

Sermon study 1 Timothy 2:8-15 "Redeemed"

Use this outline as a guide. You can talk about it a different way if you like but whatever you do make sure the depth of this study is depth of APPLICATION. Do not make it your goal to get sidetracked determining the meaning. The goal is to move forward from the message into actual real life and specific application. Be creative and follow up about application. Imagine a church where the people actually applied what they learned. Wow.

The problem this sermon addresses

Sadly, the church in Ephesus had become a bad advert for the good news. They had a wrong emphasis on freedom which led them to believe that they were free from any kind of external authority especially God's authority. They saw revolution instead of redemption especially in regards to gender.

Today's problem as it relates to the church is feminism: which affects both men and women

Modern-day feminism got its major start when Betty Friedan wrote her landmark book *The Feminine Mystique*, in which she coined the phrase "The Housewife Blahs" to describe millions of unfulfilled women. Betty Friedan looked at unhappy, unfulfilled women and diagnosed the problem as patriarchy, which means a male-dominated society. If women are unhappy, the reason is that men are in charge.

Lets take a look at a few quotes from some of the founders of the feminist movement: (quote, source John Macarthur http://www.albatrus.org/english/church-order/women-matters/a_biblical_response_to_the_feministic_agenda.htm)

Gloria Stimenn (sp.) says, "By the year 2000 we will, I hope, raise our children to believe in human potential, not God."

Oft quoted, Radical feminist leader Sheila Cronam, says this, "Since marriage constitutes slavery for women, it is clear that the women's movement must concentrate on attacking this institution. Freedom for women cannot be won without the abolition of marriage."

The "Declaration of Feminism" written on November of 1971 says this: "The end of the institution of marriage is necessary for the liberation of women; therefore, it is important for us to encourage women to leave their husbands and not live individually with men. All of history must be rewritten in terms of oppression of women. We must go back to ancient female religions like witchcraft!"

Anne Lori Gaylor (sp.) writing an article called "Feminist Salvation" in the "Humanist" in 1988 says, "Let's forget about the mythical Jesus and look for encouragement, solace, and inspiration from real women. 2,000 years of patriarchal rule under the shadow of the cross ought to be enough to turn women towards the feminist salvation of the world."

Dr. Mary Jo Bane, feminist, Assistant Professor of Education at Welsley College, and the Associate Director of the school's Centre for Research on Women, writes, "In order to raise children with equality we must take them away from families and communally raise them."

And lets not forget Margaret Sanger, the founder of Planned Parenthood, who, in writing an article called "Women in the New Race," says: "The most merciful thing a large family can do to one of its infant members is to kill it."

What is the fruit of feminism? Unhappiness. Please read the following article and discuss:

http://www.nytimes.com/2009/05/26/opinion/26douthat.html?_r=0

The Central Proposition of the text:

In chapter 2 Paul points out how sound doctrine leads to trusting the institutions that God has put in authority. 2:1-7, speaks of honoring and praying for the government God has placed in charge. His people are to submit themselves to God's order with trust in His sovereignty. In 2:8, we Paul speak of men submitting to God in prayer. In 2:9-15 we see women submitting to men in regards to modesty and education as well as church leadership.

Main Idea:

The gospel does not lead to gender revolution but to gender redemption.

I. His Prayer (1 Timothy 2:8)

A. Men are called to forgo their self reliance and anger which stems from pride and to submit themselves to God in prayer.

1. Read 1 Timothy 6:3-6; Matthew 5:21-24; 1 John 2:9, 11; 4:20-21 and James 1:20; 4:1-8.

2. Read the following article: <http://magazine.biola.edu/article/06-spring/the-feminization-of-the-church/>

a) In your opinion, how does feminism affect male leadership especially in regards to prayer

3. Read the following article: <http://www.desirespiritualgrowth.com/tough-quotes-on-prayerless-christians/>

a) How does Paul's call for men to pray equal a call for men to step up and lead in the church?

b) How does prayer relate to submission to God?

c) How does prayerlessness mimic the first sin in the garden? (Adam thought he could be righteous without needing God.)

