

# Preparing Souls To Serve The Lord

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## The Role of Women In The Faith: An Exposition And Application Of First Timothy 2:8-15 [Part 2]

By  
Brian R. Kenyon

The Scriptural role of women remains one of the most controversial subjects among the churches of Christ today. The reality of this fact was brought out by the editor in the March 2000 *Harvester*, in which he evaluated a letter from the elders of a church of Christ stating their reasons for “expanding the role of women.” If the controversy is to ever be settled, people must go back to what the Bible teaches, respect what the Bible teaches, and then practice what the Bible teaches (cf. Mt. 7:21; Col. 3:17; 1 Thes. 5:21-22). With this in mind, the author began “Part 1” of this article in the May 2000 *Harvester*. In that issue, evidence was set forth which proves that God’s will is for men to lead and women to be in subjection. In “Part 2,” the author will complete his exposition of the text and then give some information as to how apostasy from this part of God’s will can be prevented.

### Reasons Why Women Are Not To Be In Positions of Authority

*For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved*

*in childbearing, if they continue in faith and charity and holiness with sobriety* (1 Tim. 2:13-15). Paul gives three reasons why women are not to have authority over men. First, “Adam was first-formed” (2:13). Chronology is not the point, but God’s creation and functional purpose is the issue (cf. Gen. 1-2). “First” (πρῶτος) can carry the idea of priority, rather than rank (cf. Col. 1:15). Adam and Eve constitute an abiding principle of authority / subordination that is inherent in the divine arrangement. Paul calls for a return to God’s original purpose (cf. Mt. 19:3f). Adam was intended to be the head of his house. When compared with Genesis 1-3, one can see that the man was to provide moral leadership (cf. Gen. 2:15-17); that the expressed function of the female as a “helpmeet” and the implied authority and leadership in the man’s naming of the woman indicate the woman’s subordinate role (Gen. 2:18, 23; 3:20); and that the punishment pronounced upon the man, at least in part, was due to his failure to exercise leadership over the woman (Gen. 3:17 cf. Gen 16:2).

Second, Eve violated her divinely given role (2:14). This is not to suggest that women are more

gullible than men. However, as noted above, God’s displeasure with Adam included his relinquishing of spiritual leadership (Gen. 3:17). Adam allowed Eve to take the lead. Therefore, Adam is the one who is mentioned as being responsible for their separation from God and the subsequent reign of sin in the world (cf. Rom. 5:12; 1 Cor. 15:22).

Third, the woman’s primary role is to function in the home (2:15). “Saved” means to deliver from direct threat; to bring safe and sound out of a difficult situation (here, the violating of God’s will). The phrase “in childbearing” is best taken as a synecdoche, in which a part (childbearing) is used to represent the whole of female responsibility. Rather than seeking leadership over the man in the home or in the church, she should devote herself to her God-given functional role. Continuing “in faith and charity and holiness with sobriety” will keep her focused on God’s pattern, and thus avoid assuming leadership over men in worship.

### Why Some Are Drifting From The Pattern

In analyzing why some are drifting away from God’s pattern, two major observations must be

considered. First, Christian men are failing to be the leaders God wants them to be in their own homes (cf. Eph. 6:4; Col. 3:21). Husbands must model the relationship of Christ and His church in their homes (Eph. 5:25-29). Fathers ought to be actively involved with their children's discipline. Many children do not see God in their homes because their fathers do not imitate His Fatherly characteristics. Second, Christian men are failing to be the kind of leaders they ought to be in the church—too many men are too content to let women take care of church matters.

### Even "Sound" Congregations Can Be At Risk

Even some "sound" congregations allow themselves to be at risk of drifting. The following are ways that this writer has observed throughout his years as a Christian. First, some congregations are failing to properly teach their young ladies what the Bible teaches concerning the role of women. God places great value on women teaching women (Tit. 2:3-5). Mature, godly women throughout history have made great differences for good in the lives of many when fulfilling their proper roles (cf. 2 Tim. 1:5; Heb. 11:11). Why is it that some congregations do not use the most spiritually mature Christian women to teach the young ladies what they need to know? It is sad indeed when there are women in a congregation who have been faithful wives for many years, who have successfully raised their children, who have patiently endured the "ups and downs" of life, who are willing to teach younger women, and who are able to impart priceless wisdom, but who are shunned or placed on the "back burner" because it is thought that they are out of touch with "today's woman." Even in the

church, people seem to prefer younger, more "contemporary" teachers for the youth, but is it really wise to use the least spiritually qualified people to teach the ones who need the most spiritually qualified teachers?

