

Church Officers: Role of Women in Ministry of Christ's Church pt2 (1 Tim 3:11)

1 Tim 3:1-16 (NKJV)

- ¹ This *is* a faithful saying: If a man desires the position [office] of a **bishop [overseer]**, he desires a good work.
- ² A **bishop** then **must** be blameless, the husband of one **wife**,
temperate, sober-minded, of good behavior, hospitable, **able to teach**;
³ not given to wine, not violent, not greedy for money [omit?], but gentle, not quarrelsome, not covetous;
⁴ one who rules his own house well, having *his* children in submission with all reverence
⁵ (for if a man does not know how to rule his own house, **how will he take care of the church of God?**);
⁶ not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil.
⁷ Moreover he must have a good testimony among those who are outside,
lest he fall into reproach and the snare of the devil.

- ⁸ **Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money,**
⁹ holding the mystery of the faith with a pure conscience.
¹⁰ But let these also first be tested; then let them **serve** as deacons, being *found* blameless.
¹¹ **Likewise, their wives must be reverent, not slanderers, temperate, faithful in all things.**
¹² Let **deacons** be the husbands of one **wife**, ruling their children and their own houses well.
¹³ For those who have **served** well as deacons obtain for themselves
a good standing and great boldness in the faith which is in Christ Jesus.

- ¹⁴ These things **I write** to you, though I hope to come to you shortly; *conduct/characteristics/confession*
¹⁵ but if I am delayed, **I write** so that you may **know** how you **ought** to **conduct** yourself
in the **house of God**, which is the **church of the living God**, the **pillar and ground of the truth**.
¹⁶ And **without controversy** great is the **mystery of godliness**: *by common confession, great; great indeed, we confess*
God [He] was manifested [revealed] in the flesh, *incarnation* *earthly ministry*
Justified [vindicated] in the Spirit, *resurrection*
Seen by angels, *ascension/presentation*
Preached [proclaimed] among the Gentiles [nations], *mission* *heavenly ministry*
Believed on in the world, *reception*
Received [*taken*] up in **glory.** *Glorification*

1 Tim 2:8-15

- ⁸ I desire therefore that *the* **men** pray everywhere, *want, every place*
lifting up holy hands, without wrath and doubting; *anger/quarreling; wrath/dissension*
⁹ in like manner also, that *the* women adorn themselves *likewise*
in modest apparel, *respectable; proper clothing*
with propriety and moderation, *modesty/self-control; discreetly*
not with braided hair or gold or pearls or costly clothing, *and gold; attire, garments*
¹⁰ **but**, which is proper for women professing godliness, with good works.
¹¹ Let a woman **learn** in silence with all submission. *quietly receive instruction w/submissiveness*
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, and holiness, with self-control. *(same grk for moderation above)*

INTRODUCTION

I. Roles of Women and Men: *Biblical Foundation (Gen 1-3 to 1 Tim 2:8-15)*

- A. **Roles in Creation** (Gen 1,2,3)
- B. **Roles in Home** (Eph 5:22-33; 1 Pet 3:1-7; Titus 2:1-8; 1 Tim 5:9-14)
- C. **Roles in Church** (1 Tim 2)
 - 1. All in Church Pray (1 Tim 2:1-7)
 - 2. Men Lead in Prayer and Purity (1 Tim 2:8)
 - 3. Women and Adornment (1 Tim 2:9-10)
 - 4. Women and Authority (1 Tim 2:11-15)

II. Roles of Women and Deacons: *Biblical Explanation (1 Tim 3:11)*

- A. **Who are these Women?** (“*their wives*”)
 - 1. Deacons? *NO*
 - 2. Deaconesses? *NO*
 - 3. Deacons’ Assistants? *Hmmm*
 - 4. Deacons’ Wives? *YES*
- B. **What are they Like?** (reverent, not slanderers, temperate, faithful in all things)
- C. **What do they Do?**

III. Roles of Women and Ministry: *Biblical Overview (Various)*

- A. **Five Foundational Principles**
- B. **Eight Roles Women May/Must Fulfill in the Ministry of Christ’s Church**

Last Time: Parts I & II. This Time: Part III

?Read John 15:10-13? [memory verse for March 2020]

In midst of sermon series on Officers of the Church (Pastors and Deacons), centered on 1 Tim 3.
Just finished role of Deacon—*The Servant of Ministry of Mercy and Practical/Physical/Secular things*.
But, using 1 Tim 3:11 (deacons’ wives) as springboard to discuss role of Women in Ministry of Church.
Started part I last week & hope to finish today (though not without finishing during Study Hour!)

