

1 Timothy 2:8-15 – Women in the Church

Michael Silva / May 14, 2017

Opening: An old man in the faith (John Killinger) once wrote:

- I believe in Jesus Christ, the Son of the loving God, who was born of the promise to a virgin named Mary.
- I believe in the love Mary gave her son, that caused her to follow him in his ministry and stand by his cross as he died.
- I believe in the love of all mothers, and its importance in the lives of the children, they bear.
 - It is stronger than steel, softer than down, and more resilient than a green sapling on the hillside.
 - It closes wounds, melts disappointments, and enables the weakest child to stand tall and straight in the fields of adversity.
- I believe that this love, even at its best, is only a shadow of the love of God, a dark reflection of all that we can expect of him, both in this life and the next.
- And I believe that one of the most beautiful sights in the world is a mother who lets this greater love flow through her to her child, blessing the world with the tenderness of her touch and the tears of her joy.
- I know Mother's Day means different things to different people.
 - For some, motherhood was an **accident**.
 - For some, you had a mother who was **not kind and caring**.
 - For some, biological motherhood **isn't possible**.
 - For some, Mother's Day hurts your heart because you've lost a child or b/c your mom is **no longer with us**.
 - I want to be **sensitive** to the array of emotions one might be feeling as a address a large group of people.
- Mother's Day highlights for us something that shouldn't be overlooked.
 - Mother's and women in general fill an important role that men cannot.
 - Mothers and women have a capacity for **loving, caring, nurturing, self-sacrifice, and support**. They are **loyal, patient, and kind**.
 - Mothers and women much are much better at living out the qualities of love found in **1 Corinthians 13**, much more so than men.
- Today we have, what might seem like a tough passage to cover, especially on Mother's Day.
 - But it is the perfect passage. For Mother's Day highlights that women are different from men.
 - And that's a good thing.

Transition: We are on a Journey... in the book of 1 Timothy, which has a lot to say about church leadership, doctrine, and **discipleship**.

1. Paul wrote this letter to young Pastor Timothy to encourage & instruct him in **how to deal with false teachers** within the church at Ephesus.
2. Throughout this letter, we will see that as disciples, we are to be **grounded** in and **guided** by the gospel and right doctrine.
 - a) As disciples of Christ, we are called to **live out the realities** of the gospel in our lives.

Let's read our passage: 1 Timothy 2:8-15 (NKJV)ⁱ And Pray...

Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, my strength and my Redeemer. - Psalm 19:14

1. Last week in the first part of chapter two Paul emphasized **four forms of prayers**.
 - a) **Supplications** – urgent requests
 - b) **Prayers** – Conversation with God.
 - c) **Intercessions** – praying for others.
 - d) **Giving** of Thanks – maintaining a thankful heart, regardless of your circumstances.
 - i) The topic of prayer **continues** into our passage as Paul talks about conduct in the church.

1 Timothy 2:8 ⁸ I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;

1. First, men are to **lead in prayer**, and not just in formal worship services.
 - a) They should be leading in prayer **everywhere** the church gathers.
 - i) At the **agape meals** in church members' houses, **informal studies**, **everywhere** the church gathers, men should be praying.
 - ii) Why, because prayer **benefits all** and prayer is **powerful**.
2. The **lifting up** of holy hands indicates two things...
 - a) The is describes the **physical posture** that is supposed to **signify surrender**.
 - i) What happens when the **police** come?

- (1) Hands are up showing I'm not going to fight them. I'm willing to **obey** your instructions.
- (2) In prayer, we lift our hands to show our **heart is open** to God and that we are **ready to obey and follow Him**.

b) Second, Paul says **holy hands** which signify that you **belong to Jesus**.

- i) We can only be found **holy** in Christ, by His **shed blood**.
- ii) Therefore, we pray from the position of being **sinner who are saved by grace**.

3. Next, Paul hits on two areas that can often be a challenge for men, **wrath and doubting**.

a) Men are typically and historically the **warriors** and the **hunters & gatherers**.

- i) With **adrenaline** and little patience, we can easily **rage**...
 - (1) So Paul tells us we need to keep our **wrath** in check.
 - ii) Instead of **pounding our fists**, we need to instead be **lifting up** our hands up in prayer.
 - (1) Men: we need to be productive with our hands by lifting them in prayer.

b) Next, Paul addresses our **doubting**, a word that can also be translated as **disputing**.

- i) They are **related** in that doubting often **leads** to disputing.
 - (1) Men can be very **logical**.
 - (a) We can easily doubt those things we can't explain.
 - (b) How many men have you heard say, "*I doubt that...*"
 - (2) Those doubts can often lead to disputes with others.
 - (3) What Paul is saying is that when men engage in prayer it should be full of faith in what the Lord can do.
 - (a) Our prayer should not be filled with **doubting**.

c) Our prayers will be **ineffective** if they are filled with **anger** or **lack of faith**.

1 Timothy 2:9-10

⁹ in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, ¹⁰ but, which is proper for women professing godliness, with good works.

1. Remember, the **context** here is conduct within the church.

- a) Men should be **leading** in prayer at church gatherings, for the benefit of others.
 - b) Ladies, **in like manner**, consider your involvement in church gatherings.
2. What Paul is saying here to the ladies is that **fashion** should **not** be the **focus** at church gatherings.
- a) He uses words like...
 - i) **modest**, not bold, **decent** and **unpretentious**.
 - ii) **propriety**, a word closely related to modest, which means to **conform** to what is socially acceptable.
 - iii) **moderation**, also translated as self-control; it means to **avoid extremes**, or not too much in either direction.
 - b) Paul speaks of **braided hair**, **gold**, and **pearls**, none of which are bad, just things that **shouldn't be the focus** when the church gathers.
 - i) Paul is **not** forbidding women from dressing nicely altogether.
 - ii) Again, Paul is talking about **conduct in the church** and women should let their dress and what they wear be the focus at church gatherings.
3. Ladies, it's better to be known by your **godliness** and **good works** rather than by just good looks.
- a) Your aim should **not** be for people to notice how **gorgeous you look** at church, but to rather to grow in **godliness** with **good works**, all for God's glory.