Second, some congregations are allowing women to be in charge of programs such as those which involve youth, visitation, and education. While there is nothing inherently sinful with women being involved in these areas, congregations better think twice before placing women in charge. Because a woman has a leadership position in the business world, maybe even over male employees, does not mean that she should be in charge over men in the church. Because some women are very talented in the use of shrewd business tactics in corporate America, some misinformed church members think that these women are the answer for leadership positions in the programs of the church. After all, "the men of the congregation aren't doing anything." All must realize, however, that the end does not justify the means (Rom. 3:8)!

Third, some congregations are placing great emphasis on training young women to be song leaders, prayer leaders, and devotional leaders. While there is nothing inherently sinful with women assuming these roles in the proper context, why would some "lather up" young women to lead in these areas when the Scriptural opportunities are so minimal? How many congregations can the reader name that are composed solely of women? Yes, ladies' classes and women's devotionals are Scriptural opportunities, but should not the emphasis be placed on training young men to be song leaders, prayer leaders, and devotional leaders? Furthermore, what will the

children of a congregation think when they grow up in an atmosphere where the emphasis is placed on training young women to be leaders to the neglect of training young men to be leaders? Will not these children grow up with a distorted view of the Scriptural roles of men and women? When will congregations learn that whatever members do (or allow to take place) has an affect (whether for good or for bad) on all others in the congregation (cf. Rom. 14:7)?

### Conclusion

Women have always been a vital part of God's plan (Gen. 3:15; Mt. 1:3, 5; Heb. 11:11, 31, 35; Jas. 2:25). However, they must fulfil the role that God has determined if God is to be glorified (cf. Col. 3:17). Parents must model their Scriptural roles in the home. Elderships must be sure that the congregations over which they rule (1 Thes. 5:12; 1 Tim. 3:4-5; Heb. 13:7, 17) stay within the bounds that God has revealed concerning the roles of men and women. Members of the church must be informed and have the courage to demand and practice the pattern God has revealed in all things, especially concerning the role of men and women in the church.



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TRAINING PREACHERS SINCE 1969

**Sympathy Extended  
To  
Rita Burgett Family**

We just learned of her passing. Services were on Wednesday, May 24, 2000. Her husband, Elmer, is on the Board of Directors.

**New Faculty Added**

The extension classes, six in number at the present time, necessitates that we add staff to our program. (See the back page for the location and time of meeting of each class.)

Brother **BRUCE DAUGHERTY** will be taking a new work in Ohio and brother J. H. Blackman will assume his classes for full time students. We appreciate the contribution that Bruce has made to the school. It has not been without sacrifice on his part. He has driven each week from Daytona Beach in order to teach his class on Friday.

We also commend the **BEVILLE ROAD** congregation in Daytona Beach for their willingness to assist the school in granting Bruce the time to prepare and present his class.

The board has approved two new faculty members to work in the Jacksonville and Orlando extensions.

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AVAILABLE

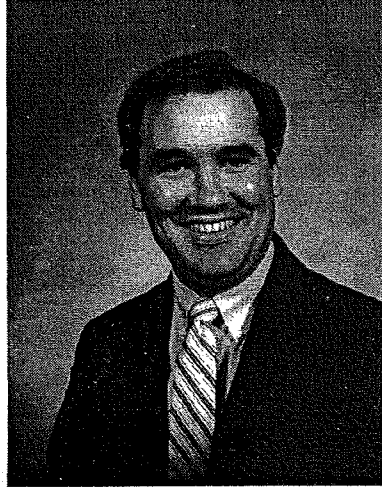


**Stephen C. Atnip**

**Stephen** received a B.A. and M.A. from Southern Christian University, and he also graduated from the Bear Valley School of Biblical Studies.

He has served as Principal, Black Creek Christian School and is the current preacher for the Black Creek Church of Christ in Middleburg, FL. He teaches Bible and Bible related subjects.

Stephen will be teaching in the Jacksonville extension.



**Timothy Kidwell**

Timothy received a B.S. from Freed-Hardeman University, 1981 and has done graduate work at Alabama School of Religion.