Too often our women think they have little to offer to the church
Too often we focus on the restrictions for women rather than all the opportunities for service.
So we need to understand, from Scripture, various roles of women in ministry of Christ’s Church,
for the good of our sisters, our church, our proclamation of Christ, glory of God.
Let’s get to it....

III. Women and Ministry (Various)

What are overall roles/responsibilities/needs for Women in Church?

**FROM RB PASTOR ROBERT FISHER—SemonAudio “Women in the Church”
Louisville Reformed Baptist Church version—2-Parter! [\[links at end of document\]](#)**

This not meant to be a thorough exposition of the subject, but a way to whet your appetite And motivate us study it out more and pursue and encourage it all the more.
Also, both women and men should consider these opportunities to serve, and consider how we all can encourage one another to be servants, like Christ, in church, as a church family.

A. Five Foundational Principles:

1. We must recognize the **Bible as our infallible and sufficient guide.** [will look at many texts!]
2. We must recognize the **ministry of Christ’s church is far greater than her public ministries.**
Tendency to put all our focus on the public meetings of the church—and public leaders of church
But most men cannot be in those few positions! We need all—men & women—involved!
Eph 4:11-16 tells us that all the saints are to be equipped for work of ministry
3. We must stay within **Biblical restrictions for women in ministry.**
(*not teach or have authority over men-1 Tim 2:12; not hold office-1 Tim 3; Titus 1*)
Must *not* focus on the small area of restriction, and so miss the limitless opportunities for service.
Ex: Adam/Eve given multitudes of trees to choose from,
but that one tree that was restricted caused all the other trees to lose their luster.
4. Must **consciously evaluate and resist influences of world (Rom 12:1-2)**
Carefully test and analyze according to Word of God.
World has far different view. Not just external, but internal (values, affections, convictions).
Do not conform to world (reject bad), but renew mind and prove the will of God (promote the good).
5. Women must be driven by **basic Christian motivations to fulfill calling in church**
What is the proper motivation? And for all Christian women and men?
“If you love Me, you will keep My commandments”—John 14:21-23
We are all called to love Christ and obey Him, according to His Word.
Take up His cross, deny self, and follow Him—*He whose burden light/yoke easy!*

Jn 14:15,21,23—¹⁵“If you love Me, keep My commandments.”

²¹ He who has My commandments and keeps them, it is he who loves Me.

And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

²³ ...If anyone loves Me, he will keep My word; and My Father will love him,
and We will come to him and make Our home with him.

Rom 12:1-2--I beseech you therefore, brethren, by the mercies of God,

that you present your bodies a living sacrifice, holy, acceptable to God,
which is your reasonable service.

² And do not be conformed to this world,

but be transformed by the renewing of your mind,

that you may prove what *is* that good and acceptable and perfect will of God.

B. Eight Roles Women May/Should Fulfill in the Ministry of Christ's Church

If seriously and energetically throw selves into this—satisfied/exhausted. Look at principles/texts.

1. Women are Commanded to STUDY and LEARN

(1) Learn

1 Cor 14:31—Teach order/restriction ch public gathering “**that ALL may learn & ALL may be encouraged**”

1 Tim 2:11—“**let a women learn in silence with all submission.**”

Tend to focus on the *silence*: “*learn quietly* (esv)” —but largely w/respect to authority in church.

But there should be emphasis on fact Paul is Commanding the Women to Learn!

Huge Contrast to **Jewish/Roman** world *at time written*. Very few educated women then.

And even though OT was clear that women are to learn (Deut 31:12), “**gather men/women for read law.**”

Rabbinical teaching was otherwise. As if teaching women waste of time (or worse!) **No!**

Regardless what world says, Christianity was instrumental in bringing education to women

And we should encourage our women—young and old—to be educated in general, and to study and learn doctrine and scripture, in particular.

(2) Samaritan Woman

(Jn4:4) He needed to go through Samaria

Jn 4—**Jesus purposely sought & taught Samaritan woman** about *serious topics* of worship/Messiah

And this to the amazement of disciples. (“**marveled** that He **talked to woman**” —v27)

Yet Jesus came to save and disciple both men and women.

