

ALL-STARS SLIDE - KARENA BOST

QR SLIDE FIRST THING - CHRIS MARTIN

- Welcome & Connect Table
- **SLIDE** Pastor's Coffee

INTRODUCTION 1 TIMOTHY SLIDE

Hey, if you have your Bibles, and I hope you do,

- please grab them and turn to 1 Timothy chapter 2.

They had hard-backed black bibles as you came in...

- You'll find 1 Timothy 2 on page **991**.

SCRIPTURE READING

And we're finally gonna have our scripture reading for the morning.

- So, I'll have her come up here,
 - and would you please stand...
 - for the reading of God's Word.

INTRODUCTION

Alright! Everyone excited for this one?

Nothing to worry about here, right!?!

So, this is one of the most difficult passages in the Bible.

- AND EVEN THOUGH THAT'S TRUE...
- underneath the difficulty...
 - I actually think the message of this text...
 - is RIPE for our cultural moment...
- and I hope you'll see why by the end of this sermon.

Gender roles are a hot topic in our day and age.

- And I've done a little bit of preaching in the past on roles:
 - concerning husbands and wives,
 - and even sexuality and transgenderism.

But today is one of the most difficult and contentious texts...

- in the New Testament...
- amongst Christians.

ILLUSTRATION: SHARPIE

Like, I once knew a gal...

- who when she read certain verses in her Bible...
 - that she didn't like...
- she'd get out a black sharpie marker...
- and she'd black out those verses.

And listen, that's a problem!

So, she'd read,

- ***"Wives, submit to your own husbands, as to the Lord."***
 - And go, "Have you seen my husband?"
 - Black that thing out.

Or she'd read about...

- Old Testament wars and murders...
- And sacrificing birds and lambs and such...
 - Black it out!

Or that time in 2 Kings when children get eaten by bears.

- Which, if you've got kids...on some days, it's like...maybe...

Well...she might rip this whole page out of her Bible...

because of what this chapter says!

APPLICATION: BIBLE GUY

But listen, we don't have to shy away from the hard parts of the Bible.

We believe in the authority of the Scripture.

That the truth of God's Word does not change.

- Times change.
- What's popular changes.
- What's politically correct changes...like by the minute.

But God's Word does not change.

And listen, I'm a Bible guy.

- I believe it cover to cover.
- I think the whole thing's inspired by God.
- I think the whole thing is about Jesus.
 - I even think that the leather is genuine.

We are people of the book.

And we want to know what God's word says.

- Not what I have to say...
- Not what seems right to our modern sensibilities...
- Not what's gonna ruffle the fewest feathers...

We seek to submit to the authority of God's word.

EXPLAIN: CONTEXT

So, let's start with context, like we always do.

1 Timothy is a letter in a section of the Bible called the Pastoral Epistles.

- So, this is a letter from the Apostle Paul,
- written to a local pastor, Timothy,
- who pastors the Ephesian Church.

And Paul is primarily writing about how people were to do church.

- And chapter 2 deals with how Christians are to behave...
- in the public worship gathering.

So, when we gather for worship...how are we to behave?

TRANSITION

Now, I'm skipping verses 1-7...

- because I want to cover that next month...
- as we approach the election.

So, we'll circle back to that, I promise.

But today, we're gonna pick things up in verse 8.

- And this starts rather easily...
- but gets harder as we go.

1 Timothy chapter 2 verse 8:

1 TIMOTHY 2:8

[8] I desire then that in every place the men should pray, lifting holy hands without anger or quarreling;

EXPLAIN: TEMPTATION FOR MEN

So, this text actually begins with men.

And so, I'm calling this sermon **SLIDE MEN & WOMEN**

- Paul seems to be indicating...
- that both men and women...
- have a predisposition towards some sort of issue...
- when it comes to gathering for corporate worship.

And so, to the men,

- Paul starts by instructing them to come to prayer and worship...
- without anger or quarreling...

That is:

- in our fallen condition...
- men are often predisposed to AGGRESSION.

But Paul says that men are to pray, lifting holy hands...

- a physical signifier of dependence and surrender...
- without the influence of anger or disputing.

So, this is about the character of the men...

- who come to the place of worship.
- And Paul instructs guys to have clean hands and pure hearts.

TRANSITION

But then his instructions to women follow...

