

1 Timothy 2 • Directives when the Church comes together

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We are continuing our study in 1st Timothy today, and we're hopefully going to be taking all of chapter two. So open your Bibles, please, to 1st Timothy, and you'll see here after we read this chapter how important it will be for us to pray that God opens our hearts. Goes like this, follow along as I read.

1"First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, 2 for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. 3 This is good, and it is pleasing in the sight of God our Savior, 4 who desires all people to be saved and to come to the knowledge of the truth. 5 For there is one God, and there is one mediator between God and men, the man¹ Christ Jesus, 6 who gave himself as a ransom for all, which is the testimony given at the proper time. 7 For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in truth, (or excuse me) in faith and truth.

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. 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. 13 For Adam was formed first, then Eve; 14 and Adam was not deceived, but the woman was deceived and became a transgressor. 15 Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.” (ESV)

See why we need to pray?

Thank you, Father. Thank you, Lord. You are the God who teaches. We are the students, we submit to you, Lord, your wisdom, your grace, your insight, your truth. And I pray, Father God, that you would just imprint that truth on our hearts today and that we might walk it out, that we might glorify your name,

that we might be a fragrance of life. Thank you, Father. Thank you for the work you're doing. Guide us and direct us, for we ask it in the name of Jesus, our Savior, amen. Amen, amen, amen.

All right, you guys remember that Timothy had been left behind in Ephesus where Paul had spent a great deal of time, more than in any other church, two and a half years roughly or so in Ephesus. But Timothy was left behind in order to set certain things in order, and he was to raise up leaders, he was to deal with false teachers, he was to establish order in the church, and to encourage those leaders to be focused on things that were most important in the church.

And that's why he begins this chapter by saying, "first of all". Now when you and I say first of all, sometimes we mean first in order, but he doesn't mean first in order. He means first as of importance, okay? In other words, he's saying above all or above all else this is what I want you to do. So, what is it that Paul considers of first importance? He says, "I urge that" and then he goes on to talk, as you can see, about prayer.

And you'll notice that he uses several different words in that description. He talks about supplications. We don't use, I don't use that word when I'm talking about prayer. I don't say, oh, let's gather now and hold hands and we're going to supplicate. That just kind of sounds strange, but a supplication is essentially a petition, to petition someone, and that's of course what we do to the Lord.

He says also prayers, and then he uses the broader, more general term there to kind of describe all communication with God. He then uses the word intercessions. Now that's a very special word which speaks of a prayer, a kind of a prayer that is directed to God on someone else's behalf. So, if I'm praying for you or you're praying for me, we are interceding for one another all right?

And then finally, he says, and also thanksgiving. And we obviously know what that means. It's all about turkey and stuffing. No, he's talking about giving thanks. And that's to be a part of our regular prayer diet. We are to give thanks in prayer. And he goes on to say, after all these things, I urge then that, these supplications, intercessions, thanksgiving. He says, be made for all people.

All right, now let's take a look at this for just a moment, because first we're to pray and intercede and supplicate and whatever, for all people. Now you need to know that literally in the Greek, it does say all men. But there are different words in the Greek that are translated men. Some of them specifically refer to the male gender, but others are general and can refer to mankind.

And that's the one being used here. So he says, I'm urging, first of all, that these, all these different kinds of prayer be made for all mankind. And it's kind of an interesting reminder here that it is our duty, the duty of the body of Christ to pray for all people. You'll notice he doesn't just say pray for some people, he says pray for all people, and then he gives the reason, if we're going to skip ahead just a little bit here down in verses three and four, why we are to pray for everybody.

He says it's good first of all, it's a good thing to do, secondly, he says, it's pleasing in the sight of God, our Savior, when we pray for all people. And then he says, by the way, concerning God, our Savior, look at verse four, who desires all people. There we see it again. We're to pray for all people. Why? Because God desires all people, he says, to be saved and come to a knowledge of the truth.

