

THE ROCK COMMUNITY CHURCH

1 Timothy 2:9-15

“Women in the Church”

3_18_2023

Speaker: Pastor Drew Hunsley

Anaheim Hills, CA | RockCC.com

21:11

What's up guys? It's good to have an opportunity to jump right in with you guys. I'm gonna invite you guys to make your way to First Timothy chapter two. We're gonna finish up 1 Timothy two this week.

21:22

And before we jump too far in, I asked politely, but nobody did it for me. I asked for the bigger pulpit that would be up here this weekend because I needed something to hide behind. In case you guys decide to start throwing things at me, because we're gonna be talking about the role of women in the church and some direction that Paul gives in 1 Timothy two.

21:41

So just remember, this is God's word that we're looking at, not Drew's opinion. So I wanna invite you guys to make your way to First Timothy two. But before we start, this is just kind of my general footnote for, normally I'll study and I'll read lots of different people and kind of create this compilation of all these different things that either I've studied or heard other people say.

22:03

But before we start, I wanna say this week that much of what I'm gonna share this week comes from a man named Philip Reichen, who just did an excellent job of handling this text. And so as you guys are listening, if you hear anything that sounds a little confusing or maybe not quite right, that's probably from me.

22:18

And anything that's any good in here, that's Philip Reichen's fault. So I wanna say big thank you to him and to his work and his commentary on First Timothy as we jump in this week. But as it comes to First Timothy chapter two, when it comes to a biblical understanding of this idea of women in ministry, of the roles of women in the church, it seems like there's a dangerous conversation here because there's danger coming from all kinds of different directions as we approach this topic.

22:48

All these different dangers, there's the danger of controversy where people will argue about this topic. There are very few topics actually that are more controversial, more explosive and divisive than this conversation inside the church.

23:01

There's also the danger of letting our culture overrule what scripture has to say. If we read scripture and we've been talking about this pretty much every time I get up here, I look for an opportunity to remind all of us of this, but God's word is authoritative.

23:17

And if God's word speaks on something, that means that it is the foremost authority on whatever it is that it's talking about. And that means that if God's word addresses something and culture disagrees with it, well, that means culture is the one that's wrong, right?

23:31

But there is this cultural temptation, this cultural danger that we can live in a world that we live in and we can easily allow culture to speak in and to overrule what scripture has to say on this topic.

23:43

So to the post-modern year, many in our culture today would look at 1 Timothy 2, specifically 11 and 12, and say that sounds like gender discrimination. That sounds like you're telling us that men can do some things that women can't do.

23:57

And that's not me saying that, that's God saying that. The third thing that we could be in danger of as we approach a topic like this is that we could allow church history to overrule and to dictate how we should handle and look at scripture.

24:10

We can look at this and say things like, well, that's not the way we've ever done it before. So, well, that can't be right. And just because that's not the historic view doesn't necessarily mean that something is right or wrong.

24:21

There was a time where the church said it was very okay for people to own slaves, right? And that wasn't, obviously, that wasn't acceptable. That was wrong and the church needed to come along through that.

24:33

So, we don't wanna just look backwards and say, well, that's always the way we've done it and say that that's the appropriate response. We also have the danger of allowing our personal opinion to sneak in, that we can look at things and this isn't just a temptation here, but with every time we open God's word, we can read that and we can say, well, I don't like that verse, so I'm just gonna choose to ignore it, right?

24:55

That's not really an option for us if we believe that God's word is absolutely true and is absolutely authoritative, we don't get to say things like, I don't like that verse. I think the only way for us to proceed is that we need to recognize that we all bring biases to this conversation.

25:12

We all bring assumptions to this passage, but we should start by asking the Holy Spirit to correct us and to work in us as we work through this passage of scripture as carefully as possible. And as we dive in, I think it's important for us to start by stating that the Bible insists that gender is a God -given gift.

25:32

This is something that God created and that God has ordained. There are essential differences between men and women, and we don't have to go far into Scripture to find that, right? At the very beginning in Genesis chapter 1, verse 27, we see that God created man in his own image.

25:48

In the image of God, he created him. Male and female, he created them. So creation establishes the true equality of men and women. Both men and women are created in the image of God, but at the same time, there's a distinction made between men and women that is divinely ordained, that is spoken and given to us not by some cultural construct, but by the God who created us.

26:14

So when it comes to public worship, the Holy Spirit does not hesitate to say in 1 Timothy that there are some distinct differences between men and women, and so we are going to see that as Paul is speaking to Timothy and addressing the Ephesian church.

26:30

If you weren't with us last week, you'll remember last week we looked at some very specific instructions that were addressed to the men, right? We looked at verse 8, and up to verse 8, we saw several things, but specifically in verse 8, Paul addresses the men, and in verse 8 he says, I desire that in every place the men should pray, lifting holy hands without anger or quarreling.

26:54

The word desire that he says here, I desire, is an authoritative command. He's saying, guys, this is the way that it should be, and God wants his sons to be men of prayer. He says that they should come lifting holy hands, or some translations will say clean hands, and those symbolize a pure heart.

27:14

Remember, in the Old Testament, before people would come into the temple or the tabernacle, they had ceremonial hand washing that they had to do, right? It was a way that they would prepare themselves to come to worship because they knew that they were sinful people, and so before they came to a holy God and to his presence, they needed to wash themselves, and so what God is saying to these men is that they should live in a pure way, that as they should come with clean hands, that was to symbolize a pure heart, and he also says that men should pray lifting holy hands without anger or quarreling.

27:48

As a general rule, I think in my own experience, men tend to argue first and listen later. Maybe that's just me, my experience, but I think we have a temptation to not have a whole lot of interest in listening as much as we often want to just make our points, right?

