

Context – Early Church Gentile Women

Megiddo Mosaic, c 230 AD

“God Jesus Christ” oldest

Roman centurion, the artist Brutus

Primilla, Cyriaca, Dorothea, Chreste

Akeptous, the woman patron



<https://www.museumofthebible.org/the-inscriptions>

Why did a Roman Gentile woman sponsor the construction of a church building where she would not be allowed to teach or hold authority?

Why were the names of four women memorialized in the writing?

Why would a Roman man centurion commission a church building with the names of women written on the floor?

Permission, Not Ability

I TIMOTHY 2:11-12
GENDER ROLES IN THE CHURCH

PART 3



My name is Ashley McGlone, and I am one of the elders here at New Song. Welcome. We are glad you are here.

We are continuing our series in 1 Timothy today with the climactic hottest verse in 21st century.

We will review more Roman culture, explore the particulars of 1 Timothy 2:11-12, and then look at some women in the Bible related to men's and women's roles. You have a bulletin insert to follow along and make notes today.

Same disclaimer as the last few weeks. The upper case text is a glitch on my computer, so don't read any extra emphasis into that.

1 Timothy 2:8–15 (ESV)

[8] I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; [9] likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, [10] but with what is proper for women who profess godliness—with good works.

We will start by reading the eight verses of the passage for context.

I TIMOTHY 2:8-15 (ESV)

[11] Let a woman learn quietly with all submissiveness. [12] I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

I TIMOTHY 2:8–15 (ESV)

[I3] FOR ADAM WAS FORMED FIRST, THEN EVE; [I4]
AND ADAM WAS NOT DECEIVED, BUT THE WOMAN
WAS DECEIVED AND BECAME A TRANSGRESSOR. [I5]
YET SHE WILL BE SAVED THROUGH
CHILDBEARING—IF THEY CONTINUE IN FAITH AND
LOVE AND HOLINESS, WITH SELF-CONTROL.

Last week in Rome...

Patronage

Wealth and influence



When these people come into the household of God
Patrons cannot buy influence
Wealthy will not get special treatment
We operate according to God's design here

This week in Rome...

PATER FAMILIAS



We have heard of “leave and cleave” as God’s design for families in Genesis. Roman “pater familias” was the exact opposite.

The **pater familias** was the *oldest living male* who held **patria potestas** — the absolute legal authority over a Roman household (*familia*). This was not just a family; it included:

- wives
- children
- adult sons and their families
- slaves
- freedmen
- clients
- property, land, and business operations

The pater familias was the **legal person** behind the entire household. Everyone else existed under his authority.

Maybe this is where the notion of the Italian mob boss comes from. ;)

Held patria potestas — a uniquely Roman legal authority granting sweeping

control over all members of the household.

Controlled all property — no child or dependent legally owned anything; all assets belonged to him.

Possessed the historic *ius vitae necisque* — the early right of life and death over children (later socially constrained).

Served as legal representative — the household had no legal identity apart from him.

Managed the household economy — oversaw land, slaves, labor, contracts, and agricultural production.

Functioned as patron — maintained networks of clients, freedmen, and dependents tied to his authority.

Directed household religion — maintained ancestral rites, household gods (*lares, penates*), and ritual purity.

Governed a hierarchical micro-state — the *domus* operated like a small kingdom with him at the apex.

Oversaw marriages and kinship ties — approved marriages, controlled dowries, and could dissolve unions.

Held authority over slaves and freedmen — slaves were under his absolute power; freedmen remained obligated as clients.

Embodied social honor and responsibility — failures in vigilance, hospitality, or management were moral failures.

Served as estate manager — responsible for productivity, discipline, and the moral order of the household.

Acted as moral exemplar — philosophers (especially Seneca) framed him as responsible for humane treatment of dependents.

Represented continuity of the family line — preserved ancestral tradition, property, and cultic identity.

These facts are extremely well documented in Roman literature from 300 BC to 500 AD. Aristotle, Cato the Elder, Cicero, Livy, Ovid, Seneca, Plutarch, Pliny the Younger... to name a few. This was how the Roman household operated.