And I like these two verses. I like them a lot. Because first of all, they define kind of our boundaries of intercession we're to pray for all mankind. Nothing's out of bounds in terms of people as far as who we are to pray for. And that's an important thing to remember. But secondly the verse speaks. I think this verse speaks very profoundly to the belief that, well I'll even go as far as to say the unfortunate belief, in some sectors of the body of Christ.

That God predestined some people for salvation and some for destruction. I consider that unfortunate, particularly in light of this passage in first Timothy, where we are told to pray for all people because God wants all people to be saved and to have a knowledge of the truth. You're saying, pastor, Paul, are you denying predestination? No, the Bible teaches predestination very clearly.

But what it says is, "that those whom he foreknew, he also predestined." You can't let that out. See, the fact of the matter is, God doesn't have to wait around to find out what's going to happen. We do, He doesn't. He's not limited by time. And therefore, he's not wondering who's going to come to faith in Jesus Christ.

He already knows. And the Bible says, according to what He already knows, which the Bible refers to as foreknowledge, He then predestines. Okay? But it's according to His foreknowledge. But that is, that's a long way away from the idea that God creates some people just to condemn them. But there is a belief in the body of Christ that holds to that, some are predestined.

In other words, they are chosen ahead of time to be saved and some are predestined and chosen ahead of time to suffer condemnation completely apart from any choice on their part. Now, let me just tell you something guys, for

those of you who are struggling trying to figure out where I land in the, that place between believing in God's sovereignty and man's free will. I'm telling you right now, I will, I refuse to be put in a camp because you got camps on both sides.

You got people who are like, it's all about God's sovereignty and you have people who are all about it's man's free will. And the fact of the matter is the Bible teaches both. I believe that God has given man free will based on His sovereignty. In fact, the only way you can have free will given to people is if you have a sovereign God creating those people.

So, they're not mutually exclusive terms, which some people seem to think. And no, God does not create people just so he can send them to hell. It says very clearly here, He desires all people to be saved. That's why we're supposed to pray for all people. Do all people get saved? No, sadly they don't. But that doesn't mean that they're out of our view or our responsibility to pray for them.

Specifically, now backing up to verse 2, we are told to pray, you'll notice here, look at verse 2, *“for kings and for all who are in high positions.”* And again, Paul gives the reason why, that we may lead peaceful and quiet lives, godly and dignified in every way. And I don't know how you feel how that relates to you know, your life or where you're living right now, because we all know who are, well, I think we know who our politicians are.

I didn't know who some of my governor was before the pandemic hit. Now I know. You know, we've all become rather kind of aware or probably much more aware of who our politicians are. And we may not like all the things that they do and all the things that they hand down as it relates to their job, but the fact of the matter is we are told to pray for them.

I want you to think about who was in positions of authority back when Paul spoke these words. The ruling monarch over the Roman empire was a man by the name of Nero, and you probably know your history. I don't want to pretend like you don't. But Nero, as you know, was a man of intense cruelty. Hated Christians, hated them.

And I don't know about any, I don't know of any politicians here in the United States at this point who have ever taken Christians, put them on poles and lit them on fire in his yard. But that's what Nero did. And yet Paul said, pray. You know, it's just too easy to criticize, isn't it? I've done it, and we're not supposed to.

I don't think we're supposed to be critical. What Paul says that the church is to do is to pray for those who are in positions of authority. And that puts the challenge on us to take whatever time we might spend otherwise criticizing politicians and pray for them. You kind of wonder, don't you? If we did that, I mean, if we prayed even half as long as we criticize, you got to kind of wonder if there would be much change or you wonder, don't you?

We need to pray for our leaders because you kind of, again, I want to remind you when Paul wrote these words, there was no such thing as a Christian leader, politician, ruler. They didn't exist. The church had been around for such a short period of time as it relates to the knowledge of Christ and so forth. There were no Christian politicians. They were all pagans, every single last one of them.