28:04

Guys, maybe I'm the only one, but they're just not going to admit it because they would argue with me about it, right? So the Bible reminds Christian men not to quarrel, not to get into these spaces where we want to fight or allow anger and quarreling to sneak into our worship, but now this week, as Paul has just addressed the men in verse 8, now he continues his instructions for the church by addressing the women in Ephesus in verses 9 through 15, so that's going to be our passage for this week.

28:33

So I want to invite you to follow along in your copy of God's Word, or you can follow along on the screens. We're going to read 1 Timothy 2 verses 9 through 15 together. It says in verse 9, likewise, also, that women should adorn themselves in respectable apparel with modesty and self-control, not with braided hair and gold or pearls or costly attire, but with what is proper for women who profess godliness with good works.

29:00

Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man, rather, she is to remain quiet. For Adam was formed first and then Eve, and Adam was not deceived, but the woman was deceived and became a transgressor.

29:18

Yet, she will be saved through childbearing if they continue in faith and love and holiness with self-control. These are the words of the Lord. Would you guys pray with me? God, we thank you for your word.

29:31

And God, as we come to a topic that can be potentially explosive for us, God, in our own minds, in our own hearts, as we approach something like this, God, as we approach your word, God, I think it's important for us to remember that this is your word.

29:46

And so God, as we come to it this evening, I pray that you would allow us to, God, to humble our hearts, God, to allow us to set aside any preconceived notions, whichever side of the spectrum we may come to tonight with those notions on either end of the spectrum.

30:02

God, we pray that you would speak to us clearly, God, that you would use this time for your glory, and God, that you would use this time to highlight for us, to lay out for us clearly the beautiful created order that you gave as you created men for specific roles, and women for specific roles, and God, how you have created those things to complement and to benefit one another.

30:24

So God, we give this time to you, we pray that you would speak, and that all of us would listen. It's in Jesus' name, we pray, amen. All right, well, as we dive into our passage, I think we're gonna see a few different things as God is laying out these standards for women in corporate worship.

30:40

And the first thing that we see is God's standard for adornment, for external clothing, and the way that they dress themselves in verses nine and 10. In verses nine and 10, he continues, remember, out of after he has just given instruction to the men in verse eight about how they should behave in public worship, he continues, and he says likewise, at the beginning of verse nine, that "likewise" is significant.

31:04

We should remember that God is addressing both men and women in this passage. But he says likewise, also, women should adorn themselves in respectable apparel with modesty and self-control, not with braided hair and gold or pearls or costly attire, but with what is proper for women who profess godliness with good works.

31:25

Now, I didn't look around and take inspection of who was wearing pearls or gold. There is a box, you can drop them all in at the end. I'm kidding, we don't want your jewelry. A little bit of background, let me give you guys before we dive into the actual text.

31:43

So let me set the stage for us, right? Because we remember God's word was written to all men that the principles apply to all men, but it wasn't specifically given to all people. It was given to a specific context, to a specific point in history.

31:57

And so as Paul is addressing Timothy and these Christian believers in Ephesus, I think there's some background it's important for us to have before we dive into the specifics of what he had to say. In Hellenistic society, in Greek society at that time in history, elaborately braided hair was a sign of extravagant luxury.

32:17

James Hurley, as I was reading this week, he gives a little bit of understanding to the social context. Let me just read for you guys a little statement of what he had to say about Hellenistic society.

32:27

The sculpture and literature of that period would make it clear that women often wore their hair in enormously elaborate arrangements with braids and curls interwoven or piled high like towers and decorated with gems and or gold and or pearls.

32:45

The courtesians, the high -priced prostitutes, wore their hair in numerous small pendant braids with gold droplets or pearls or gems every inch or so, making a shimmering screen of their locks. Braided hair and jewelry was a method of showing off the wealth that you had accumulated, showing off one's extravagant wealth.

33:10

Think about it, beehives covered in pearls and gold. We know they just piled their hair up and they had this incredible show as they would dress themselves before they went to church. Excessive adornment was characteristic, not only of excessive wealth, but it was also indicative of prostitution.

33:31

So George Knight suggested this, as I was reading a little bit, I thought this was worthy of inclusion. The reason for Paul's prohibition of elaborate hairstyles or innate jewelry and extremely expensive clothing becomes clear when one reads the contemporary literature of the inordinate time, expense, and effort that elaborately braided hair and jewelry is demanded.

33:51

Not just as ostentious displays, but also as the mode of dress for courtesians and harlots. We know if we go back and look at history, that Ephesus, the city that Timothy is living in and serving in, was home to the Greek goddess Artemis.

34:08

The members of the Ephesian church would have known about this temple that was there located in their city. They would see temple prostitutes as prostitution was a regular part of this false idol worship.

34:20

These prostitutes would be loitering around in the city near her temple. And so as people would see them dressed to the nines, dressed all in a way that would bring attention to themselves as they were fulfilling their job obligations.

34:38

God wants Christian women to take their stand against everything that was associated with sexual immorality, as well as material luxury that was a part of their dress. Essentially, Paul was telling the women not to come to church dressed like prostitutes.

34:54

That seems like a good principle for us to all take in mind as we approach these views, right? You know, aside from the associations with prostitution, though, that there's still a problem here in the heart of these women, aside from that association, there's still the problem with these women who are making church gatherings into a fashion show.

35:15

Because a fashion show at prayer meeting, or a fashion show at church, means that they were making church about who? They're making it about them, not about the God that they were supposed to be there to worship.