In the early church you have likely heard the story of Perpetua the Christian martyr in north Africa. Her father made multiple appointments with her in jail to beg and plead with her to offer sacrifice to the gods and save her life. He pointed to his role as religious leader of the family, the dishonor it would bring the family, and his own broken heart as her father. Perpetua would not submit to the *pater familias* custom, because her highest authority was Christ.

Between last week and this week you can see what Paul is trying to do in 1 Timothy, describing how the household of God operates:
Patrons cannot buy influence

Wealthy will not get special treatment

Women not permitted to learn in their households will find a place here to learn alongside men

And women will follow the authority structure God has outlined with men teaching and leading for the church

<reference only>

The earliest conceptual background appears in **Aristotle's *Politics* (c. 330 BCE)**, which frames the household as the basic political unit. Early Roman agricultural and legal practice is reflected in **Cato the Elder's *On Agriculture* (c. 160 BCE)** and **Varro's *On Agriculture* (37 BCE)**, while **Cicero's *Pro Caecina* (69 BCE)** and **Cicero's *De Legibus* (52 BCE)** describe clients and ancestral rites under the pater familias. **Livy (27–9 BCE)** and **Dionysius of Halicarnassus (7 BCE)** record early paternal powers including *ius vitae necisque*. The religious and domestic dimensions appear in **Ovid's *Fasti* (8 CE)**. Philosophical and moral reflections on household hierarchy and paternal authority come from **Seneca's *De Clementia* (55 CE)**, **Columella's *On Agriculture* (60 CE)**, **Seneca's *De Beneficiis* (62 CE)**, and **Seneca's *Epistles* (64 CE)**. Later discussions of household authority appear in **Plutarch's *Roman Questions* (c. 100 CE)** and **Pliny the Younger's *Letters* (100–112 CE)**. The most explicit legal definitions of *patria potestas* and household authority are preserved in **Gaius's *Institutes* (c. 160 CE)** and finally in the **Digest of Justinian (533 CE)**, which compiles classical juristic opinions on paternal power, property, slaves, and freedmen.

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I TIMOTHY 2:11-12

Let a woman learn quietly with all submissiveness.

I do not permit a woman to teach or to exercise authority over a man;
rather, she is to remain quiet.

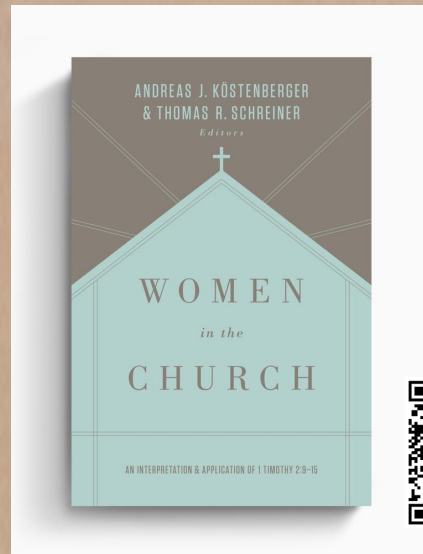
Women in the Church:
An Interpretation and Application
of 1 Timothy 2:9-15
Third Edition

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<https://www.amazon.com/Women-Church-Third-Interpretation-Application/dp/1433549611/>
<https://www.crossway.org/books/women-in-the-church-tpb/>

Every word in this passage has been challenged by feminists. So exploring the exegesis would take a long time. I want to call out a couple key takeaways from the Women in the Church book.

Then we will review some common questions around women in the Bible like Deborah, Priscila, and Phoebe.

1 Timothy 2:11-12

LET A WOMAN LEARN QUIETLY WITH ALL
SUBMISSIVENESS.

I DO NOT PERMIT A WOMAN TO TEACH OR TO
EXERCISE AUTHORITY OVER A MAN;
RATHER, SHE IS TO REMAIN QUIET.

“let her learn in quietness” is positive, not restrictive.

While the Jerusalem temple reserved the inner court for only men, rural synagogues had both men and women in the service. In the Roman world, women were not typically students of Scripture or theology. Paul is saying that this new mixed worship will be open for everyone to learn, Jews and Gentiles, men and women. Our title today is “Permission, not ability”. We see learning as more than a permission, it is guaranteed opportunity for Roman women that elevates them in the household of God.

