THE LAWS OF LEADERSHIP

1 Timothy 2:9-15

LAW #5 Leadership Is Primarily a Man's Role

We're discussing the Laws of Leadership in 1 Timothy.
Law #1 is: A statement of goal is essential in leadership.
Law #2: Never get over the privilege of your position.
Law #3: To be a leader you've got to be willing to fight.
Law #4 A commitment to leadership is a commitment to prayer.
Now we come to Law #5: Leadership is primarily a man's role.

Rush Limbaugh wrote a book several years ago called *The Way Things Ought to Be*

Before feminism infested American life, there were clear rules between the sexes. Men had to honor and respect women. Now that women are forcing themselves into locker rooms and private clubs, they're finding out what men are really like.

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Men use crude language among themselves all the time. They act gross sometimes. Yet, women who want to invade these male preserves turn around and demand that this kind of normal male behavior stop.

A San Francisco men's club lost its battle to exclude women from its membership. The courts ruled that they had to admit women on the basis that businesswomen were being unfairly denied opportunities to do business. After one year, the female members demanded their own exercise room. They were probably tired of being ogled by a bunch of slobbering men who watched them pump iron and ride LifeCycles clad in leotards and spandex. The men agreed and, with grace and humanity, offered to install the first three exercise machines in the women's new workout room. The ladies were thrilled.
When they arrived on the first exciting day they found, to their stunned amazement, a washing machine, an ironing board, and a vacuum cleaner.

You realize that when you start talking about feminism there really is a desperate need for definition.

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Time Magazine **reports that 63 percent of American women reject the feminist label. Now when you use that term, you're speaking of the <u>radical feminists</u>. Then there are the <u>liberal church feminists</u>. Then there are the <u>evangelical feminists</u> that have gotten caught up in this.**

So when you're looking at it you've got to make definition of terms.

The <u>radical feminists</u> are only using that as a front for lesbian, abortion, and any other kind of issues that they want to perpetuate and act upon. They are the more militant group.

Then when you get down to the <u>liberal church</u> they're taking the Scripture and altering it so that it will endorse a feminist lifestyle that is not according to Scripture.

And then the <u>evangelicals</u> of course are trying to hang on to what Scripture teaches with regard to this.

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Back in 1984 the question was asked: *Would this nation be governed better if more women were in elected positions?*
28% said yes.

In 1992 you have the same survey and you've got 61%.
So you can see it's gone over double just in that period of time.

Now, with all that I want to tell you that we have come to the passage in Scripture that is the #1 battleground of the feminist.
If you read anything they're going to tell you Paul lost a screw when he wrote 1 Timothy Chapter 2.

Now let's dig into it. Hopefully as we look at the scripture today you're going to have an open and receptive heart to the truth that is being taught.

verse 9 *"<u>In the same way</u>, I am desiring that women should adorn themselves in appropriate apparel, having along with this modesty and decency (good judgment), not with braided hair and gold or pearls or expensive clothes;"*

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Now, the little phrase "*In the same way*" takes us back to verse 8:

(He talked to the men in verse 8, that was the last verse we studied last week.)

v.8 "*I am desiring that men lift holy hands in prayer without anger.*" Basically, that was what he said in verse 8.

Now, "*In the same way*", he addresses women.

v.9b "*I am desiring that women*"

It is interesting that Peter and Paul, when they start talking to women, start with their outerwear rather than their hearts.

It is important what a woman wears. Both leaders address that. And listen, this doesn't mean that Peter and Paul are against beautiful clothes. Wear it and you're wearing it modestly for the glory of God.

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You know some of these fashions and some of these clothes accent all kinds of sensuous ideas. And men are attracted by the outerwear. Therefore a woman has got to be aware of that. So Peter and Paul both in their discourse start with the outerwear.

Now we need to talk about this just a minute.
One of the things that Paul's going to do here is use an approach that he uses all the time.
He will state something negatively then he'll turn around and say something positive to follow it.
You have three of those today.

You're going to have a statement of the negative here at the end of verse 9. Then the positive in verse 10.

A negative and positive in two other verses.

v.*9 "In the same way, I am desiring that women should adorn themselves in"* What? First of all, "*in appropriate apparel*."

