

## I Timothy Sermon #17

I Timothy 2

The theme is sound doctrine for church conduct, for public worship in this second chapter

So far, we have looked at the woman's appearance, attitude, testimony, and God's chain of command.

Spiritual equality (Galatians 3:28) between the sexes did not, however, do away with the difference in their roles.

Now, let's look at the role of women in the church, woman's position in the congregation

I have entitled this series "Reclaiming the Biblical Woman, Part 5"

I Timothy 2:11

Let us stand for the reading of God's Holy Word.

I Timothy 2:11 – 15

Let us pray.

You may be seated.

## Reclaiming the Biblical Woman

Most of you are aware that there is quite a contemporary controversy over the place of women in the church.

There is a great deal of debate regarding ordaining women into the ministry/pastorate.

You know that I am very dogmatic on this subject if you have been here for any length of time at all. You know where I stand.

We know that there is a severe attack today upon womanhood and there is a great effort to rub out the distinctives between men and women.

Did you realize that many Protestant bodies in the U.S., ordain women today?

The latest figures survey says one in three M.Div. students is a woman.

American Baptist – 12% of their pastors are female

Church of God – 10%

Episcopalian – 12%

Nazarene – 11%

United Church of Christ – 25%

United Methodist Church (15%) is celebrating this year 50 years of ordaining women.

Interestingly, the churches that were most liberal in regards to the Bible, had the most women pastors

This is only one to climb behind the pulpit – the homosexuals, lesbians, adulterers and just about any other perversion of God's Word you can find in the pulpit today.

I have met many women pastors – wonderful people

I have heard many speak – some can out-preach a man.

★But the question is not about how kind, how holy, or how well—the question is what does God say, not man.

Do you know what the Scripture says about this?

If you had to take your Bible and defend our position, could you?

Let's look at the Word about women speaking in the public assembly.

2:11-12

Paul continues his discussion of women's duties by defining their role as learners rather than teachers during the public worship.

Starting in the Old Testament—

It is true that Deborah served as a judge (Judg. 4:4-5:31).

Her case, however, was unique. Where did she operate? – under a palm tree

At such times, God may use women to accomplish his purposes even as he used Deborah.

It is significant that Deborah declined to lead the military campaign against the Canaanites, deferring instead to a man, Barak.

No women served as priests; Jesus chose 12 men.

None of the authors of the Old Testament were women.

No woman had an ongoing prophetic (speaking before people) ministry like that of Elijah, Elisha, or the other prophets.

While Miriam, Deborah, Huldah, and Isaiah's wife are called prophetesses and they had the gift of prophecy.

Miriam, Deborah, and Huldah gave only one recorded prophecy, and Isaiah's wife none.

A fifth woman mentioned as a prophetess, Noadiah, was a false prophetess (Neh. 6:14).

While God spoke through women on a few limited occasions, no woman had an ongoing role of preaching and teaching.

God can speak to a man through a woman.

The New Testament, like the Old, teaches the spiritual equality and differing roles of the sexes.

In no way does the New Testament treat women as spiritual inferiors.  
 Jesus healed women . . . Women ministered to Jesus and the disciples . . .  
 Following His resurrection, Jesus appeared first to a woman.

As in the Old Testament, spiritual equality does do away with gender roles.  
 There are no women pastor-teachers, evangelists, or elders in the New Testament.  
 None of the authors of the New Testament were women.  
 The New Testament nowhere records a sermon or teaching of a woman.

There was a woman deacon/deaconess, Phoebe, Romans 16:1  
 But what is a deacon? A servant not an overseer

While the four daughters of Philip are said to have prophesied (Acts 21:9), neither the occasion/location or the message is defined.

There is no reason to assume they had an ongoing preaching ministry, or that they taught during the public worship.

They, like Mary the mother of Jesus (Luke 1), or Anna (Luke 2:36-39), delivered some message of truth, but it wasn't in the church setting.

Acts, Chapter 2, "your daughters will prophesy" – vs. 18-19

There is no question that women could have this gift.  
 But what is prophecy? It can mean one of three things.

First – Prophecy defined is to speak direct revelation from God and it would be uttered.  
 By the way, does that take place today? No.  
 Did it take place in early New Testament times? Yes.  
 Why? They did not have the Word of God.

The New Testament was not written yet.

Predictions, proclaim exhortations or warnings or teachings

Do we have prophecy in that sense today? The answer is no.

We have what – the Word of God

Secondly – Prophecy means also to speak for God – Acts 15:32

Preaching, teaching, delivering God's Word

I Chronicles 25:1-3

Thirdly – Prophecy could be a musical ministry to people

God allows in some sense, three kinds of prophecy

Now, there are only three passages in the New Testament that deal directly with women in the church setting.

1. I Corinthians 11:3-5, a woman can pray and she can prophesy
2. I Corinthians 14:34-35 – at face this seems to outlaw any speech of a woman.  
Come through the door, zip the lip.

We must take the text in terms of its context.

Vs. 27-28

Vs. 33

Vs. 34 – no speaking in tongues, translation – the women are not to do that.