I TIMOTHY 2:11-12

Let a woman learn **quietly** with all **submissiveness**.

I do not permit a woman to teach or to exercise authority over a man;
rather, she is to remain **quiet**.

Notice how the word “quiet” bookends the beginning and ending of these two verses. That is how we know these verses are intended to be one unit.

Meanings:

Orderly and respectful – describing a way of life

1 Thes 4:11 and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you,

2 Thes 3:12 Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living.

Can also mean Sabbath rest:

Luke 23:56 Then they returned and prepared spices and ointments. On the Sabbath they rested according to the commandment.

Silence – with regard to individual behavior

Luke 14:4 But they remained silent. Then he took him and healed him and sent him away.

Acts 11:18 When they heard these things they fell silent.

Based on the NT usage of this word, it means what it says. Women are to take the posture of a quiet learner by listening to the teaching.

Dr. Tom Schreiner says this: “it seems more likely that Paul refers to a quiet and nonrebellious spirit instead of absolute silence, for the primary issue is demeanor and attitude—one’s submissive spirit.”

Based on verses in Colossians and 1 Corinthians, we know that women were contributors to the service in prayer, prophesying, singing, etc. The context here is related to the teaching time, demonstrating submission to God’s order, not absolute silence in the service.

<reference>

1 Corinthians 11:5 but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven.

Colossians 3:16 Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.

<https://biblethinker.org/the-women-keep-silent-debate-1-cor-1435-36-women-in-ministry-part-11/>

I TIMOTHY 2:11-12

Let a woman learn quietly with all submissiveness.

I do not permit a woman to teach or to exercise authority over a man;

rather, she is to remain quiet.

The book “Women in the Church” does a deep dive to explain the original language here. There are several points that help us understand this clearly:

- Regarding “I do not permit” we addressed that last week as Paul speaking with grace and the authority of an apostle.
- The conjunction “or” separates these as two separate distinct activities.
 - This does not equate or join these as as a single notion of “teaching with authority”. These are two different and distinct activities.
 - Neither teach a man, nor hold authority over a man
 - That being said, teaching in the assembly is an example of activity that accompanies the authority of an elder
- Both “teach” and “exercise authority” are considered positive activities in general.
 - Elsewhere in scripture these terms are used in a generally positive intent.
 - This is not talking about a woman negatively usurping authority or domineering others.

- This is not talking about false teaching.
- This is in recognition of the the church authority structure in God’s design.

Remember that a major theme of Paul to Timothy is accurate teaching as an elder. Dr. Tom Schreiner sharpens this point:

“Teaching here involves the authoritative and public transmission of tradition about Christ and the Scriptures (1 Cor. 12:28–29; Eph. 4:11; 1 Tim. 2:7; 2 Tim. 3:16; James 3:1).¹²³

The rest of the Pastoral Epistles makes clear that the teaching in view is the public transmission of authoritative material (cf. 1 Tim. 4:13, 16; 6:2; 2 Tim. 4:2; Titus 2:7).

The elders in particular are to labor in teaching (1 Tim. 5:17) so that they can refute the false teachers who advance heresy (1 Tim. 1:3, 10; 4:1; 6:3; 2 Tim. 4:3; Titus 1:9, 11).

It is crucial that the correct teaching and the apostolic deposit be passed on to the next generation (2 Tim. 1:12, 14; 2:2).”

This level of teaching and authority are reserved for the elders in the church assembly.

Of course mothers are to teach their children. Timothy learned from his mother and grandmother:

2 Timothy 1:5

I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. (ESV)

And older women are to teach younger women in the popular Titus 2 passage: Titus 2:2–5

[2] Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. [3] Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, [4] and so train the young women to love their husbands and children, [5] to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. (ESV)

To summarize, this is not about ability, it is about permission and order in the church service, recognizing God’s pattern of authority.

<read the passage again>

OT & NT Patterns

God's Design



In Bible study we sometimes talk about topics that are both prescriptive and descriptive. Prescriptive says explicitly – do this, don't do that. Descriptive says implicitly that you can observe the pattern and learn God's principles from it.

