

The Need for Prayer – Part 6

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” (Tom Hicks; Nov 7, 2018)
“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.” (update) Instagram has apologized and restored the post
2. the **first imperative** of the letter
 - a. in order for the church to be effective in advancing the gospel, it needs to be a praying church
 - b. however, to do so, the church needs to be sure that every class *inside the church* recognizes its own specific areas of responsibility within a **complementarian worldview**
 - c. 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
 - d. in **vv. 9-15**, Paul addresses 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
 1. Paul begins with a transition: the **implications** of attire = what women demonstrate with their clothing – the flaunting of power and position vs. the attitude of submissiveness before others
 - a. note v. 11 – what does learning have to do with attire? answer: Paul’s concern is more about how the women of the church were perceiving themselves rather than their clothing
 2. Paul leads into his primary topic – the issue of leadership, particularly **pastoral leadership**
 - a. **question**: can we deduce here that this subject is connected to the heresy of **chap. 1**?
 1. possibly: given the context of that subject – however: it is **unlikely** that it was specifically women who were teaching heterodoxy, although they may have been *involved*
 2. more likely: Paul addresses this subject here because it is emblematic of a *church wide* failure of leadership (**i.e.** these words are targeting men just as much as women)

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

Content

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

4. “*learn quietly with all submissiveness*” (**v. 11**) = a transition verse to his main point
 - a. **note**: it is obvious that Paul considered the church to be primarily a place of learning
 1. contra the modern idea that the church is to be a place of “experience” – in many churches, it’s even called a “worship experience,” as though our “experience” is what matters
 2. it is clear that Paul intended for the primary activity of the church to be one of *learning* – of growing in understanding of the Word and its implications for all of life
 3. **e.g.** the term “*disciple*” = learner; follower of thought; someone who learns from another in order to model his ways of thinking and acting (**i.e. Matt. 28:19-20** – disciples → teaching them)
 - b. thus, Paul insists that the proper role for women is to be **learning** – and to do so in a way that is *submissive* to that teaching (**i.e.** willing to hear, understand, and apply what is being taught)
 1. **note**: this is exactly true for men, as well – learning requires submissiveness, *by definition*
5. “*I do not permit a woman to teach ...*” (**v. 12**) = **the main point**: that women are not, by God’s design, to be the pastoral leaders in the church, providing the **primary** instruction in the congregation
 - a. **question #1**: is this *Paul’s opinion*, or is this a more general rule in the church?
 1. egalitarians would argue that:
 - a. the Pastoral Epistles were “clearly” written by someone *other* than the apostle himself, thus the “authority” of these letters is greatly diminished (**i.e.** not an “authentic” letter of Paul)

1. but, there is little evidence to support that claim, given the consistent testimony of the church to the early dating of the pastorals – and (again) what else do you discard?
- b. since Paul says “*I do not permit*,” it is obvious that this was only his opinion and practice
 1. however, Paul does not ground his reasoning in opinion, but appeals to a *Scriptural* authority (i.e. **Genesis 1-3** in **vv. 13-14**) to make his case (see below)
2. Paul is simply exercising his *apostolic authority* – just as he will use that authority to establish the qualifications of pastoral leadership in **chap. 3**, he is saying (here) that he does not permit women from holding that teaching office or standing in authority over the church
- b. **question #2**: how is the issue of *teaching* connected to the issue of *exercising authority*?
 1. or, couldn’t women serve as *teachers*, even if they weren’t acting in the role of *elder*?
 2. by definition, the office of elder (like apostle) is *primarily a teaching role* – they are *intricately* connected together (note **3:2**, elders must be “*able to teach*”)
 - a. i.e. someone who teaches *intrinsically* becomes an authority over someone else
 3. Paul connects the two things together because *they are inherently the same*
 - a. i.e. egalitarians are not happy just to let women teach; they must have *full eldership*
- c. **question #3**: does this imply that women are *never* allowed to teach, in another *other* capacity?
 1. no! – the phrase “*over a man*” limits this to the exercise of authority (i.e. teaching) over men
 - a. e.g. in **Titus 2:3-4**, Paul instructs older women to take the lead in teaching younger women
 2. Paul believes that although women will have *important teaching roles* in the church, this does not include the *primary* teaching role of elder
- d. **question #4**: does this imply that women cannot take leadership over men *outside of the church*?
 1. e.g. college and seminary professors, business and political leadership, etc.?
 2. there has been much debate about this amongst complementarians – **IMO**: these instructions are *specifically* being written about *life in the church herself*, thus there is real doubt as to whether these can apply to secular life, even amongst believers in “religious” organizations
- e. **question #5**: what does it mean for women to “*remain quiet*”?
 1. i.e. does this imply that they must never speak in the church *at all* – no!
 - a. the *context* clearly implies that this “speaking” is specifically the function of *teaching men*
 - b. Paul elaborates in **1 Corinthians 14:33b-35**

“As in all the churches of the saints, the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.”

