

ROLES AND RESPONSIBILITIES

Organizations have grown more complicated over the past several decades. In the business arena, in education, in government, and even in the family we have become specialized as individuals and, consequently, have grown more interdependent on each other. It used to be that a small business had one person or maybe two who did everything. The owner might take care of the payroll, shipping, and deciding when to expand or whether to go into new markets. Most large organizations are now highly matrixed in their interactions. The lines of authority are blurred and there is no lack of confusion about “who is supposed to do what.” One of the great challenges in today’s business environment is to define job expectations and what people’s various roles are.

The early church went through several crises regarding the roles various members were to fulfill. Paul addressed these issues under the heading of Spiritual gifts. Just as in business or government, not everyone has the same roles and responsibilities, God has set some in the church to do one job and some others to do another job. Not everyone is called to the same specific assignment (calling) and not everyone is gifted in the same way. Several of Paul’s letters addressed the specifics of these issues (for example, Romans, 1 Corinthians, Ephesians). In addition to the specific gifts and offices, there are some general functions and obligations for those in the Body of Christ.

In Paul’s letter to Timothy he wrote to encourage him in several areas as Timothy pastored the Church at Ephesus.

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone--for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth. 1Timothy 2:1-4

A general ministry of the church is prayer. We are called to implement Kingdom influence in the world in which we live. We quote the prayer that Jesus taught and we say “Thy Kingdom come, Thy will be done on earth as it is in Heaven.” The way we get involved in bringing about the change for the Kingdom of God is through spiritual warfare. Just as the Children of Israel took the Promised Land in physical battles, we must wrest control of the earthly realm from the “principalities and powers” via spiritual warfare. We are provide armour for the fight (Ephesian 6:14-17) and are to engage the battle by “praying in the Spirit on all occasions.”

There is no area of life that should be omitted from our prayers. We are to pray for everyone (1 Tim2:1) and on all occasions. The net result of such praying is a very desirable situation: “peaceful and quiet lives in godliness and holiness.” Sounds rather much as if we would have a taste of “Thy Kingdom come, Thy will be done” if that came to pass. Such an outcome would surely be pleasing to our Savior God. It is God great desire for all people to be restored to a right relation with Himself and to know the truth about His love for us and to know to what great length He has gone to save us.

1 Tim 2:5 For there is one God and one mediator between God and men, the man Christ Jesus,

1 Tim 2:6 who gave himself as a ransom for all men--the testimony given in its proper time.

1 Tim 2:7 And for this purpose I was appointed a herald and an apostle--I am telling the truth, I

am not lying--and a teacher of the true faith to the Gentiles.

1 Tim 2:8 I want men everywhere to lift up holy hands in prayer, without anger or disputing.

1 Tim 2:9 I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes,

1 Tim 2:10 but with good deeds, appropriate for women who profess to worship God.

1 Tim 2:11 A woman should learn in quietness and full submission.

1 Tim 2:12 I do not permit a woman to teach or to have authority over a man; she must be silent.

1 Tim 2:13 For Adam was formed first, then Eve.

1 Tim 2:14 And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

1 Tim 2:15 But women will be saved through childbearing--if they continue in faith, love and holiness with propriety.

The construction of the Greek text in vs 15 is such that the subject of the two part of the verse may have changed. The Greek Interlinear Bible says this: "But **she** shall through the childbearing, if **they** abide in faith and love and sanctification with discretness." The subject of the preceeding verses is about ministry in the church -- how to have an influence for the Kingdom of God. A possibility in what Paul is teaching here is the following: A woman's greatest potential influence to minister salvation is to those children she has borne. The greek word translated "but she shall be saved" could be translated "she shall save [others]." The combined sense of that verse then could be "A woman's greatest opportunity for ministry is to her children, if they (the children) continue in the faith, etc."