

Dr. Robert Yarbrough, Pastoral Epistles, Session 3, 1 Timothy 2

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This is Dr. Robert W. Yarbrough in his teaching on the Pastoral Epistles, Apostolic Instruction for Pastoral Leaders and Their Followers, session 3, 1 Timothy 2.

We continue our study of the Pastoral Epistles. We are in 1 Timothy and we're about to do 1 Timothy 2. 1 Timothy 2 is probably the most discussed chapter in the Pastoral Epistles in recent generations because of chapter 2 verse 12 where Paul says something about not allowing a woman to teach or exercise authority over a man, and we'll get to that.

But I want to remind us of something we've already come across where we see that the teachings of the Bible are out of step with modern culture. Back in 1 Timothy 1, Paul talks about the uses of the law and he says it's for lawbreakers. In the middle of a lot of very negative designators, he mentions the sexually immoral and he mentions those practicing homosexuality.

The Bible represents homosexuality, same-sex relations, as something that's disordered and it's called an abomination in the Old Testament. While commentators have tried to be creative and read Romans 1 in a way in which same-sex relations between consenting adults is okay, I don't think really that works in the larger scope of Scripture. I just want to remind us as we go into 1 Timothy 2 that how we read 1 Timothy 2 is going to depend a lot on how authoritative we think the Bible's view of man and woman is for the church today.

If we have a certain vision of man and woman, then we're going to say, that was the Bible then and there, but we are different now and we're no longer bound by the Bible's teaching on men and women and their distinctive characteristics and distinctive provinces of service and glorifying God. I think that there will be posted underneath the list of lectures, something called the Salzburg, as in Salzburg, Austria, the Salzburg Declaration, and this will be an online resource. I know it's still there, I don't know how many years it will be kept up, but it was a German-speaking collection of European Catholic, Orthodox, Protestant, including Protestant liberal and Protestant evangelical leaders, all who signed a lengthy statement on what they call the ecology of man and the conditions under which human life can flourish.

Basically, the argument of the document is the Bible is true. This is kind of surprising coming from Western Europe and also German-speaking Western Europe where these are people that are trained in modern university and very high cultural thought, but they are people who are theologians and pastors who realize that the Bible is true and the Bible is necessary, not just for church teaching, but for human

flourishing. If we don't have fathers if we don't have mothers, we don't have clear distinctions between those roles, and lots of bad things follow, and the document on the one hand presents a solid biblical theology of genders, but it also talks very directly about Judith Butler, who's an American thinker, and her work on gender theory, which really helped blow open the doors to the sorts of things that we're seeing in modern times with an affirmation of what's called trans and sex change and all kinds of experimentation even with children and teenagers being given medications and surgeries and so on and so forth.

Well, God loves the world and God wants to save people no matter what sorts of errors they may be guilty of, so we don't want to be thinking about the Bible in terms of what's called hate speech, but if hate speech means affirming what is true in the sight of God about male and female and about sexual immorality and about fornication and about adultery and about same-sex relations, these are things that are part of an eternal God's will and revelation to human beings that he created and he owns, and he will, in the end, enforce his conditions of existence on people. And as in the Old Testament, we have it amply justified he was not happy with same-sex practice and in the end, it was judged. We don't want to be under any illusions about what the Bible teaches.

Now, you may not like it, you may not follow it, and that's your prerogative, but I just want to go into 1 Timothy 2 affirming God's good design in male and female and how much better off we are both in the final judgment but also in everyday life when we grow and expand as male and female in the way that God created people. So, 1 Timothy 2, as you'll see in your NIV, there's just one heading for the whole chapter, Instructions on Worship. Paul says, I urge then, and let me get my screen back to just one screen here, I urge then, first of all, that petitions, prayers, intercession, and thanksgiving be made for all people.

Notice the red letters, that's an imperative, it's a command. First of all, when you go to some parts of the world, I know in Africa one of the terms for church is house of prayer. And Jesus quotes the psalm, I believe, in John chapter 2. The scripture says, My house shall be a house of prayer for all the nations, all the Gentiles.

Everybody is welcome to worship the God of Abraham, Isaac, and Jacob. Well, the first point of pastoral instruction when it comes to the assembly of God's people is for it to be a prayerful assembly. These terms for prayers are not technical terms that exclude each other, some are more along the lines of affirming God, thanking God, interceding for God, or asking God for things, but just every kind of prayer that the Bible legitimizes, which is a wide range, those things should be made for all people.

