

Date: Wednesday, January 20, 2021 Scripture: 1 Timothy 2

Transcript

On December 9th, religionnews.com published an article by Ryan Burge, who is a pastor in the American Baptist Church and the title of the article is this [“America elected a female vice president. Now, will it put women in the pulpit?”](#) That's the title of the article. And this article refers to a survey that was done by the Association of Religion Data Archives and it says this:

In 1998, 1 in 10 Christian churches in the survey indicated that a woman was the pastor or otherwise led their congregation. Eight years later, that had dropped to just 8% percent.

Good. But,

In 2012, that rose to 11% and six years later (in 2018) was at 13.5%. Putting it another way, fewer than 1 in 7 churches were led by a woman in 2018.

He goes on to say. He says:

And, the data clearly indicates that when women are called to lead a congregation, those churches are often smaller than those led by their male counterparts.

Good. But he says:

If there's any positive data about women church leaders, it's the fact that [other scholarship](#) has indicated that support for women preaching from the pulpit is [incredibly robust](#) among evangelical survey respondents.

While the fight for gender equality has led to tremendous successes in just the last few years in a variety of facets of American society...

Hear those words – Scholarship, Society...

...capped by the election of Kamala Harris, the stained-glass ceiling is just as thick and impenetrable as it was two decades ago.

Because we stand on God's Word.

As evangelicals struggle to retain the younger generation, who [overwhelmingly favor](#) female pastors, one must wonder when the occupants of pulpits will more accurately represent the occupants of the pews.

Sadly, Ryan Burge, who claims to be a pastor, is one who does not hold to the Word of God. As we'll see in our study in 1 Timothy tonight, there's a reason why women are not to be in the pulpits. Because God says so.

Because God tells us in his Word that women are not to be in pulpits, but sadly many so-called pastors in America are just like Ryan who bow down to scholarship, and they bow down to culture, rather than standing upon the truth of God's Word. They think that church is *their* church and they can run it any way they want to.

But we know that Christ said He will build His church and therefore the church is His church and we must therefore run Christ's church according to His Word. What He tells us in His Word.

So let's look at our passage tonight. We're going to see God's plan for His church, God's plan for His church. Chapter 2. There are two main concerns that Paul has concerning public worship in the church, concerning public worship in the church.

Two main concerns.

The first one is this. The priority of prayer in the church. The priority of prayer in the church. We're going to see that in verses 1 through 8. And then **the second one is the position of women in the Church.** The priority of prayer in the church and the position of women in the church. So let's look at this first point here. The priority of prayer in the church.

After writing chapter 1 and how to deal with false teachers. And how to guard the truth in the church, Paul now makes this transition in chapter 2, where your Bible might say “therefore,” or it says “then first of all,” then there's a transition that's going on here. And Paul is now talking about how things are to function within the church, and specifically within the public worship service. That's what he's after here...the public worship service. And he lays out his first command for us, which is of great importance. He talks about prayer and specifically evangelistic prayer.

Praying for the salvation of the lost. That's what he says. There in verse 1, he says “first of all,” he doesn't mean in matters of time, like this is the first thing you should do when you're in the public worship service. He's saying no, this is of great importance. “First of all,” this is great greatly to be done within the church. Matters of importance: the 1st and most important matter within the church is to pray. We must be people of prayer. We must be a praying church and we must be a church who prays for the lost. That's our job. That's what we must do. That's a first importance.

And then he says, “I urge,” I urge you, this is a strong appeal. But here's the thing. This is not a command from Paul. When Paul gives this urging, he's not using the word for command that I'm commanding you to do this. He is urging us to do this because this comes from his passionate heart for prayer.

Paul was a prayer. He was a prayer. He loved to pray, and specifically praying for the lost. If you remember our study back in 1 and 2 Thessalonians, how many times did Paul either tell them that he was praying for them or he would just break out into a prayer. Right? There's all of a sudden - there's Paul breaking out into a prayer, going woah, what's that all about there?

That's Paul, praying for them, or he would ask them to pray for him.

Paul was a man of prayer and therefore he urged others to pray because he knew the importance of prayer within the life of the church.

Not only within the life of the believer but also the life in the church. **Paul describes this prayer in four different ways.**

1. First, he uses the word entreaties. Entreaties. This is a word for prayer that carries with it the understanding that there is something lacking.

There is something lacking that is you have a need and therefore you entreat God. You know when someone's in need, you're drawn on your knees and you ask God to supply for their needs. You do that with your own life, right? When you are in need, you get on your knees.

