

The Need for Prayer – Part 5

Introduction

a. objectives

1. subject – Paul instructs the church through Timothy to seek the humility of prayer
2. aim – to cause us to pray for and lead godly and submissive lives as we seek the salvation of all
3. passage – 1 Timothy 2:1-15

b. outline

1. The Need for Prayer in Godly Living (1 Timothy 2:1-3)
2. The Need for Prayer in Evangelism (1 Timothy 2:4-7)
3. The Need for Prayer in Submissiveness (1 Timothy 2:8-15)

c. opening

1. the **Founders Ministries** article: “Only Men May be Pastors” (Nov 7, 2018, wwwFOUNDERS.org)
 - a. its opening line: “In spite of the fact that it seems more and more fashionable in our day to say that women may be pastors, the Bible is clear that pastoral leadership is restricted to men.”
 1. the article is mainly an analysis of the topic from **1 Timothy 2:12-14**
 - b. the article was “screen-shot” and posted on Instagram the same day – later that same day, the post was removed and labeled as “hate speech” by the social media giant
 - c. **meaning**: speaking today of what is biblically orthodox is no longer to be tolerated (**i.e.** this entire sermon [and the ones to follow] will be considered “hate speech” by our society)
 - d. **meaning**: we must now decide – either 1) we will stand for what the Bible actually teaches and face the hatred of the world (even into various forms of persecution), or 2) we will utterly capitulate to the moral revolution and repudiate our faith (because there is no room for compromise)
2. the **first imperative** of the letter
 - a. the things that Paul would have Timothy to do as *the means* to combat the false teachings in the church and to reestablish a sound footing in both orthodoxy and orthopraxy
 - b. **Paul is concerned that the church not only be a praying people, but a people praying for opportunity to preach the gospel of the mediatorial and ransoming work of Christ to every social class in every situation afforded them**
 1. **IOW**: the church is to be focused on prayer, *not for comfort*, but for the opportunity to express the great truth of Christ’s work of atonement to everyone around them
 - c. (**so, in vv. 8-15**) Paul turns his attention *back* to this issue of prayer, and adds a sense of **submissiveness** into his imperative
 1. note the **intentionality** here: Paul has been concerned (so far in **chap. 2**) that the church be prepared to preach the gospel to every class of people around them (**i.e.** kings, etc.)
 2. however, to do so, the church needs to be sure that every class *inside the church* recognizes its own specific areas of difficulty *in preparation for that outward work*
 3. in **v. 8**, Paul addresses the *men* of the church – that they are to be “*lifting holy hands without anger or quarreling*” – **i.e.** pursuing a fellowship that connects them as equals in the pursuit of holiness and godliness whatever their “class” might be
 - a. **Paul believes that the proper relationship between the men of the church is that they are mutually uplifting, which is to say: they are submissive to one another**
 - b. **e.g. (from an anonymous source)** the great **disconnect** for many of us men between our life of secular employment and our life of spiritual pursuit, which seeps into the church
 4. now, in **vv. 9-15**, Paul address the *women* of the church – that they are to recognize what it means to be submissive within their role as members of the female sex

III. The Need for Prayer in Submissiveness (1 Timothy 2:8-15)

Content

c. the issues regarding the prayers of women (vv. 9-15)

1. **complementarianism** = the belief, based upon a *biblical worldview*, that men and women are *utterly equal in nature and status*, yet possess *complementary roles* within the family and the church in accordance with God’s divinely established order for the sexes in creation itself

