



Sermon – 06/04/2017

1 Timothy 2:11 – 15

Acts 21:8 – 9

1 Corinthians 14:22

Galatians 3:28

Ephesians 5:22 – 24

1 Corinthians 11:3

Genesis 2:18 – 25

Genesis 3:1 – 7

1 Corinthians 11:7 - 12

OK. If you're visiting with us we are walking through 1 Timothy. I want you to slide to 1 Timothy chapter 2. Here's what it says beginning in verse 11.

¹¹Let a woman learn in quiet in all submission. ¹²I do not permit a woman to teach nor to use her authority over man, but to be in a spirit of quiet. ¹³Adam was formed first, then Eve; ¹⁴Adam was not deceived, but the woman was deceived and thus wound up in transgression. ¹⁵She shall be saved through childbearing – if she abides in faith and love and sanctification with a sound mind.

Any question? Alright ladies, let's go to chapter 3. Nothing better. You know there's that old adage; don't go where angels fear to tread. Every angel in heaven is looking down here, and I can once in a while hear laughter periodically. Now ladies we put a limit on the number of you that could come in today. I told the ushers just a limit on who's allowed in here and I told the police officer outside if they rush the stage shoot as many as you can. So. Now man I appreciate the crowd on a day when everybody's afraid it's going to rain because we all know Baptist hate what? Water.

Now I want us to look at a few verses before we get into the text. To understand any text, and really understand it correctly, you've got to put it within context. Number one in the context of the book. And it's pretty obvious when we get to the end of 1 Timothy and what we saw last week. That both the men and the women are inside the church not praying correctly. The men have issues with each other and so they're not lifting up holy hands. The women, remember there are three types of dress, there's dowdy, there's you don't hide your beauty, but then the third you not only do not hide your beauty, but you make it where men look at you instead of Christ. And so there's this damaging thing of these rich ladies in this church who are coming in and they're doing

everything they can to get men to look at them, courtesans. Now we come to one other thing that's obviously happening and their ruling in the church. They're doing everything they can.

Now so you take it in the context of the book. Then you take it in the context of other scriptures. So we're going to look at a few other scriptures before we step back into 1 Timothy. Go with me to the book of Acts and I want you to travel with me. Book of Acts chapter 21, verse 8. Now this has enormous bearing on the passage we're coming to. Listen to what he writes and I'll give you a second to get there. But slide over there. Here's what he says:

⁸The next day we left and came to Caesarea where we entered the house of Philip the evangelist, who was one of the seven, and stayed with him. ⁹This man had four virgin daughters who prophesied.

He had four daughters who were prophetesses. Now that is what the scripture says. One of the seven, one of the original deacons, one of the guys that were hand-picked because of the godliness in their life, he had four virgin daughters who were in essence prophets. Now go to 1 Corinthians chapter 14, verse 22. Now in chapter 14 we have this big long thing about prophecy and tongues. And he comes to this final summary statement that he makes in chapter 14, verse 22. Now listen to what he says:

²²So that tongues are assigned not to those who believe, but to those who don't believe.

In other words tongues, the gift of tongues, is still legitimate, but it's been for the mission fields, not meant for the church.

but prophecy is not for those who don't believe, but for those who do believe.

So prophecy is meant for the church. Now you need to understand there's a tendency to misunderstand the word prophecy. Both Old Testament and New Testament it was someone who had a particular gift from God to utter truth, wasn't always that they forecast what was going to happen. It was not a forecasting thing; it was a foretelling thing. It was an impartation of truth. Once in a while there might be a future statement so that when you saw the future statement come true, you would come back and be obedient to the truth that was delivered. Now we don't have time now, go with me to the book of Galatians. You go to Galatians chapter 3 verse 28. I'm going to read you from Ephesians 5. You go to Galatians 3:28. Now listen to what Paul writes in Ephesians 5. We've talked about this before. But his statements are pretty absolute. He makes this. He says:

²²Submitting to one another in the fear of Christ, the wife to her own husband as to the Lord. ²³Because the man is the head of the wife just like Christ is the head of the church, he himself being the Savior of the body. ²⁴And as the church submits to Christ, so in the same way the wife is to submit to her husband in all things.

Now listen to Galatians 3, verse 28:

²⁸There is neither Jew nor Greek, there is neither slave nor free, there is neither male and female, for you are all one in Christ Jesus.