Timothy is certified to teach Kindergarten through 12th grade. He has preached since 1981, and is the current preacher for the South Seminole Church of Christ, Winter Park, FL. He teaches Bible and Bible related subjects.

Timothy will be teaching in the Orlando extension.



**Why Are There Few  
Laborers?**

In the earthly ministry of the Lord, He observe with care how few the laborers were. "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37-38). Do you think this is true today? If it is true, why?

(1) Is it because few are lost? Certainly not. (2) Is it because men do not understand the need to take the message to the lost? This is not likely,

the same passages that teach one what to do to be forgiven also contain directives to take the message to the whole creation (Matt. 28:18-20; Mark 16:15-16). (3) Is it because men can not understand the message of salvation? While study is demanded, and ignorance is a reality, it is no justification for those who are not informed to continue in ignorance. (4) Is it because we would have to make extensive trips to find the lost? No, the lost are around us. Our own family, neighbors, associates need the gospel. (5) Is it because there are no funds to take the message? No, we can take the truth to those with whom we are associated. Jesus **NEVER** made funds a condition of taking the message. He knew that some would think that "godliness would be a way of gain" (1 Tim. 6:5-6), and He told those being sent into the world with His message not to make support their first priority (Matt. 10:9-11). Surely this is one of the reason there are so few. Support is directly related to converts. When we teach converts the duty to support the cause, we will be more successful in our labor. (6) Is it because there may be persecution, and few will accept the message? Possibly, but there are many tasks that cause suffering and hardship. Many do so for earthly recognition, should we not do so for heavenly blessings? (7) Is it because we are not concerned with saving our own souls and those who may hear if we would but present the message to them? If this is the case, we must repent immediately. (8) Is it because **WE** do not know enough to teach another? If so, there are many ways to learn the essentials needed to teach others. (9) Is it because we think men may be saved without the gospel? If this is our thought, we are wrong. Jesus did not die in vain. Recall his prayer in the garden of Gethsemane (Matt. 26:36-39). (10) Is it because we have not prayed for laborers, and done all that we can to do what that prayer requires of us? (11) Is it because we do not see as does the Lord? (Editor.)



**Registration Schedule**  
**Florida School of Preaching**  
 Fall Semester Begins August 21, 2000

Date \_\_\_\_\_ Phone \_\_\_\_\_  
 Name \_\_\_\_\_ S.S.# \_\_\_\_\_  
 Address \_\_\_\_\_  
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Check Classes Desired Classes Marked with "\*" Are Taught at Extension Locations

Hours	Course	Instructor	Credit
<b>Monday</b>			
8:30 to 12:00	Hebrews & Galatians 21343	Davis	3
1:00 to 4:15	Introduction to Old Testament 31379	Kenyon	3
7:00 to 9:30 p.m.	1 <sup>st</sup> & 2 <sup>nd</sup> Corinthians 11335 (High Springs)*	Burgett	2½
7:00 to 9:30 p.m.	Life of Christ 11317 (Sarasota)*	Stilwell	2½
<b>Tuesday</b>			
8:30 to 12:00	English Grammar 11324	Kenyon	3
1:00 to 4:15	Old Testament History 21339	Stilwell	3
7:00 to 9:30 p.m.	Romans 21361 (Bushnell)*	Stearsman	2½
7:00 to 9:30 p.m.	Topical Bible Studies 11344	Blackman	2½
7:00 to 9:30 p.m.	Biblical Eschatology 31376 (Orlando)*	Kidwell	2½
<b>Wednesday</b>			
8:30 to 12:00	Life of Paul 21362	Stearsman	3
1:00 to 4:15	Topical Bible Studies 11344	Kenyon	3
<b>Thursday</b>			
8:30 to 12:00	Ezekiel & Daniel 21314	Stearsman	3
1:00 to 4:15	Song Leading 11333	Davidson	3
7:00 to 9:30 p.m.	1 <sup>st</sup> & 2 <sup>nd</sup> Corinthians 11335 (Auburndale)*	Blackman	2½
7:00 to 9:30 p.m.	Christian Evidences 21344 (Jacksonville)*	Mosher	2½
<b>Friday</b>			
8:30 to 12:00	World Religions 31375	Blackman	3
1:00 to 4:15	Sermon on the Mount 31380	Kenyon	3

Please Include \$5.00 Registration Fee

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