That means that which is acceptable.

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There are certain situations that a man has to wear a tie. Then there are other situations like most churches today, which opt for the more casual attire.
We wear what we feel is acceptable to a given social setting.

And that's really all he's saying to the women here. Don't be wearing your clothes to impress everybody. Simply, wear appropriate apparel for the occasion and use *modesty* in doing this. In *decency* use (good judgment) in what you're wearing.

Now we're ready for the first negative and positive here at the end of verse 9 and verse 10.

We'll have one in 12 and then one in 14.

Negatively: *"Not with braided hair, gold, or pearls, or expensive clothes."*

Now is Paul against *braided hair, gold, pearls, and expensive clothes*?

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If you say he's against it and it's something you shouldn't do then we'll have a lot of naked godly women running around because he's against clothes too.

You see, it's a <u>priority</u>.

It has nothing to do with something you shouldn't do.

It just means, "*Be sensible, use modesty and good judgment in your hair, in your jewelry, and in the clothing that you wear.*" That's all that's being said here.

He certainly is not down on it in any other way.

Listen to Peter in a comparable passage 1 Peter 3:3

"*Let not your adornment be merely external—braiding the hair, wearing gold jewelry, or putting on dresses;*"

He says almost the same thing.

Don't let it be merely the external.

Now I think that he's mentioning these things just to be real honest with Timothy who is in Ephesus.

They've got the goddess Diana there and they have temple prostitutes running out of their ears, applying their trades on the streets.

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And I believe they probably dressed like this in very lavish, loud colors and expensive clothes to attract male participants in their religious activities.
And so Paul is taking something out of the culture and saying, "*You godly women don't want to look like that! So use good judgment and modesty in the way you dress.*"

One lady said this in the height of frustration:
"*The only problem with being a woman these days is you have to look like a young girl, dress like a boy, think like a man, and work like a dog.*"

You know, that does kind of express the frustration doesn't it? When you're trying to figure out how in the world you're supposed to act.

You just had the negative, "don't do this" in verse 9
BUT (positively)
verse 10: "*but with that which is fitting for women professing godliness by means of good works.*"

In other words, when you can't measure up to the world's standards, like the frustrated lady, reject the world's yardstick.

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Accept heaven's yardstick.
Have your beauty be more than that which you clad yourself with, as far as your clothing is concerned.

Do that "*which is fitting for women who are professing godliness*" and they are manifesting it "*in their good works.*"

He is finished with the clothing issue.

We have now come to the key verse in the passage.
It is a wonderful key verse and it is with great courage and hope that I will survive the next minutes as I read the following text.

v.11 (Here comes the command) *"Let a woman be learning in quietness, subordinating herself in every respect."*

So he's saying that leadership is primarily a man's role!

What we're talking about today is <u>Roles</u> and <u>Relationships</u>. We're not talking about inferior, superior. We're not talking about rights. We're talking about <u>Roles</u> and <u>Relationships</u>.

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To do that you need to realize that this first word is in the present tense.
That means ladies, that it ought to be going on all the time.

V11a "*Let a women be learning*" every day, all the time
V11b "*in quietness, subordinating herself in every respect.*"

In the Corinthian assembly they had some strong women who were beginning to take over some of the church services. And Paul is a little stronger there.

1 Corinthians 14:34-35
"*Let the woman keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says. If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.*"

Now the word "*quietness*" doesn't mean you have to be silent. The word *quietness* means:

"settled down,"
"undisturbed,"

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and certainly "not unruly."

Now it's interesting when you take this passage and you play it against the Peter passage again.

In the next verse, Peter talks about putting on clothes and not focusing on the external (listen to the last phrase of verse 4).

"*But with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.*"

A woman is precious in the sight of God with her gentle and quiet spirit and is a delight when He sees that in a woman.

Now when we're saying, "Leadership is primarily a man's role" we are NOT talking about a man being superior to a woman.

The modern feminist movement wants to do that in reverse. The way you can describe the modern feminist movement is:

"*Wonder woman and the wimp.*"

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They really want to do away with the man in the whole picture.

