

RUF Bible Study – 1 & 2 Timothy  
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1 Tim. 2

*1 I urge you, first of all, to pray for all people. Ask God to help them; intercede on their behalf, and give thanks for them. 2 Pray this way for kings and all who are in authority so that we can live peaceful and quiet lives marked by godliness and dignity. 3 This is good and pleases God our Savior, 4 who wants everyone to be saved and to understand the truth. 5 For there is only one God and one Mediator who can reconcile God and humanity—the man Christ Jesus. 6 He gave his life to purchase freedom for everyone. This is the message God gave to the world at just the right time. 7 And I have been chosen as a preacher and apostle to teach the Gentiles this message about faith and truth. I'm not exaggerating—just telling the truth.*

*8 In every place of worship, I want men to pray with holy hands lifted up to God, free from anger and controversy.*

*9 And I want women to be modest in their appearance. They should wear decent and appropriate clothing and not draw attention to themselves by the way they fix their hair or by wearing gold or pearls or expensive clothes. 10 For women who claim to be devoted to God should make themselves attractive by the good things they do.*

*11 Women should learn quietly and submissively. 12 I do not let women teach men or have authority over them. Let them listen quietly. 13 For God made Adam first, and afterward he made Eve. 14 And it was not Adam who was deceived by Satan. The woman was deceived, and sin was the result. 15 But women will be saved through childbearing, assuming they continue to live in faith, love, holiness, and modesty.*

### **Leaders Humbly Follow**

In keeping with what we've done the last few lessons, I want to start with the end first. That means I want to tackle the most controversial part of this passage first.

To be honest, I'd much rather skip this passage. I don't often enjoy saying things that people hate. I don't like being controversial. And I don't like sounding like a male chauvinist or woman hater. (I'm not either one of those things.)

But I do enjoy teaching the Bible. And I'm supposed to do just that. It's my job to teach you what this book says, and this is in here, so we have to deal with it. Not only that, but I think it's important. It's not primary like the gospel of justification by faith alone, but this passage has something important to say to us today.

What does Paul write?

*8 In every place of worship, I want men to pray with holy hands lifted up to God, free from anger and controversy.*

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Paul is concerned with the conduct of the church. He wants the church to believe the gospel and behave in orderly, proper ways to glorify God in all that they say and do. How can the church do that.

First, the men need to pray. And they need to do so without anger and controversy. I think we'd have to agree that not only was this a particular issue in the church at Ephesus, but also men in general. We have anger problems. We enjoy controversy. So Paul points out that we should be peace-lovers and seek grace and love. That we should pray. I don't think the issue here is holding our hands up in particular, but prayer. Men, do you pray? Are you leaders in prayer? We should pray.

Then he moves to women. He advocates the principle of modesty. Apparently this also was an issue in the church. I read that the Roman emperors' wife would spend \$200-300,000 on just one of her dresses. Women would regularly spend a year's salary on a dress in order to look good. The women in this church most likely weren't doing that, but they wanted to. They were trying to dress as fancily as they could. The other group of women who dressed this way weren't rich – they were prostitutes trying to attract "customers."

Paul is telling the women to dress modestly. Don't constantly strive to look rich. Don't look like whores. Be modest. I think of us today, we'd have to say we're swept away by the dresses we see on the red carpets of the award shows. And many young women want to dress and look like the latest pop vixen on the music videos.

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For this series, I used commentaries on 1 and 2 Timothy from Hughes, Stott, Knight, MacArthur, Ryken, and Clinton. The reader should assume that none of the ideas expressed are original to me.

We are all, men and women, to glorify God when we go to church. We should not want to distract anyone from worshipping God by looking at us. Going to church isn't the place to pick up men, but to worship God. We shouldn't dress up and show cleavage in church in order to attract attention. We are there to worship God.

That doesn't mean you are to look as ugly as possible. It is truly a matter of the heart, but you have to think about your motives when you buy, pick and wear your clothes. This is an important issue, and one women are more and more becoming insensitive too.