And you bow before God asking Him to supply your needs. And as we look at the world around us, we can see the greatest thing that they need is what? Christ, salvation, right? They need to be saved, and so he says, we need to have entreaties we need to entreat God with our prayers.

2. The second word he uses is prayers. This is a general word for prayer, but this also has a reference to praying directly to God. And what's implied in this word prayer here, is there is a reverence for God. When he says, not just entreaties but prayers. Also, he's talking about his reverence for God when you pray. We don't talk to God like we talk to our friends.

Sadly, I hear these “cool pastors” up on the stages and they'll start their prayer with “what's up God?” Zero reverence for God. A total lack of reverence for God and Paul is saying here that when we pray to God, there needs to be a reverence. We take it serious. That's why in the public worship service, how much do we pray? A lot. If you been here on Sunday morning, you know we pray a lot. Why? Because the Bible tells us. Because God tells us we are to be people of prayer. And when we pray, we bow our head, we stand, we bow our head and we take it serious.

That's a serious time of going before God. Prayer is an act of worship and we should always worship Him with reverence. So that's what Paul is talking about with prayers.

3. The third word that he uses is petitions, petitions. The word simply means “to meet with” and it conveys the idea of coming together to meet or to have a conversation with someone. And what's implied here is that a person is approaching God with confidence. That we can approach the throne of God with confidence as His children. Right? We can come to Him and ask of ask Him of things, and we are to go to God confidently in prayer.
4. The fourth word that he uses there is thanksgiving, thanksgiving. This conveys the spirit in which we are to approach God in prayer. We come with a heart of gratitude. For God giving us the Gospel, thankful for what He's done in our lives, but also that we can then take the gospel and give it to the world. Right? And see sinners saved. We need to have a heart of thanksgiving and gratitude for God when we come to Him in prayers.

And then he says they (prayers) need to “*be made*” ... notice the words “be made” there “be made”. This implies it's a *continual* act that prayer is something that we should *continually be doing*.

Who for: And who do we pray for? Who does he say? “*All men*”, right? All men were to pray for all men. Here's the thing, we're really good at praying for ourselves, aren't we? We spend a lot of time in prayer, praying for ourselves. But what does Paul tell us? We're to pray for others. We're to pray for *all* men. And this is something that the Church must do as well when we gather together in corporate prayer. We must pray for all men. And then Paul goes on and he gives us some examples of people who to pray for.

People who we would probably neglect in our prayer life, right? If we were honest. These are people we would neglect in our prayer life. Verse two, he says, for Kings and all who are in authority. Now in Paul's Day, who was in charge? Nero. Nero was in charge and Nero was persecuting Christians. He hated Christians and he wanted to kill them. And what does Paul tell the church to do? Pray for him. Pray for him.

We just got a new president in today. Pray for him. He needs prayer and we must be people who pray for our leaders. That's what we are called to do. We are to pray for them.

Why do we do this? Well, he goes on and he says, “*so that we may lead a tranquil and quiet life in all godliness and dignity.*” There is great benefit that comes when we pray for our leaders. First when we pray for them, it causes all bitterness and anger towards them to go away. Right? When you pray for your

leaders, all of a sudden any bitterness and anger that you've had towards them... it starts to go. Because you're lifting them up before the throne of God.

John Christopherson says it is much more difficult to hate someone when you are praying for them. So pray for them. Second, we pray for them because we desire to be at peace with them, and as we pray for them, this will then produce a tranquil and quiet life for us. That is, we won't be quarreling with them. We won't be fighting with them, because if we have a heart attitude of prayer, for them, desiring for them to be saved, we're not going to begin fights with our leaders, right? We're going to lead peaceful and quiet lives with them. They'll let us do our thing...they do their thing. Right? And we pray for them. Pray for their salvation.

And the verse 3 continues on and he says "*this is good and acceptable in the sight of God our Savior.*" He's saying prayer is always good for us. It's always good for us to pray for the salvation of others because, notice what he says? Why? Because "*God desires all men to be saved and to come to the knowledge of the truth.*" Now the question then that I'm sure everyone is thinking is, "Then why aren't all men saved?" Right? If God desires all men to be saved and to come to the knowledge of the truth, then why aren't all men saved?

We're talking about here is God's will. Two different wills of God. God's will of decree versus God's will of desire. OK? God's will of decree versus God's will of desire, or that is God's secret will. His own secret will that He has not revealed to us versus His revealed will what God has revealed to us.