An example of descriptive authority structures would be:

The 12 tribes of Israel were all male sons as God fulfilled the covenant with Abraham

The 12 apostles chosen by Jesus (Emmanuel, God with us) were all men

From this pattern we see that God chooses to put men in positions of leadership.

This is not confined to a specific geography or point in time

As an example of prescriptive guidance in favor of women:

To modern western minds sometimes the OT law seems harsh. However, an example of elevating women would be the law regarding kinsman redeemer. To fulfill the mother heart of women if left a barren widow. This is the story of the book of Ruth, which is included in the genealogy of Jesus.

Also, Jesus elevated women.

In 2023 when I was at the western wall in Israel, even today the women are

segregated from the men. There was a “court of the women” where men and women were allowed, but the inner public temple court was reserved for men. Conversely to the temple arrangement, women traveled with Jesus and supported his ministry as patrons. Why? As Paul here says “let women learn”, that was the intent of Jesus as well when he welcomed women as part of the larger crowd of disciples.

Luke 10:38–42

[38] Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house. [39] And she had a sister called Mary, who sat at the Lord’s feet and listened to his teaching. [40] But Martha was distracted with much serving. And she went up to him and said, “Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.” [41] But the Lord answered her, “Martha, Martha, you are anxious and troubled about many things, [42] but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her.”

While Jesus and Paul both want women to learn, they do reserve leadership of the church for men only.

Those are examples of descriptive and prescriptive concerns for women. Perhaps the most compelling descriptive case for God’s value of women is the special role that women play regarding the Messiah:

Matthew’s genealogy of Jesus includes women like Ruth, a non-Jewish woman who benefited from the kinsman redeemer OT law and is in the line of the Messiah.

The person Jesus chose to first reveal himself as Messiah was a lone woman of adultery on the wrong side of town

The person who first saw Jesus after resurrection was a woman, the first witness and proclaimer of the risen Christ

From these examples it is clear that God’s design values women, and Jesus modeled that in his life as Emmanuel, God with us.

FAQs

- Phoebe
- Priscilla (wife) and Aquila (husband)
- Deborah

Any time you read about this topic of women and leadership in the church, these three names always come up.

As we've said previously in this series, the plain reading of scripture is true, it means what it says.

It is always helpful to read these directly for ourselves.

Phoebe

ROMANS 16:1-2



Romans 16:1-2

[1] I commend to you our sister Phoebe, a servant (deacon) of the church at Cenchreae, [2] that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

Phoebe

- Heartily commended by Paul as a servant and worthy saint. Yes!
- A patron, supplying financially for the church, and deserving of Paul's culturally-appropriate praise here
- Hotly debated lower case "d" or upper case "D"?
- Description of service or a church office of deacon?

The word servant or deacon here is used frequently in the gospels as a traditional "servant" role.

We have already studied the Roman patron system, where women can have a significant role in building the kingdom in the context of Roman society. Phoebe was a patron, a title in society, not a title in the church. The separate term

“deacon” can apply to either the act of serving or an actual appointed role in the church. Both of these are descriptive of her service to Paul and the church.

A few verses later here in 1 Timothy 3, Paul prescribes that those appointed to the office of deacon in the church be “a husband of one wife”, specifying the office as reserved for men.

We at New Song have many men and women “serving” or “deaconing” in many ministries and capacities, and we have four men appointed to the office of deacon.

If you would like to understand more about this, I have a research paper I can share with you:

<https://www.biblicaleldership.com/womendeacons/>

Priscilla and Aquila

Acts 18:2-3,18,24-26

Romans 16:3-5

1 Corinthians 16:19

2 Timothy 4:19



Priscilla and Aquila

- Likely patrons. Church in their home. Mentioned six times by Paul, always together as a couple
- Husband and wife team of Jewish converts expelled from Rome during persecution. Knowledgeable and eager and skilled in the word and kingdom work.
- Had a church in their home. Risked their necks for Paul. Travel with Paul and ministered as part of a team. Worked in many Gentile churches.
- Early on, Paul stayed with them, and they shared the same trade of tentmaking.
- Priscilla together with her husband Aquila clarified some points for Apollos. “**they** took him aside and explained to him the way of God more accurately”
- There is no record of her as an up front teacher in the church.
- She is always listed working side-by-side with her husband in the church.
- This demonstrates a beautiful husband and wife team working together in the authority structure of God’s household.

