

1 Timothy 2B

I would like to introduce our devotion this morning with this thought: God is a God of ORDER:

- The creation narrative In the book of Genesis describes God's creative work as bringing ORDER out of CHAOS.
- He does this not only in his original creation but also in as his NEW creation. (that's us)
- God transforms the chaos of our rebellious lives graciously bringing us into the order of His loving lordship.

One of God's purposes in providing healthy church leadership is the establishing and maintaining of godly order. We see this in Paul's command to Titus:

Titus 1:5 **This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you—**

When God's people gather together for corporate worship and he inhabits the praises of his people, there is a sweet and peaceful ORDER that he brings to the gathering.

- Paul rejoiced to hear about the orderliness of the Colossian believers:

Colossians 2: 5 **For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ.**

When CORPORATE WORSHIP at the church at Corinth became chaotic the Apostle Paul provided a fitting correction and exhorted the believers with these words:

1 Corinthians 14:40 **But all things should be done decently and in order.**

Just as Titus was left in Crete to put things in order, Timothy was sent to Ephesus for the purpose of maintaining Godly order in the church.

Here in Chapter 2 Paul's instructs young Timothy regarding the orderliness of the public gatherings. His instructions involve the conduct of both Men and Women:

- VS 8 addresses Men: VS 9 – 15 address Women

Listen to what he has to say to the MEN:

1 Timothy 2: 8 **I desire then that in every place the men should pray, lifting holy hands without anger or quarreling;**

- Here Paul expresses a strong desire (BOULOMAI – vocalizing his will not merely his desire) It is his will that men would make a conscious effort (*continually*) to pray.
- Remember last week we studied Paul's exhortation to pray. Here in Chapter 2 he encourages MEN to LEAD the prayer effort.

My experience has been that men are often uncomfortable leading out in prayer.

- Men tend to struggle with verbal expressions. Things just don't flow naturally or freely from the tongue of a man like they do that of a woman.
- Many men are embarrassed to pray publically, they are afraid to look foolish or inept.

- BUT Guys, I want to tell you, the women in your lives love to follow your lead in prayer. They feel secure and confident in your leadership when they hear you submitting to God in prayer. (They are not going to judge you.)
- SO be courageous, break through the fears that keep you from leading in prayer.

1 Timothy 2:8 **I desire then that in every place the men should pray, lifting holy hands without anger or quarreling;**

The ATMOSPHERE in which the church gathers should not be one of anger.. And yet as men we sometimes carry the burdens of our frustration into the church.

- We get frustrated with our jobs and we carry a burden of anger.
- We get frustrated when things continually break (sewer pump, the car, the roof, the toilet)
- We get frustrated with our relationships. (with our boss, our co-workers, our wives)
- We get frustrated with our inability to clearly communicate our frustrations and all of this makes us angry. BUT James reminds us:

James 1:20 **for the anger of man does not produce the righteousness that God requires.**

As Paul calls us to lead in prayer he reminds us that we have to let go of the anger and **“Lift up holy hands to God in prayer without anger or quarreling;”** (1 Timothy 2:8)

- Gentlemen let me remind you that the ONLY “holy hands” we can lift up are the hands that GOD Himself has made HOLY by His grace through faith in Jesus Christ.
- SO lift them up in FAITH: As we pray, as we praise God graciously removes the burden of our anger.

OK we have dealt with the men of the fellowship now we move on to the women:

Paul’s exhortation to the women corresponds to that which he has given men. He uses the word “LIKEWISE” at the opening of Verse 9. Likewise, in the same manner....

(This next part is important MAKE IT CLEAR)

- IN the same manner in which men bear a responsibility to maintain Godly order in the public gathering, WOMEN also share in that responsibility.
- Men are exhorted with regard to their leadership and the hindrance that is caused by anger and dissension.
- The exhortation that Paul provides for women is broken down into TWO categories:
 - Adornment
 - Submission

ADORNMENT

1 Timothy 2:9 **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.**

- This word “Adornment” that Paul employs is the word KOSMEO. (*Sound familiar?*) It is the Greek word from which we get the English word “Cosmetic.”
 - The word literally means to put in proper order (*the adornments that a women uses assist her with putting things in their proper order*)
 - The word is also translated to garnish or trim.