God's decreed will is that God has decreed who will be saved when He elects them, before the foundation of the world. Right? Ephesians chapter 1 talks about this, that God has elected them before the foundation of the world. That was God's decree. God decreed for them to be saved. But God desires at the same time that all men be saved. Isaiah 45:22 says "*turn to me and be saved. All the ends of the earth, for I am God, and there is no other.*"

And here's the thing with us, we don't know who the elect are, right? I think it was Spurgeon who had said "*if all the elect just had an "E" tattooed on the back of their neck, that would be the only ones that he preached the gospel to.*" But they don't. So what do we do? We preach the gospel to everyone. God knows whom He has elect. God knows those who will come to Him and whom He is going to save. We don't know who they are. Our job is to pray for them and to preach the Gospel to them.

Then he continues on in verse 5 and he kind of has this little parenthetical paragraph here in verses 5, 6, and 7, he says, "*for there is one God and one mediator between God and man, the man Jesus Christ.*"

Paul gives the reason for his exhortations for prayer in verses 5 through 7. Here's the reason why, and he lays out now a theological truth for us to understand. He says there is one God.

Why do we pray for them? Because there's one God. If there were multiple gods, who do we pray to? We wouldn't know who to pray to. Who would be saved? Who is the God that would save these people? We don't know. We're going to pray to all of them. We don't know -- there would be confusion which God is the right God, but we know that there is one God.

The one and only God and we are to offer up our prayer to Him. There is one God who is the Savior in whom we pray to. And there is one mediator and who is that? It's Christ. Christ is our mediator. He is the one who intercedes for us. He is the one who died at the proper time for us when He came and He died at the proper time. That was the exact time that God had chosen in all of time for His son to come and redeem mankind. To die for our sins. He's our mediator.

And then Paul goes on and he says that he was appointed a preacher, an apostle, to go and tell the Gentiles about him. He was appointed to go and preach the gospel. He's amazed that he has been appointed by God to be an apostle and to preach the gospel to the lost. But he knows that's his job. That's his duty. That's what he's called to do, and therefore he will pray for those to whom he's going to go and preach the gospel to.

And in verse 8, he says "*therefore*". He's saying, in light of this great truth, Paul says, "*I want the men in every place to pray.*" Now what is this "every place" that he's talking about here? Well, if you were to look up this word here in the Greek where it says "every place" there. Every time it says "every place" it's actually talking about the church. Paul is talking about the church here. Paul is now talking about the public worship service and he says that only men are to pray in the public service. Only men.

"*I want the men in every place*" -- I want the men in the church to pray. And then he says, lifting up holy hands. Now this doesn't have to do with the posture of prayer. That's why you don't see anybody up here doing this, right? During prayer on Sunday mornings because it's not what Paul is talking about here. He's not talking about the posture of prayer. This has to do with the life lived of these men that are praying that they must be lift, living, lifting up or living a holy life.

Holy and unstained from evil. That's what he means by lifting up holy hands. Those are the men who are to be leading the public prayer in the worship service. And then he says, "*without wrath and dissension,*" those who pray for the lost must not be characterized by wrath and dissensions, or quarreling, or disputes or arguments. Those men that stand in the public worship service are to be men who are not known as being wrathful and quarrelsome and argumentative, but men who are at peace, and praying for the peace

of others, that they would come to have peace with God through salvation. That's what he's talking about here.

And so if men are to lead prayer in the public worship service, what about the women? What about the women then? Well, according to Ryan Burge, we need more women in leadership roles in the church. But is that what the Bible teaches?

Leads us to our **second point here. The position of women in the church starting in** verse 9.

He says *“likewise I want women to adorn themselves with proper clothing.”*

Feminism has not only dominated our culture, but it is dominated the church. Sadly it has dominated the church. The culture is switching the roles of men and women and you would think that the church would be the one place where men and women understood their role that God has given to them. But sadly, men and women in the church are just as confused as the world. That's where we're at today.

So what does God say regarding women in the church? Well, Paul first talks about women's dress in the church. How women are to dress as women come to the gathering of God's people to come and worship on Sunday mornings. Some of them were distracting the worship of God by drawing attention to themselves. And so Paul says, *“I want women to adorn themselves with proper clothing.”*

The word “adorn” in Greek is “kosmeo”, which is where we get our English word...what? Cosmetic. Right? And it means to set in order, or to arrange. That's what it means. And the women need to get things in order as they came into the public worship service. Listen, women get things in order. That's what Paul is saying here.

Adorn yourselves with proper clothing. That's the first thing that he tells them. They need to have on clothing that would reflect a heart of devotion to God and not to themselves. They are drawing attention not to themselves, but they are there to worship God and allowing everyone else to worship God as well.