Then he gives an example, For kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. I don't think that's the only

reason we should pray. We should pray because we love God and we love to commune with God.

And it's God's will that we commune with Him and have fellowship with each other in a time of prayer, in seasons of prayer, in lives of prayer. But one of the immediate outcomes is that if God favors our prayers, then we can live in peaceable societies. And if our rulers are not corrupt, and those who are over us are not hassling us and persecuting the church, that's really good for everyday lives of shalom, of peace, of flourishing.

Not for our sakes, but so that we can live to God's glory and live as disciples of Christ, who are growing as disciples and who are making disciples. This is good. There's that word *kalos* again.

And it pleases God, our Savior, who wants all people to be saved and to come to a knowledge of the truth. For there's one God. Now, remember that Paul was writing to Timothy and Ephesus, and in Ephesus, there were hundreds of gods.

The dominant culture was polytheistic. But Paul wants to emphasize what the Old Testament teaches and what Jesus reinforces. There's just one God.

There's one God and there's one mediator. We need a mediator because we've broken God's law. We're cut off from God.

But there's a way that we can have our relationship to God brokered. We can be mediated and that mediator between God and mankind is the man, Christ Jesus, who gave himself as a ransom for all, or for all people. And of course that's talking about his death on the cross.

This has now been witnessed at the proper time. In Greek it's more parenthetical, who gave himself as a ransom for all, the witness born at the proper time. It's just like in Galatians 4, in the fullness of time God sent his Son.

There's a complex world and there were messianic predictions and at just the right time Christ came and Christ died. And in Romans Paul says, at the right time Christ died for the ungodly. So, this is very, very Pauline.

This doesn't sound like somebody who doesn't know Paul that well or who's a forger writing in his name. And for this purpose, I was appointed a herald and an apostle. A herald is just somebody who makes an announcement, like a town crier.

And an apostle we've already talked about. I'm telling the truth. I am not lying.

And a true and faithful teacher of the Gentiles. So, some observations. I've already hinted at this.

At the center of worship is prayer. Now I happen to be a Protestant and so in the Protestant tradition we stress the sermon. And I think that's right.

I think that the Word of God is the means of grace that's primary for the people of God. Faith comes by hearing and hearing the Word of God. Hear O Israel.

The Lord our God is one. Hearing is so important and the Word of God is our means of grace. So, it's right that Christian worship focuses on the Word ministered to God's people that cleanses us, instructs us, and encourages us.

But the context for the ministry of the Word is the communion with God of the fellowship and of the people who minister the Word of God. The servants of the Word. Typically, a pastor like Timothy is teaching the congregation and woe to the congregation whose leaders are prayerless.

Year after year in the United States polls show that ministers spend something like three minutes or five minutes a day praying. There's often not a lot of prayer that goes on. There's a lot of talk.

There's a lot of lectures. There's a lot of sermons. But there may not be any prayer.

And you say well what difference does it make if the information is put out? Well, the difference is God is present among the people to make the Word fruitful. Jesus said where two or more are gathered in my name there I will be. And in his name means under his authorization and in his presence.

If we don't pray to God, we're implying we don't really need the personal presence. All we need is this information. But we need the presence of God for the information to be fruitful.

So, at the center of worship is prayer. In that sense everything in chapter 2 instructions on worship it all turns on whether it's a prayerful assembly or not. People haggle over about things at the end of chapter 2. But the larger question is: is there a godly presence through people's dependence on their covenant God and their relationship to him?

Secondly, God favors an orderly world for the sake of the spread of the knowledge of the truth. As the knowledge of the truth spreads people profess faith in Christ. They turn from their sins.

They turn from their old life. They turn to Christ and this is special grace. This is saving grace.

But we talk about common grace. We talk about God causing the rain to fall on the just and the unjust. God is good to all people.

And so, when there's an orderly world God is behind that order. Christ is the sole facilitator of this redemption. At times the Bible says Christ died for all people and it says that here.

But that does not mean all people are going to be saved. It means that Christ gave the only ransom for all who did believe then and all who do believe now. And for all the Old Testament saints who placed their hope in the promise of the God of Abraham, Isaac, and Jacob that he would do something to vindicate their trust in him to justify them as he justified Abraham.