- and notice the first word of verse 9:
- it says *likewise*.

So, this is in the same vein. Verse 9:

1 TIMOTHY 2:9-10

[9] likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, [10] but with what is proper for women who profess godliness—with good works.

POINT 1: DIFFERENT

Let me make my first point:

Men & women **SLIDE ARE DIFFERENT**

- So, the concern for women is DIFFERENT in its activity...
- but the net impact is a parallel for women as it is for men;
 - namely, both sexes are to live holy lives...
 - and both sexes are to participate in corporate worship...
 - in the way God commands it.
- *“For the men, I don’t want you arguing and fighting...*
 - *succumbing to your AGGRESSION.*
- *And for the women, I want you to resist the temptation...*
 - *to use the way you dress...*
 - *as an occasion for IMMODESTY.”*

EXPLAIN: MODESTY

So, we need to do a little bit of work on this.

You see, the temptation is to do one of two things.

- One is to neglect the universal principle...
- because the cultural application seems bizarre.
 - *“This seems weird and archaic...*
 - *and so it MUST not mean...*
 - *what it says it means!”*
- But the other mistake is to universalize the cultural application.
 - And to look around...
 - any gals in here with braids in their hair?
 - SINNERS!

- Any women wearing gold jewelry?
 - SINNERS!
- Pearl earrings?
 - Maybe not at Fathom...
 - But if so...SINNERS!
- Well, based on this passage, I decree it:
- from now on, the women of Fathom must only wear:
 - muted colors...
 - Turtlenecks...
 - and sleeves down to the wrist.

But that's not what this text is saying!

- The application isn't to dress weird.

APPLICATION

You see, the principle is the same for women as it is for men:

the universal principle is to be conscious of one's heart posture.

- Men,
 - are you about dominance?
 - and aggression?
 - and always being right?
- And ladies,
 - are you trying to get a response with how you look?
 - Attention seeking...
 - in your heart, saying, "LOOK AT ME!"

You see, there is a principle here that is timeless...

but there is also a part that is culturally bound.

EXPLAIN: CULTURAL VS. UNIVERSAL

So, how do we KNOW if something is CULTURAL or UNIVERSAL?

Well, that's the tricky work of biblical interpretation.

But the first part of verse 9...

is a universal principle about the heart posture of modesty.

- They are general, character principles.

So, women's dress in the worship gathering is to be marked by:

- modesty,
- and decency,
- and propriety.

But then you can see him move from character...to something CULTURAL.

- To his specific concerns with braids and jewels and clothes.
 - And this is an application being made...
 - to Timothy's context.

He argues for the PRINCIPLE of modesty...from the CULTURE.

So, this is one of the best ways, when reading the Bible,

- to discern whether something is bound in cultural context,
- or if it is to be universally applied.
 - Does the writer move to something really specific...
 - as a cultural example of the overarching principle?

EXAMPLE: SEXUAL IMMORALITY

We see Paul do something similar in 1 Corinthians 5.

- In talking about sexual immorality defiling the church,
- Paul forbids a man sleeping with his father's wife.

Now, that specific sin was happening in that context...

- BUT Paul isn't ONLY forbidding a man...
- from sleeping with his step-mother.

No, the PRINCIPLE is concerning all sexual immorality...
and the CULTURAL example is specific.

TRANSITION

But Paul's point is that men & women ARE DIFFERENT.

- in how they are to properly guard their hearts in worship.

And those are the easiest of our verses.

But let's keep moving into deeper waters.

Verse 11:

1 TIMOTHY 2:11

[11] Let a woman learn quietly with all submissiveness.

POINT 2: EQUAL

Now, let me make my second point,

- and I think it'll shock you based on the verse we just read,
- but I assure you, it's here in the text.

Point 2: men & women **SLIDE ARE EQUAL**

EXPLAIN: LEARNING

So, everyone gets freaked out with the words *quietly* and *submissiveness*.

But the key word to this verse is *learn*.

Now, is the *women learning* part controversial?

- We're like, "*of course it isn't.*"
- *Women should be able to learn!*
- *That's a basic human right."*

But please note: that's a modern assumption.

- Scholars have pointed out that in some Jewish traditions...
- they forbade women from learning.
 - One quote read,
 - "*Men come to learn.*"
 - *Women come to hear."*
- And this was the historical norm for centuries!