35:26

If you come to church and everybody's eyes are on you, you have done everyone a great disservice. You have done a terrible thing. A Christian woman does not go to church to meet men. She goes to church to meet with God.

35:41

The focus that was being placed on me, me, me in these elaborate scenes and these elaborate ways that they would dress themselves and cover themselves in jewelry, the focus was being placed on them instead of on God.

35:54

Scripture is not telling women that they should come in dressed all frumpy, that they should always be out of style, that they should never do their hair, that they should never wear jewelry. What is being forbidden is not wearing gold earrings.

36:07

It's not wearing a pearl necklace. What it is saying is that using your hairstyle or your jewelry or your nice clothes and using them in a way that is immodest or indecent, well that is a shame for a woman that belongs to God, to the king of the universe.

36:26

It's a shame for a woman to be categorized in that way. What modesty means in practice has varied from culture to culture, from generation to generation, but vanity, immorality, the things, the ultimate heart problems that Paul is addressing here, well those have

spanned all generations, they span all cultures and the Lord knows what lies at the center of a woman.

36:52

In a woman's heart, God knows exactly what is going on in a woman and guys, we can fall into that same thing as well, right? You get all dressed up to the nines and come in with everybody hoping to have them look at you, well that's the same thing, right?

37:07

As we discuss this, I'm reminded though of an Old Testament story that may have come to mind for you as well. I'm reminded of when Samuel went to select the next king of Israel. He went to the house of a man named Jesse.

37:21

He was told that one of Jesse's sons was going to be the next king of Israel and so in 1 Samuel 16, we see this story and so Samuel is asking Jesse to bring all of his sons and Jesse brings all of the boys, right?

37:35

Here's my oldest son, he's the biggest and the strongest and the most handsome and he's obviously the one that's going to be the next king, right? Because any earthly kingdom would choose the biggest and the strongest and that guy looks like the one that everybody else wants to follow and so that was what they assumed God was going to do in choosing the next king.

37:55

Samuel presumed that God wanted him to select the biggest and the strongest and the fastest looking king. But in 1 Samuel 16 verse 7, we see that the Lord said to Samuel, he said, do not look on his appearance or on the height of his stature because I have rejected him.

38:12

For the Lord sees not as man sees because man looks on the outward appearance but the Lord looks on the heart. God himself cares little to nothing about the outward appearance of a person. That the world says that beauty is only skin deep, that we have to look the right way, that we have to dress the right way, that we have to look right on the outside.

38:37

But God is saying that he turns things inside out, right? He says that beauty comes from the inner life of a person, that the character that we are identified by, that the virtues that we identify by, those are the things that God looks at and defines as true beauty, not a good complexion or symmetry in your face or toned muscles or whatever else we may think is important.

39:02

If a woman wants to become beautiful to God, here's the fashion statement that Paul tells Timothy to stand up for. He says that they should adorn themselves in verse 10 with what is proper for women who profess godliness with good works.

39:19

This isn't isolated advice. This isn't just one thing that Paul got this thing on his mind, and so he felt like addressing it. Peter addresses it as well in 1 Peter chapter 3, verses 3 through 5, if you want to go look just as a cross reference.

39:32

Jot that down. 1 Peter 3, verses 3 through 5, we see almost identical advice from Peter instead of from Paul. Philip Reichen specifically said this. He said the way to become more attractive is through godliness, not godliness.

39:49

A woman is made beautiful by what she does, not by what she wears. I think that's a good summary of this whole conversation. As I was reading this week, I read a very

pointed question that I think will help us apply this principle very clearly in a way that may step on all of our toes a little bit.

40:10

I read this question. It said, how much time do you spend in front of a mirror? How much time do you spend on your knees in a given day or in a given week? How much time do you spend in front of a mirror, and how much time do you spend on your knees?

40:23

Because the things that God looks at and God is concerned about are not the things that we see in the mirror. They're the things that we are, not the things that we look like. We see God's standards for adornment in verses nine and 10.

40:37

The second thing that we see in this passage is God's standards for learning in verse 11. He says in verse 11, let a woman learn quietly and with all submissiveness. Now this section from verse 11 down through the end of the chapter through verse 15, it contains warnings about being insubordinate.

40:56

And so with this statement that Paul makes to Timothy in verse 11, let a woman learn quietly with all submissiveness. Paul shatters conventional stereotypes, maybe not modern stereotypes that we would see and read into this, but ancient ones are absolutely shattered with this statement as he says to let a woman learn.

41:16

In the Roman world, women, just history lesson for you for just a minute, in the Roman world, women were considered to be intellectually, they were considered second class. They were considered to be less intelligent, it was widely accepted that females were academically inferior to men.

41:32

And so by extension of that, the education system was specifically designed to highlight and to focus on men and then women were cast aside. It was primarily for men to be educated. According to the Jerusalem Talmud, the historic Jewish writings at the time.

41:52

It says specifically, this is a quote, it would be better for the words of the Torah to be burned than that they should be entrusted to a woman. That's the context that Paul is speaking into here in this passage, when he says in verse 11, let a woman learn, well he's turning the whole expectation of the culture on its head because women were cast aside and it would be better for us to set the Bible on fire than to entrust it to a woman.

42:20

Okay, tell us how you really feel, Jewish leadership. They believe that educating women was a big waste of time. The word of God here says nearly the exact opposite of what many Jewish people and what many Roman people would say.

42:35

Before he makes any prohibition to how women should learn or any prohibition to how women should play or not play certain roles in the church gatherings, he writes these words of liberation, let a woman learn.

42:49

Paul is making a statement that elevates the rights, elevates the value of women, not diminishes them. And you know throughout history, the word of God has been playing that role over and over and over again.

