

Terrace Heights Church of Christ
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QUESTION AND ANSWER BIBLE STUDY (transcript)

PRAYER LIFE OF THE CHRISTIAN WOMAN

The question tonight is a multi-question on the subject of the "Prayer Life of the Christian Woman." Before we get into these questions, what I think is appropriate is to establish God's law for woman and her relationship to man. For that I want to go to 1 Tim 2:11-15 because this establishes some limitations on her role. 1 Tim 11, "Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." I would like to draw from verses 11 and 12 specifically. The reason why this is true primarily is because of the order of creation, that God created man first, verse 13, and then he formed woman to be that special help meet for the man. Because of that he says, I do not permit a woman to teach or have authority over a man. This is restrictive, not prohibitive. He does not prohibit a woman to teach or have authority but he desires her role be in a place of submission, and so the key word in verse 12 is "over." He doesn't want her to teach over a man and this would obviously include all the women preachers today. It may be a popular thing in the denominational circle but it is not a scriptural thing and this passage clearly forbids women preachers over this assembly.

The other passage is 1 Cor 11:3, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." So there is an order here. You might call it an hierarchy of authority. Who is Christ's head? Yes, the Father. The Father is the head of the Godhead. Does that make sense? He is the head. He is the legislator. Jesus came to do his will, the Father's will.

Then we ask, who is man's head? Christ. The head of every man is Christ. And who is the woman's head? Man. So that hierarchy is: The Father over the Son; the Son is submissive to the Father, yet he has authority over all men because he is the Lord and creator of both heaven and earth, and then the man has authority over the woman. All of these roles, with the exception of the Father who doesn't submit to anyone, but man and Christ are rulers or heads over something and submissive to something. Jesus is submissive to the Father and yet he is the head of the Church; in fact, he is the head of mankind. The man is supposed to be submissive to the Christ but yet at the same time he is supposed to be head over his wife, or the woman. The woman is here given to be in a place of subjection to her head, the man, and he continues on down through here, verse 7, "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man."

So there is a direct and indirect glory for man. We look at the sun, for example, the sun has a very direct effect on the earth, but the moon indirectly gives light to the earth for the glory of the sun to the earth. I think it is this kind of correlation that exists between man and woman. They are both made in the image of God but like the sun and the moon, one is more of a direct and one is an indirect glory. I say that because of Genesis 37 as an illustration. Genesis 37:9&10 when Joseph had dreams, he dreamed that the sun, moon and some stars bowed down to him. Genesis 37:9&10, "9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. 10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and

thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" Eleven stars, who were the eleven stars? His brothers. Who were the sun and moon? His father and mother. And so there is that direct and indirect glory; just like we can see the direct glory of the sun in one way and the indirect glory of the sun through the moon in another way.

Now I established this foundation because it provides a platform for the woman's conduct when she is within the company of men. Specifically, at least you could say, Christian men certainly.

Specific questions follow. Should a Christian woman's prayer life be a private matter except when she is in a group of women? She can obviously pray over children and, yes, she could pray over other women. And so I would say, yea. What should her response be when asked to offer thanks at a meal by a member of her family when Non-Christian men are present and some other situations that she wants to understand more fully as well, and we are going to get into those. But having established the foundation here that the head of woman is man so is it within the scope of God to have the woman assume a role or burden of leading men in prayer. Go back to the 1 Timothy passage, Chapter 2, this time verse 8, whereas he discusses women in verses 9-15, he narrows in on the man in verse 8, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." So he focuses in on the male once again because he is to assume the headship role; he is to lead others in prayer; he is to lift his hands up in prayer every where. Every where. Can a woman lift her hands up in prayer every where as the men are commanded to do? No, they can't. We cannot have women lead us in prayer in an assembly like this, can we? So in the private sense, can a woman pray? Obviously, she can. What then if she is asked to pray by a Non-Christian family member of hers over men in that setting. God never requires you to break his law to obey him, and he doesn't require you to obey your husband when your husband asks you to do something that is disobedient to the law of Christ. You still have to listen to Christ over and beyond the

law of your husband. I have another point on this but I want to relate it to some of these others.