And Paul said, pray for them, pray for those who are in authority, kings and rulers and so forth. That's kind of humbling, isn't it? We've even got people in positions of authority who know who Jesus is and have bowed the knee to him. And we don't pray for them. Or we struggle with prayerlessness anyway. So anyway, we are told to pray.

Verse five, he goes on to give a very important statement "*for there is one God and there is one mediator between God and men.*" We're talking about prayer, right so we're going to obviously bring up the mediatorial role of Jesus Christ. Because that's a very important aspect of prayer, he says, it is the man, Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.

And these two verses, by the way, in your Bible, probably should be underlined, highlighted, written in the back or something to bring them, to highlight them, because they are so important in the sense of helping us to understand and how to respond to people in the world who might object to the message of Christianity. Because you see, he's making a statement here that is pretty exclusive. He said there's only one God, first of all, that's exclusive. And he says, and there's only one mediator between us and that God just one.

And what that means is there's not two or three or five or 20 or 200. There's just one, right? And you know, here Paul has already made this statement that God wants all people to be saved, which I think people from other religions probably wouldn't argue with us about. God wants all people to be saved. Yeah, cool. What they have a problem with is why can't it be through something else other than Christianity?

We'll give it to you Christians, you know, that perhaps there's a way in Christianity to get to heaven. But why can't Hinduism also convey a way for people to get to heaven? Why not? Why not Islam? What's wrong with, what's wrong with that is another way? Have you ever heard somebody say, all religions have some part of truth? It's an interesting statement, isn't it? What there's, the implications of that statement are that they know all truth. The only way you can say all religions have a portion of truth is to know all truth.

They're saying in essence, I know everything. And that's what they're saying. They don't realize it, but that's what they're saying, anyway. What about somebody who's into new age enlightenment? I'm not religious from that standpoint, but I am spiritual. And I believe that we need to be enlightened and move beyond ourselves and understand that God is in all things.

Why can't there be a salvation included in that sort of an understanding as well? Well, Paul gives us the answer right here because there's only one God and there's only one mediator between God and man and that is Jesus Christ. And you know that kind of exclusivity is the, Jesus talked about it. He used the same very exclusive terms as it relates to himself. Let me show you a passage on the screen. One of my favorites, John 14:6,

John 14:6 (ESV)

Jesus said... "I am the way and the truth, and the life. No one comes to the father except through me."

You want to, you want an exclusive verse of the Bible? There you go. And can I just tell you ahead of time, if you go quoting that to non-Christians, they're going to be annoyed with you. Because people don't like exclusivity, they believe it is narrow minded to believe in an exclusive sort of an understanding related to salvation. You Christians, you guys are narrow. Well, you know, Jesus said the way to life is narrow and hard. The way to destruction, oh that's easy and broad, easy to go that direction.

So, exclusivity makes people nervous. They don't like to hear about it. But you know what? Jesus is the one who made that exclusive statement. And when Paul then says here in 1 Timothy chapter 2 that there is only one mediator between God and man, do you understand that takes everybody else out of the running?

Do you understand the implication? There's no one else who mediates for you, between you and God. There's nobody else. Sorry, if you were raised Roman Catholic, that takes Mary out of the running.

If you were raised believing in the saints, according to at least the Roman Catholic definition of the saints, it takes them out of the running. Why? Because there's only one mediator, right? And I have no desire to bash Roman Catholicism or Roman Catholics, none whatsoever. I love them. But I do have a passion to speak the truth. And what the Word says, we must understand.

