

## HOW TO VIEW GOD'S ORDER OF LEADERSHIP #2

- A. **This evening** we will continue our study of God's order of leadership.
1. In our last lesson we noted that our culture is strongly opposed to God's order of leadership & His intended roles for men & women (1 Cor 11:3).
  2. When that disposition spills over into the church, then God's people begin to depart from the faith once delivered to the saints.
  3. And indeed we are seeing churches of Christ giving way to social pressures & appointing females to leadership roles.
    - a. Why is this occurring? Is it because men have refused to prepare themselves for leadership? Is it due to intense pressures from society to conform to its standard? (Both)

B. **Those who seek** to change the church into the image of our current culture know that if they are going to be successful they must challenge & change God's order of leadership.

1. What can we do to protect ourselves from those who have no regard for God's order of things?
  - a. We can arm ourselves with a better understanding of God's order of leadership.

C. **We have presented man** (the husband), as God wants him to be, the spiritual leader of his home.

1. When he is fitted for that role, then he is better equipped to accept his God-given role in the church & in society.

[In this lesson, we want to pursue an understanding of his counterpart (woman, wife) as God would have her to be.

So this lesson is a continuation of the subject, God's Order Of Leadership.]

## II. UNDERSTANDING THE ROLE OF WOMAN

### A. Let's begin with a married woman.

#### 1. How can she be THE MOST influential & THE MOST effective female follower of Christ?

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**1 Peter 3:1-6** – Wives, likewise, be **submissive** to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, 2 when they observe your **chaste** conduct accompanied by **fear**. 3 Do not let your adornment be merely outward — arranging the hair, wearing gold, or putting on fine apparel — 4 rather let it be the hidden person of the heart, with the incorruptible beauty of a **gentle & quiet** spirit, which is very precious in the sight of God. 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being **submissive** to their own husbands, 6 as Sarah **obeyed** Abraham, calling him lord, whose daughters you are if you do good & are not afraid with any terror.

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#### 2. Let's define the word "submissive" ("subjection", kjv).

- a. The Greek word *hupotasso* (*hupo*, "under," *tasso*, "to arrange") was primarily a military term, which meant "to rank under", it denotes "to put in subjection, to subject" (Vine's).

- b. But notice who is to "subject" whom; the wife is to subject herself.

- c. If your wife is not subject to you then your only option is to calmly reason with her with an open Bible, because YOU cannot subject HER to YOURSELF.

[Now, back to the main point of our reading in 1 Peter 3...]

#### 3. There are some things God commands of Christian wives, which will make them THE MOST influential & THE MOST effective.

- a. If you hope to convert an unbelieving husband (which is discussed in the context).
- b. If you hope to have the best relationship possible relationship to your husband.
- c. If you want your husband to be everything God wants him to be as a leader.

- a. **Be chaste** (2): *hagnos* – pure from every fault, immaculate; CLEAR, HOLY, PURE. Hagios – holy, ...free from admixture of evil.
- b. **Have fear** (2): *fobos* – reverence, respect for authority, rank & dignity.
- c. **Be gentle** (4): *praus* – mild, meek, having a soothing disposition.
- d. **Be quiet** (4): *hesuchios* – tranquility arising from within, causing no disturbance to others.
- e. **Be submissive & obedient** to your husband (5-6), just as Sarah was to Abraham (Genesis).

[Frankly, many men in our society wouldn't want a wife as Peter described, & likewise many women wouldn't want to be a wife like the one presented in these verses.

For that reason, the cause of Christ cannot be advanced in many homes – even among professing Christians.

Because if the foundation of the home is not as God would have it to be, then everything build on that foundation will be out of alignment with the Word of God.]

- B. **Because men & women** have different roles in the home, they also have different roles in the church.

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1 Tim 2:8-15 – I desire therefore that the **men pray everywhere**, lifting up holy hands, without wrath & doubting; 9 in like manner also, that the **women adorn themselves in modest** [orderly, well arranged] **apparel, with propriety** [a sense of shame] & **moderation** [sound judgment], not with braided hair or gold or pearls or costly clothing, 10 but, which is proper for women professing **godliness**, with **good works**. 11 Let a woman **learn in silence with all submission**. 12 And I do not permit a woman to teach or to have authority over a man, but to be in **silence**. 13 For Adam was formed first, then Eve. 14 And Adam was not deceived, but the woman being deceived, fell into transgression. 15 Nevertheless **she will be saved in childbearing if they continue in faith, love, & holiness, with self-control**.

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- 1. Our first reading was from the apostle Peter, this is from the apostle Paul, & both emphasize the same points in regard to the role of women.
  - a. **Her clothing** is to reflect her spiritual profession (9-10). **Her attitude** is to be that of quiet submission to the man (11-12) – the reason for dates back to the beginning (13-14). **Her ambition** is to bear children & to continue growing in faith, love, holiness & self-cont (15).

2. The word “silence” (12) is again the Greek word *hesuchia* (1 Pet 3:4), which means quietness, tranquility arising from within, causing no disturbance to others.

a. Paul is referring to her demeanor (manner) when the church has gathered for instruction.

b. And yet there are circumstances where women may teach men (Acts 18:26).

3. There is another case where the English word “silence” is used in reference to women.

a. The word “silent” (34) is the Greek word *sigao*, which means to keep silent; to hold ones peace.

b. Paul’s point is to show that women are limited in their participation in the assembly; they are not to address the assembly (23, 28, 30).

c. When a woman follows this rule she is showing submission to God’s order of leadership whether she is married or not (34).

d. So this is a command of God to be obeyed, not just some outdated social custom (37).

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**1 Cor 14:33-37** – For God is not the author of confusion but of peace, as in all the churches of the saints. 34 **Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says.** 35 And if they want to learn something, let them ask their own husbands at home; **for it is shameful for women to speak in church.** 36 Or did the word of God come originally from you? Or was it you only that it reached? 37 If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commands of the Lord.

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C. Let’s make some application of what we have studied.

1. If what we have studied is true, then there cannot be women elders or deacons (1 Tim 3:2, 11-12).

## CLOSING

- a. Phoebe was a servant (*diakonon*) in the church at Cenchrea ([Rom 16:1](#)), but she was not appointed in an official capacity as were the men we read about in 1 Timothy 3 & in Acts 6.
2. If what we have studied is true, then it would be unwise for women to attend business meetings or elders & deacons meetings.
    - a. There was an occasion when the whole church gathered to hear the apostles & elders discuss an important matter ([Acts 15:6, 22](#)).
      - i) That occasion was unique, Truth was being established & the whole church needed to hear the discussion & final decision. i.e., *Gentile Christians were under no obligation to the Law.*
    - b. All truth is now established, so to have women in the business meetings of local churches today would be more of a temptation to them than a help to the work.

A.