That was all through faith in Christ who would come. They didn't know the details but they knew in broad terms about God and his faithfulness. Chapter 4 verse 10 of 1st Timothy says, that is why we labor and strive because we have put our hope in the living God who is the savior of all people and especially of those who believe.

So, God is a savior in that his common grace brings a certain level of shalom to everybody. You know like the sunrise and like the soil and like the basic food and means to live. But Christ's ransom, while it I think funds common grace, Christ's ransom is especially for the salvation of those who believe and he's the mediator, the only mediator for that subset of humanity.

Fourthly, or thirdly excuse me, Paul was apparently accused of lying. Why does he say in that verse, I'm telling you the truth, I am not lying. Well, if I'm correct in my sense Timothy is facing some Jewish opposition.

He's teaching, he's facing teachers of the law who don't know what they're talking about. It's inevitable that they would be opposing Paul because everything we know in the book of Acts is not only about Paul but even going back to Peter. When Peter shared the gospel with that Roman centurion named Cornelius and his friends and they received the Holy Spirit, the people at Jerusalem, the Jewish believers at Jerusalem, did not rejoice but they called Peter on the carpet and said how could you eat with, how could you baptize uncircumcised Gentiles? This was hateful to them because they felt like you needed to do all you could to join in with the ethnicity of their heritage in order to be saved and in all kinds of ways both Jesus and then also God through his vision to Peter at Joppa with the animals coming down on the sheet.

God was sort of shifting gears or you could say making a key modulation in the symphony of salvation and he was saying we are shifting from a Jerusalem temple-

centered light to the nations to a light to the nations that's going to be centered in the people. It's going to be portable. My people who have always carried light to the world, Jonah took light to those pagans on the ship with him.

He bore witness to his God. That's always been sort of the case but it was institutionalized with Jesus' commission and the church going out to the Gentile world and so there was, I'm sure, a lot of pressure from these Jewish teachers against these messianic Jews and churches that were founded in the name of Jesus. They wanted to thwart that and push that back and they needed to oppose Paul and they needed to discredit Paul and we see this throughout Paul's letters that this opposition crops up and we see it in Acts.

There's a modern strategy when the culture opposes you will then change your message so that the culture doesn't oppose you anymore. I mentioned homosexuality for a few minutes and many churches have decided well we don't think it's wrong after all because our culture opposes it. But Paul did not change his message.

He did not say, and this goes back to Acts 15 if you want to read about it, James and Peter and Barnabas and Paul and the church of Jerusalem said we're not going to change what we see is the gospel message. Gospel salvation is not about ethnicity. Gospel salvation is about God's promise and faith in the God of Abraham, Isaac, and Jacob who sent his Messiah Jesus to be a ransom for sin who rose from the dead who was affirmed by God in the resurrection in his reigning over the church and over the world.

So, Paul doesn't change his message to fit the cultural expectation. Now the directions for public worship continue and I know that there are some commentators who say this is not about public worship but that's just a division of opinion. I think most commentators do think that and without arguing for it at great length I'm just going to say continue we continue to have a picture here of prayers being made in the congregation and now men everywhere to pray and I think this is talking about churches in every city wherever there are Christian congregations there ought to be prayer and when you lift up your hands to pray it says the men are to lift up holy hands without anger or disputing.

So, this is a de facto command it's not in the command grammatical mode but when he says I want men to pray he's saying Timothy make sure that you create space for this to happen. I also want the women to dress modestly with decency and propriety adorning themselves not with elaborate hairstyles or gold or pearls or expensive clothes but with good deeds appropriate for women who profess to worship God. And he continues a woman should learn in quietness and full submission.

Actually, the grammatical form here would be more rightly translated and many translations do take it this way let a woman learn. The way it's put in the NIV it's more Paul making a direct observation of what women should do but the grammatical form it is a third person imperative and he's saying to Timothy, Timothy let a woman learn. So, it's not a heavy-handed Paul observing what he thinks women should do it's saying that women are disciples and Timothy your responsibility as a pastor is to make sure that this happens in quietness and full submission.

