

Leaders In Public Worship

Subject: Worship
Text: 1 Timothy 2:8-15
Method: Expository
Gen. Purpose: Understand Bible teaching on worship.
Spec. Purpose: To understand biblical leadership in the collective worship of the church toward God, and to do it faithfully.
Thesis Sentence: Jehovah God has determined what constitutes the worship He will accept, including who has the responsibility of serving as leaders in public worship.

Introduction:

- A. Worship is communion & fellowship with God -- God & sin are not compatible (Prov. 8:13; Amos 5:15; Isa. 59:1-2)
 - 1. Israel's sinful condition (Isa. 1:2-9)
 - 2. God's rejection of their worship (Isa. 1:11-17)
 - 3. May have been doing the right things for worship, but sinful lives corrupted it
 - 4. Repentance was required (Isa. 1:16-17; cf. Amos 5:21-24)
 - B. Those who lead in worship and those who follow must be faithful in every way
 - 1. 1 Tim. 2:8 -- refers to a pure heart & life
 - 2. If worshippers are corrupt, worship is corrupt and vain
 - C. Some problems of old:
 - 1. Mal. 2:7-8 -- unrighteous priests caused the people to stumble
 - 2. Ezk. 22:26 -- corrupt leaders of worship had done violence to God's law and profaned holy things
 - 3. Micah 3:11 -- they taught as hirelings (cf. Jn. 10:11-14)
 - 4. Jer. 5:31 -- taught falsely and made up their own rules
 - 5. Hos. 4:4-10 -- a direct relationship between spiritual leaders and those spiritually lead
 - D. For worship to be acceptable, leaders, worshippers and doctrine must be uncorrupt
- I. Christian men are to lead in public assemblies of the church**
- A. 1 Tim. 2:8 -- invests responsibility and authority± in men
 - 1. Word for "man" is *aner* (a mature male, rather than a woman), not *anthropos* (humankind) as used in 2:4
 - 2. The male is authorized and responsible -- the authority can not be delegated and responsibility cannot abandoned
 - B. 1 Tim. 2:12 -- woman cannot take this authority/responsibility, and the man cannot give it to her
 - 1. The matter has been settled by God
 - 2. For women to teach or lead men in any way when the church is assembled places them in a leadership role that God does not allow
 - 3. This would not apply in an assembly made up of women and/or children
 - C. The prohibition of 1 Tim. 2:12 is not a general prohibition that disqualifies women from teaching men in every circumstance
 - 1. Priscilla assisted in teaching Apollos (Acts 18:24-28)
 - 2. They may instruct their husbands by godly behaviour (1 Pet. 3:1-2; 1 Cor. 7:16)
 - 3. In harmony with 1 Cor. 14:34-35, the prohibition is to be understood as in force during public assemblies when Christian men are present to take the lead

II. God's role for women

- A. Why woman does not lead man in spiritual things (1 Tim. 2:12-15)
 - 1. Gen. 2:18,21-25 -- Man was created first, and then the woman as a helper (not a leader - v. 18) suitable for him
 - 2. Gen. 2:16-17; 3:1-6 -- she was tempted and deceived (2 Cor. 11:3; 1 Tim. 2:14)
 - a. Eve lead the way in transgression (Sin - 1 Jn. 3:4)
 - b. She and Adam suffered as a result (Gen. 3:12-13)
 - 3. Gen. 3:16 -- Woman was commanded to be in subjection to man (1 Cor. 14:34-35; Eph. 5:22-24; 1 Pet. 3:1-5)
 - 4. In addition: both were removed from garden, separated from tree of life, died (Gen. 3:22-24; 5:5)
 - 5. Rom. 5:12; Heb. 9:27 -- All mankind separated from tree of life, death entered and came upon all
- B. Paul and Peter revealed the will of God (1 Cor. 2:10-13; 14:37; 1 Pet. 1:19-21), not their own opinion in this matter
 - 1. 1 Tim. 2:12-13 -- woman not in authority over man (cf. Rev. 2:20-23 - she should not have been permitted)
 - 2. Eph. 5:22-24; Col. 3:18-19 echo the original pattern of Gen. 2:16-3:21

III. Role is the issue, not ability, value or opportunity for service

- A. Women can teach in other settings
 - 1. Priscilla (& Aquilla) - Apollos -- Acts 18:24-28
 - 2. Eunice & Lois - Timothy -- 2 Tim. 1:5
 - 3. Older women - younger women -- Tit. 2:3-5
- B. Women can serve in other ways
 - 1. Tabitha -- Acts 9:36, 39
 - 2. Phoebe & others as helpers -- Rom. 16:1-6; Phil 4:2-3
- C. Women are spiritually equal to men (Gal. 3:28), but God has defined the roles and responsibilities of both as different
 - 1. They must remain unconfused or confusion will result, and work remain undone (If woman is doing man's work, who is doing woman's? Someone whom God has not suited for the task)
 - 2. Each must labor within their given authority and fulfill their responsibilities within their God given roles
 - 3. Women must remain in subjection (1 Cor. 14:37; 1 Tim. 2:12-13; Eph. 5:22-24)
- D. Men must not abuse their authority by mistreating women
 - 1. Husbands must love their wives (Eph. 5:25) and honour them (1 Pet. 3:7)
 - 2. Christian men must treat "elder women as mothers; the younger as sisters, with all purity (1 Tim. 5:2)"

Conclusion:

- A. Worship is communion and fellowship with God and must remain uncorrupt
- B. Christian men are given authority and responsibility to lead in worship when the church is assembled -and must fulfill it!
 - 1. Man cannot delegate this authority/responsibility
 - 2. Woman cannot assume it under any condition when Christian men are present
- C. Rule was established by God, not by Paul or Peter -- they re-affirmed it as valid in the Christian age

- D. Women are spiritually equal to men, but are to be in subjection (1 Cor. 14:34-37; 1 Tim. 2:12-13; Eph. 5:22-24)
1. Can teach and participate in ways which do not infringe on man's authority/responsibility
 2. Women must fulfill authorized responsibilities as wives, mothers, disciples, and teachers in roles other than assuming a leadership role in public worship
- E. How are we to understand Acts 21:9 and its mention of Philip's four daughters who prophesied?
1. The text must be understood in harmony with other scripture
 2. They were not to use their gift in the public assembly, or in any way that would usurp the authority of men

Randall F. Matheny