- a. equal in nature = possessing the fullness of humanity, specifically, the fullness of the Imago Dei
 1. by virtue of Eve being formed from the essence of Adam (i.e. his flesh; **Genesis 2:22-23**), she gained from him all of his essential human attributes and “divine” substance (i.e. the communicable attributes of God: intellect, will, emotion, language, consciousness, etc.) – there is no difference of *nature* between men and women at their most *fundamental* level
 2. **note:** God did not form Eve *from the dust* as a wholly separate creature, but from the very nature of Adam himself, in order to “transfer” his humanness to her
 3. **e.g.** the interchangeability between the sexes of DNA, blood, organs, etc.
- b. equal in status = being subject to the same issues of status in relationship to God
 1. both men and women can be equally reprobate before God (**e.g. Romans 1:26-27** where both men and women are described as descending into “*dishonorable passions*”)
 2. both men and women can be equally redeemed by the saving power of Jesus – that saving faith is not unique to one sex or the other (**e.g. Galatians 3:27f**)
“For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.”
 3. **e.g.** the relationship of Jesus to women in the Gospel accounts (i.e. **John 4**) strongly suggests that his purpose was to include them *fully* in his salvific work, even in a (Jewish) world that often excluded them or considered them second-class citizens (by status)
- c. complementary in role = having uniquely assigned roles within structure of human life
 1. contra radical **egalitarianism**, which argues that because women are equal to men in both nature and status, they must (by extension) also be equal to them in function or role
 - a. **e.g. Galatians 3:27f** (and the relationship of Jesus to women) is often used (out of context) to suggest this equality of *role*
 2. rather, God has assigned to each sex specific roles that are *complementary* to one another
 - a. roles that both *enhance* and *complete* what is lacking in the other, but do not become *substitutes* or *replacements* for the other in the completion of the human experience
 - b. **e.g.** God formed a complement to Adam in his need for *relationship* (**see Genesis 2:18-21**)
 1. just as God exists in eternal relationship in the Trinity, so Adam was formed with an inherent need for relationship with someone *similar*, yet *different* from him
 2. someone to *complement* him, to fulfill him, to enhance and complete what was needed
 - d. **Paul recognizes this complementarianism of role between men and women, and it becomes the basis of his entire discussion about women in 1 Timothy 2:9ff**
 1. he is *not* suggesting that women are inferior by nature or status, but he is also *not* accepting of the idea that women should possess the same roles as men in the church either
2. “*likewise*” (v. 9a) = the term implies that Paul is about to make *the same argument* to women here as he *just did* in the urging of men in the previous verse
 - a. i.e. the issue is the same between men and women: they *both* need to understand how important *submissiveness* is in order to be effective in prayer for the advancement of the gospel
3. “*women should adorn themselves ...*” (vv. 9b-10) =
 - a. **question:** is Paul suggesting here that women are to dress in ways that are “frumpy” or “ultra-conservative” because the issue of clothing is *central* to what it means to be a Christian?
 1. **note:** this has been one interpretation of this verse by deep fundamentalists
 2. **answer: no!** – the issue is not what one wears *outwardly*, but rather what one wears *inwardly*
 - a. **remember:** the base issue of heterodoxy in the church is the gleaning of *power*, the “jockeying” for status or position, from which one could control others
 - b. for men, this appears in the church as quarreling or anger, as they strive to gain status or power through strength and one-upmanship
 - c. for women, this appears in the church as an outward adorning of fine clothing, hair styles, and jewelry as they strive to gain status or power through more subtle forms of manipulation
 3. **IOW:** the issue isn’t about clothing itself, but about what those outward adornments **represent**
 - b. **Paul sees women’s clothing and hair styles as outward representations of how women perceive themselves both amongst other women and amongst and even over the men**
 1. the contrast is between those who “*adorn themselves*” in this way vs. those who adorn themselves with the garments of “*godliness*”: with “*good works*”
 - a. **e.g.** the so-called “#metoo” movement has highlighted a great irony amongst feminists (egalitarians): they claim that they are being “exploited” as women, and yet still insist on the right to “flaunt” their femaleness before the world in order to “establish” themselves in power
 2. women who are concerned with *status* (above all else) will dress in ways that *flaunt* their position before others – just as men will flaunt their success in the secular realm, and use it to gain position (in the church), so women will use these more “subtle” ways to do the same

3. contra women who are concerned with godliness (above all else) will dress in ways that are “modest” and “self-controlled” to demonstrate their submissiveness – just as men who are concerned about godliness will look for ways to find true fellowship with other men, so women of similar goal will quietly pursue good works as a form of submission to others
 4. **application: ladies, what does your outward look indicate about your inward nature – how do others perceive your inward godliness from your outward focus?**
- c. **Paul sees the issue of clothing (here) as a *symptom* of a kind of *role-reversal* that he believes is inappropriate in the church, as a complementarian**
1. **LOW:** the issue of clothing is only being used as a *transition* to the larger issue re: women he wishes to address in the Ephesian church, which begins in **v. 11** ...