(3) Mary & Martha

Lk 10:38-42—**Jesus taught Mary**—who “chose the better thing”, broke custom of day!

Mary “**sat at Jesus’ feet and heard His word**” —v39. **Was endorsed by Christ!**

Likely that disciples were at Jesus’ feet, as well! Neat picture.

³⁸ Now it happened as they went that He entered a certain village[Bethany]; and a certain woman named Martha welcomed Him into her house. ³⁹ And she had a sister called Mary, who also sat at Jesus’ feet and heard His word. ⁴⁰ But Martha was distracted with much serving, and she approached Him and said, “Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me.”

⁴¹ And Jesus answered and said to her, “Martha, Martha, you are worried and troubled about many things.

⁴² But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.”

(4) Early Church *[not normal in the world, but the norm in Christ’s Kingdom!]*

Acts 2:41-42—**women** were part of **3000** new converts **studying** apostles’ doctrine

And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.

Acts 16:13—**Philippi: Lydia** and **women** there—Paul taught them—God saved them

Acts 17:1-4—**Thessalonica**: not a few of **leading women** listened/rec’d Paul’s reasoning—*disciples!* (synagogue) Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures, ³ explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, “This Jesus whom I preach to you is the Christ.” ⁴ And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas.

Acts 17:11—**Berea**: more noble, searched Scriptures—**prominent women** as well

These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so. ¹² Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men.

Interesting how “women” are mentioned so obviously in these passages.

Seems like point is purposely being made.

(5) All Saints Eph 4:11-16...

(5) All Saints

Eph 4:11-16—Equip saints for work of ministry—men and women.

Men and Women—every woman—must study the bible and doctrine and be equipped to minister, edify, unify, solidify (self, not to be tossed), speak truth in love **in body of Christ,
*that body grows up in all things in Christ***

Eph 4:11-16--¹¹ And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, [men]
¹² for the equipping of the saints [men & women] for the work of ministry, for the edifying of the body of Christ,
¹³ till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; ¹⁴ that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,
¹⁵ but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—¹⁶ from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

Why in gatherings do men discuss doctrine, but women not?

We are purposeful at RBCKC—Ladies Bible Study first, and through Scriptures.

We encourage our ladies to come and study together,
and their husbands to encourage and arrange for this.

No reason to deny education to women, even if—especially if—stay at home.

Education a good thing.

Stay at home Mom does work of business manager/finance/nutrition/health/counselor/educator, etc.

2. Women are to TEACH

*All women not to be Elder nor teach men in church, by God's design and intent.
But most men cannot fulfill either of these roles, by God's providence!*

(1) Women did Prophecy (*diff than teaching: speak to people for and from God directly [no more!]*).

Not same as elder/teacher (finished revelation studied, weighed, presented to exhort people)

Luke 2:36-38—Anna, prophetess who spoke of *just born Christ* to the people

Acts 2:16-17—*fulfill* Joel's prophecy that sons and daughters prophecy

Acts 21:8-9—Philip's daughters prophesied, as part of *fulfillment* of Joel's prophecy

1 Cor 11:3-6—cover head when pray or prophecy (not same as teaching) [*hard topic, but...*]

Basic meaning: in context of public meeting, women *may* speak/pray, but *in submission*.

Submission to husbands and male leadership of church

(2) Example of Priscilla (and Aquila)

Acts 18:1ff—godly husband/wife with Paul for 1.5 yrs in Corinth, then to Ephesus with him, then left them

v26) They(both) teach Apollos, who was *not* a newbie, *but* he taught accurately & eloquent.

Needed help with Baptism. They teach. [~~*outside of church meeting/worship, w/husband*~~]

~~²⁴ Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. ²⁵ This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. ²⁶ So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, THEY took him aside and explained to him the way of God more accurately. ²⁷ And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; ²⁸ for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.~~

Rom 16:3-5—*both* fellow workers, risked necks, church in house

³ Greet Priscilla and Aquila, my fellow workers in Christ Jesus, ⁴ who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. ⁵ Likewise greet the church that is in their house.

(3) Teaching Children

Prov 1:8—forsake *not* law of mother. *Mother teaching law of God!* [*perhaps no greater impact*]

Need men to lead in home, yes, but necessity of mother to be able to teach!

