


Glorify God in Witness and Worship

1 Timothy 2:8-15

# TALKINGPOINTS WALKINGPOINTS



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**Talk** together about the glory of God's kingdom. —*Psalm 145:11*  
Love the Lord your God and **walk** in all his ways. —*Joshua 22:5*

## Questions for Reflection or Discussion

- What from Sunday's message interested you? ...made sense to you? ...confused you?  
...intrigued you? ...upset you? ...encouraged you? ...and **why**?

- Describe a situation you've been in where the leadership structure broke down. What happened?

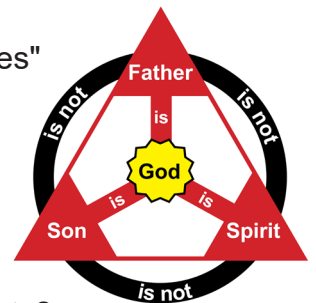
Describe a situation you've been in where you observed healthy leadership instituted or restored.

- Look up "wrath" and "dissension" (v. 8) in a standard English dictionary. Tell about a time when you observed (or participated!) in a prayer time which exhibited wrath and dissension. What happened?
- Look up "adorn", "proper", "modest" and "discreet" (v. 9) in a standard English dictionary. In your opinion, what would be examples of "proper, modest, discreet" clothing for a TCC service?

Do you have anything in your standard daily wardrobe which you think doesn't meet that standard?

- Is it really fair or realistic to use the "equality of persons but differentiation of roles" **in the Trinity** as a guide for our sinful human relationships? Why or why not?

Why didn't Jesus think it unfair that the Father **sent him to die** (rather than the Father sacrificing himself for the sins of the world)?



- Read Mark 5:37; 9:2; and 14:33. What happened in each of these three incidents? Was this an act of favoritism toward Peter, James and John (or discrimination against the other nine)?
- Read Galatians 5:22-26. How does this passage help us be contented with whatever station of life the Lord chooses for us?

## Application-Challenge

- Determine to glorify God in your consecrated prayer rising from men and women living in unity with one another and submissive worship that honors God's divine design for men and women.
- Want to know God personally? Go to: [tcc.org/would-you-like-to-know-god-personally](http://tcc.org/would-you-like-to-know-god-personally)

# Sermon Summary

Many see in the passage we are going to study today an example of biblically-endorsed gender bias. They accuse the Apostle Paul of being a misogynist—a woman hater. It is true that some have misrepresented and misapplied the biblical teaching with respect to women, as they do in many other areas. However, the problem lies not with the Scriptures, but with those who distort its teachings. Today, as we continue our study of 1 Timothy, verses 8-15, Paul is going to outline the kind of people we need to be if we are to pray and worship in a God-honoring way. As we look at the text, it is important to recognize that Paul was addressing a cultural and situational context we do not fully understand. In it, he addresses a very particular set of circumstances that were occurring in the church of Ephesus at the time of his writing. We must read between the lines to find clues to the problems and challenges Timothy was facing.

We know from chapter 1 that false teachers had invaded the church and were misleading many. This is an important clue that drives much of what Paul addresses in this letter. As you read through Paul's correspondence with Timothy, you begin to detect some of the ways this false teaching was impacting the church. We may have an example of this in 1 Timothy 2:8. Apparently, there was some relational friction among the men of the church. We can't pinpoint with certainty the source of that tension, but one thing is certain. Paul is calling the men in the church to stop fighting and start praying. In verse 9, Paul turns his attention away from the prayerless, wrathful men in the church to address the ladies, who had their own set of problems. What kind of problems? We find some clues in the text.

First, some of the women were more interested in their outward appearance than their inward character (vv. 9-10). Here, Paul was reminding them that we gather together as a church to worship and pray, not to attract and display. Second, when the church gathered for worship, some were disruptive, gossipy, and defiant. It appears that this behavior was tied to an unbiblical, feminist ideology that was being spread by these false teachers who had infiltrated the church. Apparently, some women in the church were challenging Timothy's teaching in a defiant and disruptive manner, which served to undermine Timothy's God-established authority as a teaching elder in the church. In addressing this issue, Paul doesn't name individuals, but directs his comments to the Ephesian women in general—perhaps because the problem was widespread (vv. 11-12).