There is only one mediator between God and man. And that's it. And if that makes you uncomfortable, I'm sorry. But that's, you got to, your issue is with the Bible, not with me. Okay? So, the Bible is full of those kinds of exclusive sort of statements. Paul goes on in verse seven to say, "*for this,*" and he's talking about the proclamation of the gospel and so forth. "*I was appointed a preacher and an apostle telling the truth, I'm not lying. And a teacher,*" (he says) *of the Gentiles in faith and truth.*"

Did you notice that Paul used three separate titles to describe himself in this verse? He says, "*that for this reason, God appointed me an apostle. I'm also a preacher, and I'm also a teacher.*" I want to just talk for just a second about those definitions. We've talked about apostles several times. We know what an apostle is. The Greek means one sent forth. I don't happen to believe that there are apostles in the same way that there were apostles in the first century from the standpoint of the apostles, what we call the apostles of the Lamb.

Hand chosen by Jesus to do a specific authoritative work in writing Scripture and so forth. I think that, that ministry is gone. But the fundamental idea of the apostle, as we've said many times, is simply one who is sent out and we call those missionaries today, but they're truly doing an apostolic sort of a function in that sense. And we understand that. We get that. But, you know, I think a lot of people struggle with the understanding the difference between preacher and teacher.

Because Paul says here that he made me a preacher, but also a teacher. Isn't that something? And people will get confused on those, or they'll just use them interchangeably, you know. I had a guy say to me, I was down getting a piece of pie one day and I had a guy, I hadn't seen him in a number of years. I don't think he ever really attended here, but he just, he knew who I was and so he said, are you still the preacher there at Calvary Chapel?

And I was, no, I'm the teacher. He was like, same thing. And Sue's always telling me, you don't have to correct everybody, but I kind of do. So, I said, well, actually, there is quite a big difference between preacher and teacher. They're not the same thing at all. And he was just yeah, whatever. But you can see that Paul uses these terms individually. A preacher, let me put it on the

screen. The definition of a preacher as a noun is literally a herald, and it's literally an official messenger bringing news.

Herald

her-ald

noun

an official messenger bringing news.

And this, frankly, an evangelist falls very much under a preacher. And frankly, anyone else who just brings news and exhorts and that sort of thing, that's preaching, you know. To exhort, to proclaim. In fact, the verb version of preacher, to preach, literally means to proclaim. So, we understand what a preacher is, but on the other hand, a teacher is someone who instructs, one who gives instruction, and that's different than someone who is proclaiming a message.

A teacher breaks things down and brings instruction into it, and there is quite a difference between the two. And that's why Paul uses these terms, not interchangeably, but to describe different aspects of his calling. He then continues in verse 8, he goes on.

“⁸And concerning prayer (still in his exhortations to Timothy, he says), I desire then that in every place that men should pray, lifting holy hands without anger or quarreling.” And what he's essentially saying here is that genuine prayer, when it's taking place within the context of the church, needs to take place in a place where there's not drama between people that is unresolved, because that's just inconsistent with what we're doing in prayer.

We're going before the Lord and we're praying for His blessing. We're praying for His mercy. We're praying for His grace to be poured out. And I'm sitting here and I'm looking across the room at this other guy who's praying with me and I'm thinking, I don't like him. I don't like that guy. He done me wrong. Or whatever the issue might be. Or maybe he's looking at me and saying that.

That's a problem, you see, because we're actually creating a hindrance to prayer. Do you understand that there, people? Prayer is not automatic. Prayer is conditional. You guys know that? First of all, you've got to pray by faith. What does James say? The man who prays and doesn't believe in anything that he's asking for? He shouldn't expect to receive anything. So there are conditions related to prayer, right?

There's also things that hinder our prayer life, and this is one of them. And that's when we're getting together as the church and we're praying, but there's issues going on between me and a brother, and it's just unresolved for whatever reason, or I've refused to go and apologize or whatever. You know, Jesus talked about this.

He talked about, before you come into the presence of God, and you know that you've done something against a brother or a sister, go to that person and apologize, get it right with them. Now, if they don't accept your apology, that's not your responsibility. Your responsibility is to go do what you think you need to do. Let me show you how Jesus talked about this. It's from Matthew chapter 5. He says,

Mathew 5:23-24 (ESV)

So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.

