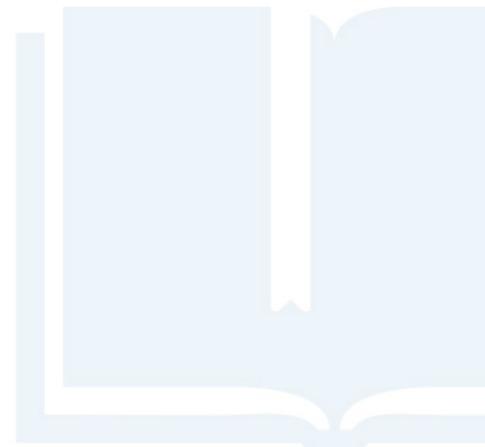
- How does the community weigh the biblical support for the different interpretive options?
- How does the community discern the influence of culture, tradition, and experience?
- How does the community reconcile the differences and conflicting convictions among themselves?

Live

- How does the Spirit transform who we are?
- How does the biblical teaching inform what we do? – *in daily life, within the church*
- How does the biblical teaching shape our witness in the world?

Issue Case Study:

Women in Ministry Leadership



#MBEQUIP2019

Posture – Awareness

What is the question/issue?

- 1878 – Can women speak in church business meetings?
- 1957 – Can women be ordained to mission work?
- 1968 – Can women attend MB conventions as delegates?
- 1981 – Can women preach and serve as pastors?
- 1993 – Can women serve as senior/lead pastors?
- 2006 – Can women serve as lead pastors and elders?

Posture – Awareness

What is the question/issue? Clarity regarding the question/issue shapes our expectations regarding what we look for when we come to Scripture. Assumptions are powerful – whether we are conscious of them or not!

Luke 24:8-9 - Then they remembered his words, and returning from the tomb, they told all this to the eleven and to all the rest.

1 Timothy 2:12 – I permit no woman to teach or to have authority over a man; she is to be quiet.

Posture – Awareness

Whether “all avenues of ministry and leadership are open to women as well as men, or are women restricted from certain roles and subordinated to male authority on the basis of gender alone?”

Rebecca Merrill Groothuis and Ronald W. Pierce, “Introduction,” in Ronald W. Pierce, Rebecca Merrill Groothuis, and Gordon D. Fee, eds., *Discovering Biblical Equality: Complementarity without Hierarchy* (Downers Grove: InterVarsity Press, 2004), 17.

Posture – Awareness

Why is this an issue? What is motivating us?

- women comprise over 50% of the church
- the Spirit has gifted women to build up the church
- need to maintain God-ordained male/female roles
- need to remain faithful to the Scriptures
- the experience of women and men in the church
- concern for justice
- concern for the church on mission

Posture – Awareness

Why is this an issue? What is motivating us?

- experience growing up in our family/church
- desire to serve God
- relationship with those close to us
- situation you are currently facing
- experience of hurt
- confused and uncertain
- convictions and deep-seated values

Posture – Awareness

How has our current understanding been shaped?

- Cultural view of women
- Church tradition
- Local church teaching/practice
- Family structure in the home
- Individual knowledge of Scriptures
- Practices in society
- Theological background
- Education
- Personal experiences
- Relationships

Posture – Awareness

What is the range of positions/options held within the church?

Egalitarian

Christians for Biblical Equality

Complementarian

Council for Biblical Manhood and Womanhood

Posture – Awareness

What is the range of positions/options held within the church?

Complementarian Egalitarians

Egalitarian Complementarians

Posture – Approach

How do we walk with each other in community?

- Labels give the impression of mutually exclusive categories (us/them)
- Labels describe others with static or surface generalizations
- Labels discourage open conversation within the community of faith
- Labels creates a defensive debate governed by political tactics
- Labels become the lens through which we read the biblical text

Posture – Approach

How do we walk with each other in community?

We gather around God's Word
as the body of Christ
to be led by the Spirit

Posture – Approach

How do we approach the Scriptures? – *relate Bible/culture, interpretive lens*

- Affirmation of the authority of Scripture
- Come with a listening stance
- Read texts within their biblical context
- Scripture interprets Scripture

Interpret - Listen

How do you hear what each text offers?