The book of Genesis tells us that God created mankind—male and female. We are not the same. When it comes to the issue of gender differentiation, it is God's view that matters. It is to Him that we must ultimately answer. Both genders equally mirror God's image. However, we do not mirror that image in the same way. Equality of worth does not require equality of roles. "Equal" does not mean "identical." Between the sexes, God has established an order of authority. The principle of the husband's authority over the wife has been clearly established by God. Similarly, in the governance of the church, God has established the principle of male leadership, at least at the highest leadership level. It is not because men are smarter or wiser or more gifted than women. It is because God has ordained it that way. The New Testament makes it plain that God has equally gifted Christian men and women with unique talents that they are to use to minister to the church. (1 Cor. 12:7-11; 1 Peter 4:10). Their ministries are indispensable to the life and growth of the church (1 Cor. 12:12-26). Therein lies our gender equality.

However, the New Testament does place some restrictions on how women are to exercise their gifts when the church gathers together for public worship. These restrictions come back to God's order of authority (1 Timothy 12). God has established that in the governance of the church, women are not to exercise authority over men. Some churches today ignore this Biblical principle because it is out of step with our culture. The question we need to answer is this: Does Scripture stand above culture or below it? The historical position of the church is clear. Scripture critiques culture, because Scripture is the revealed Word of God.

God himself is the definer of right and wrong, of truth and error—not man. God is the center, not man. Culture merely represents the prevailing preferences and inclinations of man. It is ever-changing. God, however, never changes. He doesn't need to. He embodies truth. Here at TCC, we allow Scripture to critique culture, and not the other way around. There are consequences for rejecting God's design for the church and for the home (Galatians 6:7). God created us male and female. We are equal, but not identical. We are equal, but not the same. By design, in the home and in the church, we do not have the same roles or the same authority. This is how it is meant to be. This is how we function best.

Read Mary Kassian's excellent article, then complete your own study of this important issue...  
(next page)

**1. Do you find evidence that God's design is *equality of essence*?**

- Read Genesis 1:26-27.  
How does mankind's creation show that man and woman are equal in essence?
- Read Galatians 3:28. How does the irrelevance of one's gender in salvation show equality?
- Read 1 Corinthians 12:5-11. How does God's distribution of His gifts show equality?
- Read 1 Peter 3:7b. How does treatment of wives show that men and women are equal in essence?

**2. Do you find evidence that God's design is for *differentiation of roles*?**

- Read Genesis Chapter 2. How is differentiation of male/female roles revealed by:
  - (1) The fact that male was created before female? (Also see 1 Corinthians 11:8 and 1 Tim. 2:13)
  - (2) The fact that God gave Adam instructions which he was to pass along to Eve?
  - (3) The fact that Eve was created to be Adam's helper? (Also see 1 Corinthians 11:9-10)
  - (4) The fact that Adam named Eve?
- Read Genesis Chapter 3.
  - (1) Who sinned first, Adam or Eve? (Also see 1 Timothy 2:14)
  - (2) But who did God hold accountable for sin? (Also see Romans 5:12ff; 1 Corinthians 15:22).
- Read Genesis 3:16 and 4:7. The Hebrew structure is identical, and holds a clue to male-female interaction under the curse of sin. "Just as sin desired to master Cain, so women will be tempted to master their husbands. And just as Cain needed to assert his authority, rather than allowing sin to rule, so husbands need to step up and lead authoritatively." [And, in a fallen world, man would be inclined to misuse his rights of rulership, either by sinful abdication of his God-given authority, acquiescing to the woman's desire to rule over him (and so fail to lead as he should), or by abusing his rights to rule through harsh, cruel and exploitative domination of the woman.]
- Read 1 Corinthians 11:1-16.
  - (1) How does v. 10 symbolically show wives' submission to their husbands?
  - (2) What does v. 7 call woman?
  - (3) How did woman originate (v. 8)?
  - (4) Who was created for whom (v. 9)?
- Read 1 Timothy 2:8-15.  
What two reasons does Paul give for the prohibition of women authoritatively teaching men?
- Read Ephesians 5:22-33.
  - (1) To what is a wife's submission to her husband compared (v. 22, 24)?
  - (2) To what is a husband's headship of his wife compared (v. 23, 25-29)?
- Read 1 Peter 3:7.
  - (1) How does this verse show that men and women are fully equal in essence?
  - (2) How does this verse show that men and women bear a fundamental gender difference?
  - (3) To whom does this verse give the responsibility for caring?