(1) How does the gospel redeem men from Adam's sin of relying on self?

II. Her Appearance (1 Timothy 2:9-10)

A. Women are called to modesty in the church. Immodesty is a source of power much like anger is for men. God calls women to not use this power and to focus on God's power.

1. Read Isaiah 3:16-26; 1 Peter 3:1-6. Paul's admonition doesn't restrict women from dressing attractively, just from dressing to attract attention! The best way for any person, male or female, to express his or her individuality is through good deeds that express a godly character.

2. Society then as now seems to have pressured women to dress as sex objects, as though their value or worth were determined by the ability to stimulate males sexually. This was as demeaning to women made in God's image, as it is now.

3. Read Proverbs 31:10-31. Discuss the qualities of this godly woman. Notice that feminism does not add to this- it is a false counterfeit system.

III. Her Attitude and Authority (Timothy 2:11-12)

A. Women are called to learn. This was radical. They are to do so with modesty not being loud and disruptive.

B. They were able to teach (Titus 2:3-4; 2 Timothy 1:5; 3:15; Acts 18:24-28) but were not to be the pastor or elder in the church.

C. Notice in 1 Timothy 3:1 Paul begins to speak of this elder role using only male designations.

D. Further notice that there is both a cultural element in terms of not speaking (1 Corinthians 14:33-35) and a transcultural element in terms of her not being in authority (1 Corinthians 11:1-10). In 1 Timothy 2:11-15 Paul appeals to the universal order of creation to make his case. This is true then for all cultures times and seasons.

E. Women must stop believing the devil's lie that the only role of significance is that of leadership. People usually desire places of prominence not to humbly serve others, but to boost their own egos and gain power and control. Leaders, however, bear a heavy burden and responsibility, and the subordinate role often is one of greater peace and happiness. It is not punishment, but privilege. Submission is not subjugation. Submission is recognizing God's order in the home and the church, and joyfully obeying it.

F. Discuss.

IV. Redeeming Gender (1 Timothy 2:13-15)

A. Paul's basis for his admonition regarding women in pastor/elder positions within the church is the created order (2:13) and the failure of Eve during the fall (2:14). Paul leaves with hope about the messiah coming eventually through woman for the salvation of mankind.

1. Read Genesis 2:18-25. Notice Adam's headship in creation BEFORE woman was created.

a) Based on this passage, what was woman created for?

2. Read Genesis 3:1-6, 15-16. Notice that The Fall resulted, not simply from disobedience to God's command, but from violating God's appointed roles for the sexes. Adam refused to lead and Eve refused to be led.

The gospel does not lead to gender revolution but to gender redemption.

Feminism is a counterfeit solution to the issue of inequality in society. It seeks to liberate women, not from being under valued and mistreated but from any distinct God given role. In this sense feminism is rebellion. It is the bold rejection of God's authority that is perpetuated by both men and women and it began in the garden.

Discuss these implications:

1. To restore gender identity to the church is to restore scriptural authority to the church.

2. God's way is the best way.

The original sin was to think our way was better than God's way. We must not believe the lie that our way is actually better, that it will actually lead to more happiness. You see, the more directly we aim to maximize our pleasure and avoid pain, the more likely we are to produce a life bereft of depth, meaning, and community. This is not life. and we know it.

Our enjoyment of life, of God, goes against our flesh. We cannot achieve real happiness by simply trying to get it- our flesh diverts us to counterfeits. If this is true than happiness, by its nature, will not be obtained by direct pursuit. You have to sneak up on it. Or rather, you have to let it sneak up on you while you're pursuing something more important, namely obedience.

If the church is to be built upon men and women of God then let us be the men and women that God prescribes.

Application:

Who defines your gender? The culture or God?

Men: reject the lie that perpetual boyhood is more enjoyable than self sacrifice.

The gospel has redeemed your manhood. Be a man!

Women: Reject the lie that significance and happiness are tied to power and position.

The gospel has redeemed your womanhood. Be a Woman!

Discuss tangible ways to actually begin applying this to your lives. Work hard for good and specific application. LET THE WORD ACTUALLY CHANGE YOUR LIFE.

Love you guys.