Paul encourages women that true beauty is a life of good works. John Stott writes, "The church should be a veritable beauty parlor, because it encourages women members to adorn themselves with good deeds. Women need to remember that if nature has made them plain, grace can make them beautiful, and if nature has made them beautiful, good deeds can add to their beauty. Moreover, men can facilitate this progress by recognizing and applauding in women then beauty of Christlikeness."<sup>2</sup>

Women, you don't want a man who only likes you for your body. That appeal will fade and you will not feel happy. Men, do not pursue women based on their appearances. That will fade and you will feel happy. Consciously pursue a life of good works. Be beautiful and attractive without being showy and seductive. There is a world of difference.

But that isn't all Paul says. As if his call for modesty isn't enough, he presses it further.

*11 Women should learn quietly and submissively. 12 I do not let women teach men or have authority over them. Let them listen quietly. 13 For God made Adam first, and afterward he made Eve. 14 And it was not Adam who was deceived by Satan. The woman was deceived, and sin was the result. 15 But women will be saved through childbearing, assuming they continue to live in faith, love, holiness, and modesty.*

I have included a paper at the end of this that works through the issues of this passage, so I won't go into all of the technical points here. Let me tell you what I think this means. Paul is saying that women have many gifts and talents. They are equal with men. They are made in the image of God and contribute to the church. However, according to God's design of creation, they are not the leaders in the church and family. Therefore, women may not hold the office of teaching and ruling elder of the church and may not preach in worship.

There you have it. Put the guns down now.

Paul does something amazing here. He says women should learn. He commands them to learn. In a world where women were thought of as inferior and second-class citizens, this in and of itself is amazing. Women are to be disciples like Mary was when she sat at Jesus' feet. Being disciples is more important than traditional gender roles taught by our culture and society.

But those gender roles aren't completely undone. The Bible doesn't talk that way, according to God's command. Jesus didn't undo those roles, and he was incredibly loving and toward women. And he didn't have any trouble contradicting pervasive cultural norms.

The Bible overwhelming demonstrates and teaches that men are to lead in the church and family. This isn't based on merit. We all know women are smarter and more capable in many areas. We live in what could be called a meritocracy, so it is difficult for us to conceive of being capable and willing but unable to have a certain role. But that happens all the time in life. Having the abilities and having the office are not the same thing.

It's not based on culture. God said these things in his law. He instituted them.

It's not based on merit or culture. It's based on creation. Paul roots this in creation and sets things all the way back to there. God had Adam be the leader before the Fall. The Fall didn't institute men's leadership, but it certainly messed with it. There has been a battle for leadership ever since, and men and women have failed to do the right thing time and time again.

But it is in creation and the created order that these things reside. Paul mentions this at the end when he talks about women being saved through childbearing. He doesn't mean that women will go to heaven when they have children, but the proper understanding of our roles brings about peace, blessing and goodness in our lives. Women, you were created to have children and you shouldn't resist that. It's not all you were meant to do, but it is good, even though your society says it isn't. Not every woman is able to have children of course, but it is womanhood at its finest.

Society these days will tell you that you should want to be and act like men. Then you'll be happy. But don't believe it. Women are not happier these days. Women need to embrace what it means to be a woman and all that comes along with their bodies and roles in our church and family. This is something we should talk about. Something we should explore, for it has ramifications on your life and future.

This isn't something I'm obsessed about. I don't put women's ordination in my top 100 things to talk about. But I do think it's really important and here's why. Because THE BIBLE says it is.

If you don't agree with Paul's view on this you have a choice.

Choice one is that the Bible is wrong. There are different variations on this, but they all boil down to this essential thing. Some would say that women were more active than what is shown and the Bible suppresses the evidence. Others would say that the Bible comes from a patriarchal culture and merely represents the wrong aspects of its society. And others would say that Paul himself was chauvinistic, a victim of his culture.

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<sup>2</sup> Stott, 84-85

These are serious accusations against the Bible. They strike at the heart of Biblical inerrancy and infallibility. What happens when you start down these paths is you open the door to picking and choosing what parts of the Bible you will believe and what parts you will dismiss. Why do you then believe in Christ's miracles? Or his resurrection?

In fact, many theological liberals do not believe in these things any more. They have picked and chosen what they like and don't like. Friends, that doesn't work. The Bible doesn't work that way.