- Genesis 1-3
- Jesus and women
- Acts 2:16-18
- Women in the early church
- 1 Corinthians 11:2-16; 14:34-36
- Galatians 3:26-28
- Ephesians 5:21-30
- 1 Timothy 2:11-15

1:1 Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope, 1:2 To Timothy, my loyal child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. 1:3 I urge you, as I did when I was on my way to Macedonia, to remain in Ephesus so that you may instruct certain people not to teach any different doctrine, 1:4 and not to occupy themselves with myths and endless genealogies that promote speculations rather than the divine training that is known by faith. 1:5 But the aim of such instruction is love that comes from a pure heart, a good conscience, and sincere faith. 1:6 Some people have deviated from these and turned to meaningless talk, 1:7 desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions. 1:8 Now we know that the law is good, if one uses it legitimately. 1:9 This means understanding that the law is laid down not for the innocent but for the lawless and disobedient, for the godless and sinful, for the unholy and profane, for those who kill their father or mother, for murderers, 1:10 fornicators, sodomites, slave traders, liars, perjurers, and whatever else is contrary to the sound teaching 1:11 that conforms to the glorious gospel of the blessed God, which he entrusted to me. 1:12 I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, 1:13 even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, 1:14 and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. 1:15 The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost. 1:16 But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. 1:17 To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen. 1:18 I am giving you these instructions, Timothy, my child, in accordance with the prophecies made earlier about you, so that by following them you may fight the good fight, 1:19 having faith and a good conscience. By rejecting conscience, certain persons have suffered shipwreck in the faith; 1:20 among them are Hymenaeus and Alexander, whom I have turned over to Satan, so that they may learn not to blaspheme. 2:1 First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, 2:2 for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. 2:3 This is right and is acceptable in the sight of God our Savior, 2:4 who desires everyone to be saved and to come to the knowledge of the truth. 2:5 For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, 2:6 who gave himself a ransom for all—this was attested at the right time. 2:7 For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth. 2:8 I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument; 2:9 also that the women should dress themselves modestly and decently in suitable clothing, not with their hair braided, or with gold, pearls, or expensive clothes, 2:10 but with good works, as is proper for women who profess reverence for God. 2:11 **Let a woman learn in silence with full submission. 2:12 I permit no woman to teach or to have authority over a man; she is to keep silent. 2:13 For Adam was formed first, then Eve; 2:14 and Adam was not deceived, but the woman was deceived and became a transgressor. 2:15 Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.** 3:1 The saying is sure: whoever aspires to the office of bishop desires a noble task. 3:2 Now a bishop must be above reproach, married only once, temperate, sensible, respectable, hospitable, an apt teacher, 3:3 not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money. 3:4 He must manage his own household well, keeping his children submissive and respectful in every way— 3:5 for if someone does not know how to manage his own household, how can he take care of God's church? 3:6 He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil. 3:7 Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil. 3:8 Deacons likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money; 3:9 they must hold fast to the mystery of the faith with a clear conscience. 3:10 And let them first be tested; then, if they prove themselves blameless, let them serve as deacons. 3:11 Women likewise must be serious, not slanderers, but temperate, faithful in all things. 3:12 Let deacons be married only once, and let them manage their children and their households well. 3:13 for those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus. 3:14 I hope to come to you soon, but I am writing these instructions to you so that, 3:15 if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth. 3:16 Without any doubt, the mystery of our religion is great: He was revealed in flesh, vindicated in spirit, seen by angels, proclaimed among Gentiles, believed in throughout the world, taken up in glory. 4:1 Now the Spirit expressly says that in later times some will renounce the faith by paying attention to deceitful spirits and teachings of demons, 4:2 through the hypocrisy of liars whose consciences are seared with a hot iron. 4:3 They forbid marriage and demand abstinence from foods, which God created to be received with thanksgiving by those who believe and know the truth. 4:4 For everything created by God is good, and nothing is to be rejected, provided it is received with thanksgiving; 4:5 for it is sanctified by God's word and by prayer. 4:6 If you put these instructions before the brothers and sisters, you will be a good servant of Christ Jesus, nourished on the words of the faith and of the sound teaching that you have followed. 