

1 Timothy 2

- We're learning from Paul as he instructs a young man on how to teach, lead and defend the growing church in a Greek, pagan city of Ephesus
 - Last week Paul commanded Timothy to contend the false teachers disturbing the church
 - They were teaching the Law in wrong ways
 - They were taking a law intended to convict and expose the evil of unbelieving hearts, and imposing it on those saved by grace
 - These men had strayed from instruction born out of a pure heart, a good conscience and sincere faith
 - That is, they had strayed from the instruction Paul have given when he was with them
 - Instead, they turned aside from the apostle's teaching and into strange myths and empty talk
 - They were the original ear ticklers in the church
 - Filling the gathering with flowery or perhaps fiery speech
 - But it lacked weight or substance because it wasn't in keeping with the truth God revealed through Paul
 - Like all false teaching, it entertained the flesh but profited the soul nothing
 - So Paul told Timothy to silence these men
 - Because the church simply couldn't tolerate teaching that distorted or obscured the glorious Gospel of Christ
 - Obviously, we don't know how exactly Timothy went about obeying Paul's orders to stop these men
 - And if some of them were elders, as I suspect, then we might imagine Timothy had a fight on his hands
 - Add to the situation the fact that Timothy was a young man, and we can see how Paul's request could have led to confrontation
- Nevertheless, Paul obviously felt the confrontation was necessary

- Moreover, Paul obviously thought Timothy was up to the challenge
 - And in the next part of his letter, we learn Paul's motivation for his instructions to Timothy

[1Tim. 1:18](#) This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, [1Tim. 1:19](#) keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.

[1Tim. 1:20](#) Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.

- Paul says he commanded Timothy "in accordance with previously made prophecies"
 - Paul had heard a prophetic word about this young man some time ago
 - That word was that Timothy would be gifted by the Spirit to serve as a pastor
 - We see indications of this moment elsewhere in the two letters Paul wrote to this young man
 - In 4:14 we find this comment:

[1Tim. 4:14](#) Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery.

- And in the second letter we hear

[2Tim. 1:6](#) For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands.

- There was a moment when the Lord moved Paul and the other elders (presbytery) to lay on hands
 - This is the biblical way the Lord confirms His calling for men called into ministry
 - The Spirit gifts all believers in various ways to serve His people
- But certain gifts are given greater priority in the body of Christ because they hold special potential to equip the body in godliness
 - One of those special gifts is the pastoral gift

- A pastoral gift is like any other spiritual gift in that it comes from the Spirit of God as God appoints
- But it differs from other gifts in that it must be confirmed by other leaders in the church through laying on of hands
- We will discuss laying on of hands in greater detail when we come to these other passages
- But the point for us this morning is that true pastoral leadership can't be gained merely by accepting a position at a church
 - It can't be gained with a diploma, degree or a certificate
 - It doesn't come because we desire for it
 - It comes because the Lord appoints it
 - And because it carries responsibility for shepherding the flock, it must be confirmed by other leaders over the flock
 - Men moved by the Spirit see the calling and feel they must confirm it publicly
 - They validate the calling by laying on hands and the Lord is pleased
 - This isn't a movement or decision of men...this is a work of God through men
 - I experienced one such moment about 15 years ago
 - I was attending a church in San Antonio, and participating in a small group of leaders and teachers from the church
 - I had only been a Christian for a few years at that point and was still very early in my walk
 - Yet I was feeling stirred to serve as a teacher and perhaps more
 - One night we were sharing and praying in that group, and suddenly following our prayer time, one of the men in the group made an announcement
 - He looked at me and said he felt the Lord telling him that this group of men should lay on hands on me
 - I was stunned and said nothing in response

- The group quickly gathered around me and they prayed for the Lord to equip me to teach and lead His church
- I had no idea this moment was coming but I knew in my spirit that it was a movement of God's Spirit and I had to obey
- I don't know if this experience is common to everyone called into pastoral ministry, but it was my experience
 - The Lord confirmed my spiritual gift to teach through that experience
 - And I also believe He set me on a path to pastor in His Church
 - Every spiritual gift has value to the body
 - Yet the Lord moves in this unique way when bestowing gifts that carry spiritual authority over His people
- Having spiritual authority brings responsibility to engage in confrontations when necessary for the benefit of God's people
 - A spiritual leader, whether pastor or teacher, can't hesitate to address dangers that threaten God's people
 - Confronting danger is their unique responsibility as under-shepherd
 - What would we think about a shepherd watching sheep in the field if he ran away or stood idly by when wolves came to consume the flock?
 - He would be condemned as worthless and unfaithful to his role as shepherd
 - So likewise, Paul tells Timothy that he must act in keeping with the prophetic declaration that he would be a pastor
 - The Lord said Timothy would pastor, so Timothy must pastor
 - And pastors have to fight the wolves from time to time
 - But Paul says it's a "good fight"
 - The Greek word for good also means beautiful or wise
 - It's the wise thing to do, and it's a beautiful thing when godliness battles ungodliness, when truth defeats lies