"So if you are offering your gift at the altar (he's kind of couching this in Jewish language) and there remember that your brother has something against you, (right? He says, leave it. Just leave it. You're better off just dropping it right there. Go to your brother) and be reconciled to him. Then come and do your other stuff, because you see, there's going to be a problem when you go to petition the Lord and open your heart to the Lord if you've refused to open your heart to your brother, or sister, so take care of those things.

You guys understand that there are even hindrances to prayer related to marriage. Yeah, I know. Let me show you.

1 Peter 3:7 (ESV)

...husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.

"...husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, (look at this last part) so that your prayers may not be hindered."

So that responsibility falls on the men. You can't go around being a jerk to your wife and then expect your prayers to be answered. There's going to be a problem. You got to go to your wife, and you got to confess and say, I'm sorry. I've been a jerk, and I shouldn't have said the things that I said, and I apologize.

Because when I go to pray, I want God to hear my prayers. I don't want this barrier, this wall between me and the Lord, you know? All right. Now Paul goes on to address women, so we're going to close here in prayer. I'm just kidding. It's what I want to do, but... Some of you guys came just today to watch me squirm, didn't you?

Verse 9. *“Likewise, also the women should adorn themselves in respectable apparel with modesty and self-control, not with braided hair and gold or pearls or costly attire, but with what is proper for women who profess godliness with good works.”*

What Paul is doing here is he is encouraging women to... Let me stop. Let me stop. Paul is giving Timothy instructions for church, okay? Very important we understand that. These are instructions when the church comes together. All right. He is giving this encouragement to say that when they do, when the church comes together, that women should dress in such a way as it is consistent, their attire is consistent. with their profession of godliness. And that is the key phrase, really.

In fact, there's really kind of two key phrases. Look at me again in verse 9. This is the essence of the passage. *“Likewise, also that women should adorn themselves in respectable apparel, with modesty and self-control.”*

That is the essence of what he's saying. Women should dress modestly, appropriately. Not too much skin. Ladies, men are visually attracted, okay? So don't give them much reason to be visually attracted. I'm not saying make yourself ugly. That's not what I'm saying at all. I believe it is very appropriate for a woman, particularly to want to be beautiful to her husband and that sort of thing.

But he is simply saying let your clothing match your acknowledgement of your walk with the Lord, your faith in Jesus Christ. Okay? Let your clothing be consistent with your confession. Now that's not a tough one. Right? Let your attire be consistent. Honestly, I really don't believe that he is prohibiting you know, any kind of a hairdo, but just don't braid it.

Whatever you do, braids are off, that's not what he's saying here, nor is he actually saying, you know, no gold or pearls. The point here is that those things, like the way a woman fixed her hair, the kind of jewelry a woman would wear, had very different meaning in the society in which Paul is speaking, and we forget that. We look at the Word of God and so many times we just interpret it

within the context of our own, my little world, and it's like nothing has ever been different in the entire history of mankind as it is right now.

And so we interpret it that way and we go, you know, well, okay, what, I don't understand what he's saying here. He's got a problem with braided hair. Well, what did braided, that's the question you got to ask, what did braided hair mean back then? What did the wearing of lavish gold jewelry and pearls mean in that culture?

It's going to mean different things in different cultures. And frankly, there are times when it's just inappropriate to have this kind of lavish sort of a deal, you know? If a pastor is out ministering to homeless people and he drives up in his Corvette, that's a problem, you see. You understand what I'm saying?

He's like, oh, I just want to minister to you poor people, but don't touch my Ferrari over there. That's inappropriate. And there are times when even attire can be inappropriate. And it's important to know what those times are. You know, the problem is sometimes we look at New Testament statements like this, and we kind of interpret them with an Old Testament legalistic mindset.