It is talking about the home, silent or oral, Non-Christian family members present, can you pray over them in that sense. Again, 1 Tim 2:8, tells the man to do it, if you don't have a Christian man, what do you do? Will his prayers be heard; can he lead you in prayer? Well, obviously if he is not obeying God, God is not going to listen to his voice. God is not going to hear his prayer. He has no intentions of obeying the Lord. I want you to know that the woman can still pray even though men are present. It doesn't mean she needs to lead the prayer; she can still pray. She can fulfill her role as woman and still obey God by praying yet without assuming the role as the public leader of that prayer either in the home privately or in any other setting. I want to look at an Old Testament example of this in 1 Samuel 1:12&13, "12 And it came to pass, as she continued praying before the Lord, that Eli marked her mouth." Was Eli present? He has to be present or he could not have seen her mouth. Yet she is in deep prayer to her God, and it says also in verse 13, "Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken." Eli obviously is not the most spiritually minded person. He does all right but he had some serious problems at the home front as well, but he thinks this godly woman is drunk because she is praying and her mouth is moving but nothing is coming out. Her lips were moving, but where was she praying? In her heart. As she prayed before the Lord, she spoke in her heart. Do you have to move your lips? No, you don't have to move your lips.

The good thing about prayer is that you can pray any where, any time. Jonah prayed in the belly of a great fish. Nehemiah prayed before his king. He was standing before him; he could pray while he was there. You don't need to think that prayer is our evangelistic tool to bring others to Christ by a way of show. We can pray for them; pray to God to present opportunities for them to consider his word a little more heavily than they have, but I don't know and I am not convinced that prayer is designed to be a

show to lead others to Christ. When we pray it is something that we are doing before God. So, yes, we can have public prayer, we can have private prayer, but it is always for a purpose, not so much to preach to the church through a prayer, but to appeal to God, to offer thanksgivings to the Lord, supplications to the Lord for others. Not a time, necessarily, to rebuke the church. The congregation ought to rebuke the person. It is a time to pray to God for help and if that is the intent of the prayer, it is fine to pray to God for help in dealing with some one. But we need to keep prayer in its proper place; it is our communication to God over the things we want to talk to him about. You can do that at a dinner table without anybody hearing it. I have been in groups where others have prayed; I may not believe that they are faithful or that they are in the church and I can say my own prayer to my own God.

Another aspect of this is the denominational lifestyle where essentially you will have the husband praying, the wife can also pray; they will take turns to pray, perhaps at the dinner table. At the verses that we have looked at, does that authorize the woman to lead the family in prayer over a man? Now let me say this, to qualify a thing here, as parents we are told to train our children and so we might teach them how to pray by letting them pray. I am not addressing that subject. I am addressing where we go to God in prayer as a family and shall the husband, if he is there and has the opportunity, shall he then say wife you do that? Again, in 1 Tim 2:8 we do not see the authority for that. Now in the denominational world they don't care who leads prayer. They don't even care half of the time who leads the preaching, whether it be male or female, that is what they are grabbing with today. But those of us who believe in the Bible that it is the inspired word of God and that it is a measure upon our conduct, we are not going to allow women preachers because that is what it says in the Bible. So why then should we also digress in the area of prayer; don't both stand and fall together when they are in a leadership role and I stress when they are in a leadership role because some time a prayer is not in a leadership role. There are times when you do not lead a family in

prayer; there are times when you don't lead the church in prayer; there are times when you go to your prayer closet. Nobody is there except you and your God.