<references>

[Act 18:2 ESV] And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them,

[Act 18:3 ESV] and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade.

[Act 18:18 ESV] After this, Paul stayed many days longer and then took leave of the brothers and set sail for Syria, and with him Priscilla and Aquila. At Cencreae he had cut his hair, for he was under a vow.

[Act 18:24 ESV] Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures.

[Act 18:25 ESV] He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John.

[Act 18:26 ESV] He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

[Rom 16:3 ESV] Greet Prisca and Aquila, my fellow workers in Christ Jesus,

[Rom 16:4 ESV] who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well.

[Rom 16:5 ESV] Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia.

[1Co 16:19 ESV] The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord.

[2Ti 4:19 ESV] Greet Prisca and Aquila, and the household of Onesiphorus.

DEBORAH

Judges 4-5



Thank you to those who have had questions and feedback after each sermon in this series. Please keep those coming. Some asked me to be sure to speak about Deborah. It had been a while since I have read her story, so I read it again this week. What I found was absolutely riveting, no pun intended.

We are going to take some time here to explore the story of Deborah as a woman leader in Israel. It is instructive for our topic today, and also because this is Father's Day we will find some points for men here.

Turn in your Bible to the book of Judges, chapter 1. While you're turning... the book of Judges ends with this overview statement for the entire book:

Judges 21:25 In those days there was no king in Israel. Everyone did what was right in his own eyes.

This moral relativism got them into all kinds of judgment. Idolatry was rampant. This is the setting of the book.

Judges 1:1 After the death of Joshua, the people of Israel inquired of the LORD,

“Who shall go up first for us against the Canaanites, to fight against them?”

Judges 2:10 And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the LORD or the work that he had done for Israel.

Judges 2:15 Whenever they marched out, the hand of the LORD was against them for harm, as the LORD had warned, and as the LORD had sworn to them. And they were in terrible distress.

The Lord Himself was the one that raised up the judges, including Deborah.

Judges 2:18-23

[18] Whenever the LORD raised up judges for them, the LORD was with the judge, and he saved them from the hand of their enemies all the days of the judge. For the LORD was moved to pity by their groaning because of those who afflicted and oppressed them. [19] But whenever the judge died, they turned back and were more corrupt than their fathers, going after other gods, serving them and bowing down to them. They did not drop any of their practices or their stubborn ways. [20] So the anger of the LORD was kindled against Israel, and he said, “Because this people have transgressed my covenant that I commanded their fathers and have not obeyed my voice, [21] I will no longer drive out before them any of the nations that Joshua left when he died, [22] in order to test Israel by them, whether they will take care to walk in the way of the LORD as their fathers did, or not.” [23] So the LORD left those nations, not driving them out quickly, and he did not give them into the hand of Joshua.

So why did God raise up a woman as a judge and prophetess over Israel? Pay close attention as we turn to chapter 4.

Judges 4:1-10

[1] And the people of Israel again did what was evil in the sight of the LORD after Ehud died. [2] And the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor. The commander of his army was Sisera, who lived in Harosheth-hagoyim. [3] Then the people of Israel cried out to the LORD for help, for he had 900 chariots of iron and he oppressed the people of Israel cruelly for twenty years.

[4] Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time. [5] She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the people of Israel came up to her for judgment. [6] She sent and summoned Barak the son of Abinoam from Kedesh-

naphtali and said to him, “Has not the LORD, the God of Israel, commanded you, ‘Go, gather your men at Mount Tabor, taking 10,000 from the people of Naphtali and the people of Zebulun. [7] And I will draw out Sisera, the general of Jabin’s army, to meet you by the river Kishon with his chariots and his troops, and I will give him into your hand’?” [8] Barak said to her, “If you will go with me, I will go, but if you will not go with me, I will not go.” [9] And she said, “I will surely go with you. Nevertheless, the road on which you are going will not lead to your glory, for the LORD will sell Sisera into the hand of a woman.” Then Deborah arose and went with Barak to Kedesh. [10] And Barak called out Zebulun and Naphtali to Kedesh. And 10,000 men went up at his heels, and Deborah went up with him.