I do not permit a woman to teach or to assume authority that word assume is controversial it just means exercise authority. It doesn't mean to usurp authority to rise up it just means she shouldn't exercise and I'll get to what authority is to exercise authority over a man as a pastor like he's already said Timothy you need to exercise some authority in your congregation. He says I don't allow a woman to assume that role she needs to be quiet she must be quiet so she can learn and then he gives reasons for Adam was sworn first then Eve and Adam was not the one deceived it was the woman who was deceived and became a sinner but women will be saved through childbearing if they continue in faith love and holiness with propriety.

Now some observations first of all back to verses eight and nine about men raising holy hands and women's dress right attitude and deportment are critical for godly worship and for that matter for all of life. We're the worst kind of hypocrites if we live one way and then we come into a Christian worship service and we put on a different face. We're angry bloggers or we're racy dressers but then when we come to church we look real straight. That's called hypocrisy. So, Paul wants there to be a prayerful assembly of God's people and men have to have the right attitude. Typically men like to throw their weight around there are quiet men and there are not quiet men but a lot of men they have strong feelings about things. It comes out as anger. A lot of men have tempers, road rage, a lot more likely to be men than a woman. I have observed over the years that in doctrinal debates men love to argue and men love to fight and win. I think you even see it in team sports. Women are often much more collaborative and I mean they're competitive as teams but you know they love to work together and affirm each other. Men may or may not be like that but men are very good about getting in a rage and doing things in a rage. You can't have worship if you have angry men. So, let's underscore that I want men to pray lifting up holy hands without anger or disputing.

Now this this is a real challenge because on the one hand, Timothy has been told that that he's going to have to dispute, so to speak, he's going to have to stand up for what is true and right in the eyes of God. He's going to have to stand up for the validity of the gospel. He's going to have to oppose certain people but that doesn't necessarily mean Timothy must be angry or Timothy must dispute. It means Timothy's to teach what's true. You're going to see later on, that he's going to urge Timothy to patience and to acceptance and to you could say a sort of graduated approach. Don't just fly off the handle and denounce people give people a chance to

turn from their mistake and to turn to God. But that takes maturity it takes trust in God. It takes a crucifying of what at least I as a man know very well and that is that sense of outrage that can be so delicious to indulge. It can make you feel so righteous but then you look back and you remember that the Bible says the anger of man does not achieve the righteousness of God.

It's amazing how much religion is fueled by anger. Anger is not a fruit of the Spirit. For the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, generous self-control. There is no anger in there. If God is present then human anger is going to be greatly restrained.

So not only is the gospel countercultural in big features like the Jewish view that salvation is through ethnicity or the modern view that homosexuality, for example, or sexual immorality is okay. But the gospel is countercultural when it comes to the tendencies of individuals in some families it's kind of famous he really has a bad temper. He's been like that since he was a child. Well, I'm sorry just because you were that way from a child that doesn't mean it's a good thing or that God can't wash that out of your behavior.

Just as men have characteristic maladjustments women tend to be concerned with how people think about them. Often men get ready to go to work or they get dressed. It takes them 10 minutes and they never look at a mirror. They probably should, but they don't. I'm not trying to stereotype here, I'm just saying I think it's very common that women will spend a lot of time with their hair and maybe with makeup. They're more concerned about their appearance and that's not a bad thing. It's not bad to be concerned about appearance and you do not read these as if Paul is saying you can't have an elaborate hairstyle, you can't have gold, you can't have pearls, you can't have expensive clothes. That's not the meaning of the words.

What he's saying is if these things become for women like anger for men they just kind of wear anger and they bring it right in the church, if clothing is not decent and it's not proper, it's flashy and it fits in with cultural patterns that are not godly, this isn't consistent with women who profess to worship God. If you worship God, if you're a man it's going to tone down your anger. If you worship God if you're a woman it's going to reflect in how you project yourself in terms of what people see.

So, I think these things are fairly self-evident. I haven't been in all cultures of the world and I'm not an anthropologist, but I have observed in in very different cultures very different economic levels, different languages, different races, different continents, that women typically like to look pretty and they are pretty. I think even the Bible affirms the beauty of womanhood. So womanhood takes different forms you can take short hair or long hair or this kind of clothes or that depends on where you are, and what time of the year it is. But this is this is a valid concern that women

will try to look good and that men will try to do their religion through anger. Paul wants this to be checked.