So I will open up for comments on this so we can get them on record. There are some more questions here with this prayer that I want to deal with. Any comments? (Kathleen) When you were talking about prayer being a way to teach people, the only example that I can think of, and I cannot remember where it is, is when a guy is standing on the temple steps and says, "Oh, I am so glad that I am not like that person." He was trying to teach something or make a point and the person over there who was a real sinner is praying to their God privately. A prayer should be private. (Steven) Yes, that man thought he was praying to God but in actuality the scriptures say he was praying to himself. "God, I thank thee that I am not like this other sinner." For the purpose of prayer, that is not even the approach to God to take. In reality we were, and perhaps are like that person there, or perhaps to our shame we are not as good as he. The Pharisee was not, and that is the illustration. The one who prayed for God to be merciful to him was the one who stood justified in that setting.

(Mary). Being the only Christian in the family, the family would look to me when they wanted a prayer, and since I really didn't know how to handle it, I would go ahead and say a prayer, but I would rather not. And when my sister-in-law died, at a meal I felt like they were looking to me to say a prayer to give everyone comfort and I felt like I fell down on the job, but I didn't feel like it was my place to do it. I didn't really know how to handle it. At work I was asked, in advance, if I would lead a prayer before a meal at a big gathering where both men and women would be present which I refused to do. (Steven) Yes, it was a tough situation that you were in. If I were a woman I would not do it. (Mary) Perhaps I could say, let's all say our own prayer in some situations. (Steven) You could do that. I would explain to them, or whoever is asking you, that the Bible defines my role as a woman which is limited to a degree. Because of that limit, I will not pray publicly, I will pray for you privately but my role is

limited as to how and where I can pray just like my role is limited to teach, you could say. There is a limitation to what God wants me to do. The burden has been placed on the man to take the active role in these areas. And I think that once you explain 1 Tim 2:11 & 12, 1 Cor 11:3, and 1 Tim 2:8 that it would probably do more good than you saying a prayer before them anyway. I think it is going to make them inquire more of God's word. These are tough situation that you are in, and as a younger Christian, I grappled with some of these things like the husband and wife taking turns. I didn't know. You come to appreciate the foundational role that God has placed on male and female. The distinction that is involved there.

Any other comments? Yes. (Kathleen) When we get together with John's family a lot of times, John's mother--his mother and sister are Catholic--would say a prayer over dinner. I am not comfortable with that and I know they know I am not comfortable with that; how do you handle that? (Steven) That is what I was kind of referring to earlier, the way I would handle it; it is a judgment area in these things, obviously; you are going to have to stand before God. What I would do in that situation when you know their prayer is not going any higher than the ceiling, and I have been in a similar situation, I would say my own prayer. I am not listening to their prayer and I am going to say my own prayer as well. When you are sitting at a table the main purpose anyway is to give thanks for your food; you have that obligation to do. She can say a prayer; you cannot stop anyone from saying a prayer. I have been at gatherings where false teachers stood up and led people in prayer. You cannot stop them from doing it. I still need to pray for my food. (Kathleen) I guess my issue is, I always wonder should I be trying to teach people. But then from your lesson last Sunday, it is kind of like, you know, where do we start and where do we stop on teaching. (Steven) God requires us to have a discerning eye with those people, those individuals in time will tell you by a sign or something that they are interested or not interested, that they are either receptive or not receptive and that they are either a pig or a merchant. Once those signs become clear we need to be willing to move

in the direction where our Lord teaches us to go either not waste our time by throwing those holy pieces of scripture before them and our time and talent, energy, or if it is a positive thing, to seek more opportunities to study with them. Go out of your way to find something that you can begin a deeper, systematic approach to the scripture with them. But if they are not interested, they can pray. They may hate your religion but they are going to pray anyway. Let them pray; you cannot stop them. You cannot control them, but you still have your responsibility to pray to your God for the day, for your blessings, for your food, for your friends and your foes in life.