Listen to these statements. This comes from Jack Cottrell's book *Feminism and the Bible.* He does the best job of confronting the issue and when you get to the last chapter he says, "*There is no Biblical basis for the feminist movement.*" But listen to what he says:

Pinnock's observation: "*Unless the Bible is edited along feminist lines, it cannot be made to support feminism.*"

This next statement in itself makes the book worth buying.

"*We cannot will truth into existence. It is either there, or it is not. Our duty as students of God's word is to find what is there, (*and get this*) to accept it, to live by it even if it goes against our most dearly-held beliefs and our deepest desires.*"

WOW! that says it all.

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When you take the liberal church and you pull it in here, listen to this guy. He worked on the Revised Standard version of the Bible. He represents liberal Christianity. He says this:

"The scripture is the church's book. I think the church can do with the scripture what it wants to do with the scripture."

You see what they're doing is instead of locating authority in the Bible, the feminists theologians now are deciding to locate authority in the community of believers. And let them decide what's best.

And R. C. Sproul put it right when he says, *"Modern man is betting his life that this is it, and that there's no judgment and that there's no eternity."*

What I want to do right now for just a minute is to to reflect on the contribution of women in Bible. Have you ever just taken a real good look at some of the great ladies in the Bible? Boy, it's a fantastic study. We owe a great debt to women in the Word of God.

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2 Timothy 1:5

Timothy had 2 wonderful women that contributed greatly to his future ministry here in the city of Ephesus and to be the recipient of this book. His grandmother Lois and his mother Eunice.

Romans 16:1-2

"*I commend to you our sister Phoebe, who is a servant of the church that's in Cenchrea; you receive here in the Lord in a manner worthy of the saints.*"

Romans 16:3-5

"*Greet Priscilla and Aquila (her husband), my fellow workers in Christ Jesus, who for my life risked their own necks.*"

"*Greet Mary, who's worked hard for you.*" (Romans 16:6).

These are two ladies, Tryphaena and Tryphosa.
Their names mean dainty and delicate.

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Romans 16:12 *"Greet Tryphaena and Tryphosa, workers in the Lord. And greet Persis the beloved, who has worked hard for the Lord."*

How about Lydia who was vitally involved in the formation of the Philippian church?

Dorcas, Euodia and Synthica who stirred up the controversy in the Philippian church.

Mary who gave birth to Christ and all of those women who served the cause of Christ and were there even to take care of His body in the time of His death.

That's just a small smattering of the women who have made a great impact on the Scripture.
So I'm repeating this again. What we're talking about in this passage is rules from God's perspective as to how it's supposed to work.

Rules on how we're suppose to function and those Roles in Relationship.

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When you take those 3 R's, <u>Rules</u>, <u>Roles</u> and <u>Relationships</u> it changes your whole perspective on the passage.
Get away from <u>rebellion</u> and <u>restraint</u> and <u>rights</u>.

Verse 12

v. 12 "*I do not allow a woman to teach* (and you can put the words after *teach* "a man" which occurs in the next phrase)
I do not allow a woman to teach [<u>a man</u>] nor to have authority (domineer) over a man, but to be in silence."

Now immediately you're saying, "*well can't a woman teach other women?*" Yes.

***"Can a woman teach children?"* Yes.**

God has designed the pattern that women are not to be teaching men.
It's a reversal of God's original attention of the role of the man to be teaching the woman.

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There's your negative and positive.

Negative –v.12a *"I don't allow a woman to teach [a man] or to have authority over a man"*

"But"* positively *"to be in silence."

It simply means don't usurp the authority over a man.

Benjamin Franklin was not a Christian.
But he said something that's very important.
"*Sin is not hurtful because it is forbidden, it is forbidden because it is hurtful.*
Nor is duty beneficial because it is commanded, but it is commanded because it is beneficial."

That's all that's being said here.

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Now men just to remind you of the fact that we have failed, here's what Gary Smalley and John Trent say in their book called *The Hidden Value of a Man.*

There's no doubt that men, by God-given design, are leaders in science, industry, research, and religion. But that's not all they lead in. While they have a major role in building our society, they take an even greater leader in destroying it.

Look to our prisons, where 99 percent of those who sit on death row are men, and 95 percent of those who fill all the bunks are male.

Come upon the carnage caused by a drunken driver and you'll see the footprints of a man 91 percent of the time. Men are also responsible for 75 percent of all the traffic accidents.