43:01

You remember Jesus as he spoke to a Samaritan woman in John chapter four. Jesus spoke to a woman that nobody else wanted to speak to. Not even the other women of that day in that town wanted to spend time with her.

43:14

She was out in the middle of the day drawing water, in the middle of the noonday heat. She was out gathering water because even the people in her town wouldn't speak to her or have concern for her. Jesus spoke to this woman.

43:27

Jesus gave value when no one else would. In the same way, Paul here is giving value to women saying let the women learn. But if a woman should learn, how should she do it? What does he have to say in verse 11?

43:40

He says, let a woman learn quietly and with all submissiveness. Let's touch on a couple of details that are in there. First, he says quiet. Now quiet in the ESV is a much better translation than some other translations you may have there sitting in your lap.

43:53

Specifically, the NIV, the New International Version, uses the word silent. Now the word does not mean in the original context in the original language that women should keep their mouths shut. Rather, it refers to a gentle demeanor.

44:07

That if you come to someone and you have a desire to learn with quietness, with this gentle disposition that's simply put, that's the attitude that any of us should have as we come to learn from someone, right?

44:19

Women are also, it says here, to learn with all submissiveness. To submit is to be obedient and to yield to authority of another person. So here what he's saying is it means to have respect for the leadership and the authority that God has given to the

elders of the church, that God is asking to preach and to lead in these worship gatherings.

44:41

When you put these two words together, quietness and submissiveness, they don't describe an unusual style of learning that was being specifically prescribed to women here. Essentially, they're describing the only way that any person can learn, right?

44:56

Any teacher knows that it is impossible to teach someone who is talking all the time. Any teachers in the room have ever tried to teach a student that just won't stop talking? Yeah, I see a few, yeah, I saw those nods, right?

45:08

Any teacher knows that it is impossible to teach someone who has no interest to learn. Learning also requires a teachable spirit, right? Anybody ever tried to explain something to a know -it -all? Yeah, you may be an expert in your field and they ask you one question, then they start rattling off about all the things that they don't really know a whole lot about, but they know everything, right?

45:30

Anybody ever had an interaction with a know -it -all before? I heard those laughs. I know you have. How easy is it to teach someone who doesn't have a quiet or a humble spirit? If they don't have any interest in learning, good luck trying to teach them anything, right?

45:46

It is impossible to teach a know -it -all. We see an example of this value of women learning and these women learning with quietness and submission in Jesus' interaction with Mary and Martha that we have recorded in Luke chapter 10.

46:01

You guys may remember the story of Mary and Martha as Jesus came to visit them and their brother Lazarus in Luke chapter 10. Jesus has come to visit and Martha is the one that jumps into action. You know, there's dishes that need to be washed.

46:14

The floors need to be vacuumed or swept or whatever it was that they had to do. You know, things needed to be cooked and cleaned. Everything needed to be ready and perfect for Jesus as she wanted to be the perfect hostess, right?

46:25

But Mary, on the other hand, chose to ignore all of the tasks that needed to be done and she chose that she wanted to spend time seated at Jesus' feet learning from the master. Martha complains to Jesus in Luke chapter 10 verse 40 and it tells us that Martha complains and essentially says, hey, Jesus, tell her to get up and help me.

46:45

I'm doing all the work by myself. It's not fair. Make Mary get up and help. The words of Jesus confirm the dignity and the value of women that Paul is talking about here in 1 Timothy, that the value of women becoming students of the Bible.

47:03

And I think this statement can also serve as a rebuke to any man or any woman who thinks that theology is simply for men, that that's man's work and that Mary should have just been sent back to the kitchen or whatever terrible chauvinistic thought that may have run through someone's mind.

47:19

God wants women to be knowledgeable of the scriptures and sound in their theology. Women should study and know the Bible in the same way that men should study and know the Bible. And so as Mary sits at the feet of Jesus, by the way, a posture of humility and submission as she learned quietly at the feet of her master, at the feet of

her rabbi, she learns quietly and with all submissiveness seated there at the feet of Jesus.

47:44

But this is the way that all God's people learn, right? As we humble ourselves before God and before His word, we all should sit at the feet of our master even when it's another person speaking on behalf of God, like we're sitting here doing today.

47:58

If you come in and just want to argue and contest with whatever it is that I or Pastor Dave or Bruce or anybody else may stand up here and have to proclaim, we all should humble ourselves and sit at the feet of the master even when he speaks through the voice of a pastor.

48:17

You know, I personally, I often get the opportunity, last week I got the opportunity to sit and to listen to another person preach and proclaim the word of God as Pastor Dave got up here and shared. And when I do, my goal in listening, whenever someone is opening up the word of God is to sit quietly and to learn in all submissiveness, not necessarily because I have to submit myself to this person or to that person, but because I have to submit myself to the word of God.

48:43

And so any of us, when we come to listening to a teacher speak with authority in our lives to proclaim the word of God with authority, we have to submit ourselves. We have to sit and learn in quietness and submission.

48:59

And it talks about submission. You know, submission is a word that we see, talked about several different places in scripture, although it may not be a popular one and I figure that was one of the words I was gonna have to duck for a minute, but I didn't see anybody load up with something to throw at me.

49:12

But submission is a biblical principle that we see here in addition to many other places throughout scripture. You know, we all have roles to play in God's economy as God has created the world and created all these different roles and all these different responsibilities that he's given to people.

49:27

Submission is important, but submission is not the same thing as being less valuable or inferior to another. And there's a primary example of that that I think we're all gonna go, okay, yeah, I guess I can't argue that submission means that someone is less valuable or inferior because the primary example of this is Jesus himself.