MacArthur says proper adornment on the outside reflects a properly adorned heart. That's what women need to do. And then he says he talks about *“modestly indiscreetly, not with braided hair.”* They're not to have braided hair. Now this doesn't mean that you don't do your hair in the morning. Some men might want you to think that so you can get out of the house quicker, right?

But that's not what this is talking about. Braided hair here. What is he talking about? This has to do with the manner in which you have your hair. Is it in a style or colored in a way that's drawing attention to yourself rather than to God during the service? Don't have braided hair.

Don't have things on, that's what he goes on to say "*gold and pearls.*" He talks about these gold and pearls women back then would have... They would have woven gold and pearls into their hair to call attention to themselves so they braid it. They put gold and pearls in their hair, and they do that and they walk around because they want attention. Look at me, look at me. I guess today that would be the blue hair-do right? Drawing attention to yourself or the red hair or whatever it is. Paul says don't do that. That's not what you're to do.

Now Paul is not saying that you can't wear jewelry when he talks about the gold and the pearls. He's not saying that you can't wear jewelry, he's saying don't do it in a way that would draw attention away from God and onto yourself. Don't walk in wanting all of the attention on a Sunday morning.

That's not why you're there. The attention must not be on you. The attention is to be on God, and then he says "*or costly garments.*" This has to do with the flaunting of the dress in bringing attention to yourself. There were women back then that owned dresses that were hundreds of thousands of dollars in today's standards. Those dresses needed to stay home so that the people in the congregation aren't drawn to you. That's what he's saying here. Sure, you might have the really really, really expensive stuff. And the stuff that's going to draw people to you. It's going to be flattering and flaunting all of that. Paul says leave that in the closet. Don't bring that to the worship service.

So what is the attitude that women are to have? Well, he says there that they are to be modest and discreet. That's what he says in verse 9 "*adorn themselves with proper clothing modestly and discreetly,*" that is with humility and self-control. They are to have their passions in control and not get others excited about them either. Because these women were claiming that they were godly.

They were claiming that they were godly on the inside and therefore their life outwardly needed to reflect that claim that they were making on the inside. If you claim to be a godly woman, then the outside must reflect the inward heart. That's what Paul is getting at here. If you're claiming to be a godly woman, then your life, your good works need to reflect that, and you should desire to point others to Jesus rather than to yourself. That's what the godly woman does. And so that's how a woman is to dress in public worship.

What is she then to do in the service? Well, he goes on, and he tells us in verse 11 "*A woman must quietly receive instruction with entire submissiveness.*" Now the claim today is that women did this because they were not educated. I'm sure you probably all heard that argument, right? That Paul is just talking about women who were uneducated at the time, but that's not what Paul is saying here. We're going to see in verse 13, that's not what Paul is talking about. He's not talking about the education of women here. He's saying that they are not to teach. They're not to practice authority over a man.

Now, are they to be in the service? Absolutely! They are to come. They are important to the church. Women are very important. They need to come and they need to worship God and be fed by God's Word. But he says in verse 12 *"I do not allow a woman to teach or exercise authority over a man, but to remain quiet."*

Now Paul here is in no way saying that women are inferior to men. That's not what he's saying here. Women are equal to men as they are both created in God's image. Both men and women are created in God's image and even spiritually, men and women are spiritually equal before God. None of us is more saved than another. Right? Men are not more saved than the women are. That's not what Paul's talking about here.

But this spiritual equality does not mean we do away with the different roles.

Men and women have different roles.

Men have a role to play and women have a role to play and God says that men are to be the teachers and women are to be the learners. Being in subjection to a man does not mean you women are inferior to men. In no way is that what Paul is saying here. In no way does God say that.

In fact, listen to this...1 Corinthians 11:3 *"but I want you to understand that Christ is the head of every man, and the man is the head of the woman and God is the head of Christ."*

God is the head of Christ. Is Christ less important than the Father because he's submissive to the Father? No, in no way is Christ less important than the Father. Even though He submits to the Father. And in the same way it's true with women in the church, although men and women have different roles, they are equal in God's eyes. But you must understand your God-given role and serve the church with the gifts that God has given you and fulfill your role. Your God-given role.

Now, how do we know that this was not just a cultural thing that Paul is talking about here? Well, in verse 13 he goes on and he talks about Adam and he says *"For it was Adam who was created first and then Eve."* Paul establishes this teaching and he bases it upon the creation order. The creation order. And notice when it is in creation. Not after the fall, but when? Before the fall.