But Paul is elevating women to equals with men.

So, Paul's initial thrust is progressive.

- We only see this as regressive...
- because of our historical lens.

But Paul is saying,

- "*No! When women come to the church gatherings...*"
- *they aren't simply to hear...*
 - *they're to learn...*
 - *they're to grow...*
 - *they're to GO DEEP!"*

That would've flown in the face of their historical context.

BUT THEN, to fly in the face of OUR historical context,

- Paul adds that their learning shouldn't be...
- because they themselves are the teachers in that context...
- but it is the learning that comes as a result of...
- *quietness and submissiveness.*

EXPLAIN: QUIETLY

Now, don't get freaked out by those two words.

They actually go hand in hand.

Learning quietly doesn't mean that women are to...

- shut up...
- and go home.

No, it's actually a posture.

- A quiet spirit is a posture of receiving.
- It's a settled spirit.

So, it doesn't mean women can't talk when gathered.

We'd be in serious breach of this if that were the case...

- as we have women speaking...
- and reading scripture...
- and singing...
- and leading...

all throughout our gatherings.

EXPLAIN: SUBMISSION & TRINITY

But then, we also have a problem with the idea of *submission*.

- You see, we think that *to submit* implies that one is INFERIOR.
- But that's not what it means!
 - *"But if you're talking about differing roles...*
 - *for men and women...*
 - *in the gathering of the church...*
 - *then that MAKES women inferior."*

No! It doesn't. That's not good logic!

Take the doctrine of the Trinity.

- The doctrine of the Trinity teaches that there is one God...
- but that he exists eternally in three persons:
 - the Father,
 - the Son,
 - and the Holy Spirit.
- One God. Three Persons.
 - But the Son and the Spirit clearly submit...
 - to the will of the Father.

There is no Holy Trinity...without the order of authority and submission.

- Submission cannot imply inferiority or inequality...
 - because Jesus and the Spirit are both...
 - fully God AND submitted to the Father.

So too, in no way...

- does the specific role in the home or in the church,
 - designated for male service,
- mean that the woman is inferior.

There is no stated inferiority of women to men in the Bible.

So Paul seems to be saying...

- that in the church gathering...
- women are to EQUALLY *learn* with men.

POINT 3: COMPLIMENTARY

Men and women are DIFFERENT.

Men and women are EQUAL.

But that brings me to my third point.

Men & women **SLIDE ARE COMPLIMENTARY**

Now, because of sin and perversions,

- there are some extremes we have to stay away from...
- when talking about differing roles for the sexes.

The first is the error of male dominance.

- These texts have been used to subjugate women.
 - And that is an abuse of the Bible...
 - and God hates that!

But the opposite error is to suggest that there are no differences.

- There are no specific roles or tendencies...
- that each sex might fall into.

And instead of believing that men & women are COMPLIMENTARY...

we err to believe that men and women are IDENTICAL.

- Which, hear me, is just so dumb!

The world is clamoring for us to believe that men and women are identical.

- But the Bible screams: that's not true!
 - We're DIFFERENT...
 - and we're EQUAL...
 - because we're COMPLIMENTARY.

TRANSITION

So, it would seem that Paul is intent on making the point...

- that in a woman's equal learning...
- in the gathering of the church...
 - is not an occasion for her to overturn her role...
 - in relationship to the teaching role...
- that is given to men to exercise in the church.

We'll see this in verse 12:

1 TIMOTHY 2:12

[12] I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

EXPLAIN: TEACH & EXERCISE AUTHORITY

So, it would seem that Paul...

- is restricting a woman teaching the Bible...
 - in the gathering of the church...
 - with men and women present...
- because that is how spiritual authority is exercised.

Now, when I say that, it immediately grates against us. Right?

And so, we instinctively think,

- *“this MUST come from some sort of cultural background..*
- *that CANNOT apply to us.*
 - *This must be like the braided hair thing!*
- *It HAS to do with Paul’s day...*
 - *and some circumstance...*
 - *that we just aren’t fully aware of.*
- *This CAN’T mean what it says!”*

EXPLAIN: EGAL VS COMP

And, in fact, there are primarily two ways Christians see these verses.