Thumb through 98 percent of all the wanted posters for known drug dealers.

Look at those who profit the most from abortion clinics.

Uncover those who gladly serve as mercenaries for the mob and foreign governments.

Line up those who are responsible for more than 90 percent of child and spousal abuse.

Expose the billions of dollars spent by industry because of alcohol and drug abuse.

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Turn to those who really hold the responsibility for teenage pregnancy, prostitution, and pornography.

Pause and look around, and you're looking at men, plain and simple.

When are we going to wake up to the fact that we, as men, are responsible for incredible damage to our families, our country and our world?

When will we realize we're so powerful that we can't "do our own thing" without affecting everything and everyone else around us?

Sobering facts aren't they? But really it's the truth. And what we have to do is realize that we both have a problem.

Men have have a problem with leadership and women have a problem in feeling secure enough to submit to the leadership of men who are failing in their leadership.

Verse 13

v.13 *"For (*a reason*) Adam was first formed, then Eve."*

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That was God's design. God's original intention was to create a man. Then He created a woman to be a help to the man.

1 Corinthians 11:8
"*Man did not originate from woman, but woman from man, for indeed man was not created for the woman's sake, but woman for the man's sake.*"

Now you can fuss against that. And you can fight against it. But that was God's design for the human race. And when we understand that we begin to find some joy and fulfillment.

Now listen. That has nothing to do with superiority but only with priority. It doesn't mean that the man is superior and the wife is inferior. It's a matter of priority and the way God originally intended to be.

I love this "Peanuts" cartoon. Lucy's saying to Snoopy:
"*You know, there are times when you really bug me, but I've also got to admit there are also times when I feel like giving you a big hug.*"

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Snoopy says, "*That's the way it is. I'm huggable and buggable.*"

Now look at verse 14

v.14 "*And (rest of the argument) Adam was not deceived, but the woman having been led astray, has fallen into transgression.*"

Now, just before you get mad and think that Paul laid it all on women. Let me remind you what he's telling you.
We're happiest when the roles are right.
When the man is the head of the wife.
What happened in the garden? Adam abdicated his headship. So what happened?

We got the whole human race in sin, that's what happened. Because he wasn't functioning in his God given position! Therefore, Eve got out of hand. She got deceived and
v.14c "*having been led astray, she fell into transgression.*"

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Notice what Romans 5:12 says:

"*Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men.*"

Adam is responsible for the sin of man because he's the head of the wife.

Just like you are the head of your wife.

And God ultimately is going to hold you responsible for the condition of your wife, your mate, and your children, before Him. And that is an awesome responsibility.

And all he's doing here is just showing you what happens when creation order is reversed and man abdicates the leadership role.

Verse 15

v.15 "*Nevertheless she shall be saved in the bearing of children if they continue in faith and love and holiness with self-control.*"

Now that does not mean eternal salvation.

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She will be saved in the sense that she will find her maximum fulfillment in the bearing of children and in nurturing and raising those children up to be positive, contributors to society that will become godly individuals.

Now let's go way back to Genesis for just a minute.

To Genesis 3:16 because here is God speaking to Eve about what she could look forward to:
"*To the woman He said, I will greatly multiply your grief and your suffering in pregnancy and the pangs of child-bearing; with spasms of distress you shall bring forth children; yet your desire and craving shall be for your husband, and he shall rule over you.*"

That was God's original intention in the plan.

Let me remind you of a little fable. It's the school of animals. And they have adopted a curriculum of running, climbing, swimming, and flying. All the animals had to work in all the subjects. Now the duck was making fine grades in swimming but he was not doing well in running. In order to improve he had to cut back on swimming and

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stay after school to work on running. Soon his webbed feet were badly torn up, sore and bruised. Now his grades in swimming went down as well. The rabbit started at the top of the class in running, but developed some nervous twitching in the leg muscles because of so much makeup work in swimming. His teacher kept piling on swimming lessons, and in the end the rabbit became a mediocre one in running and also in swimming. The squirrel was excellent in climbing, but terrible at flying. Flying class was especially tiring for the squirrel because the flying teacher made him start at the ground with all of his flying exercises. And soon he was too exhausted to climb.