2 Tim 1:5 & 3:14—Timothy's mother and grandma—*from childhood* known Holy Scriptures

Teaching of children is not just in home. If gifted in teaching, there are other ways.

(4) Teaching Younger Women (*revisit Titus 2 later?*)

Tit 2:3-5—older women “teachers of good things”, “admonish (make them sober) the young women”

Point is that teachers of what is good, especially reference to young women.

[need this! may have liberty w/o children at home—but this is work of godly woman at home!

and need younger women to agree and seek such teaching and helps from the older in church]

(5) Edifying and Speaking Truth in Love to one another in church (Eph. 4:11-16)

Summary: All women should study to teach the *gospel* to unbelievers.

All women who mothers study and teach to children, grandchildren

All women to speak truth of God to the saints.

All women w/gift of teaching to teach where Bible not forbid and Elders of church deem helpful

Older women have responsibility to teach what good and admonish the younger.

****AT RBCKC—always the need to have women pray and come alongside younger****

—another incentive to still serve fr/home when kids move out.

—and even the really younger, our youth/

3. Women are to be *involved* in *Ministries* of HELPS and COMPASSION

(1) **Wife.** Prov 31:20,26—ideal woman of excellent virtues.

In vv20,26: *extends hand to poor, needy; opens mouth with wisdom, kindness.*

Manages life and household for welfare of hus/chil/serv/needy with wisdom/kind/compassion.

Engaged in practical works of compassion for needy people—an ideal! [*who can do?*]

[*think extra ministries translate to serving in/through church*] in and out of home

(2) **Widow.** 1 Tim 5:9,10—List of **qualifications** of those taken into **number**: *serve in diaconal work?*

Is showed these exemplary characteristics over life, cared for, if family cannot.

Good works, hospitality, wash saints feet (servant, like Christ), afflicted (crushed/distressed--counsel).

⁹Do not let a widow under sixty years old be taken into the **number**, *and not unless she has been the wife of one man*, ¹⁰well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.

But these are qualities that all Christian women should strive for. [not just husband, children]

At end of life, look back over life, these are things characterize! *Be remembered!*

(3) **Train Younger.** Tit 2:3-5—*older teach what good, engage lives in, teach of domestic lives*

⁴that they admonish the young women to love their husbands, to love their children, ⁵to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

What a ministry of compassion for a younger woman not knowing these things!

Remember Cretans(1:12): "always liars, evil beasts, lazy gluttons" [how else learn? As today!]

Then once children raised, isn't this better than going to get job?

Pouring life into church and other families in the church family?

(4) **Tabitha.** Acts 9:36-42—*full good works, charitable deeds, women weeping w/garments she made.*

(5) **Lydia.** Acts 16:11-15—baptized, then come to my house! Devotion to practical helpful ministry.

(6) **OUR DAY:** Neighborhoods full of children at home, Nursing homes full of elderly (some still home).

Abundance of opportunities of helps and compassion in our world, right now.

4. Women are to ASSIST DEACONS

(1) **Deacon Assistants**

1 Tim 3:11—*wives (best) or women.* Not deaconess. Wives so helpers. But women can, too.

1 Tim 5:9-10—could be on a roll/list to be helpers to Deacons.

(2) **Nature**

1 Cor 11:14—*does not even nature itself teach you* [difference btwn men/women, do diff things]

Many things that fall into diaconate work that women can do better (or had better do!).

Deacons: Taking care of practical, physical, secular needs in church. *Includes....*

Clean, counsel, attend to personal helps (of women), single mom—women could/should do!

Deacons assign older women to help young woman. *Need women available*

(3) **Phoebe as Example as deacon assistant**

Rom 16:1-2—**Phoebe.** Commend, sister, servant (not just sister), receive in manner worthy of saints.

I commend to you Phoebe our sister, who is a servant of the church in Cenchrea, ²that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.

Phoebe not deacon but a servant of the church & representative of church, and held in high regard.

Paul recognizes her as worthy—"whatever she needs, do it!"—and is grateful for her.

Church sent her, likely given the important task of delivering Paul's letter to the Romans!

Received by Church (Rome) and recognized as servant.