Yes, there are difficult parts of the Bible. Yes, there are parts that don't make sense to our modern minds and tolerant sensibilities. But that is what submission to God means. That is what God is able to do for us. He sets the agenda. He tells us what is right and wrong. He is to dictate to our culture not our culture to him.

Do not fall into this trap. The Bible has to be true in order for Christianity to be true. The Bible isn't the same as Jesus. But the Bible is all we have to tell us about Jesus and the way life works. It has to be true in Christianity.

The second option is to submit to it. That can be really hard at times. We may not like it. We may not like what the Bible says about women pastors or wives submit to their husbands. We ask God what it means and ask him to help us.

Women, you need to learn. All learners learn quietly and submissively. That's what I want to do when I take classes. It's what I teach my children to do in class. It's how learning works. It is what makes this meeting work. You need to teach. Each other. In small groups. One on one. I think the Bible shows that women have tremendous influence on men and what happens. This passage is not about what happens at the university or in business or in any other sphere except church and home. Women can teach men occasionally, with the authority of someone else over them.

But, like every other man in this room at this point, they are not to have the teaching office of authority. That's okay. Most of you don't want it anyway. But you have to see this is a part of God's design for you, for your good.

The principle here for leaders is that they follow. Leaders follow. They follow God's design for their lives, and the roles and positions God gives them in his providence. This isn't the sort of thing that freezes people into a caste system, for Christianity gives tremendous freedom for work, advancement, exploration and experimentation. But it also reminds us that God is sovereign and in control. That he is providentially leading all mankind and all creation. He made you a man. He made you a woman. And your body matters. It is intimately connected to who you are. He gave you a family and a history. He had you born in this century under these conditions. We should be comfortable with who we are and not try to be someone else. If there are followers who insist on being leaders, it messes everything up.

Follow God's plan for your life. Follow his design for you. I don't know what that is. But I do know that if you are a man and if you are a woman, I can give you some considerations that I'm sure just might be a part of his plan for your life.

And that is good.

Men, you should lead in the church. You should pray. Frankly, you aren't. Women feel like if they don't lead, nothing will get done. So step up and lead with a servant's heart but lead.

Women, let them lead in the family and the church. Pursue your studies in humility and learn as much as you can about the world and about God. Don't shun theology, but study it. Be modest. Don't wear clothes that distract people from God. Don't make it hard on the guys when they go to church and walk around campus. Be known for your godly life and good works, not your cleavage. And don't desire to usurp God's created order for you. I pray all of you will know the joy of a godly, Christian marriage, and that I can baptize your children in the church as you become saved through bearing children. It will be a good day.

### **Leaders Pray**

We're back to the first part of chapter 2:

*1 I urge you, first of all, to pray for all people. Ask God to help them; intercede on their behalf, and give thanks for them. 2 Pray this way for kings and all who are in authority so that we can live peaceful and quiet lives marked by godliness and dignity. 3 This is good and pleases God our Savior, 4 who wants everyone to be saved and to understand the truth. 5 For there is only one God and one Mediator who can reconcile God and humanity—the man Christ Jesus. 6 He gave his life to purchase freedom for everyone. This is the message God gave to the world at just the right time. 7 And I have been chosen as a preacher and apostle to teach the Gentiles this message about faith and truth. I'm not exaggerating—just telling the truth.*

Leaders understand there are outside influences larger than themselves. Leaders ask for help. They have mentors and tap into resources that give them advice so they can bounce their ideas around before trying them out.

I have that. I have several men that I call when I have a question about a student that's driving me crazy, or a passage that I can't figure out, or a situation that I've never encountered before. Two Fridays ago I spent 3.5 hours with a counselor, asking him questions so I can learn to be a better counselor.

Leaders do that kind of thing. You should be asking questions about how to live your life, how to help others and about the way things work.

But Christianity says that we have an ultimate place to go for that sort of mentor/mentee relationship. Christian leaders pray. That is what Paul urges to Timothy in this chapter. Pray for all people. Ask God to help them. Intercede for them. Give thanks for them. Pray, pray pray.

Eugene Peterson ends his book about walking with Jesus with this very point. Let me quote him at length:

Amid much talk to the contrary, the fact is that there are no secrets to living out the Christian life. No prerequisite attitudes. No conditions more or less favorable to following the Way. Anyone can do this, from any place, starting at any time.