4:7 Have nothing to do with profane myths and old wives' tales. Train yourself in godliness, 4:8 for, while physical training is of some value, godliness is valuable in every way, holding promise for both the present life and the life to come. 4:9 The saying is sure and worthy of full acceptance. 4:10 For to this end we toil and struggle, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe. 4:11 These are the things you must insist on and teach. 4:12 Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. 4:13 Until I arrive, give attention to the public reading of scripture, to exhorting, to teaching. 4:14 Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders. 4:15 Put these things into practice, devote yourself to them, so that all may see your progress. 4:16 Pay close attention to yourself and to your teaching; continue in these things, for in doing this you will save both yourself and your hearers. 5:1 Do not speak harshly to an older man, but speak to him as to a father, to younger men as brothers, 5:2 to older women as mothers, to younger women as sisters—with absolute purity. 5:3 Honor widows who are really widows. 5:4 If a widow has children or grandchildren, they should first learn their religious duty to their own family and make some repayment to their parents; for this is pleasing in God's sight. 5:5 The real widow, left alone, has set her hope on God and continues in supplications and prayers night and day; 5:6 but the widow who lives for pleasure is dead even while she lives. 5:7 Give these commands as well, so that they may be above reproach. 5:8 And whoever does not provide for relatives, and especially for family members, has denied the faith and is worse than an unbeliever. 5:9 Let a widow be put on the list if she is not less than sixty years old and has been married only once; 5:10 she must be well attested for her good works, as one who has brought up children, shown hospitality, washed the saints' feet, helped the afflicted, and devoted herself to doing good in every way. 5:11 But refuse to put younger widows on the list; for when their sensual desires alienate them from Christ, they want to marry, 5:12 and so they incur condemnation for having violated their first pledge. 5:13 Besides that, they learn to be idle, gadding about from house to house; and they are not merely idle, but also gossips and busybodies, saying what they should not say. 5:14 So I would have younger widows marry, bear children, and manage their households, so as to give the adversary no occasion to revile us. 5:15 For some have already turned away to follow Satan. 5:16 If any believing woman has relatives who are really widows, let her assist them, let the church not be burdened, so that it can assist those who are real widows. 5:17 Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching; 5:18 for the scripture says, "You shall not muzzle an ox while it is treading out the grain," and, "The laborer deserves to be paid." 5:19 Never accept any accusation against an elder except on the evidence of two or three witnesses. 5:20 As for those who persist in sin, rebuke them in the presence of all, so that the rest also may stand in fear. 5:21 In the presence of God and of Christ Jesus and of the elect angels, I warn you to keep these instructions without prejudice, doing nothing on the basis of partiality. 5:22 Do not ordain anyone hastily, and do not participate in the sins of others; keep yourself pure. 5:23 No longer drink only water, but take a little wine for the sake of your stomach and your frequent ailments. 5:24 The sins of some people are conspicuous and precede them to judgment, while the sins of others follow them there. 5:25 So also good works are conspicuous; and even when they are not, they cannot remain hidden. 6:1 Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching may not be blasphemed. 6:2 Those who have believing masters must not be disrespectful to them on the ground that they are members of the church; rather they must serve them all the more, since those who benefit by their service are believers and beloved. Teach and urge these duties. 6:3 Whoever teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching that is in accordance with godliness, 6:4 is conceited, understanding nothing, and has a morbid craving for controversy and for disputes about words. From these come envy, dissension, slander, base suspicions, 6:5 and wrangling among those who are deprived in mind and bereft of the truth, imagining that godliness is a means of gain. 6:6 Of course, there is great gain in godliness combined with contentment; 6:7 for we brought nothing into the world, so that we can take nothing out of it; 6:8 but if we have food and clothing, we will be content with these. 6:9 But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. 6:10 For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains. 6:11 But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. 6:12 Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. 6:13 In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you 6:14 to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, 6:15 which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings and Lord of lords. 6:16 It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen. 6:17 As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. 6:18 They are to do good, to be rich in good works, generous, and ready to share, 6:19 thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life. 6:20 Timothy, guard what has been entrusted to you. Avoid the profane chatter and contradictions of what is falsely called knowledge; 6:21 by professing it some have missed the mark as regards the faith. Grace be with you.