Now listen to what he said in Galatians 3. You don't quit being a Gentile when you get saved and you don't quit being a Jew when you get saved. You're just a saved Jew or a saved Gentile. You don't quit being a slave owner. You don't quit being a slave when you get saved. You're a saved slave or a saved slave owner. You don't quit being a man when you get saved. You don't quit being a woman when you get saved. You're a saved man and a saved woman. But there is equality even with a different calling. There are different callings in life. We have been called to be Gentiles. There are others called to be Jews. Christianity does not negate the calling. It equalizes those who are called. So we're the same in here; male or female, slave or slave owner. It is, a matter of fact, the truth that probably did away with slavery. The Bible doesn't address it, but the truth was when you owned a slave and you were a slave and you sat together and you took the same amount of bread in the Lord's Supper, you drank the same juice, in time that equality truth overwhelmed that violent institution of slavery which is all over the world. We didn't start it in America. The Romans pretty much perfected it. So he says your salvation equalizes us in this room, but listen, it does not change the particular calling we have from God at birth.

Now go back with me then to 1 Timothy chapter 2. Now listen to what he says:

¹¹Let a woman learn in all submission.

Now ladies, you're married, you live in submission to your husband. You learn in all submission; in complete submission. Now inevitably the comment that I'm going to get is "I'm not going to do that. I'm not inferior to the man I love and I'm not going to submit to anybody in the church because I'm not inferior to any man. So I will not submit because submission always implies inferiority." Go to 1 Corinthians chapter 11 and I want you to listen to one of the most profound statements in the entire word of God. It's a simple statement that Paul makes inside chapter 11. But listen to what he writes. 1 Corinthians 11:3. Now listen. He says:

³I want you to know that the head of every man is Christ, the head of a woman is the man, and the head of Christ is God.

Now remember we talked about the fact at the end of 2 Corinthians 13 that we have one God in three persons; God the Father, God the Son, God the Spirit, co-eternal, co-equal. He says that the woman is to submit to the man, the man submits to Christ, and that Christ is in submission to the Father. God the Son equal in submission to God the Father, his equal, which is exactly what Jesus said. He said, "I speak what I heard. I judge what I see." Matthew 4 right after the baptism, God said, "This is my beloved son in whom I'm well pleased." The Holy Spirit takes Jesus and leads him out into the wilderness. There is a submission of God the Son to God the Father/God the Spirit; equal submitting to equal. Why? So that we can sit in this building. God the Father made a choice to redeem us. He asked God the Son to submit to that call and God the Son came and grace came to us because of what he did on the cross through his blood and the resurrection. Then we have the Holy Spirit waiting until all that's accomplished and then the Holy Spirit comes into the world, tells people about that, and when you embrace that he seals you and indwells you until the day Jesus comes and takes you home. We have this perfect redemptive plan because God the

Son submitted to God the Father; an equal submitting to an equal. It is never in the Bible a statement of inferiority. It is a statement of listening, willful submission, so God's plan can be best lived out in your life no matter what the calling is. Now that's what the scripture is. Now go back with me to 1 Timothy chapter 2. So listen. He says:

¹¹Therefore let a woman learn in all submission.

Wherever she is to submit, she is to learn in that concept of submission. Not a statement of inferiority, but equality. Now listen to what he says in verse 12.

¹²Therefore I do not permit a woman to teach nor to exercise authority over man; but to be in a spirit of quiet.

So woman can't teach or exercise authority over man. What does that mean? Here's the problem you have. What did we read earlier? Prophecy is for the lost or for those of us in this building? It's for us, right. Philip had four what that were prophets? Daughters. Now if you take 1 Timothy, and many men do, as just an absolute we're going to put it in this context, you can't talk at all, then you've got four daughters who have a gift for the church they can't exercise because they have no right. So obviously Paul is not laying that out. As a matter of fact, how do we know that? Apollos who probably wrote Hebrews, but since the guy grading my dissertation said it was Luke, we're going with Luke until I'm done, but Apollos probably wrote it. Who disciple Apollos? Two people. Who were they? Anybody know? Priscilla and Aquila. A husband and a wife. A wife teaching a man under the submission with her husband. Now that is what his argument is. His argument isn't that women can't teach. His argument is that women can't teach inside the context, but she has to teach inside a church under the authority. These daughters were under the authority of their father. They were four virgins. They weren't married. They were under the authority of the Father and under that authority they prophesied. Priscilla was under the authority of her husband and under that authority she discipled and helped disciple Apollos. You have to live inside the submissive role you have, but in that role, ladies, you are allowed to teach scripture where it needs to be. The only thing that I think is disqualified based on this verse is my position. We are firmly committed here there cannot be a woman pastor because if there's a woman pastor, she is now under submission to no one and she's exercising an authority that the Bible says she can't have. Now we have several women on staff that we absolutely believe speak truth in this church. We have Sherry. We have Jolynn. We have Brittney, our counselor. We have Debbie. We have a new one coming who's going to do our Special Needs ministry, Annalee. We believe those women speak truth in this church and are responsible for speaking truth in this church under the authority of the pastor. That's why the pastor cannot be a woman. So I'm telling you, you go to a church where there's a woman pastor, you're in violation of this scripture.