And so we read the past and we go, all right, ladies, no braids, okay, ever. I don't care what you do to your hair, but just no braids, no braiding. And if you have silver is fine, not gold. And if you got some fake pearls, those are allowed, but the real ones out. See that's that rigid legalism. No, it's the essence of what he's saying. Frankly, I like the way Peter said it. Let me show you this.

1 Peter 3:3-5a (ESV)

Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— 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. For this is how the holy women who hoped in God used to adorn themselves...

"Do not let (he's speaking to the women here), do not let your adorning be (just) external— (He even mentions the same thing) the braiding of hair and the putting on of gold jewelry, or the clothing you wear— but let your adorning (in other words, let your beauty) 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. For this is how the holy women who hoped in God used to adorn themselves...

I like that. We understand this language. We know what it's like to be just skin beautiful but have a horrific personality. You know, and we don't think that's cool even in our culture. Paul and Peter are saying the same thing. Don't let your beauty just come from what's on the outside, even though the world around you may focus on that.

And then Paul gives some further statements to and about women, he says in verse 11, “*let a woman learn quietly with all submissiveness.*” And I want to remind you again, this is a word given to Timothy about the church service all right? He's talking about order in the worship service, and we forget how we think that they probably had church just like us.

Do you know if the apostle Paul could come back right now and sit in one of our services, he'd go, that's the way you're doing that? That's the way you guys do that? He would probably freak out at the way we do things; you know. This is not the norm from a biblical standpoint, frankly. And one of the things that we forget about is that the early Gentile Church adopted the model of the Jewish synagogue.

And in the Jewish synagogue, men and women were separated. In fact, sometimes women were behind a veil in a gallery area so they couldn't be seen. And so, the speaking and the teaching was done to the men in the Jewish synagogue. And because the early churches were set up by Jewish men, they adopted some of that same tradition.

But you got Gentiles who are now being kind of brought into this tradition of the women being separated from the men. And they're listening to the Word being expounded and so forth. And some of the women have questions about what's being said. So, what do they do? They're over in the back gallery behind the veil, but they yell out to their husband.

Hey George! What's he mean by that? That would be just a little bit distracting, wouldn't it? Do you know that Paul actually spoke about that when he wrote to the Corinthians? He talked about the distraction of women speaking to their husbands from another area of where they were meeting. Let me show you this on screen. First Corinthians chapter 14, he starts by saying,

1 Corinthians 14:33-35

For God is not a God of confusion but of peace. As in all the churches of the saints, the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. If there is anything

they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.

"For God is not a God of confusion (or disorder) but of peace. As in all the churches (again this is a word to the churches) of the saints,³⁴ the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. (What does he mean by that? Well, he goes on to say)³⁵ If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak (out and distract) in (the) church."

Because that's what was going on. And it was causing problems. So, he's basically just, he's trying to bring order into the church service. Wouldn't it be a little bit weird if one of you guys just kind of spoke up and just started asking questions? It just kind of would be a little strange, wouldn't it? Well, that would be, that'd be out of order. So, we don't do it. But it was going on in the early church. And that is why Paul is talking, first of all, about women not speaking in the church related to that.

But then he goes on to address another issue concerning women in verse 12, where he says, *"I do not permit a woman to teach or to exercise authority over a man. Rather, she is to remain quiet."* Now, again, some people read this verse and they say, Well, there it is right there. Women are not to teach. Okay. We're done. We have people on our YouTube channel that like to leave nasty comments whenever they see Sue teaching the women.

Women are not to teach! Says it right there in the Word. I do not allow women to teach. So, what are we going to do about that? Well, you see, that's a problem if you're going to take that kind of a legalistic approach because over in Titus, it says,

Titus 2:3 (ESV)

Older women, likewise, are...to teach what is good....