Interpret - 1 Timothy 2

1 Timothy 3:14-15 - I hope to come to you soon, but I am writing these instructions to you so that, if I am delayed, you may know how one ought to behave in the **household of God**, which is the church of the living God, the pillar and bulwark of **the truth**.

1:1 Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope, 1:2 To Timothy, my loyal child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord, 1:3 I urge you, as I did when I was on my way to Macedonia, to remain in Ephesus so that you may instruct certain people not to teach any different doctrine, 1:4 and not to occupy themselves with myths and endless genealogies that promote speculations rather than the divine training that is known by faith. 1:5 But the aim of such instruction is love that comes from a pure heart, a good conscience, and sincere faith. 1:6 Some people have deviated from these and turned to meaningless talk, 1:7 desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions. 1:8 Now we know that the law is good, if one uses it legitimately. 1:9 This means understanding that the law is laid down not for the innocent but for the lawless and disobedient, for the godless and sinful, for the unholy and profane, for those who kill their father or mother, for murderers, 1:10 fornicators, sodomites, slave traders, liars, perjurers, and whatever else is contrary to the sound teaching 1:11 that conforms to the glorious gospel of the blessed God, which he entrusted to me. 1:12 I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, 1:13 even though I was formerly a blasphemer, a persecutor, and a man of violence. 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1:1 Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope, 1:2 To Timothy, my loyal child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. 1:3 I urge you, as I did when I was on my way to Macedonia, to remain in Ephesus so that you may instruct certain people not to teach any different doctrine, 1:4 and not to occupy themselves with myths and endless genealogies that promote speculations rather than the divine training that is known by faith. 1:5 But the aim of such instruction is love that comes from a pure heart, a good conscience, and sincere faith. 1:6 Some people have deviated from these and turned to meaningless talk, 1:7 desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions. 1:8 Now we know that the law is good, if one uses it legitimately. 1:9 This means understanding that the law is laid down not for the innocent but for the lawless and disobedient, for the godless and sinful, for the unholy and profane, for those who kill their father or mother, for murderers, 1:10 fornicators, sodomites, slave traders, liars, perjurers, and whatever else is contrary to the sound teaching 1:11 that conforms to the glorious gospel of the blessed God, which he entrusted to me. 1:12 I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, 1:13 even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, 1:14 and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. 1:15 The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost. 1:16 But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. 1:17 To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen. 1:18 I am giving you these instructions, Timothy, my child, in accordance with the prophecies made earlier about you, so that by following them you may fight the good fight, 1:19 having faith and a good conscience. By rejecting conscience, certain persons have suffered shipwreck in the faith; 1:20 among them are Hymenaeus and Alexander, whom I have turned over to Satan, so that they may learn not to blaspheme. 2:1 First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, 2:2 for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. 2:3 This is right and is acceptable in the sight of God our Savior, 2:4 who desires everyone to be saved and to come to the knowledge of the truth. 2:5 For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, 2:6 who gave himself a ransom for all—this was attested at the right time. 2:7 For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth. 2:8 I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument; 2:9 also that the women should dress themselves modestly and decently in suitable clothing, not with their hair braided, or with gold, pearls, or expensive clothes, 2:10 but with good works, as is proper for women who profess reverence for God. 2:11 Let a woman learn in silence with full submission. 2:12 I permit no woman to teach or to have authority over a man; she is to keep silent. 2:13 For Adam was formed first, then Eve; 2:14 and Adam was not deceived, but the woman was deceived and became a transgressor. 2:15 Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty. 3:1 The saying is sure: whoever aspires to the office of bishop desires a noble task. 3:2 Now a bishop must be above reproach, married only once, temperate, sensible, respectable, hospitable, an apt teacher, 3:3 not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money. 3:4 He must manage his own household well, keeping his children submissive and respectful in every way— 3:5 for if someone does not know how to manage his own household, how can he take care of God's church? 3:6 He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil. 3:7 Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil. 3:8 Deacons likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money; 3:9 they must hold fast to the mystery of the faith with a clear conscience. 3:10 And let them first be tested; then, if they prove themselves blameless, let them serve as deacons. 3:11 Women likewise must be serious, not slanderers, but temperate, faithful in all things. 3:12 Let deacons be married only once, and let them manage their children and their households well. 3:13 For those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus. 3:14 I hope to come to you soon, but I am writing these instructions to you so that, 3:15 if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth. 3:16 Without any doubt, the mystery of our religion is great: He was revealed in flesh, vindicated in spirit, seen by angels, proclaimed among Gentiles, believed in throughout the world, taken up in glory. 