1 Timothy 2:11-12 ¹¹ Let a woman learn in silence with all submission. ¹² And I do not permit a woman to teach or to have authority over a man, but to be in silence.

1. God through Paul is establishing **roles** in the church.
 - a) You can think of these roles like **rank in the military**.
 - b) Each person has an important role and rank helps to **keep order**.
2. The Greek word for **silence** (ἡσυχία/ hesuchia) in **verse 11** comes from the same root word which is translated as **peaceable** (ἡσύχιος/hesuchios) back in **verse 2**.
 - a) The idea is **without contention** instead of total silence. (Guzik)
 - b) In **1 Corinthians 11** Paul talks about when women pray at church so we know that this is not a command for women **not** to speak while at church.
 - c) The context for a woman to **be in silence** is with regard to teaching.

- i) Paul is establishing roles within the church whereby the **men are to pray** and lead while the **ladies listen and learn**.
 - ii) To **learn in silence** has the idea of women receiving the teaching of men God has chosen to lead in the church, with **submission** instead of contention. (Guzik)
3. Paul further states that within the church women should not **teach or to have authority over a man**.
- a) Women **are** permitted to teach...
 - i) Older women are to teach the younger women according to Titus 2:3-4.
 - ii) Women can teach children... Timothy was taught by his mother and grandmother and these ladies were commended for that. (2 Tim 1:5, 3:15)
 - iii) Priscilla was a prominent leader in the church long with her husband Aquila, mentioned many times in the New Testament.
 - b) I agree with Pastor David **Guzik** who clarifies: Not all speaking or teaching by a woman is necessarily a violation of God's order of authority in the church. Whatever speaking or teaching is done by a woman must be done in submission to the men God has appointed to lead the church.
 - c) Women can be **gifted leaders and teachers** and there are many places in the church where those gifts can be used.
 - i) But they are to use those gifts under the authority of the men whom God has chosen to lead the church.

1 Timothy 2:13-14 ¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not deceived, but the woman being deceived, fell into transgression.

- 1. Some have tried to say that Paul instructions to women in this letter **do not apply** to women today.
 - a) They try to explain that Paul was simply writing to correct some **rowdy women** back in the Ephesian church.
 - b) But **verses 13-14** indicate that this is a principle that is seen in the **creation** account.
 - i) Adam was created first and was given the **role of leading and loving** his wife and family.
 - c) Then when Satan came, Eve was first deceived.
 - i) Adam ignored the God-given order, he listened to his wife, disobeyed God, and brought sin and death into the world. (Wiersbe)
- (1) The submission of wives to their own husbands is a part of the original Creation.

(2) The disorder we have in society today results from the violation of that God-given order.

2. **Ephesians 5:22–24** ²² Wives, submit to your own husbands, as to the Lord. ²³ For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. ²⁴ Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything.

a) The order and roles that God has established **in the home carries** over into the church as well.

3. This is all about **recognizing and respecting authority**.

a) **How** can we truly follow God's authority in our lives if we cannot recognize and respect those whom God has placed in positions of authority over us?

i) Citizens do not respect **government's** authority.

ii) Employees do not respect their **employer's** authority.

iii) People do not respect the **police's** authority.

iv) Students do not respect a **teacher's** authority.

v) Children do not respect **parental** authority.

vi) Wives do not respect their **husband's** authority.

4. It's no wonder why things are so out of whack and why there's so much confusion and dysfunction in the world around us?!

a) The solution is not a new president or different laws.

b) The answer is found **in Christ and submitting** to His ways.

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

1. What does this mean? If a woman bears a child she can earn her salvation?

a) No, because we know that **salvation can't be earned**.

b) The word **childbearing** in the original Greek is in the **singular form**, referring to **one birth**.

i) The one birth that brings salvation was the birth of Christ.

ii) Therefore, I believe this is a reference to Christ who brings salvation to those who will believe in Him.

iii) If you replace the word **childbearing** with **Jesus Christ**, Paul's statement now makes sense...

- (1) Nevertheless, she will be saved in [Jesus Christ] if they continue in faith, love, and holiness, with self-control.
2. Paul's point at the end of this chapter is that women are to be known, not by what they wear or by who they lead, but by their faith, love, and holiness, with self-control.

Conclusion: What's the big take away from this passage?

1. This absolutely **doesn't diminish the role and worth** of women in the church.
 - a) Nor do these instructions apply to work arrangements and relationships **outside** of the church.
 - b) This passage is not meant to hold women back, but instead to recognize how **wonderfully different** they are from men.
2. Godly women have an **important role and ministry** within the church, even though they are not called to be teachers and leaders over the entire body.
 - a) Women are to be **esteemed** and held in **high regard** for they are the ones with the capacity to love deeply and to care sacrificially for others.
3. John Stott said, "If Mary had not given birth to the Christ-child, there would have been no salvation for anybody. No greater honour has ever been given to woman than in the calling of Mary to be the mother of the Saviour of the world."

Invitation: Revelation 3:20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

COMMUNION: 1 Cor 11:23-26

ⁱ All scripture references, unless otherwise noted, are taken from The New King James Version. (1982). Nashville: Thomas Nelson.