49:48

Jesus subjected himself to the will of the Father as he came and lived among man, as he lived on earth. Jesus subjected himself to the will of the Father. Now we know that the Father and Jesus that they are both fully God, that we know that they are both fully equal in every way.

50:05

They're different persons of the Godhead, but they are equal in power, they are equal in glory and majesty, all those things. Jesus is absolutely equal with God the Father. But, Jesus humbled himself and submitted to the will of the Father as he came and walked among us, as he lived on the earth and as he went to the cross.

50:27

Philippians chapter two talks specifically about Jesus' humbling and submission of himself to the Father. Philippians two verses five through eight, I want to read for you guys. It says in Philippians two, five through eight, have this mind among yourselves which is yours in Christ Jesus.

50:43

Who? Jesus, even though he was in the form of God, he did not count equality with God as a thing to be grasped, but he emptied himself by taking the form of a servant, being born in the likeness of men, and being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

51:04

D. Blair Smith, as I was reading this week, he made this brilliant observation. He said, without Jesus' submission, we would not experience the results of the plan of salvation. Jesus' willingness to submit to the will of the Father as he was there praying in the garden right before he was arrested and taken and tried and crucified.

51:24

Jesus prayed and pled with the Father, God, if there is any way, let this cup pass from me. But then he submits, right? Then he says the words that we're all familiar with. He says, but Father, not my will, but yours be done.

51:39

There's a submission there that we see Jesus' model. And so as we all have our different roles to play, as we all have these different positions that God has put us into, as we humble ourselves, we have many different areas that were commanded and called to submit throughout the Bible.

51:57

James chapter four tells us to submit to God. That's one that makes sense to all of us, right? Romans 13 and also in 1 Peter, it tells us to submit to the governing authorities, that as we live in a culture, in a society that God has put people with power and authority over us, that we should submit as Christians, we should submit to them.

52:16

Hebrews 13:17 tells us to obey your pastors or your elders and submit to them. Wives, submit to your husbands, it says in Ephesians chapter five, it says in 1 Peter chapter three, wives submit to your husbands.

52:30

In Ephesians chapter six, it says to obey your master, to submit to them, to your master, to your boss, right? Employees, if you have someone who's responsible for your work product, you better submit to them or you're not going to be working for them for long, right?

52:44

It also tells us in Ephesians chapter five that Christians should submit to one another out of reverence for Christ. We see this idea of submission not just specifically here to women or to wives, not just to employees, not just to submit to your pastors or your elders.

53:03

We see all these different places. God says all of us are under authority at different places in our lives. And so as I stand here and as one of these applied to me, obey your pastor, submit to your elders, right?

53:17

Well, that's one where I'm on one end of that spectrum. But you know what? When I leave here and I get in my car and I drive home, if there's blue lights that show up behind my car, you know what I have to do?

53:26

I have to submit to his authority in that space because not only am I a person who some people have the responsibility to submit to humble themselves in this context, but if it was one of our police officers that sits in this room, by the time you get in my turf, I may have to submit to them as they pull me over on the side of the road for speeding.

53:51

I don't ever speed. You guys don't have to ask questions about that. But just hypothetically. Wherever the idea of submission appears in scripture, in the New Testament we see it in Hebrews, in James, in Ephesians, all these different places.

54:05

It is always stated in positive terms. The Bible insists that it is a wonderful thing to submit to God-given authority. It's not an easy thing for us to do, but it is absolutely a wonderful, it's a good thing for us to do, to understand that we are placed into places where we have to submit to authority that God has placed over us.

54:25

Ephesians, I'm sorry, Romans, it says that all authority that is in existence is placed there by God. If we believe that God is in control of all things, Romans 13 tells us that that person, that that authority in your life, whether it's a king or a governor or a ruler, whether it's the president, whoever it may be, God has put that person there.

54:47

God didn't sit there and go, oh man, I hope the votes come in, or things are gonna go wrong. Like, we've got these plans for four years for America, but I hope they vote right. God puts people in positions of power, in positions of authority.

55:01

And God is not surprised by that, and God is not caught off guard by that, and God's plans are not foiled by the actions and the movements of men. And so as we are reminded of all these things, as we're reminded of the responsibility that we have to submit when authority is placed in our lives, it may not be an easy thing, but it is always a good thing, because it's what God invites us to, and commands us to.

55:26

Without denying their fundamental equality, God commands wives here. Let's bring it back to our passage in 1 Timothy. God commands the wives should submit to their

husbands in Ephesians 5, but he also commands here that women should submit to the elders of the church.

55:42

To submit in this way is to be like Jesus was when he submitted himself to the Father. We saw God's standards for dress, for adornment. We saw God's standards for learning in verse 11, and finally, we see God's standards for distinct roles, and verses 12 through 15.

56:01

Verses 12 through 15, we see Paul continue in this passage, and he says in verse 12, I do not permit a woman to teach or to exercise authority over a man, rather she is to remain quiet, for Adam was formed first and then Eve, and Adam was not deceived, but the woman was deceived, and became a transgressor.

56:18

Yet she will be saved through childbearing if they continue in faith and love and holiness with self-control. You know, at the same time that the Bible rules learning in, it rules teaching out for women, or at least a particular kind of teaching that we see here.

56:35

This command is followed by a prohibition. He says, let the women learn, but then he continues, and he says, I do not permit a woman to teach or to exercise authority over a man. Verse 11, as he talks about learning, and verse 12, as he talks about prohibiting teaching, they're brought together, right?

56:55

There's a word there in between these two, and he says, but I permit them to learn, but not to teach. Now some Christians have taken this verse to mean that no woman should ever teach any man anything ever.