Peter uses the same word in:

1:Peter 3:3 Do not let your adorning be external—the braiding of hair, the wearing of gold, or the putting on of clothing— 4 but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God’s sight is very precious. 5 For this is how the holy women who hoped in God used to adorn themselves, by submitting to their husbands,

It is easy to see from both Peter and Paul that the “Cosmetic” of a godly woman is an internal adornment, the orderliness of the spirit rather than an external, fleshly cosmetic.

- Paul’s advisement with regard to: **braided hair and gold or pearls or costly attire** should be viewed as those things which are contrary to modesty and propriety.
 - Modesty – humble restraint - Propriety – not extravagant.
- The public gathering of the Church is not the place to draw attention to one’s physical attributes or ones financial status. (*These divide believers rather than unify them*)
- So women should avoid fashions and accessories which are either revealing or excessive. (no mini skirts or evening gowns)
 - Of course there can be an excess in the opposite direction as well:
- Attention can also be drawn to oneself through exaggerated efforts at DRABNESS. Purposeful displays of PIETY can also be used to display human pride and spiritual superiority.

When you consider the principles of Paul’s instruction, THERE are both “TIMELESS” and “PASSING” elements with regard to their application:

- “PASSING” Paul is not enforcing a timeless ban on a particular hairstyle or dress.
- “TIMELESS” is the modesty and propriety that are communicated by the Holy Spirit to the soul of a redeemed woman.

What IS the proper adornment for women who professes godliness? Paul describes it as **“respectable apparel, with modesty and self-control,”**

- Spiros Zodhiates focuses on the word, “Self-Control” “There is a Greek word which provides the clue for the interpretation of this whole difficult passage it is the word (SOPHROSUNE) so-fro-sune
- Zodhiates says: “There is absolutely no English equivalent to this beautiful Greek word. To make its meaning simple we should say that it is the voluntary limitation of one’s freedom of thought and behavior.”
 - Voluntary limitations on thought and behavior come as a result of the Holy Spirit working in heart of a redeemed woman.

Elizabeth – when she was pregnant hid herself 5 months,

Mary – never stood in the crowd after a miracle and said – “That’s My Son!”

A redeemed woman’s newfound freedom in Christ finds its greatest fulfillment in a lifestyle of willing submission to God and the orderliness which he has established for his own glory.

SUBMISSION:

The Second area of instruction by the Apostle Paul given to women concerning orderliness in the public gathering involves submission

1 Timothy 2:11, *Let a woman learn quietly with all submissiveness.*

Our tendency when we HEAR this verse is to immediately jump on the word submissiveness and skip over the word LEARN.

- It is important for us to understand how radical “LEARN” actually was: The culture into which Paul wrote was one that was not conducive to women’s learning.
- Much like the Muslim culture in Pakistan; women were not to be educated.

The Babylonian Talmud said of the women who attended the synagogue worship:

“The men come to learn, the women come to hear.” So they are allowed to listen but they are not necessarily there to learn.

- Paul says Women can benefit from learning with God’s people. They can grow through the instruction of God’s Word and the edification of the body around them.
- The caveat of the woman’s learning in the context of the public gathering is seen in the words “Quietness and Submission.”
- What is implied by this charge?

John Kitchen helped me understand the word “Quietness.”

“The verb “Quietness” can mean complete silence (Luke 14:4) but it can also mean a quietness that is in contrast to confusion and controversy.” (Acts 11:18 Acts 21:14)

Kitchen goes on to say, “Given the close proximity to the adjective in verse 2 “Quite life” the emphasis seems to be toward quietness (*without total silence*) that is a life free from contention, confusion, controversy and self assertion.”

In the same way that unrestrained anger derails a man from his focus and service to God, contention and controversy can derail women from the great benefits of corporate worship and study.

Now on to that dreadful word, “submission.”

Because we are by nature obstinate and rebellious individuals mentioning the word submission automatically raises our defenses.

- And yet it is IMPOSSIBLE to live life without submission on some level.
 - As children we are born into families where our parents function in a God given authority,
 - We go to school and learn under the authority of a teacher who is under the authority of a principle.
 - We learn to drive a car under the authority of the department of motor vehicles.
 - If you join the military you get a fast and furious lesson in authority.
- Nevertheless our sinful nature continuously bucks the system.
- In promoting good order in the church Paul brings up the virtue of submission.