The first position, which is known as the EGALITARIAN position, says,

- *“This may have meant that back then,*
- *but it’s got to be contextual,*
- *and so it must not mean that anymore.”*

But the second position is known as COMPLEMENTARIAN, and it says,

- *“This means what it says,*
- *and is still a universal principle to be applied for us.”*

Both are faithful ways of seeing the text, but one is more compelling to me.

And I bet you can tell what position Fathom holds...

- based on the word up on the screen.
- MEN & WOMEN ARE COMPLIMENTARY.

So, let me be as clear as I can be with Fathom’s stance.

- We believe that in the Sunday gathering
 - (which seems to be the context Paul is addressing).
- In that context, the teaching from God’s word...
 - is authoritative for the church.
- And therefore God restricts that teaching...
 - to qualified men in that local church.

Now, at Fathom...

- women speak publically,
- and women read scripture,
- and women lead worship,
- and women share testimonies,
- and women teach in other contexts.

But this seems to be a role restriction that the Bible teaches.

EXPLAIN: CULTURE VS. CREATION

- Well, how do we know this isn’t culturally bound?
- How do we know this is a universal principle?

I’m glad you asked.

Remember, when it came to modesty, Paul argued from CULTURE:

- don't braid your hair, or wear jewels, or dress all fancy.

When it came to sexual immorality, Paul argues from CULTURE:

- don't sleep with your step-mom!

But now, when talking about women not authoritatively teaching...

- Paul doesn't argue from CULTURE...

- no, he argues from CREATION.

Look at verses 13 & 14.

1 TIMOTHY 2:13-14

[13] For Adam was formed first, then Eve; [14] and Adam was not deceived, but the woman was deceived and became a transgressor.

EXPLAIN: ORDER OF CREATION

So, that's the reason?

Why shouldn't a woman take this role in the gathering of the church?

Because Adam was formed first, then Eve?

Yes. Paul turns to how things were set up in CREATION.

- It has nothing to do with pragmatism.
 - Women are great teachers!
- It has nothing to do with the culture of his day.
 - He's already been culturally progressive.
- It has nothing to do with being politically correct.
 - Paul didn't seem to worry about that at all!

It has to do with the order of CREATION.

And Paul does this to show that the principle applies in a timeless way...

- because it is grounded in...
- the purpose of God for his creation.
 - God, the creator...
 - has sovereign rights to determine...
 - what his creation does...
 - and how they are governed.

Now, follow Paul's argument. Genesis 2:15

SLIDE GENESIS 2:15–17

[15] The LORD God took the man and put him in the garden of Eden to work it and keep it. [16] And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, [17] but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

So, God created Adam FIRST...

- and gave him the law concerning the forbidden fruit.

Verse 18:

SLIDE GENESIS 2:18

[18] Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."

So, THEN God made Eve as a helper fit for Adam.

- Now, how did Eve know about the law...
- prohibiting the eating of the fruit?

Presumably from her husband.

- Adam's role was to teach God's word to Eve.

And then the all-famous passage,

- after Eve is tempted by the serpent,
- we get these words in Genesis chapter 3:6

SLIDE GENESIS 3:6

[6] So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

EXPLAIN: ADAM & EVE'S ROLES

Now, I have gone to great lengths in other sermons...
to point out Adam's culpability in this scene.

- Adam knew the law.
- Adam was responsible for passing the law on to his wife.
- And Adam is obviously present in this exchange,
 - but ominously omissive...
 - from stepping in and protecting his wife...
 - from being deceived by the serpent.

But Paul is using this story to say...

- that Eve broke out of the pattern...
- that God had established...
- insofar as she led instead of following.

So, yes, Adam is to blame,

- and thus he will take the brunt of the curse...
- in the rest of chapter 3.
 - His failure to lead with God's word...led to the fall.

But Eve is to blame, too.

- She was deceived and became a transgressor.
- She should have been following God's law...
- which she learned from her husband...
 - but instead, she took the lead,
 - and there were dire consequences.

Sin entered the world as a result of the reversal of God-given roles:
both from the SLIDE MAN & the WOMAN.

- The man neglected his role...
- And the woman usurped a role not intended for her.

APPLICATION

So, that emphasis is compelling to me:

- Paul is saying, there is profound significance...
- in the roles of men and women in CREATION.
 - And that's why I think it's not meant to be taken...
 - as a CULTURAL restriction,
 - but rather a UNIVERSAL principle.