5. Women are to PRAY (Prayer is engine that runs local church—men lead (1 Tim 2), but women maybe most important!)

- (1) **Luke Says** Lk 2:36-38: Anna—prophesy, yes, *but fasting & praying* (day and night);
Acts 1:12-14—prayer meeting in upper room (after asc, need apostle), w/the women & Mary. Travel w/Jesus?
Acts 2:42—3000 continued steadfastly... praying—had to include women Acts 4--5000 more!
Acts 4:23-31—Peter/John released, prayer meeting—v31-shaken, all filled, all prayed (assume m&w).
Acts 12:12—prayer meeting in John Mark's mother's home; Acts 16:13—Lydia & women praying
- (2) **Church** 1 Cor 11:5,13—directions for prayer for women in church
1 Tim 5:5—worthy widow continues in prayers and supplications.

Women are to pray, gather w/other women to pray, gather w/church to pray—zealously!
NOT lead prayer meeting, NOT pray as if preaching, BUT all zealously engaged
Engaged? True for all! Engaged in heart and mind even if not engaged in mouth!
[though 1 Cor 11 indicates audible prayers of women in public meeting OK]

6. Women are to WORK in HOME for SAKE of GOSPEL/CHURCH

As a ministry of the church. Women to be Workers at home (Tit 2/1 Tim 5/Prov 31)

Pattern: Older widows are on role if love husb/love child/work at home/serve church (1 Tim 5)

Younger widows encouraged to marry, so can do the same (1 Tim 5)

Older women teach younger women to do the same. (Titus 2)

For most women (not all), primarily to be serving family, but seen as part of ministry of church....

(1) Make home Suitable and Available for Gospel Work.

Lk 10:38-42—Mary and Martha made home available for Christ/disciples

Acts 2:46—fr/house to house to break bread; Acts 20:20 Ephesus, Paul teaching house to house.

Acts 12:12—Mark's mother makes her home available for prayer!

Acts 16:11-15 Lydia makes house available and constrains Paul to come. Church meets there.

Acts 18:26 assume Aquila & Priscila take Apollos into home, to encourage/exhort/correct.

Many precedents for home to be involved in gospel work of church

Requires Selfless, orderliness, stewardship (not big, wealthy). Make home available.

(2) Make home Suitable and Available for Hospitality (church ministry).

1 Pet 4:7-11; Rom 12:9-13. Widow in 1 Tim 5:10. Fellowship/evangelism/lodging/mercy.

In context of home are most significant aspects of church carried out.

Encouragement, admonishing, weep w/weep, rejoice w/rejoice. Not fancy—just a home w/warmth of Christ.

(3) Use homes for Salvation of their Family (still church ministry).

1 Peter 3:1-6—unbelieving husband won by the conduct/life of believing wife.

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 and 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,

2 Tim 1:15; 3—Timothy's mother and grandmother.--children

(4) Use homes to Supply Workers for the Church

1) Think of Timothy being produced for church.

Parents of Phoebe, Priscilla? Want to use home to produce workers for Christ's church

2) Great opportunity to help mold your husbands for work of church.

If 1 Pet 3 is for unbelieving husband, think of influence on believing husband!

Godly wife strive to help husband not only excel at job, but be godly/useful man in church.

Perhaps no greater influence/help for husband who is officer.

See women at home as extension of ministry of church!

7. Women are to PARTICIPATE Fully in Church's commitment GREAT COMMISSION

- (1) Travel w/Jesus Luke 8:1-3—certain women with them (Mary, etc.), provided substance
Ministering to Him/them out of their substance, traveling with them.
- (2) Samaritan Woman—*Come see the Man who told me everything about me—come see!*
John 4—Samaritan woman now evangelizes. And many of the Samaritans of that city believed in Him
because of the word of the woman who testified, “He told me all that I ever did.” v39!
- (3) Church Acts 4—Peter/John, prayer meeting; Phil 4:3—two women: labored w/me for gospel.
Acts 8—men and women persecuted, scattered (after Stephen), and gospel scatters.
RBCKC: Need to use our prayer meetings to pray for lost and our witness!

(4) Romans' Close

Rom 16—8 of 26 names are women!

(3-5) Priscilla—traveled for gospel's sake, Corinth, Ephesus, Rome, risked life for gospel.

(6) Mary—labored (exhaustion) much for gospel

(7) Junia—fellow prisoner, of note among apostles

Women can be and have been involved in: not 2nd class citizens, but serve as called in work of Gospel!

To travel, contribute, labor, practical care from home, train, announce, evangelize, pray.