Another part of this, it says there were a number of instances where Jesus offered thanks for the food that he was providing for a multitude of people it never indicated what he said other than he gave thanks. Does it really matter how long a prayer is as long as it is sincere? Well, the sincere part is obviously a very key part of it because in Matt 23:14, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." So they were making a showing with their prayer. Again, what is the purpose of prayer; it is not to preach to other people, not even to make a showing of any kind. It is to go to your heavenly Father through a channel that is full of thanksgivings, supplications, things that are pertaining to that, requests. It is not about our religion to parade it to the multitudes. There is a time to stand on the roof tops and shout. It is called preaching, evangelism. Another time we go to our heavenly Father and lay our cares at his feet, that is prayer. So long prayers, if they are insincere, are obviously going no higher than the ceiling. In fact if God hears them, if he actually does hear them, he is going to render condemnation on our heads, according to that verse. Now in Luke 6:12, this is of course private, but prayer can be long as the example of our Lord. Luke 6:12, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." How long did he pray? All night. It was a very long prayer, but then again it was between him and God. To stand before you in a setting like this and

pray all night would probably be inappropriate but we can all pray all night in a different context. Really the problem that we have today is not that we pray too much but that we probably pray too little. If we can appreciate the example of the Lord here we might spend more hours in prayer and be more effective in our work.

Now I was reading earlier today as well in Matt 6. This is Jesus teaching about prayer. Matt 6:5, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." What is their motivation behind their prayer? To be seen by men that is their motivation, that is what Jesus says don't do. Could you pray on the corner? You could pray on the corner of the street, and in the synagogue there at that time, but if your motivation is something to bring forth a loud, beautiful, well-pronounced prayer to be seen by men, it is all in vain. Surely I say to you, they have their reward, verse 5. When Jesus says they have their reward, that is not a good reward. It is not the reward of heaven. It is a condemnatory statement: they have their reward. But when you pray, go to your room and when you have shut your door, pray to your Father who is in the secret place and the Father who sees in secret will reward you openly and when you pray do not use vain repetitions as the heathens do. They think that they will be heard by their many words. Notice that he attributes these vain repetitions with heathens. Doesn't take much of a strong, logical mind to see heathens in the religious world too. When you are taught to say (as fast you can), Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. We are taught to say that in our prayer every day, or in religion we are using a vain repetition. We ought not think how fast we can say a prayer for one, and number two, we ought not go into the prayer business constantly repeating, repeating, repeating. God doesn't care

about repetitions. They mean nothing to him. It must be from the heart. It must be in spirit and in truth, but they think that they will be heard for their many words, verse 7. What does that say? (John) Catholicism is wrong, (Steven) Catholicism is wrong, that is what it says.

(John) I have been to funerals the last couple of years where two or three of them were Catholic. They repeat the same thing. It is sad because it is not coming from the heart. (Steven) Yes. I have been to funerals where they pray and preach in Latin. 1 Corinthians 14:14 says, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." and verse 15, "What is it then? I will pray with the spirit, and I will pray with the understanding also." If you pray but nobody understands, or even if you don't understand, what purpose would it be? Are we allowed to pray publicly? Yes, right. In 1 Corinthians 14:16, this is an example of public prayer, "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" You need to pray in the language that the people understand and what do they say? They say Amen at your what, 1 Corinthians 14:16? At your giving of thanks which necessarily implies that there was a congregational prayer people say Amen to. Go ahead. (John) In verse 19 it is speaking on things that are not understood, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." (Steven) Yes, ten thousand words. (John) If you are where Latin is said, I am guessing that the majority probably would not understand it. (Steven) I know that none in my family understood it. (John) Then is that something, thinking back to the reason why it was said, was it edifying themselves, or what was the true reason? (Steven) Yes, I think the only person that was edified was the priest. He was edifying himself, because nobody else there understood a word that he was saying. But he looked cool doing it, and probably thought he was cool, standing before people and speaking in a foreign language. (James) To be seen by men.

(John) (Indiscernible comment about public prayer.) (Steven) Absolutely, You know we can infringe on that as well by praying with large, magnificent, seven-dollar words that nobody understands. They are English words but nobody ever speaks them, and that is just as guilty as speaking in another language that nobody understands even if it is in our language. It has to be a humble prayer; obviously it needs to be sincere; it needs to be in faith; it needs to be understandable. Preaching kind of parallels that as well. It needs to be simple, plain. I am not saying it has to be on a first-grade level, but it needs to be plain. It needs to be plain.