But it never takes place without prayer. Prayer is basic. Prayer is basic because it provides the primary language for everything that takes place on the way of Jesus... If we decide to become Christians and follow Jesus, we pray. We pray because it is the only language we have for speaking to the God revealed in Jesus. It is also the only language we have for listening to the commands and blessings and guidance that God provides through Jesus. God is nothing if not personal. Both God and we humans are most personal, most characteristically our unique selves, in our use of language. When language has to do with God and us, us and god, we call it prayer.

What I want to insist on is the prayer is not something added on to the Christian life (or any life for that matter). It is the language in which that life is lived out, nurtured, developed, revealed, informed; the language in which it believes, loves, explores, seeks and finds. There are no shortcuts or detours. Prayer is the cradle language among those who are 'born anew' and then the intimate, familiar, developing language of growing up to follow the way of Jesus."<sup>3</sup>

If you're like me, you don't pray enough. You may not pray at all. We should all start over.

Well, then what would we pray for?

Paul tells Timothy to pray for all people. Whoa. There are over 6 billion people. So this is going to take awhile. I could be wrong since I stink at math, but I calculated that if we prayed for one person per second without stopping for sleeping or eating or anything, it would take 160 years to pray through 6 billion people.

So that isn't going to happen. And it isn't what Paul is talking about. He is talking about all *kinds* of people. The Jews and the early Christians had a chronic problem of thinking that God was only about the business of saving ONE kind of person. But Jesus and Paul hammered them to understand that God was saving the world. Jews and Gentiles. Rich and poor. Refined and erratic.

So he mentions the kings and rulers. Pray for them. This would mean praying for Nero, the emperor of Rome. The one who burned Christians. Who burned Rome and blamed it on the Christians. Who sent Christians into face the lions for sport. Pray for him?

Yes, pray for him. Pray for all. Pray for all kinds. Don't just pray for one group. Not just for freshmen. Not just for the Greek houses. Not just for the National Merits, the music theater majors, the engineers, the BYX guys, the athletes. But all kinds. Those flunking out. Those getting pregnant. Those not picked for houses. Those just getting by. We should pray for our leaders, here at OU, in our state, the President. Democrats, you should pray for George Bush and his cabinet. Republicans, you may very soon need to pray for Hilary Clinton or Barak Obama.

What are we to pray? We are to pray for the peaceful functioning of society. This allows us to flourish, to meet and talk about Jesus, to have families and not go into hiding.

And we are to pray for the salvation of people. Here again we see this word All or Everyone. This verse 2:4 has tripped up many people, but it need not. God gets what he desires. So if he desires the salvation of each and every person, he would get it. He doesn't turn over his sovereignty to us, even in the matters of salvation. He controls the hearts of men, and turns them to himself.

No, this all, this everyone is just like the other one. All kinds. God desires the salvation of all kinds of people. All functions this way all the time (like right there). In Luke 21:38 we see the word all again. *38 And early in the morning all the people came to him in the temple to hear him.*

Clearly not ALL of the people came to hear him. Luke didn't go out and make a survey to ensure every single person from every single house was there. This sort of usage of all or everyone is something we understand. How was the party? Oh, it was great! Everyone was there! You understand what the person means.

God wants everyone to be at his party. He invites all men, all kinds to his banquet. No kind, no one is left out. Don't be left out.

What are we to pray? For the salvation of all men. We allow God to chose, but we pray for all, for all kinds, even for those we'd never expect to come to salvation. For them to be saved and for them to know the truth.

Are you saved? Do you know the truth?

The truth is that *there is only one God and one Mediator who can reconcile God and humanity—the man Christ Jesus. 6 He gave his life to purchase freedom for everyone. This is the message God gave to the world at just the right time.*

Truth is in a person. You have a problem of sin and slavery, and there is only one solution. You need a mediator to get between you and God. You need to be reconciled, forgiven. Your life needs to be purchased. You are messing it up. You are getting away from your design. You are destroying your relationships. You need help. You need freedom.

You need good news, a message of hope. It's coming to you at just the right time.