4:1 Now the Spirit expressly says that in later times some will renounce the faith by paying attention to deceitful spirits and teachings of demons, 4:2 through the hypocrisy of liars whose consciences are seared with a hot iron. 4:3 They forbid marriage and demand abstinence from foods, which God created to be received with thanksgiving by those who believe and know the truth. 4:4 For everything created by God is good, and nothing is to be rejected, provided it is received with thanksgiving; 4:5 for it is sanctified by God's word and by prayer. 4:6 If you put these instructions before the brothers and sisters, you will be a good servant of Christ Jesus, nourished on the words of the faith and of the sound teaching that you have followed. 4:7 Have nothing to do with profane myths and old wives' tales. Train yourself in godliness, 4:8 for, while physical training is of some value, godliness is valuable in every way, holding promise for both the present life and the life to come. 4:9 The saying is sure and worthy of full acceptance. 4:10 For to this end we toil and struggle, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe. 4:11 These are the things you must insist on and teach. 4:12 Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. 4:13 Until I arrive, give attention to the public reading of scripture, to exhorting, to teaching. 4:14 Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders. 4:15 Put these things into practice, devote yourself to them, so that all may see your progress. 4:16 Pay close attention to yourself and to your teaching; continue in these things, for in doing this you will save both yourself and your hearers. 5:1 Do not speak harshly to an older man, but speak to him as to a father, to younger men as brothers, 5:2 to older women as mothers, to younger women as sisters—with absolute purity. 5:3 Honor widows who are really widows. 5:4 If a widow has children or grandchildren, they should first learn their religious duty to their own family and make some repayment to their parents; for this is pleasing in God's sight. 5:5 The real widow, left alone, has set her hope on God and continues in supplications and prayers night and day; 5:6 but the widow who lives for pleasure is dead even while she lives. 5:7 Give these commands as well, so that they may be above reproach. 5:8 And whoever does not provide for relatives, and especially for family members, has denied the faith and is worse than an unbeliever. 5:9 Let a widow be put on the list if she is not less than sixty years old and has been married only once; 5:10 she must be well attested for her good works, as one who has brought up children, shown hospitality, washed the saints' feet, helped the afflicted, and devoted herself to doing good in every way. 5:11 But refuse to put younger widows on the list; for when their sensual desires alienate them from Christ, they want to marry, 5:12 and so they incur condemnation for having violated their first pledge. 5:13 Besides that, they learn to be idle, gadding about from house to house; and they are not merely idle, but also gossips and busybodies, saying what they should not say. 5:14 So I would have younger widows marry, bear children, and manage their households, so as to give the adversary no occasion to revile us. 5:15 For some have already turned away to follow Satan. 5:16 If any believing woman has relatives who are really widows, let her assist them; let the church not be burdened, so that it can assist those who are real widows. 5:17 Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching; 5:18 for the scripture says, "You shall not muzzle an ox while it is treading out the grain," and, "The laborer deserves to be paid." 5:19 Never accept any accusation against an elder except on the evidence of two or three witnesses. 5:20 As for those who persist in sin, rebuke them in the presence of all, so that the rest also may stand in fear. 5:21 In the presence of God and of Christ Jesus and of the elect angels, I warn you to keep these instructions without prejudice, doing nothing on the basis of partiality. 5:22 Do not ordain anyone hastily, and do not participate in the sins of others; keep yourself pure. 5:23 No longer drink only water, but take a little wine for the sake of your stomach and your frequent ailments. 5:24 The sins of some people are conspicuous and precede them to judgment, while the sins of others follow them there. 5:25 So also good works are conspicuous; and even when they are not, they cannot remain hidden. 6:1 Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching may not be blasphemed. 6:2 Those who have believing masters must not be disrespectful to them on the ground that they are members of the church; rather they must serve them all the more, since those who benefit by their service are believers and beloved. Teach and urge these duties. 6:3 Whoever teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching that is in accordance with godliness, 6:4 is conceited, understanding nothing, and has a morbid craving for controversy and for disputes about words. From these come envy, dissension, slander, base suspicions, 6:5 and wrangling among those who are deprived in mind and bereft of the truth, imagining that godliness is a means of gain. 6:6 Of course, there is great gain in godliness combined with contentment; 6:7 for we brought nothing into the world, so that we can take nothing out of it; 6:8 but if we have food and clothing, we will be content with these. 6:9 But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. 6:10 For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains. 6:11 But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. 6:12 Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. 6:13 In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you 6:14 to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, 6:15 which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings and Lord of lords. 6:16 It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen. 6:17 As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. 6:18 They are to do good, to be rich in good works, generous, and ready to share, 6:19 thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life. 6:20 Timothy, guard what has been entrusted to you. Avoid the profane chatter and contradictions of what is falsely called knowledge; 6:21 by professing it some have missed the mark as regards the faith. Grace be with you.