I think we can profit from understanding the original language in this case:

HUPOTASSO – hupo = under, tasso = order it is a military term which describes the ranks of soldiers arranging themselves in order under their commander.

- This is NOT a command for mindless obedience or the surrender of independent thought or personal discernment.
- It does NOT imply that women have less VALUE than men it merely speaks of the unique roles that God has ordained for the sexes.

Moving on to Verse 12 we come face to face with those divinely appointed ROLES.

The flow from verse 11 to verse 12 is easier to follow when you ADD back in a word that is not found in the ESV but actually appears in the original manuscripts, the word is “BUT.”

- It should read in this way: **In the public gatherings women should LEARN in quietness and submission BUT I do not permit a woman to teach or to exercise authority over a man.**
- A women’s newfound freedom in Christ affirms her place as a learner, a true disciple of Christ but her freedom in Christ does not change or negate the original roles that God ordained for the sexes.

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

- LISTEN CAREFULLY: Paul is not saying that a woman cannot teach, what he IS SAYING is that a woman is not permitted TO TEACH MEN neither is she to exercise AUTHORITY over men.
- Take note that in the context the restrictions spoken of are with regard to the Public Gathering where the Word of God is to be taught by the elders of the church.
- This does not forbid a women from teaching other women, teaching children. It doesn’t forbid women from teaching politics, economics or language in a school or university the context is the teaching of the Word of God in the church.
 - Think about this: In the public gatherings of the church the elders uniquely function as teachers. There are many men who are not permitted to teach.

Throughout the New Testament the government of the church was the function of a plurality of Elders. Biblically and historically elders are always MEN. (*Husband of 1 wife*)

Hardly a week goes by without someone on Facebook or in a blog that is forwarded to me attempts to discredit or reinterpret 1 Timothy 2:9-15.

- Blog after blog is written stating that Paul’s words to Timothy were dealing with a specific issue that was taking place in Ephesus, therefore the restrictions on women teaching men and women in authority only apply to Timothy’s specific circumstances.
- The problem with that interpretation is that it completely ignores the context.
- When Paul explains the standard that he extends to the church he reaches all the way back to the book of Genesis.
- By doing so Paul is expressing the timeless nature of the roles that God ordained for men and women at creation.

1 Timothy 2:13 **For Adam was formed first, then Eve; 14 and Adam was not deceived, but the woman was deceived and became a transgressor.**

- In verse 14 Paul is of course referring to the account of the creation in the book of Genesis.
- The creation account tells us that God first created the Man from the dust of the ground.

- God brought all of the animals before the man in an effort to reveal his need for a fitting counterpart. The male birds were paired with female birds, the lions had lionesses.

Genesis 2:20 **The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him.**

- God did not return to the dust pile and make a totally different creature, He took a portion of the man himself and fashioned it into the perfect counterpart for man.
- Paul points to the original creation of man as evidence of his God given role as the leader of his family. The order of their creation reveals God's design.
- Although they are equal in value to their creator they function in different God ordained roles.
- JUST as all of the members of the Trinity have equal value, each person is fully God but they play different roles in the creation, redemption and the sanctification of believers.

CLOSING: What we learn from Paul's letter to Timothy is that there are two ways churches tend to drift off into DISORDER.

FIRST: and most prevalent in today's society are the churches that totally ignore Paul's commands to Timothy. If asked they would explain away Paul's instructions, ripping pages out of the Bible because they have decided that they are not for today.

SECOND: there are churches that take the principles of Paul's writings and form wooden or legalistic regulations that are oppressive to women.

- They strictly enforce silence among women,
- They demand that women wear certain apparel and enforce a NO jewelry policy.
- I know churches where women keep a skirt in their car and when they have to run into the church they roll up their pants and put the skirt on in the parking lot.

I believe there is great freedom in functioning together as men and women in the way that God has created us:

- I have learned to appreciate the intuition that God has given my wife.
- I would never want to work without the organizational and administrative gifting that my secretary possesses.
- I find certain women extremely helpful in pastoral counseling.
- When a female missionary visits the church I want you to hear her report.
- None of these things takes away from the directives that Paul gave to Timothy.
- Here at Harvest we make a diligent effort to cover every verse of the Bible and teach it in Spirit and in truth. Every verse is God breathed and is beneficial for our lives today!