Friends, don't think you deserve salvation. Don't think you are a member of the good people, the good group, the group that God saves because he has to. There is no group like this.

You need to pray. You need to pray that God would save you. Whether or not it is the first time you've prayed this prayer or the hundredth, you need a Mediator, and the only Mediator of God's elect is Jesus Christ. You may have been trying

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<sup>3</sup> *The Jesus Way*, Peterson, 264

other mediators like drugs, sex, grades, clothes, work, education, accolades, but they won't work. You may be mad at God for giving you your role in life, your gender, your looks. But you need instead to give over to him and give over your life to his design.

Pray. Pray for yourself. Not about your grades and scrapes. But about your soul.

Pray for others. Not about their weekends, but about their salvation. Let's be a people who prays for the world. All people. All kinds. May we see the fruit of our prayer, as men and women, boys and girls are led to Christ. May we live lives of prayer and modesty, of faith, love, holiness and modesty so that the gospel will be seen among the world.

May we have marriages, families, children and churches that show forth God's glory in the world. May we see Jesus as we walk with him.

# Women's Ordination

A brief paper for reflection

This is meant to be a reflection paper, not a full theological exposition. This draws on but does not cite study from texts and commentaries.

## ***Opening thoughts***

- This is a hot issue. Can women preach and teach? Is this a case of gender discrimination? What if women feel called and led to preach? Why is the church so behind the times? Are there true gender differences beyond reproduction and lactation? Are gender differences a matter of social and cultural influences? Are stereotypes true or harmful or both?
- This issue touches our lives emotionally. Many women have been harmed by men and by men claiming to be operating in so-called "traditional" roles. This is in no way meant to be oppressive to women.
- We are not interested in traditional or progressive roles, but Biblical roles.
- This issue hits on key issues of Biblical interpretation and inerrancy.
- Many will say this issue puts women "in a box." But could it be true it puts them in a car? Cars are like boxes, they share many characteristics. But, if we accept the limitations of a car, we can go places in it.

## ***Overview***

### - *Historical*

This has not been an issue in the church for over 1900 years. Not until 1969 did the progressive, feminist critique enter into academic journals.

We are often wary of new things, but do not wish to judge something incorrect merely based on its brevity in time.

The church has been a great relief to women without affirming women elders. The church has many blemishes in its treatment of women, not living up to its ideals.

### - *Biblical*

The overwhelming data shows that men have held the leadership positions in the Bible, especially kings, prophets and priests.

#### Old Testament

No women priests by God's command.

One woman monarch - Athaliah (but she usurped the throne, murdered her rivals and dedicated her reign to pagan deities).

A few women prophets and others who spoke words that became Scripture:

*Miriam* – prophetess, stood beside her brother in victory and celebration, but also revolted against her brother.

*Huldah* – 2 Kings 22, royal officials sought her advice. She didn't initiate the actions nor determine the action, but she influenced the action.

*Esther* – persuaded the king to take the proper action.

*Deborah* – Judges 4, prophetess, but never taught as Jeremiah or Isaiah did. She taught privately. Did *not* lead Israel into battle, she went with him but did not lead, she encouraged Barak to lead.

*Hannah* – Her song in 1 Sam. 2

*Abigail* and David – spoke truth to David, was wise. She reasons from the law of God, from the nature of God, and from the promises of God to persuade a man of God to act like one. She does not instruct publicly, but she does instruct a public man. She does not instruct in theology, but she does use theology in her instruction. She does not declare what must be done, but her declarations changed what was done.

#### New Testament

12 apostles chosen were men. Paul says all church planters and elders should be men.

*Mary* – spoke words of blessing, had a special place as mother of and follower of Jesus

*Anna* – prophetess responding to meeting Mary and Jesus in the temple

*Mary* and *Martha* – Mary sat at Jesus' feet as a disciple.

*Priscilla* – Acts 18, husband of Aquila, led and instructed Apollos

*Phoebe* – "deaconess", servant, office or helpful,

Women do all sorts of things, but not everything. God appoints men to almost every leadership position. Women lead alongside men. Women teach in private.