Interpret - 1 Timothy 2

1 Timothy 2:10-15

2:10 – profess godliness

2:11 – let a woman learn

2:11 – quietly with all submissiveness

2:11 – do not permit a woman to teach

2:14 – woman was deceived

2:15 – saved through childbearing

Women

1 Timothy 5:12-14

5:12 – abandon their former faith

5:13 – learn to be idlers

5:13 – idlers, gossips, busybodies

5:13 – going from house to house

5:15 – strayed after Satan

5:14 – bear children

Young Widows

Interpret - 1 Timothy 2

1 Timothy 2:13-14 - a woman in quietness, I let learn in all submission but to teach, a woman I do not permit, nor **to have authority** over a man, but to be in quietness

Interpret - The Meaning of αυθεντεω

1. To rule, to reign sovereignly
- 2. To control, to dominate**
 - a. to compel, to influence someone/thing**
 - b. to be in effect, to have legal standing (middle voice)
 - c. to domineer/play the tyrant (hyperbolically)
 - d. to grant authorization
3. To act independently
 - a. to assume authority over**
 - b. to exercise one's own jurisdiction
 - c. to flout the authority of**
4. To be primarily responsible for or to instigate something
5. To commit murder

H. Scott Baldwin, "A Difficult Word: αυθεντεω in 1 Timothy 2:12," *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15*, eds. Andreas J. Köstenberger, Thomas R. Schreiner, and H. Scott Baldwin (Grand Rapids: Baker Books, 1995), 73, 79-80.

Interpret - 1 Timothy 2

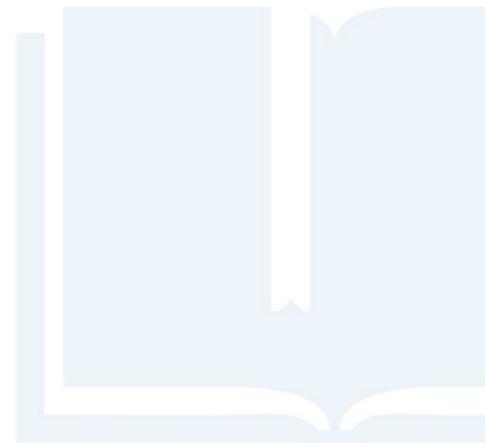
1 Timothy 2:13-14 - a woman in quietness, I let learn in all submission but **to teach**, a woman I do not permit, nor **to have authority** over a man, but to be in quietness

Both terms must either be positive or they must both be negative.

- I do not permit a woman to teach [the gospel]
nor to exercise authority over a man
- I do not permit a woman to teach [falsely]
nor to domineer a man

Interpret - 1 Timothy 2

1 Timothy 2:13-14 - **For Adam first was formed** then Eve and Adam was not deceived but the woman was deceived and became a transgressor...



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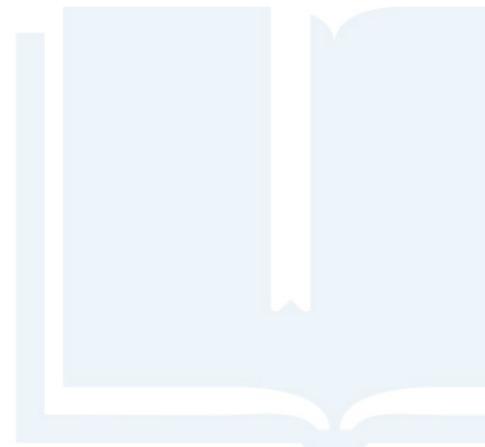
Interpret - 1 Timothy 2

1 Timothy 2:13-14 - **For Adam first was formed** then Eve and Adam was not deceived but the woman was deceived and became a transgressor...

1 Corinthians 11:8, 11-12 - Indeed, man was not made from woman, but woman from man...**Nevertheless, in the Lord** woman is not independent of man or man independent of woman. For just as woman came from man, so man comes through woman; but all things come from God.

Interpret - 1 Timothy 2

1 Timothy 2:13-14 - For Adam first was formed **then Eve** and Adam was not deceived but **the woman was deceived** and became a transgressor...



Interpret - 1 Timothy 2

1 Timothy 2:13-14 - For Adam first was formed **then Eve** and Adam was not deceived but **the woman was deceived** and became a transgressor...

2 Corinthians 11:2-4 – I feel a divine jealousy for you, for I promised you in marriage to one husband, to present you as a chaste virgin to Christ. But I am afraid that **as the serpent deceived Eve** by its cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you submit to it readily enough.

Interpret - 1 Timothy 2

1 Timothy 2:15 - but she will **be saved** through childbearing **if they continue in** faith and love and holiness with self-control.



Interpret - 1 Timothy 2

1 Timothy 2:15 - but she will **be saved** through childbearing **if they continue in** faith and love and holiness with self-control.