Courageously, being spiritual, servants for the church, for sake of the Gospel.

AT RBCKC—contacts and mediator w/missionaries packages/correspondence/encourage/prayer

8. Women are to DISPLAY CHRISTIAN FEMININITY for the SAKE of CHURCH OF CHRIST

- (1) God's Authority Structure [hard to understand teachings here] [head of men, head of woman]
1 Cor 11—God has ordained authority structures in world. Christ > men > women. [in home]
And God requires that men and women display their place in this structure, outwardly.
Women display Christian femininity in visible way. *We are different in glorious ways!*

(2) Display Godliness & Good Works (outward: show feminine piety)

1 Tim 2:9-11—adorn selves in godliness—a piety that can be seen! .

⁹in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, ¹⁰but, which is proper for women professing godliness, with good works. ¹¹Let a woman learn in silence with all submission.

(3) Display Gentile & Quiet Spirit (inward: but can be seen outward)

1 Peter 3:3-4—incorruptible beauty of a gentle and quiet spirit

³Do not let your adornment be merely outward—arranging the hair, wearing gold, or putting on fine apparel—
⁴rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God.

We need men who can be godly men, women who can be godly women.

(4) So God's Word Not Blasphemed

Tit 2:4-5—carry self in femininity in such a way that Word of God not blasphemed.

⁴that they admonish the young women to love their husbands, to love their children, ⁵to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

Non-Christians should see something quite different and obvious

The world looks at Biblical roles of women as demeaning, but...

A happy, holy woman with meek quiet spirit content and rejoice in role

Speaks louder than most sermons!

Appearance & attitude, countenance & conversation, works & words, strength & service

—as a biblical woman *showing forth Christ!*

Quiet Christlike

CLOSING:

Restrictions and the Roles for women are Not demeaning to women at all.

God does not demean, Bible does not, so men should not joke in negative way about women.

[just as husbands dare not complain publicly about wives, or wives about husbands]

Pastor Robert Fisher's final quote:

Lord calls us in all sorts of different capacities. *Some are called to be...*

Healthy, crippled, *some* rich, poor, *some* women, men, *some* single, married, *some* fruitful, barren
Elders, teachers, deacons, *some* not.....

Not our choice, but how Lord called us.

But whatever that calling is, we are to say,

I am the Lord's servant. I love the Lord. I will receive my calling.

And in this calling that He has assigned to me, I will glorify Him.

I will play my role to the fullest extent of my ability.

And with the fullness of the Spirit to aid me,

I will be what I am appointed to be for Christ's sake.

Don't allow self to be dejected, forlorn about calling—embrace it w/joy as the holy calling it is!

Dear heavenly Father,

*Your Son, the Lord Jesus Christ, out of love for You and for His people
received His calling with joy:*

A calling that, though He is the holy, sovereign creator God of the universe

took Him from the glories and heights of heaven to the lowest depths of earth;

A calling that required Him to humble Himself to be like the very ones who sinned against Him;

A calling that took Him to the humiliation of taking on flesh, knowing hunger and rejection;

A calling that took Him to the humiliation of the shameful death of the cross

--taking the eternal wrath that we deserved for our sin

--suffering our hell in our place.

We praise You Father.

And we praise You Jesus,

for joyfully taking Your calling and glorifying the Father

and fulfilling Your role to the fullest extent for us

that we, by the fullness of the Spirit to aid us, could repent and believe in You,

thereby exchanging our sins for Your righteousness

and with a new heart and by Your Spirit we are able to pursue our calling

to serve You Christ, and to be made more and more like You, O Christ.

O Lord, enable us with power and obedience and diligence and joy and by Your grace

to play our role—whatever you have called us to do—to the fullest extent of our abilities.

And with the fullness of Christ's Spirit in us to aid us,

make us be what You have appointed us to be for Christ's sake,

and for your glory and Christ's gospel,

and for the salvation of the souls of sinners nearby and abroad.

Robert Fisher audio messages at Reformed Baptist Church of Louisville

The Role of Women in the Ministry of the Church, Part 1, 11/8/2003, 55 minutes

<http://www.sermonaudio.com/sermoninfo.asp?sid=11903222243>

The Role of Women in the Ministry of the Church, Part 2, 11/8/2003, 82 minutes

<http://www.sermonaudio.com/sermoninfo.asp?sid=11903222720>