57:07

Now while that may be true in some sense, because men never learn anything ever, it doesn't matter how hard you try, they just won't learn, there's hard-headed men, right? Absolutely not what these verses are saying.

57:23

There are some churches where women are forbidden not only to preach, but also to teach Sunday school or to participate in home Bible studies or give any kind of instruction in any way that women aren't allowed to do anything that men are given those responsibilities, they believe.

57:36

But the problem with that is the fact that it flies in the face of what the Bible teaches explicitly in other places. It teaches about the priesthood of all believers. You know, in Acts chapter two, when Peter was preaching at Pentecost, he quoted the prophet Joel.

57:50

Let me read for you guys from Acts chapter two, verses 17 and 18. It says, as Peter is preaching this, probably the best sermon that's ever been preached. He says that in the last days it shall be, God declares that I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

58:11

Even on my male servants and my female servants, in those days, I will pour out my spirit, and they shall prophesy. You know, according to the prophecy of Joel and the preaching of Peter, all of God's sons and all of God's daughters exercise a prophetic ministry.

58:27

Now that doesn't mean that they're all called to serve in the church and the ministry of preaching and a teaching office, but they all bear witness to the gospel, right? That they all have responsibility to the gospel work.

58:38

And there's clearly, there's gospel work that is given to both men and to women, that women are commanded and called to participate in gospel work. As Jesus said, to go and make disciples of all the nations.

58:50

That's not just, hey, men, go and make disciples of all the nation. That is all of us go and make disciples. Go take the good news of the gospel to the ends of the earth. So he's not prohibiting women from teaching that goes against the teaching of scripture.

59:05

Not only does it go against the biblical command, but it also goes against the biblical example, right? We can look at the book of Acts. We can look at other places in scripture in Acts 18 specifically.

59:15

I think of Priscilla. Priscilla and Aquila, who with her husband invited Apollos into their home. And in Acts 18:26, it says that Priscilla and her husband explained to Apollos the way of God more accurately.

59:31

They invited him to come in and this woman plays a role in teaching something to Apollos. There are times and places where it is necessary for Christian men to learn something from a Christian woman.

59:43

That's okay, guys. It's okay for us to learn sometimes, right? That said, there is at least one place where it is not appropriate for women to teach. That's in the authoritative proclamation of the word of God in the context of public worship.

01:00:00

Essentially, it's this right here. In the preaching of the word of God, the authoritative teaching of God's word. Remember, throughout this chapter, it's important for us to remember the context of what we have been reading and looking at as we get to these verses.

01:00:17

Since the beginning of the chapter, Paul has been giving instruction to Timothy talking about corporate worship gatherings. As we gather together as the church, how should men behave? And now he's addressing how should women behave?

01:00:30

You know, the Greek word that's used here for teach in the original language, it means to instruct. But it has a specific meaning in these pastoral letters. In 1 Timothy, 2 Timothy, and Titus, Paul uses it with a very specific application where it refers to the unpacking, to the exposition of scripture in the official teaching of sound doctrine.

01:00:51

That's a big and complicated way of saying, he's talking about preaching with authority. He's talking about saying, listen, this is what the word of God says and you need to do something about it. There's an authority to preaching of the word of God that he's saying specifically that women should not play that specific role.

01:01:09

Teaching is what Paul did in his official role as an apostle. As he used that word back in verse seven, as he said that I was appointed an apostle, he says that he was given the responsibility to teach.

01:01:22

That's to teach with authority. We also see as he talks in next week as we look at what he has to say in 1 Timothy chapter three, verse two, and then we're gonna see it again in chapter five. It's what the elders of the church are ordained to do, which may explain why we go immediately from this passage that talks about, let a woman play her role, but not teach with authority.

01:01:47

He immediately proceeds into what he touches on next week, which is 1 Timothy three. He talks about qualifications for elders, for pastors. To put it simply, the main thing that God forbids women to do is to preach the word of God, to exercise that doctrinal, that disciplinary authority that is tied to the preaching ministry.

01:02:09

Incidentally, listen to this, incidentally, most men are also not qualified and are prohibited from doing that same role. The Bible does not teach that all men are to teach all women, nor does the scripture say that all women are to be subject to all men.

01:02:27

What it says here in these verses is that all women are to submit to the teaching and the discipline of the pastors of the church. He doesn't say that all men are called to be elders. He doesn't say that all men are called to be pastors.

01:02:39

What he says is that there are qualified men, and that's why he goes into the qualifications in just a minute, right? That there are qualified men who are called and commanded by God to play the role that they are called to play.

01:02:55

So all women are to submit to the leadership of their pastor in the same way that all men are called to submit to the leadership of their pastor. Preaching and exercising authority are these closely related terms that are tied together intimately in this passage.

01:03:14

So where is this authority exercised in the church? As we look at this where it talks about preaching and it talks about exercising authority, where is this authority exercised? Well, I think it may seem obvious if we keep reading, right?

01:03:27

We always break things up in a nice little, we get one good bite, and then we come back next week and we get a different bite. But if we continue reading, you go from 1 Timothy 2, 15, you jump right into chapter three, verse one.

01:03:41

This saying is trustworthy. If anyone desires to the office of overseer, of pastor, of elder, he desires a noble task. And then he goes on into what are the qualifications to be a qualified overseer, a qualified elder.

01:03:55

Paul dives in immediately. In verses one through seven of chapter three, we see him dive into the qualifications that God lays out for the elders of his church. What Paul is saying here in chapter two, as he says that he does not permit a woman to teach or to exercise authority over a man.

