

8. **A NT Command** In (1 Tim 2) Paul speaks to prayer and (1 Tim 2:2) “*that we may \_\_\_\_\_ a \_\_\_\_\_ and peaceable \_\_\_\_\_.*” He addresses men praying (V8) and women being modest (V9-10) and adds (V11), “*Let the woman \_\_\_\_\_ in \_\_\_\_\_ with all \_\_\_\_\_.*” Paul here uses the GK *hesuchia* for silence meaning *stillness, desistence from bustle or language; quietness; silence*. This has general application and is not limited to worship assemblies.
9. **Paul’s Command** (V12) “*I suffer not a woman to \_\_\_\_\_, nor to \_\_\_\_\_ authority \_\_\_\_\_ the man, but to be in \_\_\_\_\_.*” *Hesuchia* is again used for silence meaning *quietness*. **Usurp is from the GK *authenteo* meaning to dominate (ie: seek to over-ride) his male authority.**
10. **Peter’s Instruction** (1 Pet 3:1-7) Wives must (V1) “*be in \_\_\_\_\_ to your \_\_\_\_\_ husbands.*” She is to demonstrate (V2) “*\_\_\_\_\_ conversation coupled with fear.*” Conversation means manner of life and shows (V3) her “*meeek and \_\_\_\_\_ spirit, which is in the \_\_\_\_\_ of God of great \_\_\_\_\_.*” Peter recalls that (V6) that “*Sarah \_\_\_\_\_ Abraham, calling him lord: whose \_\_\_\_\_ ye are, as long as ye \_\_\_\_\_.*”
11. **To The Husband** (V7) “*Dwell with them according to knowledge, giving \_\_\_\_\_ unto the \_\_\_\_\_, as unto the weaker vessel.*” Why? It is because Christian husbands and wives are “*\_\_\_\_\_ together of the \_\_\_\_\_ of \_\_\_\_\_.*” **The result:** “*That your \_\_\_\_\_ be not hindered.*” That’s why Paul commanded: (Col 3:19) “*Husbands, \_\_\_\_\_ your wives, and be not \_\_\_\_\_ against them.*” Appreciate their unique difference. Solomon wisely said: (Prov 18:22) “*Whoso findeth a \_\_\_\_\_ findeth a \_\_\_\_\_ thing.*”
12. **The Everyday Rules Of Life Couldn’t Be Plainer** Forget the USA’s present social infatuation with unisex *equality, legality, and political correctness*. God-fearing people bow to God, not man. As with the office of the bishop (ie: church elder), every obedient Christian husband (1 Tim 3:4) “*ruleth \_\_\_\_\_ his \_\_\_\_\_ house.*” Every Christian wife will demonstrate that (1 Pet 3:4) “*which is in the \_\_\_\_\_ of \_\_\_\_\_ of \_\_\_\_\_ price,*” namely (V1) “*subjection to \_\_\_\_\_ own husbands*” and that (V4) “*\_\_\_\_\_ and \_\_\_\_\_ spirit*” of daily deportment.
13. **The Worship Assembly** Many conveniently throw away God’s rules for woman in everyday life when it suits their purposes but arbitrarily “clamp down” when it comes to woman’s role in public worship. Such inconsistency is confusing and unscriptural. In (1 Cor 14) Paul instructs about conduct in a Corinthian assembly involving miraculous prophesy and tongues. (V28) “*But if there be no \_\_\_\_\_, let him keep \_\_\_\_\_ in the church.*” Paul used the GK *siago* for silence, meaning *to keep silent; hold one’s peace*.
14. **More** He talks about the prophets in the succeeding verses and (V34) admonishes, “*Let your \_\_\_\_\_ keep \_\_\_\_\_ in the churches.*” We believe he is here directly speaking of the prophet’s wives. Why? Because of (a) context and (b) not every Christian woman has a husband. He specifically adds (V35), “*if they will \_\_\_\_\_ any thing, let them \_\_\_\_\_ their \_\_\_\_\_ at \_\_\_\_\_.*” **General statement:** “*For it is a \_\_\_\_\_ for women to \_\_\_\_\_ in the \_\_\_\_\_.*” **He means that men only are to teach both sexes in the public assembly.**
15. **But What About???** Paul speaks of women (1 Cor 11:5) “*that \_\_\_\_\_ and \_\_\_\_\_.*” Philip, the evangelist, (Acts 21:8-9) “*had \_\_\_\_\_ daughters, \_\_\_\_\_, which did \_\_\_\_\_.*” Aquila and Priscilla (Acts 18:26) took \_\_\_\_\_ “*and \_\_\_\_\_ unto him the \_\_\_\_\_ of \_\_\_\_\_ more \_\_\_\_\_.*” Timothy was taught (2 Tim 1:5) by his \_\_\_\_\_ and \_\_\_\_\_. Godly women may participate in mixed Bible classes and teach men in private.
16. **The Everyday Universal Rule** (1 Tim 2:12) “*I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*” **The prohibition is usurpation – of authority.** It is a bilateral sin. Violation of this precept involves both the *enabler* (man) and the *perpetrator* (woman).