Ok, let's finish up with the MOST difficult verse in this section. Verse 15:

1 TIMOTHY 2:15

[15] Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

EXPLAIN: DIFFICULT

Now, this verse is undeniably one of the most difficult verses in the Bible.

- There is no other verse in the Bible...
- that says something parallel to this.

And so, there should be a warning extended...

- that a verse like this...
- is not one that we should bank on...
- for any firm doctrinal truth.

Taking an obscure verse like this and building a whole doctrine around it...
is a dangerous thing.

And so, I'll start by saying, no one REALLY knows what this one means.

- No one has the corner on the market with this one.
- But, that doesn't mean we don't try.

All scripture is here for a reason, even if we can't figure out exactly why.

- So there are dozens and dozens of interpretations of this verse.
 - But there is one that seems the MOST plausible to me.

EXPLAIN: ROLES

And it brings us back to the roles MEN & WOMEN

- and them fulfilling their complementary roles...
- based in the creative order.

So, prior to the fall,

- a primary role for women was childbearing...
- and being a helper to her husband.
 - Be fruitful and multiply.

But then, after the fall,

- God's curse on Eve...
 - is that childbearing is going to be painful...
 - and she'll have a desire to usurp her husband's authority.

So, I think that the best interpretation of verse 15:

- is that by returning to the pre-fall gender roles...
- we can be saved from SOME of the pitfalls caused by the fall.

I think that's the best interpretation.

- But again, we tread very lightly on a verse like this...
- that is so difficult and unclear.

CONCLUSION

Now, let me end the same way as I started today.

What do we do with difficult and contentious passages in the Bible?

- Well, we need to talk about things that are essential...
- and things that are non-essential.

There's a quote, commonly attributed to Saint Augustine:

SLIDE *"In essentials unity, in non-essentials liberty, in all things charity."*

- And what that means is that as believers we are to seek unity...
 - not uniformity.

Theologian Michael Bird...

- actually gives us some helpful breakdowns...
- of these essentials and non-essentials.

He gives three levels of importance.

First, there are matters which are **SLIDE ESSENTIALS** for salvation. Ok?

These are the things codified in the historical Creeds.

- Things like the doctrine of the Trinity,
- Christology,
- the way of salvation,
- the Gospel message.

These are matters that are ESSENTIALS!

Second, there are matters of **SLIDE IMPORTANCE...**

though not ESSENTIAL for salvation.

- So, these are second tier issues...
- that we can agree to disagree over...
- BUT still remain IMPORTANT to us.
 - I would put things like our understanding of baptism,
 - the Lord's Supper,
 - and spiritual gifts.
- Things like that.
- They're IMPORTANT, but not ESSENTIAL for salvation.

And then third, there are matters of **SLIDE INDIFFERENCE.**

- These are non-essentials.
 - These are debatable things,
 - preferences,
 - and opinions.
 - What kind of music?
 - What style of dress?
 - What day of the week do they gather?

So, ESSENTIALS, IMPORTANCE, and INDIFFERENCE.

And I think this section falls into the second category of IMPORTANCE.

Roles of **SLIDE W/PADS MEN & WOMEN**

- They are IMPORTANT,
 - and that's why we take an interpretive stand on them.
- But they aren't a matter we need to divide over.

We have our stance. Yes!

- But you don't need to have the same stance as we do!
 - This is a matter of second importance.

But, we have taken the stance we have...

- because we believe it's the best interpretation of the scriptures,
 - and so we are bound to our conscience...
 - and to the Word of God.

This isn't just about how we feel...it's what we see in the Bible.

- But we could be wrong!

May God help us to be faithful to his word...

and to preserve the unity of the Spirit in the bond of peace.

Let's pray.

RESPONSES:

Well, every week at Fathom we respond in 4 ways:

- COMMUNION – THE LORD’S SUPPER
- GIVING TITHES & OFFERINGS – fathomchurch.org/give
- PRAYER
- SINGING

So, I’m going to read the Words of Institution from the Apostle Paul, we’ll take communion, and then we’ll sing:

1 CORINTHIANS 11:23–26 – WORDS OF INSTITUTION

[23] For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, [24] and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.” **TAKE**

[25] In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” **TAKE**

[26] For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

Love you church, let’s stand and sing together.

RESOURCES CONSULTED:

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