Also, moving on to women, women's need to learn is as important as men's. Now there's a great hurdle right here before you ever get to verse 12 and I'm going to blame the Western church for this. I don't think the Western church has done a good job of establishing that the primary role and identity of a believer in Christ is to be a disciple. A disciple is a pupil or a learner. I think that in some traditions, especially liturgical traditions, a Christian is somebody who comes to church and observes and says the things that are printed to say or that's projected to say or that you've memorized. And you say and you are part of the pageantry of worship. That's the church. The church is the people at worship.

Now I'm all in favor of worship I kind of like liturgy myself but I'm reminded of Isaiah 1 and 2 where there's one of the most beautiful descriptions of worship in the Old Testament but God says it stinks. Liturgical beauty does not immediately translate into covenantal activity to the glory of God because it can be bankrupt in many ways. Any worship that's done by people who are not disciples is less than what God intends. God wants everybody in worship to be people who hear and these words which I'm giving you today shall be on your hearts and you shall teach them to your children. That's the Old Testament vision in Deuteronomy 6 of God's people hearing his word and passing it on to other generations.

We're going to see in 2 Timothy 2, Timothy what I'm teaching you, you entrust the faithful people who can entrust it to others. The core the identity of the people of God is hearing God's word, responding to God's word, living out God's will together in prayer together, in worship together. There's nothing more intrinsic to being a Christian, nothing than listening and learning. James says receive the implanted word which is able to save your souls. If mainly we go to church just to express ourselves and just to be part of pageantry whether it's low pageantry or high pageantry, we may not be disciples. We may just be participants or other people have reduced Christianity to some kind of activism.

It is essential that the church care for the poor. It's essential that the church work for social conditions that are conducive to justice in the world. But if we are not disciples then we are just activists in the name of Jesus. We may very well be taking Jesus name in vain because it's hypocritical to be living out God's economy but not having a personal heart tie with God so that we are being nourished by the word of God and truly led by the Spirit of God.

Now why this is all revolutionary in this context is because the ethos of Judaism was very much disciple but it was men were the focus of learning the Torah because of human nature not because the word of God because the word of God doesn't slam

women. Men have ways of taking the good things of God and turning it to their advantage, not loving their wives, and not sharing God's provisions for shalom with their wives like they could.

So, Paul wants Timothy to counteract this Jewish tendency for women not to be taken with due seriousness. Let a woman learn in quietness and full submission.

Now why is that there? We don't have details but one of the likelihoods is that there was an informality, there was a chatter, there was a lack of a of a worshipful atmosphere, and Paul wants women to learn. He doesn't want people to be talking to each other, writing notes, or sitting in the back and making noise. Women need to take themselves seriously as learners and the church has not always done that well.

One of the reasons a lot of women have trouble taking themselves seriously is learning because a lot of preaching doesn't teach very much. I have a lot of women read and they communicate a lot and they have very active conversational minds. If you work hard on a sermon that contains a lot of information and that goes somewhere and instructs, I have found lots of women love to learn. But they get frustrated at church because pastors often don't teach very much. They just repeat stuff in different packages. So, women give up on learning.

Now I don't think Timothy was a lazy teacher but I think he did have to work against an ethos in which the pagan religions were not discipleship religions. They were not Scripture religions. If these women came into the church and they came from either just practical civil religion, or if they were devotees of different cults, they would not be people that heard Scriptures or studied Scriptures and learned things and passed this message, this good news on, to save others. That wasn't pagan religion.

So, if you don't have women active as disciple makers in a church you're going to have a weak church. So, whereas this is often used to demean women. This is actually this is promoting women. Women are disciples as much as men.

So that's verse 11. There's much more that could be said and I think I wrote many pages on this in the commentary, but we can't go through it all here.

With respect to verse 12, where Paul says "I don't permit a woman to teach or assume authority over a man; she must be quiet." Again, it doesn't say she must be, it says, let her be silent. In my commentary, I comment that this is not like a gag order and the word silent doesn't mean she can never talk. It means that she needs to be at peace and she needs to be in a posture of learning. You can't learn if you're talking. You can't learn if there's a racket going on around you.

So, the worship situation needs to be a situation in which a woman finds an atmosphere that's conducive to her learning.