 1. within the context of *orderly worship*, women should not be involved in prophecy or interpretation of prophecy – not a part of the *teaching ministry* of the main activity
 - c. i.e. the *hyperbolic* egalitarian interpretation – Paul wants all women to be silent *all the time!*
 - f. **Paul instructs the church that its primary teaching leadership is to be composed of men, and that women are to submit themselves to this leadership and not assume that position**
 1. and he will now give **two (2) reasons from Scripture** for why this is to be so ...
6. “*For Adam was formed first ...*” (**v. 13**) = God designed the *man* to lead by virtue of his created order
 - a. **note**: this and **2 Cor. 11:3** are the *only* historical references to Eve in the N.T. (“*deceived*” in both)
 - b. although Eve was formed to *complement* Adam (i.e. to complete what was needed in him in “*being fruitful and multiply*”), that does not imply that Eve was his *utter equal*, even in the *roles* he had been created to hold
 1. e.g. in **Romans 5**, *Adam* (not Eve) is treated as the *federal head* of the human race – he represented humanity in his disobedience, and this fault is never attributed to Eve
 - a. Jesus is depicted as a “*second Adam*” or “*last Adam*” in **Romans 5** and **1 Cor. 15**
 2. e.g. in **Genesis 3:16**, Eve is *specifically* subjected to Adam as a part of her curse – just as her desire would be “*for*” (or “*against*”) him, he would “*rule over you*”
 - c. **Paul contends that the creation order itself argues for male headship in the church**
 1. just as Paul appeals in **Ephesians 5:31f** to the marriage relationship established in **Genesis 2** as the foundation of the church, and the need for the husband to be the leader in the family, he implies here that the “family” of the church should also be headed by men, *spiritual* fathers
7. “*and Adam was not deceived ...*” (**v. 14**) = the *natural constitution of women* favors male leadership
 - a. **interpretation #1**: that the deception of Eve inherently *disqualifies* women from leadership simply because of her failure – she failed, and all women after her are “*cursed*” to live in subordination
 1. but, that assumes that her *role* was “*higher*” prior to her sin – that she had the *potential* to carry out the roles of Adam in her position as the second created being
 - b. **interpretation #2**: that men as a class are by *constitution* more fitted to teach and have authority in the church, while women *in general* are more *inclined* to being deceived than men

“This is by far the most common viewpoint in the history of the interpretation of this passage” (Grudem, *Evangelical Feminism & Biblical Truth*, 70)

"Both sides [feminists and traditionalists] note women tend toward enmeshment, which entails an unwillingness to see and condemn harsh truths about loved ones. Mindful of many individual exceptions to the rule, they [both feminists and traditionalists] sometimes say that women generally have more interest in persons and less interest in detached rational analysis of ideas. But the capacity for detached, critical assessment is absolutely essential for discerning and rooting out heresy, for carrying out discipline in the church ... We can also recognize variety in human nature, without labeling anything inferior or superior. In this view, because women generally focus on relationships more than abstract rational analysis, enmeshment in relationships could compromise a woman's willingness to uproot heresy in the church" (Dan Doriani, *A History of the Interpretation of 1 Timothy 2*, 264-5)

1. contra the egalitarian idea that there is no *fundamental* difference between men and women
 2. contra the modern idea that the pastoral office is about *emotional support*, not teaching
8. "she will be saved through childbirth ..." (v. 15) = that the role of women is to be geared towards those things for which she was uniquely created
- a. "saved" = kept safe through; finding the fullest sense of fulfillment in and through
 1. not saved as in "rescued from the wrath of God" – rather, finding the fullness of "safety" in those things for which the female gender was originally created (to complement the man)
 2. not saved as in "surviving the act of childbirth" – rather, discovering the joy of fulfilling the wondrous role of being a mother (or sister, aunt, stepmother, etc.)
 - b. "continuing in faith and love and holiness with self-control" = living the life of godliness that corresponds with the gender
 - c. **Paul believes that the greatest thing a woman can do is to use the gifts of femininity in the way that God himself designed at the very foundation of the world, and not to covet the masculine gifts as though exercising them will bring fulfillment and purpose**
 - d. **to be an effective, praying church, both sexes need to understand their place within it – not attempting "quarrel" or "dress" their way into positions of power, but to be submissive to the God-ordained order of things – IOW: putting the best interests of the church first!**