

TITLE: ROLES OF CHRISTIAN MEN & WOMEN

TEXT: 1 TIMOTHY 2

THESIS: The purpose of this sermon is to introduce 1 Timothy 2, focusing on the role of men and women in the church.

INTRO: Last week we studied Timothy's charge to "war a good warfare." In chapter one the general idea of this charge was given (v. 3-5, 18-19). The rest of the letter gives the specifics.

I. THE CHURCH'S PRAYER & CONCERN FOR ALL (v. 1-7):

A. Paul's exhortation: Pray! (v. 1-2)

1. Pray for *all* mankind (ανθρωπων) (v. 1). He'll continue with the reason for this in v. 4-7.
2. Pray for kings and authorities (v. 2)
 - a. This doesn't mean that we must approve of their actions.
 - b. The prayer is that these leaders won't hinder people from leading godly lives (I recall a brother's weekly prayer... "We pray that the leaders of our land would never enact laws that would keep us from worshipping in peace.")

B. God's love for *all* mankind (v. 3-6)

1. Why pray for them? Because it is good and acceptable to God (v. 3).
2. God wants *all* mankind to be saved (v. 4a).
3. God wants *all* mankind to come unto the full knowledge of the truth (v. 4b)
 - a. God has given truth to the world, and there is no salvation outside it.
 - b. Knowledge of the truth (in this context) would be to understand v. 5-6 (who Jesus is and what He did)
4. God sent Jesus to mediate between God and *all* mankind (v. 5). We don't need to go to any other person (no priest).
5. Jesus gave himself a ransom (exchange) for *all* mankind (v. 6).
6. "The testimony in His own times"-He intended that His testimony would be given in His own times and ways (by Paul).

C. For this purpose Paul was ordained (placed as) a preacher & apostle (v. 7)

1. Paul's purpose was to testify that Jesus was the Christ (Acts 9 – Road to Damascus), and that His death was for *all*.
2. A teacher of the Gentiles (nations). This was prophesied. The gospel would go to the Jew, then Gentile (**Rom 1:16**)
3. Paul's statement that he was a teacher of the Gentiles proves that the gospel had already gone to the Jews (**Ac 13:46**).

II. GENDER-SPECIFIC ROLES IN THE CHURCH (not just worship) (v. 8-15):

A. Men specific (v. 8)

1. "I will (*desire, intend*) therefore the men to pray..." Men (ανδρας - male gender only); "in every place"
Context: the church. In all spiritual matters, men are to do the praying. This is part of his spiritual leadership role.
2. "Lifting holy hands" – many miss the significance of this phrase. It is *not* about holding your hands up to pray!
Holy – undefiled by sin, free from wickedness, religiously observing every moral obligation, pure holy, pious (Thayer)
God doesn't hear the prayer of the wicked (**Prov 15:8, 29; 28:9; John 9**).
3. "Without wrath and doubting" - anger & disputing (doubts) -feelings that cannot be part of one who is praying to God.

B. Women specific (v. 9-15)

1. Her spiritual raiment (v. 9-10)
 - a. Adorn (κοσμεω - order, decorate); modest apparel (κοσμιος -orderly, of good behavior). Not just about clothes.
 - b. With *shamefacedness* (lit. looking down, modest, reverence (toward God); *sobriety* (3:2-sound mind; self-control)
 - c. Not with braided...costly array. Are these things necessarily wrong? **Don't draw attention to yourself! This takes the focus away from the man who is performing his spiritual leadership role (and Christ who is man's head).
 - d. The key is shamefacedness & sobriety, but also v. 10.
 - e. *Adorn herself with good works (i.e., that which becometh women professing godliness). Good works (5:10).

2. Her spiritual role (v. 11-14)

- a. (v. 11) *She is to learn* (verb form of 'disciple') *in silence* (stillness, quietness; not total silence, as in **1 Cor 14**), *with all subjection* (submission, subordinate; "to arrange under"). Military use- men are under the captain, & the captain has great responsibility to lead/teach the men.
*This is the same word he uses in **3:4** - a bishop is to "rule well his own house, having his children in *subjection*..." This is the same type of subjection a woman is to offer. But subjection does not imply inferiority. These are necessary roles. She is not to take the public teacher role from a man.
- b. (v. 12) "*I do not permit a woman to teach nor to usurp authority of a man.*"
- *Not to teach* - this must be taken in its context (e.g., she is commanded to teach women-**Titus 2:3f**), but not men.
- Context is the church (not just worship assembly, but all spiritual matters – again, cf. **1 Cor 14**).
- This prohibition from teaching is in reference to man's authority (this is the context of v. 12 as well as v. 8-15).
- She must not teach in a manner that takes the authority that does not belong to her.
- *Nor to usurp authority* ("to act of himself or herself"; exercise dominion; "one who acts on her own authority")
- She is not to teach nor to act on her own authority (the authority which belongs to man)
- She would be taking the role that God gave to man...usurping his authority (i.e., doing what God told man to do).
- "Nor to usurp authority over" seems to imply taking his authority against his will (e.g., a woman teaching from the pew or even standing up and speaking in a disorderly fashion). However, this is not the correct rendering (KJV) of the Greek. She obviously is NOT to do those things, but this rendering would imply that she would *not* be in violation of this command if the man *gave* her this authority. The Greek "man" is in the Genitive case (showing possession), and should be rendered "of the man." She is not to take the authority of the man. This authority is given to man by God, and He did not authorize man's delegation of this authority to women. Therefore, even if the elders authorize a woman to preach, etc., she is still in violation of this verse (and so are the elders)!
- She is not to teach nor do anything else in this manner (that takes the authority reserved for man).
- c. (v. 13-14) Paul's instruction here is not based on culture or his opinion (he's not trying to keep women down). It's based on God's original order and the fact that, although both sinned, the woman introduced sin into the world. Both were punished & expected to fulfill their roles in the family (& the church). Adam's (man's) role was to work the ground, & Eve's (woman's) role was to continue in childbearing, in spite of the pain now associated with it.

3. Her spiritual redemption (v. 15)

- a. Saved through the childbearing ("the childbirth" - bearing children; maternal duties)
- b. When Adam and Eve sinned, both were punished (Adam in working the ground; Eve in childbearing)
- c. "*She shall be saved*" – Eve would be saved in childbearing
- Fulfilling that role as a woman (bearing and raising children)
- Bringing about *the* seed of salvation – Christ (**Gen 3:15**)
- d. "If *they* continue..." - Women will be saved in performing their roles, just like man will.
- e. Clearly Paul is not requiring a woman to give birth to be saved! This would require that she also be married (but 1 Cor 7 provides cases where she doesn't have to be).
- f. In the context, she is to fulfill her role as a Christian woman:
- Being in submission to the man
- Childbearing – involves bearing *and* raising
- **5:14** – she is to bear children (**5:10** – a good work), *guide* the house – this is literally house-ruler (as in absolute ruler of the house. But this can't be over the husband or it would contradict **1 Cor 11:3, Eph 5:25**. *She* is the ruler of the house because he is working the ground and not there to do it.
- (cf. also **5:8** – "his" & "he")
- This is not saying that it is wrong for a Christian woman to work. However it *is* wrong if she puts this above her duties as a mother and a house-ruler.

CONCLUSION: God has expectations of his church. We are to pray for all mankind. We are to pray that our leaders will allow us to live in peace as Christians. We are to fulfill our God-given roles in the church as good Christian men and women who love Christ and His church, and wish only to see it strengthened. Christian women should never be guilty of taking the role that God reserved for men, and men should never be guilty of shirking their responsibility to be the leaders in Christ's church.