What they said had authority, but they did not have the same kind of authority as kings, priests and apostles. You don't have to have an office to speak God's truth or have your words enscriptured. Joseph didn't have an office, but he declared God's truth, persuaded a king and his words became Scripture. Jethro to Moses. Many prophets lacked official, ongoing leadership. Some delivered messages and then disappeared. The regular teaching authority came from the law, not from prophecy. God ordained that the priests and Levites, not the prophets, teach the law.

Principle Derived:

*Women teach and lead in the covenant family, but they do not hold a permanent teaching or ruling office in the Bible. The history of the church overwhelmingly supports this view.*

### ***The Practice of Jesus***

Jesus brought women social liberty, but it was a consequence of his prime agenda, not the agenda itself.

Jesus did not refute Greek or Jewish ideas about women; he ignored those ideas. He simply treated women as humans and let the chips fall as they may.

Women played a vital role in Jesus' life from beginning to end.

Jesus' ministry was 'gender blind.'

Jesus' disregard for Jewish tradition also led him to associate freely with women.

Jesus' willingness to ignore customs is part of his resolve to minister to all, regardless of gender, ethnicity, status, or moral history. He was an equal opportunity party attacker, as quick to dine with a self-righteous Pharisee as with an unrighteous tax collector.

Jesus was candid and tender with women.

Jesus said women can learn as disciples – the incident with Mary and Martha shows this. Jesus placed discipleship ahead of traditional women's roles. It is better to be a good disciple than a good hostess. But he never opposed traditional women's roles.

*Implications of Jesus' ministry:*

We must question the gender roles our culture hands us. No culture gets everything right or wrong.

Jesus wants women to be disciples.

When Jesus commends discipleship, he does not reject traditional female roles. There is no conflict between femininity and discipleship.

He never said women should do everything men do, never said women and men are identical except for reproduction and lactation, nor did his actions imply it. Jesus set a precedent when he appointed males first as apostles, showing that the church's official leaders should be male. Women may exercise the informal leadership that is open to every believer, but Jesus chose men to lead as apostles.

### ***General Arguments for Women's Ordination***

It would have offended cultural sensibilities if Jesus had chosen women instead of men.

Yes, but Jesus violated cultural conventions whenever he saw fit. He touched lepers. He called tax collectors and prostitutes his friends. He healed Gentiles. He violated customs for the Sabbath. He talked to women. He tossed businessmen out of the temple.

Women were uneducated so no one would have accepted them as public leaders.

Jesus and the Twelve were not highly educated either and they were accepted.

Travel was dangerous for women.

Yes, and for men too. 1 Co. 9:5 says the apostles' wives sometimes traveled with them.

Jesus also chose Jews. So if you're going to choose men, you also have to choose Jews. Jewish men should be elders. Historically, God chose to save the Jews first and then the Gentiles. He didn't choose to save men first and then women. Scriptures never say the Gentiles must not exercise authority, but it does say the women must not.

This is Paul's personal opinion, not an authoritative command.

Verb here carries a sense of legislative enactment, an ordering by apostolic authority.

Paul was wrong. He was a chauvinist.

He wrote under the inspiration of the Holy Spirit. Paul did not allow women to preach because God does not allow it.

Picking and choosing what to accept from Paul is not an acceptable evangelical custom.

This is only to wives, not to women in general.  
The whole chapter is about public worship.

This is only against disturbances and interruptions by women, not against quiet and orderly exercise of their ministry.

This isn't only about noise, but about authority and teaching. Must beware when people start to pick and choose what is right and wrong in the Bible. There is an attack on the authority of Paul, and thus the Scriptures.

Women must not domineer over a man. This is aimed at excesses. Is about just Ephesus.  
Authority does not have this sort of negative aspect in the word itself. No evidence that Ephesus was a hotbed for strident feminism. Ephesus was a very conventional Roman city with no women magistrates and with a pagan cult hierarchy controlled by men.

### ***Foundational Principles***

Rooted in creation, not merit or culture.

Adam was held principally responsible for the fall.

He was our chosen representative in the covenant.

Bible doesn't say that men are to preach because they'll do a better job. Not based on merit.

On God's established order in creation.

We think: If two people have the same value, they must have the same role. Meritocracy.