So, you see, you got a problem if you're going to come to that hard and fast, women are not to teach. See, you got to understand what he's saying here in 1 Timothy. He says, I do not allow a woman to teach and have authority over a man. Because when you teach, you take authority. Right? If I go to you, and I say to you, teach me, teach me how to do this, teach me to understand this, I am making myself the student, and I am literally submitting to your teaching. I am making myself subordinate to you. When I say to you, teach me, right? It is a willful, willing act of subordination to say to someone, teach me. Okay? It

doesn't mean you're less than that person or inferior, but you are subordinating yourself to them.

That's why Paul said, I don't allow women in the church to take that position of authority over a man because to do so would be to put the man in a position of subordination and the woman in a position of authority, and that would be contrary to the order that God created in marriage between a husband and a wife.

And he's basically saying if God created order in the marriage, then we're not going to violate that order in the church. That's the essence of what he is saying. So, he says, I do not allow a woman to take that position of authority over a man where she asks him to be subordinate, because it's out of order. Because elsewhere, see in the Scripture, we're given the order in marriage. It's actually in Ephesians chapter 5 up on the screen. Paul writes,

Ephesians 5:23-24

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. Now as the church submits to Christ, so also wives should submit in everything to their husbands.

"For the husband is the head of the wife (This does not say men are head over women. This is a marriage issue here, specifically, okay? He says the husband is the head of the wife) even as Christ is the head of the church, his body, and is himself its Savior. Now as the church (he says) submits to Christ, so also wives should submit in everything to their husbands."

And he's teaching, very simple teaching that says that God has given the husband a position of headship within the marriage. Sometimes I wonder why God did that. Sometimes I don't think men make very good leaders, to be completely honest with you. In fact, I think women make fantastic leaders. But I suppose if women couldn't be leaders there would be nothing to sacrifice, would there? Nothing to lay down. But he actually gave them something to lay down willingly.

Out of reverence for God, she willingly subordinates herself to her husband, willingly. Why? Because God chose him to be the head. Why did God choose him to be? I don't know. I can't answer that one. He just did. And so, the woman is asked, to willingly subordinate herself. Does that mean she's inferior to the man?

Are you kidding me? Jesus subordinated himself to the Father. But He is every bit the Father's equal. And that's what we read about in Philippians chapter 2. Being in very nature God. He did not consider that equality something to be held on to. But willingly emptied himself. Poured himself out. That He might take on that role of a servant, being obedient even unto death on a cross.

So, you see, ladies, Jesus is your example. Jesus is your example on how to subordinate yourself to your husband. He did it to the Father. He doesn't ask anything out of women, wives, that He wasn't willing to do Himself. He is your example, and I think that's kind of cool. But Paul is talking about the problem that it would create to bring in the church a woman to teach men because that would be a subordination of the men to the women and that is contrary to this order that God established in marriage.

And I can't, I probably don't have to tell you that whenever we violate God's model for marriage, our marriages suffer. I mean, we in America, we're masters at screwing up marriages. And all we got to do is get away from God's Word. We somehow think we came up with marriage. Do you realize it wasn't man's idea? Marriage is God's institution. He created it. It happens in Genesis chapter 2. We see the first marriage ceremony taking place. Complete with the father walking the bride down the aisle.

It says that God brought the woman to the man. And it's beautiful. And that's where the tradition comes from. It's His institution. Yeah, but we're not going to do it like that. We know best. Yeah, look how we're doing in the marriage department. We're struggling. And that's why, whenever we get away from God's order, we struggle.

He goes on, and he cites the order of creation related to the things he's saying. For Adam was formed first, then Eve, and Adam was not deceived, but the woman was deceived and became a transgressor. And Paul is making the point here that the serpent did not go first to the man but went instead to the woman and deceived her first.

And then the man was drawn into the sin through her. And Paul's mention of Eve as the first to fall into sin has caused some people to believe that what he is saying here is that women are somehow more susceptible to deception than are men. And I don't know how you feel about that. I know some women who actually agree with that statement, and I know some men who disagree with it. So, there you go.