Now can a woman teach? Absolutely she can. There are a lot of preachers that hate Beth Moore. And the real reason they hate her is because she's better than they are. But there are a lot of guys that I know that go nuts over Beth Moore because men come into her study. Let me tell you one thing. Greg Matte told me, he's a pastor at First Houston, she used to go to his church but I think her son-in-law started a church in town and she's gone there, not anything against Greg or anything against First Baptist Houston. But he said she would show up every Sunday morning, she'd have a weekend gig somewhere teaching. And she would make sure that she did not teach over Saturday

night. She was back every Sunday morning in there, he said, with her Bible open, taking notes, while he was preaching because her statement to him was, "I'm in submission to my pastor and my calling does not move me from under that submission." And if men go to hear her teach as long as she's living under the submission of her pastor, I don't see the problem there. The problem is if she comes down to the point where she feels like she should be a pastor and therefore she exerts an authority the Bible doesn't give her over men, then we have an issue. So ladies you can teach. Those of you who are married you can tell your husband what to do. That's what this means now. Gentlemen you don't have to listen.

OK. Here we go. Now there are. I'm so dead. The argument is going to be made to me that this is a cultural thing, it's a church thing. These women were crazy in this church, it's probably bad terminology, but at any rate they were crazy in this church, and it's that day and so it's not like us today, it's not the same, we're a smarter society, a more modern society, and it's really a society and cultural thing of that day versus today. Now let me say two things. Number one. This is not talking about a secular arena. This is talking about the church. It doesn't say anything about whether or not a woman can be president, whether or not a woman can be anything, it doesn't say anything about that. It's talking inside the church. OK. So number one, we're there. Number two, listen to what he says.

¹³For Adam was formed first, then Eve;

Now go with me to genesis chapter two. Now what is he basing his argument then, what is he basing the argument in? He's basing his argument that a woman cannot usurp authority over man, in a church or in a home, he's basing that argument number one, now listen, he's basing, I didn't write this, OK, it's in my Bible, it's not my fault, he's basing it not on his culture not on a church issue, he's basing it on the creation narrative on the word of God. Now listen to this. Genesis 2 verse 15, verse 18:

¹⁸Then the Lord God said, "It is not good for the man to be alone; I will make a helper corresponding to him." ¹⁹So the Lord God formed out of the ground every wild animal and every bird of the sky and brought each to the man to see what he would call it. And whatever the man called it.

And then he goes down in verse 21:

²¹So the Lord God caused a deep sleep to come over to the man, and he slept. He took one of his ribs and closed the flesh at that place. ²²Then the Lord God made the rib he had taken from the man into a woman and brought her to the man. ²³And the man said, "This one at last is bone of my bone and flesh of my flesh; this one will be called Woman, for she was taken from man." ²⁴This is why a man leaves his father and mother and bonds with his wife, and they become one flesh. ²⁵Both the man and his wife were naked yet felt no shame.

Now listen. First thing he does, he says, "Ladies, you live in submission in your home, you live in submission to the church. Therefore you cannot be the pastor." He says this is based, not on culture, not on your particular church issue in Ephesus, it is based on the creation narrative. Adam

was formed first, then Eve. Eve was formed for Adam, Adam not for Eve yet. Now watch this. It says they bond and when they see each other unclothed, there's no problem. Now that's interesting. Here's the deal. This relationship of submission from Eve to Adam, she's taken from him, but she's not over him, he is over her based on the creation narrative. But this relationship is so good and so right and so fine in this that even when they look each other unclothed, there's not even a stitch of any kind of issue. There is a perfect, wholesome, relationship inside the dynamic of submission. No problem. So Paul writes and he says, "The issue here is that that's the way we were created. And then he goes further. Now here comes the hard part. Now listen.

¹⁴and Adam was not deceived, but the woman was deceived and thus wound up in a transgression.

Now we go to Genesis chapter 3, the next chapter. She winds up talking to Satan. Now look in verse 1 in chapter 3, last part.

¹He said to the woman, "Did God really say, 'You can't eat from any tree in the garden'?"

Where's Adam? ESPN. He's at home. She's apart from him. She speaks to the serpent. Look in verse 4.

⁴"No you will not die." The serpent said to the woman. ⁵In fact God knows that when you eat it your eyes will be opened and you will be like God knowing good and evil. ⁶The woman saw that the tree was good for food, delightful to look at, desirable for obtaining wisdom, she took some of the fruit and ate it. She also gave some to her husband who was with her, and he ate it.

Now he shows up later, obviously, in this conversation. But here's what happens. She and Satan are in a conversation and basically what he says to her, now remember she's in two submissive roles. She's in submission to Adam. She's in submission to God. What Satan offers her is a stepping out of both. He says, "You eat that tree, you'll be just like God. You'll be equal to him so you don't have to submit to him anymore. And if you're not submitting to him, you certainly don't have to submit to Adam." So she steps out of both submissive roles. She eats and then she brings it to him, and he eats. Now they lose everything and look at verse 7:

⁷Then the eyes of both of them were opened, they knew they were naked. They sewed fig leaves together and made coverings for themselves.