Barak was was a military leader, a coward, no faith in the spoken promise of God...

And he asked the woman to accompany the men into battle. Why? As a religious talisman and prophet for God’s protection? He already had God’s promise of victory.

So the Lord routes the enemy, and Sisera flees. Let’s keep reading at chapter 4 verse 17.

Judges 4:17-22

[17] But Sisera fled away on foot to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. [18] And Jael came out to meet Sisera and said to him, “Turn aside, my lord; turn aside to me; do not be afraid.” So he turned aside to her into the tent, and she covered him with a rug. [19] And he said to her, “Please give me a little water to drink, for I am thirsty.” So she opened a skin of milk and gave him a drink and covered him. [20] And he said to her, “Stand at the opening of the tent, and if any man comes and asks you, ‘Is anyone here?’ say, ‘No.’” [21] But Jael the wife of Heber took a tent peg, and took a hammer in her hand. Then she went softly to him and drove the peg into his temple until it went down into the ground while he was lying fast asleep from weariness. So he died. [22] And behold, as Barak was pursuing Sisera, Jael went out to meet him and said to him, “Come, and I will show you the man whom you are seeking.” So he went in to her tent, and there lay Sisera dead, with the tent peg in his temple.

This is the OT version of “Rosie the riveter”. Girl power! The prophetic word was true. The victory came at the hands of a woman. But wait, there’s more. Now let’s read the victory dance song starting in chapter 5.

Judges 5:1 Then sang Deborah and Barak the son of Abinoam on that day:

Judges 5:7-9

[7] The villagers ceased in Israel;
they ceased to be until I arose;
I, Deborah, arose as a mother in Israel.

[8] When new gods were chosen,
then war was in the gates.

Was shield or spear to be seen
among forty thousand in Israel?

[9] My heart goes out to the commanders of Israel
who offered themselves willingly among the people.
Bless the LORD.

Judges 5:15-18

[15] the princes of Issachar came with Deborah,
and Issachar faithful to Barak;
into the valley they rushed at his heels.

Among the clans of Reuben
there were great searchings of heart.

[16] Why did you sit still among the sheepfolds,
to hear the whistling for the flocks?

Among the clans of Reuben
there were great searchings of heart.

[17] Gilead stayed beyond the Jordan;
and Dan, why did he stay with the ships?

Asher sat still at the coast of the sea,
staying by his landings.

[18] Zebulun is a people who risked their lives to the death;
Naphtali, too, on the heights of the field.

Judges 5:23-26

[23] "Curse Meroz, says the angel of the LORD,
curse its inhabitants thoroughly,
because they did not come to the help of the LORD,
to the help of the LORD against the mighty.

[24] "Most blessed of women be Jael,
the wife of Heber the Kenite,
of tent-dwelling women most blessed.

[25] He asked for water and she gave him milk;
she brought him curds in a noble's bowl.

[26] She sent her hand to the tent peg
and her right hand to the workmen's mallet;
she struck Sisera;

she crushed his head;
she shattered and pierced his temple.

3 tribes, faithful and courageous unto death.

4 tribes still, pondering.

1 city, cursed by the Angle of the Lord (Jesus), did not come to the help of the Lord (2x)

In the face of an overwhelming enemy, 900 iron chariots, despite the promise of the Lord for victory, the men lost heart, and the town of Meroz was cursed for passivity.

Crisis of faith. Cowardice and passivity of men to do their duty. Just like Adam in the garden who stood by and watched Eve take the bait.

The application is clear here. Even when it looks like a suicide mission, God is greater, and men are to lay down their lives for their wives and families as Christ laid down his life for us.

From this story we learn that the disobedience of Israel included cowardice of men.

During a time of great disobedience of Israel. God was punishing them through the neighbors they failed to displace when claiming their inherited land. There was a clear failure of male leadership. ***This is why God appointed a woman prophetess and judge, as an indictment to the men.***

This is the Genesis theme of the passive man. This is sin of men. This is clearly not the design. Apathy, indifference, cowardice, faithless.