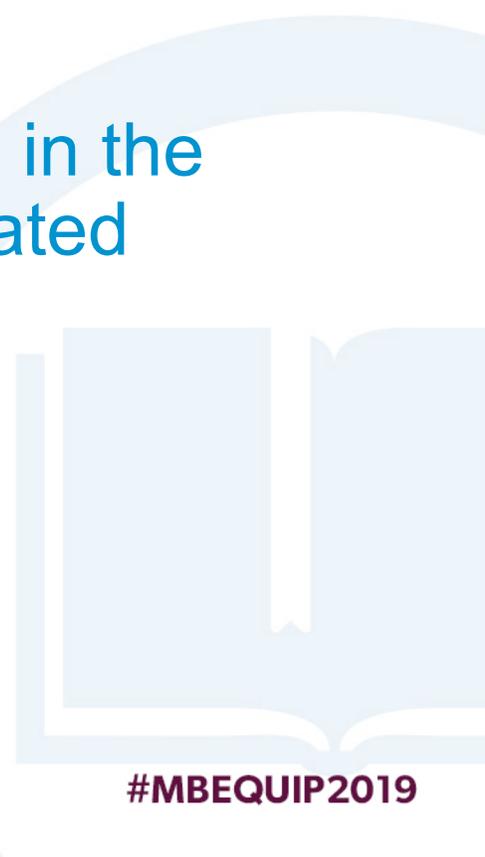
1 Timothy 4:16 – Pay close attention to yourself and to your teaching; **continue in these things**, for in doing this **you will save both yourself and your hearers**.

2 Timothy 3:13-14 – But wicked people and impostors will go from bad to worse, **deceiving others and being deceived**. But as for you, **continue in what you have learned** and firmly believed, knowing from whom you learned it...

Interpret – Galatians 3:28

Galatians 3:28 - ...there is neither Jew nor Greek, there is neither slave nor free, there is **neither male and female...**

Genesis 1:27 - So God created humankind in his image, in the image of God he created them; **male and female** he created them.



Interpret – Galatians 3:28

Galatians 3:28 - ...there is neither Jew nor Greek, there is neither slave nor free, there is neither male and female...

1 Corinthians 12:13 - For in the one Spirit we were all baptized into one body - **Jews or Greeks, slaves or free...**

Colossians 3:11 - there is no longer Greek and Jew, **circumcised and uncircumcised, barbarian, Scythian, slave, free...**

Interpret – Galatians 3:28

Galatians 3:28 - ...there is **neither Jew nor Greek**, there is neither slave nor free, there is neither male and female...

Galatians 5:6 - For in Christ Jesus **neither circumcision nor uncircumcision** counts for anything; but faith working through love.

Galatians 6:15 - For **neither circumcision nor uncircumcision** is anything; but a new creation.

1 Corinthians 7:19 - **Circumcision is nothing, and uncircumcision is nothing**; but obeying the commandments of God.

Interpret – Galatians 3:28

Galatians 3:28 - ...there is **neither Jew nor Greek**, there is neither slave nor free, there is neither male and female...

Romans 2:11 - For God shows **no partiality**.

Romans 10:11 - For there is **no distinction** between Jew and Greek...

Acts 10:34 - I truly understand that God shows **no partiality**...

Acts 11:12 - The Spirit told me to go with them and **not to make a distinction** between them and us.

Interpret – Galatians 3:28

Galatians 3:28 - ...there is neither Jew nor Greek, there is **neither slave nor free**, there is neither male and female...

Ephesians 6:8-9 - we will receive the same again from the Lord, whether we are **slaves or free**...with him there is **no partiality**.

Colossians 3:25-4:1 - ...and there is **no partiality**. Masters, treat your slaves justly and fairly, for you know that you also have a Master in heaven.

Interpret – Acts 2:16-18

In the last days it will be, God declares,
that I will pour out my Spirit upon all flesh,
and **your sons and your daughters** shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams.

Even **upon my male slaves and upon my female slaves**
in those days I will pour out my Spirit;
and they shall prophesy.

Interpret – Listen

What are the key themes and central teaching?

- How are the texts held together?
- Which texts provide the lens for reading other texts in the New Testament?

Apply - Bridge

How does Jesus provide a lens for understanding the significance of the various texts?

- How did Jesus view/treat women?
- Women as disciples – Mary, Martha
- Women as proclaimers of the good news of Jesus at his resurrection
- Jesus' choice of 12 male disciples

Apply - Bridge

How does Jesus provide a lens for understanding the significance of the various texts?

- Samaritan woman – John 4:7-26
- Canaanite woman – Matthew 15:22-28
- Woman caught in adultery – John 7:53-8:11
- Woman who anoints Jesus – Luke 7:36-50; Matthew 26:6-13

Apply - Bridge

How does Jesus provide a lens for understanding the significance of the various texts?

Luke 10:38-39 - Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who **sat at the Lord's feet** and listened to what he was saying.

Apply - Bridge

How does Jesus provide a lens for understanding the significance of the various texts?