Now watch this, right. She's in submission to him. He's in submission to the father. They are unclothed and no problems. There is not anything in their relationship that is broken. But when she listens to the enemy and steps out and by the way she is the one that was deceived, but that's at least better than Adam, who isn't even deceived. He just grabs and eats it. But when she steps out of this now, out of submission to her husband, out of submission to the Father, he's out of submission, and he's no longer her covering. Now they look at each other and go, "We need to put some clothes on." Even the holiest aspect of their relationship is now, in a most trivial sense, damaged and broken and lost. It is not outside of submission where we find God's best, it is inside

submission where we find God' best. You say, "Well that's easy for you to say, you're the man." I'm arguing scripture. It's not my idea. It is what the scripture says. Now go back.

¹⁵But she shall be saved

Now you understand why verse 15, through childbearing, that doesn't mean that you go to heaven because you have a kid. You have a kid you're going to think you went to the other place. That's not the reference point. You're saved through the blood of Jesus Christ. But saved can also mean reaching the highest level you can possibly reach in this world. He said:

¹⁵But she will be saved through childbearing – if she abides in faith and love and sanctification with a sound mind.

He says, "Look. If she steps back into her role inside the home as a submissive wife, as a mom, she lives it out in a holy way, she will reach the fullness." That is exactly what the Genesis 1 and Genesis 3 narrative are teaching. It is exactly what he's saying in 1 Timothy. It is not that you are less, it is that you find your most in a choice of submission because you are living exactly as Jesus Christ lived. He submitted to his Father which meant a bloody, violent death. But that's why we're able to sit where we sit. You're to live in submission to your husband and in submission to the church as he says learn in all submission. Doesn't mean you don't teach. Doesn't mean you don't teach men. But you don't teach in a way where you're exercising authority over man because you're in submission; all submission. You say, "Is it really that big a deal?" Yeah, yeah it really is. I want you to go with me one last place. I want you to go with me back to 1 Corinthians 11. Now I want you to listen to what the scripture says. This is the last thing and then we're done. Then I'm getting in a bullet-proof car outside and going home. Listen. 11:7 1 Corinthians 11:7.

⁷A man should not cover his head because he is the image and glory of God, so too woman is the glory of man. ⁸For man did not come from woman, but woman came from man. ⁹Neither was man created for the sake, but woman for the sake of man. ¹⁰This is why a woman should have a symbol of authority on her head, because of the angels.

Now that is a cultural issue. Your symbol of authority in here is a wedding band. And we both wear one because scripture says in Ephesians 5 a mutual submission. Now listen:

¹¹In the Lord, however, a woman is not independent of man and man is not independent of a woman; ¹²just as a woman came from man, so man comes from woman and all things come from God.

But look at the last part of verse 10.

this is why a woman should have a symbol of authority on her head.

Why? What's that say? Because of the angels. Now we've talked about this. Inside this room over every one of us are demons and angels. He says, he doesn't say because of the demons, he says, because of the angels that a woman should have a sign of submission to her husband. Why? God is an emotional being. There are emotional words used of him all through the scripture. He

made us emotional beings. The angels are no different. They have emotions. It doesn't bother a demon when a lady chooses not to be submissive. It bothers the angels. Why? The angels see the ones friends they had from beginning that they've lost because these angels stepped out of their submission to the Father and lost everything. When he sees, ladies, you unsubmissive to your husbands it wounds them because you are exhibiting, after the blood of Jesus Christ, the very attitude and demeanor that caused their friends to be lost. And it wounds those who are here. And gentlemen when you don't submit to Christ in your home so that you treat your wife as Christ would treat her, then you violate a holiness they are crushed over. There is a mutual submission inside the scripture. In my home I'm to submit to Christ and treat her as Christ would have her treated. She's to submit to me under that authority. It's interesting. Some things the Bible never say. It never says give of your best to the master. It never says that. It says to die. I die to being the head of the home. I die to surrendering to Christ. Women do not live in the way you want to; you die and live in submission in the church and in the home. That is not my directive; it is his. Why do we do that? Jesus did it so we can sit in here. We do it so we can demonstrate to a lost world how a healthy home and church works. That's why.

Father thank you for your word; it's difficulty at times, but it's clarity. Father for men in this room that are not living in submission to you, tell them that today. For women that have chosen not to submit to their husband, tell them that today so that, Father, your angels would not be grieved when they stand in this room, so that your glory will be seen through our church and through our homes. Father we live in a culture that is self-destructive, but what a great chance for us to demonstrate who you are in our lives by our dying to what we want and living to what you choose. Father do that in side this building and in the homes that are represented. In Jesus Christ name.