(James) From 1 Cor 14:16, I missed the first portion so you may have already touched on that but something that we ought to think about when someone is offering a prayer, or when someone is not authorized to offer a prayer, for instance, they are not even sincere or they are doing it in an unlawful manner, you have to be careful and not Amen that; because when you Amen it, you are putting your stamp of approval. (Steven) Good admonition. Make sure you listen to what is being prayed so that you can Amen it. I have heard a prayer that was offered before, it was something about abortion but it was not 100% against abortion. It was kind of like worded in such a way, even though I think the fellow is 100% against abortion, it was worded in such a way that it sounded like he was not. I could not Amen it. I couldn't do it. So those events happen as well. (James) So if you were to listen to a debate of another preacher who is not preaching the truth, you would not Amen that. The same way a non-faithful person offered a prayer, it is not proper for a Christian to Amen that. (Steven) Right. (James) Or a woman offering public prayer, like Kathleen was talking about, or even in a private setting among men. You might not be able to get away from that but you definitely should not Amen it. (Steven) Agree. You may be subjected to an environment where somebody is going to pray that is not done according to truth or it is not done in a way that you think it should be done or by a person that you think it should be. The same thing is true with instrumental

music of praise. I have been caught in doctors' offices where they have praise with mechanical instruments and obviously you cannot change that but that doesn't mean you are going to go home and start doing it.

Do we have an example of an apostle or any other individual in the New Testament giving thanks for food. Acts 27:33-37, "33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. 34 Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you, 35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. 36 Then were they all of good cheer, and they also took some meat. 37 And we were all in the ship two hundred threescore and sixteen souls." (Steve) Okay, so there were much people here, 276. It seems to indicate that Paul is addressing all of them, telling them that they need to eat and then he words a prayer of thanks for them. Also in 1 Cor 10:30, "For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?" is an example by implication that he obviously did do a lot of praying. That gives some examples of where some apostles gave some thanks for food.

(James) Did you touch on the river bank, Lydia at the river bank. (Steven) No. Go ahead. (James) Acts 16:14, This is right after the Macedonian call. Apparently there had been a custom that people would meet on the Sabbath at the river bank. Acts 16:13, "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." It looks like there were only women gathered and what they did, they gathered to have prayer. What is the proper format of it? Was there a man that would come in there and offer prayer for them? We don't know; but we also know that we are not talking about Christians yet either. It is interesting to note that the women did meet. They met on the river bank for spiritual reasons, for prayer, but it is clear who takes charge here as well and even though

women were meeting where prayer was customarily made at the river side, it was not led by a woman here and that opportunity would have been there, and certainly the men took charge of this spiritual gathering. This was appropriate, it is always appropriate. I have heard it argued this shows that women can lead in prayers which it is not at all what it teaches. Actually, the example is that when men were present, they took control of the assembly even though it was not an assembly of the church. (Steven) Yes, that is absolutely right. They had previously been staying in the city for a few days, verse 12. As custom Paul would usually go to try to seek out fellow Jews that he might take the gospel to them first seems to imply that there is not a whole lot Obviously he gets the news that there is a place outside of the city where some women would be gathering to pray so he goes there, preaches. Yes, that is a good example. It certainly does not anywhere in it teach that women were praying over men, for men in a leadership role. You have to read that into it just like Catholics read into the household, that babies were born. You can't read it out, you read it in. That is not right.

Do you have something else? (James) When he is coming here to try to convert these people. You think about Paul going to, what was it Mars Hill or the Areopagus? (Steven) Yes, the Areopagus. (James) When he saw all the different perversions that were going on for religion, he actually actively participated in that. It wasn't that he was condoning idolatry. He made it clear when he was called upon to present his lesson that he condemned that. He did it in such a way to say that now you need to worship this way, this person, the true God, the one that you have marked as the Unknown.