This is what happens when everyone did what was right in their own eyes and forsook the Lord. That is not a leadership strategy. This was not prescriptive. It was descriptive of male leadership failure. As a bonus, I've heard it said she was the only judge not reproved by God. She followed God's will to the tee.

And finally, this is descriptive of an event in the history of Israel when God went against His design to make a point prophetically.

Father's Day

- DEBORAH CALL TO MEN TO LEAD
- AQUILA AND PRISCILLA TEAMING TOGETHER

I found it interesting that we are talking about women's roles on Father's Day. Then when I read the story of Deborah it was clear.

In God's design, he expects men to lead well. Lead their wives. Lead their families. Lead their churches. With courage and trust in God.

The Lord knows I have confessed my failures in this area many times. I mourn my failures as a father. But God doesn't leave us there. We learn. We grow.

I was recently talking to one of our fathers here in the church. Miraculously, God has opened the door for him to reestablish relationship with his children after years of separation. His heart's desire is to confess his failure and reconcile with his children. This is spiritual leadership.

There is a bit of irony in being a father when you are young, at a time in life when you are looking for answers. This highlights even more what we read in Judges 2:10:

And there arose another generation after them who did not know the LORD or the work that he had done for Israel.

Fathers (and mothers), it is on you to make sure that the next generation, your children, know the Lord, and know the stories of God's miraculous hand in your life. Or else, as we read with Israel, terrible distress will ensue. Many of us, myself included, did not have a godly earthly father who taught us how to walk with the Lord. We can change that. The next generation is counting on it.

Most of us are familiar with the charge to fathers in Ephesians 5:

[22] Wives, submit to your own husbands, as to the Lord. [23] For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. [24] Now as the church submits to Christ, so also wives should submit in everything to their husbands. [25] Husbands, love your wives, as Christ loved the church and gave himself up for her, [26] that he might sanctify her, having cleansed her by the washing of water with the word,

My wife tells me that it is easier to submit to my leadership in the home, because she knows my heart is submitted in turn to the Lord. She knows that I love God, I love her, and my aim is for her best interest. And that goes for children as well. Men, our children are watching our example. Pray for your wife. Pray for your children. Be their example of courageous faith and love.

And that brings us to Aquila and Priscilla, what an example, a husband and wife team working together for the kingdom. I am glad for the godly couples we have in our church who exemplify this for us. The first that come to my mind are Jack and Joan, Mike and Cathy. Thank you for your example.

I know we have several singles, widows, widowers, divorced. I will remind you what we learned in this series two years ago: Jesus, as a single man, fulfilled everything his heavenly Father had for him. Jesus, as a single man, fulfilled everything his heavenly Father had for him. Please remember that.

1 Timothy 2:11-12

Let a woman learn quietly with all submissiveness.

I do not permit a woman to teach or to exercise authority over a man;

rather, she is to remain quiet.

Let's wrap up by reading our passage today one last time.

APPLICATION AT NEW SONG

- Women use their gifts in many areas of serving the church
- Women speak in the service: testimony, prayer, music
- Women leading women's groups and ministry areas
- Roles for men only: elder, deacon, teaching other men, administering communion, legal board
- Roles for elders only: Sunday teaching & preaching, authority of the church
- All are submitted to Christ, our Chief Shepherd

So what does this look like at New Song?

LET'S TALK



As with any sermon series, we only have so much time. You may have questions about what we discussed today.

The elders are always open to questions and discussing what we present on Sunday mornings.

Please feel free to reach out. This is a community church where we enjoy Bible discussions.

Back to Genesis

In two weeks:
1 Timothy 2:13-15
Gender Roles in the Church
Part 4



I can't wait to share with you what I discovered in Genesis. Next week we have a missions update for the service. The following week on July 5th, the holiday weekend, you don't want to miss it. I am going to explain how women make Satan tremble. We are going to wrap up the 1 Timothy 2 passage.

Benediction

Remember that we have prayer down front after service.

Let us stand for this Father's Day benediction:

1 Corinthians 16:13-14

[13] Be watchful, stand firm in the faith, act like men, be strong. [14] Let all that you do be done in love.

You are dismissed.