01:04:13

What Paul is saying is that the authoritative role of the elders in the church is to be reserved for qualified men. Teaching and exercising authority refers to the preaching of the Bible. Simply it's what we do as I'm up here or Dave is up here or Bruce is up here or one of our other elders comes up here and shares in this time, in this space.

01:04:35

It's what we commonly do on Saturday night or on Sunday morning. But there's some other teaching situations that may fall under the same category of teaching with authority. Not necessarily all teaching outlets would qualify as that.

01:04:48

Elders are by no means, listen to me, listen, listen. Elders are by no means required by scripture to teach every Bible study in the church. Did you guys know that? The elders don't have to teach every Bible study.

01:05:02

God gives other people the gifts and the calling and the ability to teach Bible studies, right? Elders are by no means required to teach every Bible study in the church. And women and men who are not ordained may teach on a wide variety of biblical, historical and practical subjects within the church and outside of the church.

01:05:23

But they must submit to the theological guidance of the elders in those contexts. That they must not exercise authority and to say, no, no, no, this is my class and I will decide what we're gonna teach in here.

01:05:35

No, no, no, that's not how it works. Elders, pastors are given a responsibility to oversee and to guard the truth and trusted as 1st and 2nd Timothy and Titus are gonna talk about. It talks about guarding the sound doctrine, the good faith, right?

01:05:50

We've talked about how it's important for us to hold tightly to right belief. That right belief leads us to right action. So it's important for elders to exercise that oversight and to be responsible for what's taught because elders are ultimately responsible not to the church, they're ultimately responsible to God for what is taught in the classes, in the Bible studies of the church and they can and should exercise spiritual oversight.

01:06:17

But they can do that without teaching every single class. For example, just some examples of what happens here in our church. A man recently who's leading a Bible study has asked me to recommend some resources.

01:06:30

Hey, we've got this topic that we're gonna be talking about. What are some things that I should use to do some research or how can I find answers to this or they'll bring a specific point of question and say, hey, what do we believe as a church?

01:06:43

What do we believe about this issue? A man can and should come to the elders and to ask those questions before they go and teach that in a class. Our teachers ask for pastoral input for all the studies that we have, all the studies that we do, the Monday night study and the Tuesday morning study and our Tuesday nights and we talk about and we make sure that whatever it is that's being used in those outlets that the church elders know what's being used and what's being taught in those outlets because we have the responsibility to oversee and to care for this church.

01:07:16

And it's important for us to know what's being taught because it's important for us to protect the flock from all the lies and all the false things that are out there that are available to us. But beyond this one biblical restriction, preaching and leading with authority, teaching with authority, women are encouraged to use their spiritual gifts to the fullest extent possible, inside of the church and outside of the church.

01:07:39

The roles of men and women are founded upon God-given distinctions between the male and the female. That's what we see in verses 13 and 14. Paul gives this explanation of, you know, I do not permit a woman to teach or to exercise authority, but then he continues on why is this the case?

01:07:55

Why is this the case? And in verses 13 and 14 he says, for Adam was formed first and then Eve. Adam was not deceived, but the woman was deceived and became the transgressor. You know, he's talking about God's best plan for humanity when Thomas Shreiner, he says this.

01:08:11

He says, the prescription on women teaching men then, the prohibition, does not stem from the fall and cannot be ascribed to the curse. Paul appeals to the created order, to the good and perfect world that God has made.

01:08:25

This isn't something that happened because of sin. This is something that God ordained. God created Adam and then he created Eve. God held the man responsible when God shows up in Genesis chapter 3 and he says, Adam, where are you?

01:08:40

Hey, what? Something's different. Why are you hiding from me? And he looks and confronts Adam and Eve. Who does he address? He addresses Adam, right? He addresses Adam first. God held the man, Adam, principally responsible for the fall and the sin in Genesis 3.

01:08:55

Explains why he asked Adam, rather than Eve, to explain what happened in the garden. Now then immediately Adam decides to try to blame it on Eve, right? Adam says, it wasn't me, it was the woman you gave me.

01:09:07

Adam tried to pin the whole thing on Eve but God came looking for the man. Now in 1 Timothy, spiritual responsibility has been given to the men, ordained to have teaching authority in the church. The Bible does not teach that men should preach because they'll do a better job, right?

01:09:27

There's a massive flaw in that and it's the fact that men oftentimes, if we were just being completely honest, men wouldn't always do a better job than women. The argument is sometimes made that women need to enter into the pastoral ministry because men aren't doing their jobs or they might be gifted.

01:09:43

They may be better at speaking than some men would be. But the objections that those statements make, those objections fail because the Bible doesn't base its prohibition of women teaching or preaching with authority.

01:09:56

It doesn't base that prohibition on women not being good enough to teach. It does it rather based on the order that God established at creation. God said, I have created man and I have created woman.

01:10:09

I have created them both for important roles, both for special roles, both for distinct roles, but those roles are distinct. Man cannot be a woman, a woman cannot be a man. He says in verse 15. Yet she will be saved through childbearing if they continue in faith and love and holiness with self-control.

01:10:31

Now there's some disagreement among scholars on how we should interpret this verse, so let me just give a couple of the best options that I could find quickly because there's not a wide agreement on this verse.

01:10:42

So one way to interpret this verse is expressed in the New English Bible where it translates this verse that women will be saved through motherhood. That it uses the

word childbearing, it's taken to represent a woman's calling to be a mother to play that role.

01:10:56

It serves as a kind of shorthand for a woman's home life. This is a place where a woman will find her true sanctification, her true purpose in life. That's not in seeking out the role of authoritative teacher in the church, but rather in the domestic sphere that a woman is gifted and blessed when she plays that role that God has created her for and called her to.