This is before the fall that he's talking about here. Adam was created first and then Eve. Paul is not giving a cultural argument. He took it all the way back to God's original design when God made man and woman. God made Adam and then he made, in Genesis 2:18 a suitable helper for the man. Women, that's your role. A suitable helper for the man.

So what he made with Eve? But Eve was the one who was deceived, right? We remember that she was the one who ate of the fruit. She was deceived, and the whole human race fell into depravity and judgment because of the sin of Eve.

McArthur says Eve was not suited by nature to assume the position of ultimate responsibility when she stepped out from under the protection and leadership of Adam, she was highly vulnerable and fell. She stepped out from underneath her protection. From underneath her role, she took on her own role and tried to play the role of the man instead of staying under the submission of Adam and she fell.

Adam also fell. He fell out of order, and what did he do? He followed Eve. Adam, you weren't supposed to do that. You're the leader. You gotta take care of your wife, but you didn't do that. He fell out. And the perversion of God's order was complete.

The fall resulted then, not simply from disobedience to God's command, but from violating God's appointed roles for the sexes. That's what happened at the fall. But here's the amazing thing. There is a very special role that women play that men can't. What is that?

The role of a mother. A very special role. The role of a mother. Look at verse 15, *“but women will be preserved through the bearing of children if they continue in faith in love and sanctity with self-restraint.”* Women will be preserved. Now the Bible relates the fall and sin all the way back to Adam and not Eve.

OK, in 1 Corinthians 15:22 it says *“for as in Adam all die”*.. not Eve. *“For as in Adam all die, so also in Christ all will be made alive.”* The Bible relates the fall and sin all the way back to Adam. But the woman gets the stigma or the bad rap, because she was the one who took up the fruit and ate it. Right? That's what she gets. She has that stigma, but she will be preserved.

That's what that word preserves. Some of your translations say “saved” right? She will be saved. This is not talking about salvation here. It's not what he's after. Saying she will be preserved, she will be rescued. She will be delivered from that stigma through childbearing, as a woman brings up godly children. That's what Paul is talking about here. It has nothing to do with her salvation. It has everything to do with this woman being rescued from this stigma. Think about it. Women spend more far more time with children than men do. Right, just the way it is.

Men are at work providing for the family, and the women are there caring for the children. They've carried these children for nine months. And they birth them. And then there's this special bond that happens between that mother and that child. There's a special bond that children have with their mothers and therefore they have a greater influence in the children's lives. Women, you have an amazing influence

in the lives of your children. A greater influence in the lives of your children. Realize that and recognize the role that you play.

MacArthur says Paul's point is that while a woman may have led the race into sin, women have the privilege of leading the race out of sin to godliness. How? By training up your children according to God's Word. By pouring God's Word into their hearts. By pointing them to Christ each and every day that you spend with your children. That's what he's saying.

And how did they do it? They do it through continuing and faith and love and sanctity or holiness. That's what that word means there with self-restraint. That's how you are to do it. Continuing in the faith and the love. Pointing your children to Christ. That is such an important role. An amazing role that God has given to you. And that's the role that you are to play.

And so God has His specific roles for both men and women and we are to honor God by living according to those roles. Will we ever have women in this pulpit? No. Never. We won't. Why? Because God says we're not supposed to. We stand upon the Word of God. We will never have women in this pulpit and neither should any other church. They shouldn't have women in their pulpits because that's not their God-given role.

Men are to be the leaders in the church. Praying and teaching the Word and they are to be leaders in their family. Men? That's what our role is. We're to be leaders in our families. And women are to be submissive learners who seek to glorify God with their God-given roles as mothers who raise godly children and serve the church. That's what you're called to do. That is your role.

My prayer is that we would continue to stand upon the Word and never fall into the culture or the scholars in the way that they are going. We need to be people who stand up on the Word of God, understanding our God-given roles and live those out. So men, that's a high responsibility for us.

God has put a lot on us. We've got to lead. And we've got to lead in a way that women want to submit to our leadership. Because we do it with love and gentleness and kindness, leading them to Christ. That's our role. May we be a church that does that!

So great to see men here on Saturday mornings when we have our men's breakfast that are desiring to do that. But we've got to continue to do that. And don't let the culture come into our church. We keep it out. It's false, those are lies, and we keep those out and we stand upon the Word of God. Let's pray.

Father, thank you for our time in 1 Timothy chapter 2. Lord, guard us and protect us from the lies of the enemy, that is what he is after...to destroy God-given roles, to destroy what and how You have designed

it. And boy has he done a good job of that. Father help us to live according to Your Word, to stand upon the truth of Your Word and to live it out for Your glory alone. We pray in Christ name. Amen.