But this final statement of the chapter is where the challenge really comes in. And I hate to leave you with this here. But Paul says in verse 15, *“Yet she shall be saved through childbearing if they continue in faith and love and holiness with self-control.”*

This is arguably one of the most challenging passages in the entire Bible, and I've taught it several times. I mean, I've taught through 1 Timothy several times, and I've read countless commentaries, different you know, views and thoughts from different pastors, Bible teachers, scholars, and that sort of thing.

And if there's one thing I can tell you with confidence is that we really don't know what it means. I'm very confident about that. And that's hard for me to say because as a teacher, I have a strong passion to want to convey a very clear meaning to every passage of Scripture, but you know, if you've ever gone through my study of the book of Revelation, you find out that's not possible.

I'd never in my life have said, we think this might mean, and so on and so forth, as I did going through the book of Revelation. We just, there's a lot of things we don't know. There's a lot of mystery related there. Now, I will just tell you here, a couple of quick things. I do not believe that when Paul mentions a woman being saved, he is in any way talking about salvation at all.

I think he's talking about physical, being physically saved. My personal opinion, I've told you many times, my personal opinion isn't worth anything, but in this case, this is all I got. So, you know, just, you can hear it, and then pitch it. But my personal opinion is that Paul is referring to the dangers of natural childbirth, and that's something we forget about.

We forget that in Paul's day bearing a child was a very dangerous thing for a woman to enter into. Women, many, often women did not survive childbirth, the process of birthing a child. Now, in today, with our modern surgical techniques, even if there's an issue with the child, you know, my daughter-in-law Laura her first baby was sideways.

What do they call that trans what? There's a name for it. Transverse. Yeah. The baby was transverse, not breach, but transverse. And that, that would've, you know, before modern medicine, I mean, that could have taken her life trying to give birth to that child. But today we do a cool little thing called a cesarean. And boom, Bob's your uncle, and there's your baby, right? And it's like, wow, great. A few stitches later, she's up and moving. Not real fast, but she's up and moving.

That used to kill women. Anyway, that's the point. I think it is possible that the early believers, and perhaps even Paul among them, had made a connection between what we know in Genesis chapter 3 about women's pain being increased in childbearing with the mortality rate among women giving birth and they connected the two in such a way that we don't connect them today, and I think that's one of the reasons we struggle to understand what Paul is saying.

Again, we just don't associate the pain of childbirth with the mortality of women in childbirth. But I think that's part of what Paul is making a reference to here. But bottom line is, when I see him in heaven, I'm going to ask him, why'd you put that in there? And hopefully he'll be able to explain it to us. But I want to end this morning, you know, it's always challenging for me, again, as a teacher, to end a teaching with a verse where I'm kind of going, I don't know.

Because it just goes so much against my heart. But can I just encourage you as we close here, that there are only a few Bible passages, really just a handful that are challenging that way to understand. And can I just tell you that the things that God really wanted us to know, like who He is and how to be saved, those are abundant and very clear. And God bent over backwards to make sure that you got that information with great clarity and understanding.

So, even though there are some verses that produce some interesting speculation, at the end of the day, those verses that are so challenging really don't take anything away from what we know is important as it relates to our salvation in Jesus Christ. So, there you go. You saw me squirm. Let's stand together and we'll close in prayer. We're going to have some people down front here to pray for you if you need prayer this morning about whatever's going on in your life and yeah, let's pray.

Jesus, we thank you so much for Your Word. You are the living Word of God, the living Word. And we are so thankful, God. We're so thankful Father. Your Word is breathed into us, and it gives us hope in life and fills us, Lord, with truth and understanding. Father, continue to nourish us through the Word. Speak your Word to us throughout the week.

Help us to grow in the knowledge of Your Word and the confidence of what your Word can do in our lives. Fill us with the Holy Spirit, teach us, enlighten us, guide and direct our hearts. We look to you for wisdom, and we pray all these things in the name of Jesus Christ, our Savior, amen.