01:11:17

That's not to say that all women are called to be mothers of course, but that women should embrace their feminine identity as life givers, which is biologically signified by the female's capacity to bear children.

01:11:29

This interpretation says that the woman will be saved from seizing masculine control and masculine roles by resisting and being content in the quiet duties of her feminine calling. Woman is not saved by becoming a man, but rather by embracing her God-given calling as a woman.

01:11:47

That's one option for how some people view this verse. Another possible interpretation is worthy of mentioning that I want to share real quickly. It says, if we look at the Greek language in this passage, it emphasizes in the Greek that childbearing has a definite article before it.

01:12:04

It can be referred to as the childbirth. To be more specific, scripture may be referring to the birth of Jesus. This interpretation makes good sense in connection with Genesis, the fact that we were just talking about how God created Adam and then Eve.

01:12:21

In Genesis chapter 3, God first promises that the offspring of the woman will defeat the devil, that the offspring of the woman will crush the serpent's head. So if this interpretation is correct, it certainly makes sense out of a verse that's a little difficult for us to reconcile, right?

01:12:36

If this is true, 1 Timothy 2 ends with the best constellation of all. It's not meant to simply cheer women up because they're not allowed to preach. It's not just a pat on the back and, you know, good luck everybody.

01:12:47

Sorry that you don't get to do all the things you want to do, but you got kids, right? I don't want to speak for my wife, but I'm not sure that's a consolation. Rather, it's meant to give hope to all of us because God offers salvation from sin, from the curse, and the childbirth of Jesus Christ.

01:13:10

And as such, those virtues that we see at the end of verse 15, if they continue in faith and love and holiness with self-control, Paul mentioned some of these virtues that accompany saving faith. These character traits are the proof of genuine faith in a person's life.

01:13:27

And a woman must continue in these graces to persevere in the faith that God has called her to. As we wrap all this up, I think it's important for us to acknowledge and to say explicitly that we all have roles to play in God's grand economy.

01:13:43

Hope is that we would find joy and peace and comfort in resting in the roles that God has created us for. God knows what he's doing. And if we believe that and if we say that is true, well, then that means that we have to believe it in all of the spheres of our life.

01:14:00

If God is good and God knows what he's doing, then he created men and women not to be identical, but to complement one another. It's the reason why that word, complement, that's why our position on this topic has historically been termed complementarian.

01:14:16

We believe that men and women are different, but that they complement one another. That's what I've just shared. If you want the big word that you can go Google and find all kinds of good articles and resources and whatever on the topic, type in complementarian or complementarianism.

01:14:31

That's what we have been talking about. Now, I know that this sermon was a little bit longer than normal. I also know that there is more stuff on the cutting room floor upstairs this week than pretty much any week I have ever preached a message because there's so much that...

01:14:47

Seriously, like I think I use like 10% of all the stuff that I went, ooh, that's good. Oh, that's good. So, I know that this was a little bit long. I know that there also may be a lot more questions that you're sitting here going, yeah, but what about...

01:15:04

How does this work with that? And what about... There's more questions and conversation that may be stirring around in your mind. And so, I want to encourage you, first off, your community group would be a great place for you to live that out and to talk through that and to figure out, hey, guys, what...

01:15:22

How do we understand this? And what about this? I'd encourage you to do those things. But I also want to share my contact info with anybody that may have questions, may want extra resources. There's all that stuff upstairs on the cutting room floor.

01:15:35

I'd be happy to pass along your direction. I've actually... I have compiled a few resources, online resources, that may be useful to you if you have continued questions or want to learn more, all the way up to like a 400 -page book that talks about how God has created men and women for their distinct roles.

01:15:53

And so, I'd be happy to point you towards any version, anything that I might be able to point you to. If you've got questions, you got my email address now, feel free to ask. If you grab me after this, I'm going to tell you to email me because I'm going to forget if you just come talk to me.

01:16:09

But I would encourage you to reach out because I think this is an important one. I think this is a good one for us to talk about. This is what we believe God has spoken and God has said. So, our prayer team is going to be down here after the service is over.

01:16:22

If you need to talk or pray with anybody, they're going to be down here. I'll be floating around back there somewhere. So, I'd encourage you to come find somebody. We'd love to pray with you or talk with you.

01:16:31

But with that, would you guys pray with me now? God, we thank you for your word. God, we thank you for God for the authority with which you speak to us. God, that you have given us your inspired, breathed out perfect word that we might be able to read and hear from you.

01:16:49

God, that we wouldn't be left to wonder and to question how you have created things or want things to work. But God, that we can pick up and that we can read and we can hear from you with authority on all the topics that the Bible has to speak about.

01:17:06

God, as we look at how you have created men and women with distinct roles, as we look at how, God, you have created women with a beautiful role to play and got all the wonderful things that they are created for and gifted towards and got all of the incredible things that I am so encouraged in seeing women in my life do and lead out in.

01:17:28

God, I pray that you would help us to grasp and to understand that we are different, that there are different responsibilities, that there are different roles. And God, that there are things that you have given specifically to men or specifically to women.

01:17:43

And God, that we don't want to fight against that order. We don't want to fight against your created order or the way that you have made us to be. But God, we want to thank you for it. We want to live in the freedom that you have called us to.

01:17:56

And God, we want to thrive as the people that you created us to be. So God, we humble ourselves before you and we pray that you would be glorified in every word that we say and everything that we do.

01:18:07

God, we lay ourselves before you and we pray that you would be glorified in every bit of it. It's in Jesus' name that we pray, amen.