John 10:25-27 - Jesus said to her, “I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?” She said to him, “Yes, Lord, **I believe that you are the Messiah, the Son of God**, the one coming into the world.”

Apply - Bridge

How does Jesus provide a lens for understanding the significance of the various texts?

Luke 24:8-11 - Then **they remembered his words**, and returning from the tomb, **they told all this** to the eleven and to all the rest. Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them.

Apply - Bridge

How does Jesus provide a lens for understanding the significance of the various texts?

Mark 3:14-15 - And **he appointed twelve**, whom he also named apostles, to be with him, and to be sent out to proclaim the message, and to have authority to cast out demons.

Apply - Bridge

How does Jesus provide a lens for understanding the significance of the various texts?

Luke 8:1-3 - Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, **as well as some women** who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod's steward Chuza, and Susanna, **and many others**, who provided for them out of their resources.

Apply - Bridge

What interpretive frameworks do you use to make sense of the various biblical texts?

- Nature of equality
- Issue of justice
- Order of creation – God-ordained roles
- Male headship – relationship of church and home
- Equal status but different roles/function
- Contextual missional engagement
- Model of the Trinity

Apply - Bridge

How is the biblical message contextualized into our various cultural settings?

- Listening to our global family
- Challenge of conformity vs. transformation
- Discriminating cultural practices/values

Restriction



No Restriction

Germany (BTG)

Ukraine

Austria

Lithuania

Germany

(AMBD)

Paraguay

(German)

Khmu Mission

Portugal

Colombia

Paraguay

(Spanish)

Brazil

Uruguay

Mexico

Japan

India

Philippines

Congo

Angola

Thailand



Apply - Weigh

How does the community weigh the biblical support for the different interpretive options?

- MBs have typically embraced a mediating approach that attempts to hold together “affirming” and “restricting” texts.

Apply - Weigh

How does the community discern the influence of culture, tradition, and experience?

Our cultural context and experience provides the lens through which we read Scripture.

Incarnation is the model for contextualization.

John 1:14 – And the Word became flesh and lived among us...

Apply - Weigh

Culture is not one-dimensional. We live in a multi-cultural world and within each cultural context we need to discriminate cultural practices that may either be accepted, modified, or rejected.

Culture is dynamic. We live in a world that is constantly changing, sometimes involving significant cultural shifts, which can be either positive or negative.

Apply - Weigh

We internalize our cultural perspectives and attitudes – “the way things are”; and at the same time our culture powerfully conforms us to shared values and practices.

All cultures have inherent blind spots and cultural “idols” that are resistant to the transforming work of God in Christ.

Apply - Weigh

Our experience, within our particular cultural contexts, is not a fixed standard from which we judge Scripture. Rather, experience must also be interpreted and so we are called to allow God's Spirit through Scripture reshape and transform how we perceive and experience the world.

Yet, the church is also still a community of sinners awaiting redemption – as such, we acknowledge with humility the possibility of using Scripture in self-serving and oppressive ways.

Apply - Weigh

Our traditions connect us with the “cloud of witnesses,” whose understanding and practice have been shown to be useful over time.

Tradition is handed down, not to be followed blindly, but as wisdom on a shared journey that needs to continue to be submitted to the truth of Scripture.

Apply - Weigh

How does the community reconcile the differences and conflicting convictions among themselves?

- Walking with each other
- Seeking consensus
- Allowing for diversity of practice
- Forgiveness and reconciliation

Live

How does the Spirit transform who we are?

- Our perspective
- Our attitude
- Our values
- Our relationships

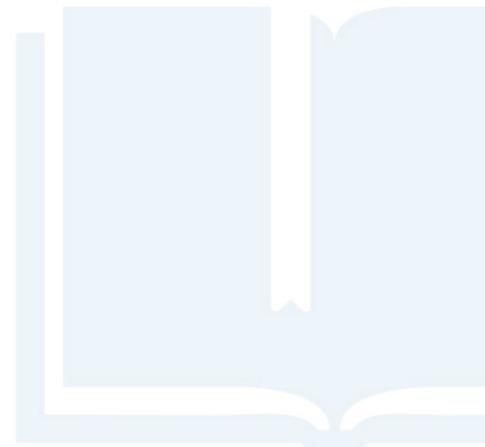
Live

How does the biblical teaching inform what we do?

- Church polity – positions of lead pastor, elder
- Ministry involvement – preaching, leading, serving
- Recognition of calling – ordination
- Missional engagement

Live

How does the biblical teaching shape our witness in the world?



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