Now as far as not permitting to be brief. This is a term that Paul uses frequently in other places and basically, it's like a command. This is just a policy in the early church and I'll comment on that in a minute. What Paul is saying in this verse is women are relieved of the duty of congregational instruction which is teaching.

Now not all teaching because Titus 2 says women should teach especially other women and women out in the world are instructive in all kinds of ways. In your contact if you're, excuse me, if you're a businesswoman, or if you're a teacher, or if you're a health care worker, or you're law enforcement, or you're military wherever women go they are carrying a witness to Christ. In that sense they are instructing other people.

But for an hour or two a week, God's people come together in assembly and that hour or two women are not tasked with the congregational instruction or the spiritual oversight. That's what I take this word of exercise authority to be talking about. I talk about the two poles of pastoral care that Jesus exercised. When Jesus came, he taught, and he shepherded. His teaching was part of the shepherding but his shepherding included leading. It was casting vision. It was praying for it, it was being patient, it was protecting. These are all oversight functions. He asked questions he smoked people out what do you think, who do people say that I am. This was a way of helping move his followers forward in their understanding and in their commitment to him.

God, through Jesus, commissioned under shepherds of the great shepherd and just as Jesus taught and exercised oversight pastors of congregations taught and exercised oversight. Hebrews 13 says to obey your leaders as those who are appointed over you and will give an answer for your soul. Acts 14:23 says after they established churches they appointed elders in every congregation. At Ephesus, as elsewhere in New Testament churches, women were not apostles like Paul or like the twelve.

The argument that Jesus couldn't appoint women apostles because it was countercultural I don't think there's anything to say for that argument. Jesus was not bound by culture at that point and they do not appear as congregational pastors. This is consistent with Old Testament leadership patterns. In church and home as well to extend that as the result of Eden.

This gets us into verses 13 14 and 15 about which there's a lot of controversy but I'll just summarize how I read it. There is a division of labor in congregational leadership, exactly what the tie is, we can debate but there's no question from the wording of

verse 13 “for Adam was formed first than Eve and Adam was not the one who was deceived.” I think that should be understood as deceived first. “But it was the woman who was deceived and became a sinner.” I think they were both deceived but I think he's talking about the order here.

As a result, it would be speculation to say what would the church look like if the man hadn't fallen. I mean it's pure speculation we might not need a church. Everybody might, every husband and wife together might, be their own church.

I don't know but what we do know is there was a fall and Paul says here because of the fall then there's a division of labor. Now that division of labor was already implicit in the creation mandate. I think the Western church has forgotten that God created mankind in his own image. When it says it twice, it's like exclamation points in the image of God he created them. It's good poetry but it's also stated twice and when the Hebrews stated something twice that was very very important. Male and female, he created them. God blessed them and said to them be fruitful and increase in number or multiply fill the earth and subdue it, rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground. Those are second person imperatives, second person plural imperatives, and you can see men and women are equally claimed by this mandate.

Women's salvation is assured I think “the women will be saved” as eschatological that on the last day they'll be saved just like on the last day men will be saved in spite of our implication in sin from our forefather and mother Adam and Eve.

Then how richly we will deserve punishment, we all have the hope of salvation in the last day because of Christ assuming that we internalize the gospel and live out faith in Christ in ways appropriate to our God-created identity.

Now we're living in a time, at least in much of the world and in the West, where there has been a war declared on gender. Mankind is in rebellion against the idea of male and female and its normativity. Again, I mentioned that Salzburg Declaration talks about the ecology of man and how different the world will be if it continues in the direction of doing away with the normativity of male and female .

You ask, well, how if we all agree on it, how could it be bad? Well, God is the ruler of the world and God will in the end enforce benevolent terms on the world. It will not be benevolent if men and women continue to try to wage war against fatherhood and motherhood and male and female. Bad things will happen and they're already happening in the social unraveling in the West. The anger of young men and the criminality and the mass killing and the sexual gender dysphoria is all part of a breakdown. This is not a progression towards something better.

I think the Bible presents this as something sinister that we need to rethink and be willing to repent of. So, the Bible here, I think, in very worshipful terms is saying look this is how the people of God should look at worship. I could say I could say a great deal about what a miserable job being a pastor is because you don't have power generally. You don't get rich even in the United States the average congregation is less than 100 people. Most pastors are basically taking out the trash for a lot of people if they're good pastors. They're not getting rich and they are serving men and women who are quantitatively, they're worse sinners than the pastor hopefully.