## Complementarianism 101

by Mary Kassian

What does it mean to be a woman? The current cultural ideal for womanhood encourages women to be strident, sexual, self-centered, independent—and above all—powerful and in control. But sadly, this model of womanhood hasn't delivered the happiness and fulfillment it promised. The Bible teaches that it's not up to us to decide what womanhood is all about. God created male and female for a very specific purpose. His design isn't arbitrary or unimportant. It is very intentional and He wants women to discover, embrace, and delight in the beauty of His design.

The word "complementarity" doesn't appear in the Bible, but is used by people to summarize a biblical concept. It's like the word "Trinity." The Bible never uses the word "Trinity," but it undeniably points to a triune God: Father, Son, and Holy Spirit. Though the concept of male-female complementarity can be seen from Genesis through Revelation, the label "complementarian" has only been in use for about twenty-five years. It was coined by a group of scholars who got together to try and come up with a word to describe someone who ascribes to the historic, biblical idea that male and female are equal, but different (I was a participant in that gathering). The need for such a label arose in response to the proposition that equality means role-interchangeability (egalitarianism)—a concept first forwarded and popularized in evangelical circles in the 1970s and 1980s by so-called "Biblical Feminists."

The word "complementarian" is derived from the word "complement" (not the word "compliment"). The dictionary defines "complement" as follows: *"something that completes or makes perfect; either of two parts or things needed to complete the whole; counterparts"*. Complementarians believe that God created male and female as complementary expressions of the image of God—male and female are counterparts in reflecting his glory. Having two sexes expands the view. Though both sexes bear God's image fully on their own, each does so in a unique and distinct way. Male and female in relationship reflects truths about Jesus that aren't reflected by male alone or female alone.

Complementarians do not believe that men, as a group, rank higher than women. Men are not superior to women. Women are not the "second sex." Men have a responsibility to exercise headship in their homes and church family, and Christ revolutionized the definition of what that means. Authority is not the right to rule—it's the responsibility to serve. We rejected the term "hierarchicalism" because people associate it with an inherent, self-proclaimed right to rule. Complementarity does not condone oppression of women. We want to see women flourish, and we believe they do so when men and women together live according to God's Word.

Complementarians believe God designs male and female to reflect complementary truths about Jesus. Now that we've cleared up some misconceptions and false terminology about complementarianism, it's time to give you a basic definition. Essentially, a complementarian is a person who believes that God created male and female to reflect complementary truths about Jesus. That's the bottom-line meaning of the word. Complementarians believe that males were designed to shine the spotlight on Christ's relationship to the church (and the LORD God's relationship to Christ) in a way that females cannot, and that females were designed to shine the spotlight on the church's relationship to Christ (and Christ's relationship to the LORD God) in a way that males cannot. Who we are as male and female is ultimately not about us. It's about testifying to the story of Jesus. We do not get to dictate what manhood and womanhood are all about. Our Creator does. That's the basis of complementarianism.



Mary Kassian is an award winning author, internationally renowned speaker, and a distinguished professor at Southern Baptist Seminary. She has published several books, Bible studies and videos, including: *In My Father's House: Finding Your Heart's True Home*, *Conversation Peace*, *Vertically Inclined*, the *Feminist Mistake*, and *Girls Gone Wise in a World Gone Wild*. You can visit her blog at [GirlsGoneWise.com](http://GirlsGoneWise.com)