Nor are they giving direct revelation, nor are they discerning someone else's revelation

In this context, women are not to do this

If you do this, it is a shameful thing

Now, let's go back to I Timothy 2:11

There are two major points made in this passage

The first point – women are to be learners – that's the whole point of verse 11

Let the woman learn

The characteristic of the woman in the public assembly is to be a learner

Then everything else that is written here helps to explain that

She is to be a learner in silence

Notice at the end of vs. 12, it says it again

That word generates questions in our mind

What does that mean to be in silence?

Is it as soon as a woman crosses the threshold of the doors of a church – she is to be quiet?

Does it forbid any speaking of women in the meeting itself?

Singing, testimony?

What does this mean – the women are to be in silence?

First of all, the word silence here does not mean she is to be speechless, no use of her tongue whatsoever.

There is another Greek word for speechless – we saw that in I Corinthians 14.

This word here means quietness

Women are to learn in quietness, stillness

Let me quote another verse where this word is used.

*I Peter 3:4, "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."*

Domestic spirit – no man wants a wife who doesn't talk.

Quietness of spirit

Vs. 11 – quiet learning

The word “silence” gives the impression that believing women were never to open their mouths in the assembly.

This is the same word that is translated “peaceable” – keeping one’s seat, undisturbing in verse 2.

In verse 12, Paul actually interprets the meaning of verse 11.

He defines exactly what he means by women staying quiet in the worship: . . . Women are to keep quiet in the sense of not teaching.

They are to demonstrate subjection by not usurping the authority of the elder or preacher.

That is true not because women are in any sense inferior to men, but because God’s Word commands it.

A woman is to learn in silence (vs. 11) with all subjection – in all subjection

In quietness and in subjection – why in subjection?

Because it is possible for a woman to learn in quietness with a rebellious, resistant spirit

God hits the external, but He also deals with the internal spirit about this matter.

Ladies, in your heart, are you in subjection to the ministry that is going on?

**Subjection** means “to line up under”

**Vs. 12, With** all subjection emphasizes the complete subjection called for.

In the context of the worship, then, women are to be silent and content in the role of the learner.

The word “submission” does not relate to superiority or inferiority.

It is a military term referring to rank as it relates to order, authority, and responsibility.

These passages definitely outlaw the ordination of women to the ministry/pastorate.

There are only three passages in the New Testament that deal with this question:

I Corinthians 11, I Corinthians 14, and I Timothy 2

I Corinthians 11 – under certain circumstances, the woman may pray or prophecy

Under her head – husband/men

The head of the woman is the man, I Corinthians 11:3.

I Corinthians 14 – however, she is restricted in this sense—no tongues speaking, no interpretation of tongues, no direct revelation, no interpretation of it.

And then I Timothy 2:11 – woman is to be a learner

And here is major idea #2 – a woman is not to be a teacher

She is not to be instructing the church in doctrine.

The word “teach” is the word for teaching doctrine.

She may not stand up in an authoritative role with a mixed group of men and women.

There are no prohibitions in the giving of a testimony, singing, special music

However, it is possible for a woman to give a testimony or information in a way to violate the Word of God.

Proper approach – with all subjection

A woman can turn her testimony into preaching.

Do you think it is possible that our church could lose its tax exemption if we do not ordain women? Is that a real possibility?

Because of the general trend of our Country, this could cause the U.S. government to require it on the basis of sex discrimination.

Now, what are we going to do? We hold to the Bible.

The Bible is very clear – a woman is not to occupy these positions

Some women in Ephesus desired to be the public preachers, and thus have authority over the congregation—as in today’s church.



Paul, however, speaking as the official apostle of Jesus Christ, does not **allow** that. The role of the elder as evangelist or pastor-teacher is only for men.

Women *are* permitted to teach. Did you know that?

The Bible says the older women should teach the younger women (Titus 2:3-4).

Timothy was taught at home by his mother and grandmother (2 Tim. 1:5; 3:15).

But in their teaching ministry, they must not “lord it over” men.

She must not assume authority in the church and try to take the place of a man.

She should exercise “quietness” and help keep order in the church.

Paul does not forbid women to teach under appropriate conditions and circumstances.

But to fill the office and role of the pastor or teacher in the life of the church is not her place.

Paul also adds the prohibition that forbids women to **exercise authority over a man**.

vs. 12

Paul, in a very straightforward manner, forbids women from exercising any type of authority over men in the church.

That does not entirely rule out women teaching.

Priscilla and Aquila both instructed Apollos (Acts 18:26), but in private and not in the worship of the church.

And women can and must teach other women (cf. Titus 2:3-4).

It does not mean that women do not have spiritual gifts in the area of public speaking and leadership.

The issue is where they exercise those gifts and who is the audience.

Some question whether women can fill leadership roles on the mission field in the absence of men.

God has made no exceptions for the mission field – in every church.

Paul gave several arguments to back up this admonition that the Christian men in the church should be the spiritual leaders.

We will see these arguments next week.

Reclaiming the Biblical Woman

Let us stand for closing invitation