The pastor has grown in holiness but he's ministering to a lot of people who probably in part resent what he's doing because they'd like to be left alone and they're just growing in God's direction with the pastor's help.

There's this idea out there that pastors are these high authorities and it's this glorified position. Well, unfortunately, there have been pastors who presented it that way and there are people who get rich off of being pastors that may not be wrong but a lot of times it's corrupt and it's corrupting.

But the normal shape of pastoring is just like the normal mandate in the Bible for a husband to love your wife as Christ loved the church and gave himself for it. Loving your wife as Christ loved the church that's demeaning from the standpoint of sinful male pride but with the change of heart that the gospel gives, there can be this glorious love of a husband that's sacrificial for his wife. Their service together in the gospel and in God's creation mandate, I call it ordered relational synergy. I don't call it complementarianism as it's sometimes called. I call it "ordered relational synergy."

Husbands and wives are in a covenantal love under God's covenantal love which begins with the creation mandate to be fruitful and multiply. I'm not saying you should have as many kids as you possibly could, but if you are sexually active it should be in a marriage covenant. It's a good thing if kids come of it. Then because you're Christians you also are disciples and you are reaching out to the families. The people, the individuals, the groups around you, this is a beautiful picture of synergy between a husband and wife and all of us need people of the other gender to be whole ourselves.

I'm not saying everybody should be married but a lot of people will end up wanting to be sexually active in life and God's means of grace for the sexually ambitious is marriage. Then in marriage we find we have two people how do we come together and the Bible has an order for that and it should be an order that uplifts the wife as well as enlists the wife to be a mother, if possible, and a disciple who is under her husband's leadership. Of course, this is a leadership that loves the wife as Christ loves the church. So this is the general picture of husband and wife.

Then the early church was a house church. You had families, husbands, and wives. God called individuals whom the church recognized with the designation of elder or overseer. They became the father figure of the congregation and they were responsible for the instruction of the congregation, for the prayer mood of the congregation, for the protection and oversight of the congregation. They were instructors, guides, and guardians.

Now this is a very idealistic picture from the standpoint of a lot of modern interpretation. Interpreters and I've mentioned complementarian that's the idea that husbands and wives should complement each other. They have different roles and in that understanding then only men should be the pastors because that's what we see in 1 Timothy 2 and elsewhere in the New Testament.

There's another view that is called egalitarian. It says, well, society has moved beyond this and there must have been local conditions at Ephesus that caused Paul to write that. And also, as I've said earlier, a lot of most scholars think Paul didn't write this. So, a lot of people said, well, that's not really authoritative because it's not Paul. But if we believe it's Paul, we believe it's the Word of God. Then we have to question do we want our society who suddenly in the last couple generations has decided there's no difference in men and women or the differences are so different from the time of the New Testament that we need to have a new church order and a new marriage order.

In a new theological anthropology order that's a question that everybody has to answer. All churches are answering they're answering the question of should we ordain gays, should we normalize homosexual relations, should we endorse that. Lots of churches have endorsed the idea.

Well, we should we should ordain women as pastors because society has changed. Its views I can't give lectures now on society. I may post this short statement here on "ordered relational synergy." I don't think we would have time to go over it in class but I just have some affirmations that sort of create a context for understanding 1 Timothy 2 in a very positive way.

The last thing I'll say is we need women ministers that minister I'm thinking of the term diakonos. It's the term used of Phoebe she was a diakonos. People want to take that in the direction of deacon and that's another discussion but that word is used of Christ that is used of Paul that word is used of Timothy, diakonos or diakonia is servile ministry. All of us are called to be disciples and we're all called to be ministers, servants of the gospel. The church cannot flourish with just men being ministers. All of us need to be disciples, all of us need to be serving one another and serving God's interests.

Take it or leave it but 1 Timothy 2 gives us a glimpse of the order of worship and the order of church organization in which the church was established in the Roman world and which through almost all of its history until the 20th century West was the order that prevailed. Thank you.

This is Dr. Robert W. Yarbrough in his teaching on the Pastoral Epistles, Apostolic Instruction for Pastoral Leaders and Their Followers, session 3, 1 Timothy 2.