There might be some situations that we can get involved in. When I was in Physical Therapy school I went several times to a Bible study that we had and went downstairs with some spiritually minded people. The women were taking active roles there so I felt pretty uncomfortable with that, and eventually after the first couple of weeks, I just stop going. But looking back on it now the better course probably would have been,

I think, to participate in that but take the leadership role and then be cast out if need be. Cause really that is the example that we have; they participated in those other kinds of religious activities and often they were cast out, or converted others. (John) You pointed out the truth so they had heard the truth and it was up to them obviously in some situations, they accepted it, and others they didn't. (James) It has been awhile but it seems like I did tell them the reason I was not going to be participating anymore. (Steven) In Acts 17:17, "Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." See how he looked for opportunities; went out to make opportunities and he would go into the synagogue which is the place of worship for the Jews. He would also reason with the Gentiles. There obviously was a lot going on in the marketplace. All kinds of meat was being sold, probably religious topics, even idolatrous topics were brought up. I cannot visualize Paul taking part in idolatry but I can visualize him going into that place and reasoning with them in a leadership role. The same way with the Jews. Course he was a Jew so he would he have more in common with them than he would with the Gentiles. In another place, I think it was Antioch of Pisidia, he went into the synagogue and obviously listened and then when they asked the question, "does any man have a word of exhortation?" So Paul was there listening in the service then as soon as that opportunity was given to him, he stood up. I do; let me take it. He was a bold, very bold man. I think that is why he was so effective in the first century because he would go to these new places, go in their turf, and use his ability to teach.

(James) Using those kinds of examples I can see it where, going back to my suggestions, you can use those kinds of opportunities where you know this situation is going on where a woman is leading a prayer over a group. It is in their home. She is doing it. You know it is not right but you can reason with them about that. You certainly shouldn't participate in it. You can take that opportunity to reason. I think that is where the judgment comes in that you were talking about. How are you going to most effectively reach them and do you try

two, three, four or five times, then it is more looking at merchant versus pig. But when some one was to step up in their own house and say I would like this woman to lead the prayer, you are probably not going to be real effective in influencing those if you stand up and say, No way! You are not going to do that! You guys are going straight to hell if you do that kind of thing. Now that would be a true statement, but that is not how Paul addresses it. (Steven) Wait for your opportunity and then you act on it.

(Sarah) My question was, you have gone on about what the woman can do and what the man is supposed to do. Is there anything that a woman can do that the man is not supposed to do and they can't do? (Steven) They can give birth. Laughter. Hey, you asked for it; you set yourself up for that. (Kathleen) The older women can teach the younger women. The men are not told to teach the younger women. The older women are told to teach the younger women, to love their husbands, you know, to raise their children and to keep their home. I don't think that is just women teaching a Bible class, I think that if you see a woman that is struggling with something, the older women are supposed to come and give her advice and be willing to give her advice. There are roles that women have. A lot of women look at what they cannot do, that you are putting me down. You are not any weaker than a man, you just have a different role. It is a different role that God gave us and in many ways, it is just as powerful or more powerful than a man's because you are raising those children. You have their early years with those children where you have a larger effect on the thought processes of those children quite often more than the man does. (Steven) Let me read Titus to go along with what you are saying. Titus 2:3-5, "3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: 4 That they may teach the young women to be sober, to love their husbands, to love their children, 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." So from verses 4 and 5 those are all the things that younger women should do, love their husbands, love their

children, be discreet, chaste, homemakers. So you don't have to wait until you get old, these are things you can do when you are younger. But life is about progression; it is about progression. There are some things that we all can do as we progress in the different stages of our life that we didn't do previously and vice versa. When you are a young babe in Christ, just learning, you obviously cannot do some things that you can do later on in life when you know the word. Life is about progression. Older women will have a different role than the younger women. Older men, like elders in the church, to meet those qualifications can obviously do some things that others cannot do. Does that mean you have to wait until you are old to do it. No, that means there are things for you to do in your own time.

We are out of time.