Bible has room for merit. But God gives the gifts, ordains the places, and oversees the success and failure of human plans. Our prime goal should not be to rise as high as we can, but to be faithful in our God-given roles. Two people might have equal gifts and work equally hard, but God might appoint one to lead and the other to follow. The follower serves God and mankind best by supporting the leader, not by subverting and overthrowing him.

Does not subvert equality.

Both men and women are created in the image of God.

Male leadership.

Male-female partnership.

Equal but not identical. Leadership without superiority. Following without inferiority.

The Fall perverts all of this but doesn't cause male leadership.

There are men and women's roles

In marriage

In the church

We are not talking about the university or business. We are not talking about all women to all men.

Created by God

Marred but not created by the fall

### ***1 Timothy 2***

Conduct

Proper leadership in the church

Proper gender relations in the church

Pure doctrine

A peaceful church

Shuns pointless controversies

Holds to the gospel

Fights for the faith

Prays

Behaves modestly

Adopts proper gender roles

Has sound leadership

Men – angry disputes, holding up hands to pray

Not the posture and position but the heart. Problems common to men.

Women – Modesty

Not the exact permutations of what to wear but the heart. Problems common to women.

Not with good looks but with good works.

“The church should be a veritable beauty parlor, because it encourages women members to adorn themselves with good deeds. Women need to remember that if nature has made them plain, grace can make them

beautiful, and if nature has made them beautiful, good deeds can add to their beauty. Moreover, men can facilitate this progress by recognizing and applauding in women then beauty of Christlikeness.” Stott, 84-85

#### Women – learn – commanded to learn

In quietness, not absolute silence. With submission means accepting the doctrine taught by the leaders.

Respect their teachers and accept the teaching.

For women and men. This is how we learn all of us. My kids. You in class. Men and women.

Example of Mary and Martha. Sit at the feet of the Master, even when he is speaking through a minister.

Not a waste of time to teach women, for women to learn. Theology is not mainly for men.

Roman culture thought women were second-class citizens. Not afraid to confront culture on this.

#### Submission

Not partial. Not grudgingly. Full.

Not an excuse for abuse.

Submission is a wonderful thing. Not easy, but wonderful.

Example of Jesus to the Father. Jesus was co-equal in every way, yet he willfully submitted to the Father.

Wives to husbands

Women to elders

#### But not to have the teaching office

God rules learning in, but teaching out.

Not temporary – Paul cites the order of creation to bolster his point. And there is no “until.”

Women may teach privately, informally and occasionally,

Scriptures show women teaching, but none show them preaching or teaching and assembly of believers.

The context is worship in the church.

Paul’s language suggests he forbids women to teach doctrine and to exercise authority in the church.

Teach the doctrines of the faith

Exercise authority as an elder.

Can teach in many ways, don’t go too far.

When the church gathers for the preaching of God’s word.

Most men are forbidden to do the same things.

#### Childbearing?

Motherhood does not bring eternal salvation.

Preservation of the unique role of women, the feminine role par excellence. Nurturing children, caring for a household. God blesses and preserves women as they accept the roles he gives them. Jesus and Paul encouraged women to transcend traditional roles of service in the home and family, but they never disparaged those roles.

When Paul says women are saved through childbearing, he blesses the uniquely female role that also represents other traditional female roles.

Childbearing is not a work that merits salvation, but is part of the work God plans for women as they work out their salvation. When women willingly bear children and care for them, they walk in their God-ordained life pattern. Women will be saved by childbirth means that God preserves women who thrive when they embrace traditional roles.

By not seeking a man’s role they will more likely remain in the heart attitude that invites salvation and its attendant blessings.

#### ***Practical Considerations***

“The session of this church reaffirms that all positions of leadership and service are open to women, except for the authoritative teaching and disciplinary role that the Bible, in 1 Timothy 2:12-14, reserves for men. In the Presbyterian form of church government, that role is embodied solely in the Session, composed of ruling and teaching elders. Aside from that functions, women are encouraged to seek out all avenues of leadership and service, including Bible teaching, leading small groups, serving on the various church boards and committees, assisting in deaconal work and by any other means fully exercising their gifts for the greater benefit of the body of Jesus Christ.” Ryken, 98