You see, God knows how the equipment works. And God knows how you work the best. And where you function the best and all Paul is saying is find it! And function for the glory of God in that role, in that relationship. Follow those Rules.

Remember: Roles, Rules and Relationships do not stifle achievement and great accomplishments.

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Christian women can do overwhelming things in their lifetime. And the body of Christ ought to be clapping their hands off in the front row for some of the great things that have happened by godly women.

Think about Rehab. Think about Ruth. Think about Miriam. Think about Sarah. Think about Deborah. Think about the thousands and thousands of Christian women who sacrificed their lives on the missionary fields of the world because there weren't men who had enough guts to go and pay the price.
Stop and think about the Florence Nightingales, the Mother Theresas. I'm looking forward to seeing Henrietta Mears when she gets the accolades for making a significant impact on Bill Bright and Billy Graham. Incredible women. Susannah Wesley, Amy Carmichael, Elisabeth Elliott, Joni Eareckson Tada, just to name a few.

I would make a tribute to these women and I would make a tribute to the thousands and thousands of Christian wives who have served in lonely homes to raise godly children who are in places of leadership in the body of Christ today.

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Paul's heart, I think, and the heart of everyone of the biblical characters is simply for the woman to ascertain what her role is and to fill it. And when women do, it's time to express with great gratitude their achievements.

I think we need to realize that Roles, Rules and Relationships do not stop great women from achieving great things.

And I conclude today's lesson with Robert Clinton's statement about the Bible and leadership.

The Bible is the leadership anchor. And as a Christian leader, above all else, I should be concerned that my leadership have something that is unique. While there are many things that are common with secular leadership, there should be this one difference: A Christian leader bases values, methodology, motivation, and goals on what God has revealed in the Scripture. The Bible is the standard for evaluation of a Christian leader.

There are 10 lessons that come out of this study.

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LESSONS FROM THE PASSAGE

LESSON #1: It is important that women adorn themselves in appropriate apparel.

LESSON #2: The primary focus of the godly woman ought to be upon the inner person.

LESSON #3: We need to remember that packaging the product is also very important.

LESSON #4: A woman's godliness is demonstrated by her good works.

LESSON #5: Quietness and submission characterize the woman's learning process.

LESSON #6: God created the man to lead and the woman to follow.

LESSON #7: Roles should not stifle achievement and accomplishment.

LESSON #8: God delights in our understanding and acceptance of His design for the human race.

LESSON #9: God's original intention was for the woman to be a wife and a mother.

LESSON #10: Maximum fulfillment comes by cooperating with God's divine design.

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STUDIES IN THE FIRST EPISTLE TO TIMOTHY

PART I — 1 TIMOTHY 1-3

"The Laws of Leadership"

LAW NUMBER FIVE - Leadership Is Primarily a Man's Role

1 Timothy 2:9-15

Key verse 2:11

Notes

v. 9 In the same way, I am desiring that women should adorn themselves in appropriate apparel, having along with this modesty and decency (good judgment), not with braided hair and gold or pearls or expensive clothes;
v. 10 but with that which is fitting for women professing godliness by means of good works.
v. 11 Let a woman be learning in quietness, subordinating herself in every respect.
v. 12 I do not allow a woman to teach nor to have authority (domineer) over a man, but to be in silence.
v. 13 For Adam was first formed, then Eve.
v. 14 And Adam was not deceived, but the woman having been led astray, has fallen into transgression.
v. 15 Nevertheless she shall be saved in the bearing of children if they continue in faith and love and holiness with self-control.

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QUESTIONS:

1. **Read 1 Timothy 2:9-15 and summarize in your own words what Paul is saying in this section.**

2. **How does Paul want women to "adorn themselves," according to verse 9?**

3. **How does he not want them to "adorn themselves," according to verse 9?**

4. **How do women profess their "godliness," according to verse 10?**

5. **How is a woman to be "learning," according to verse 11?**

6. **What two things are women not allowed to do, according to verse 12?**

7. **What Old Testament illustration does Paul use in verses 13 & 14?**

8. **How is a woman to be "saved," according to verse 15?**

9. **What verse in the study has meant the most to you?**

10. **What lesson have you learned from this study?**

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