- It's no less a fight because it's good and wise
- In fact, it needs to be a fight all the more because it's wise
- The enemy doesn't avoid confrontation and he doesn't mind hurting feelings
- And so neither can a shepherd be afraid of these things in pursuit of what's good and wise for God's people
- Paul tells Timothy in v.19 that he must hold the line in Ephesus, remaining at his post to confront false teachers as a matter of personal faith and conscience
 - Simply put, Timothy had his own testimony to worry about
 - And if a pastor should worry about the consequences of performing his role, he should remember that the alternative is even more dangerous
 - A man truly called by God to serve in this way can't throw up his hands and claim he's not cut out for it
 - If the Spirit has moved and others laid on hands to confirm the Spirit's choice, then the person knows the Lord is prepared to work through him
 - Like when Moses declared he couldn't do the job because he didn't possess sufficient public speaking skills
 - To which the Lord asked, "Who made your mouth?"
 - He whom God calls, He also equips
 - So then without excuse, pastors called by God either obey or disobey their calling
 - Paul tells Timothy you had better stay the course in Ephesus and stop thinking about taking road trips
 - Timothy's own conscience and faithfulness to God was on the line
 - To abandon his post or to avoid confronting false teachers was disobedience
 - Which means Timothy's letter asking Paul if he could join him was essentially Timothy asking Paul if he could disobey the Lord

- Regrettably, many men in pastoral ministry have made this decision from time to time
 - They receiving a calling and step into the role, but when the going gets tough, they look for the nearest exit
 - In their conscience the Spirit is telling them to stay and serve the Lord, but they don't listen
 - Their faith is shaken and their testimony suffers
 - So they abandon their post
 - Paul mentions a couple of examples of such men in Ephesus to discourage Timothy from following their example
 - He mentions Hymenaeus and Alexander, two men that appear to have been teachers or even pastors in the church
 - They have rejected their conscience and their own faith
 - As a result they have suffered shipwrecked faith
 - Paul's words are uncharacteristically hard, which tells us how serious Paul felt about leaders who abandoned their post or sound teaching
 - To do so is to reject the conscience
 - Conscience describes our heart's capacity to direct us into righteousness and to feel conviction over sin
 - To reject the conscience as Paul says means to overrule the leading of our heart
 - And then to suppress the guilty feelings that result from our sin
 - In short, these men knew better but chose to do wrong anyway
 - And they rejected the faith
 - Obviously, you can't reject something you don't first possess
 - These men had faith, but they rejected (or the Greek word could be translated "pushed back against" their faith
 - Rather that do as their faith expected, they acted contrary to faith
 - And as a result they experienced shipwrecked faith Paul says

- In Paul's analogy, our faith in Christ is the name of a ship sailing the seas
 - We were placed in that ship by God's grace, and so we say we are "in faith"
 - As we go out into the world in faith, we must steer clear of temptations and schemes of the enemy
 - We must guard against our flesh and a world that wants to pull us down
 - These dangers are like reefs, some visible and some hidden
 - If we act carelessly or recklessly with regard to our faith, we may experience shipwreck
 - We may run aground against these threats
 - Our progress stops
 - And if the wreck is serious enough, it may prevent the ship from ever becoming sea worthy again
 - But notice that the ship is still there, faith hasn't departed
 - But that faith isn't moving forward, it's halted in progress
 - More than that, a ship run aground on rocks stands as a testimony to other passing ships to avoid these dangers
 - These men become examples to other believers not to follow in their footsteps
 - And that's exactly Paul's comment to Timothy
 - These men hit the rocks
 - And then because of their bad influence on the church, Paul says he "handed them over to Satan"
 - By this act of discipline, Paul desired they learn not to blaspheme
- As we try to understand what Paul is saying, let's start with their offense
 - These men were blaspheming
 - We know from earlier in the chapter that false teachers in the church were misusing the Law of Moses

- They were likely teaching other error as well
- And collectively it was blasphemy
- Blasphemy is any speaking of sacred thing in contempt or absent the reverence they deserve
 - It covers a wide spectrum from false representations of the Godhead or His word or His actions
 - Somehow, these men had crossed a line in their teaching and had moved into blasphemy
 - We don't use this word often enough, I think
 - Many times people in the church, including pastors, open their mouths and speak irreverently about sacred things, which is blasphemy
- When these men did these things, Paul says he handed them over to Satan
 - This is one of two occasions in the New Testament when Paul describes this punishment
 - The other case is found in 1 Corinthians 5 of a man who was involved in an incestuous relationship in the church

1Cor. 5:5 I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.

- Notice that Paul described the outcome differently in one situation compared to the other
- In the case of Hymenaeus and Alexander, the goal was to teach them not to blaspheme
 - In the case of the man in Corinth, Satan was permitted to end the man's physical life to the benefit of his soul on judgment day
 - Presumably, dying sooner reduced the man's opportunity to sin longer, and thus preserved him from even greater loss
- In both cases, God's instrument for discipline was Satan and his army
 - This is proof that God may use everything in His creation – including the enemy – to discipline His children

- In extreme cases the Lord may turn a child of God over to Satan for harsh treatment which ultimately came to some good
 - Such treatment will either teach a rebellious believer to repent and return to a faithful walk
 - Or it may cut a rebellious life short to stop the spiritual bleeding
 - Either way the person's life serves as a warning sign to other believers
- With that sober reminder, Paul moves on in his letter to give Timothy specific instructions for how to continue the fight and serve the people of Ephesus

[1Tim. 2:1](#) First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men,

[1Tim. 2:2](#) for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.

[1Tim. 2:3](#) This is good and acceptable in the sight of God our Savior,

[1Tim. 2:4](#) who desires all men to be saved and to come to the knowledge of the truth.

[1Tim. 2:5](#) For there is one God, and one mediator also between God and men, the man Christ Jesus,

[1Tim. 2:6](#) who gave Himself as a ransom for all, the testimony given at the proper time.

- This chapter finds Paul moving away from his exhortation to Timothy to stay the course in Ephesus and into specific counsel on how Timothy must serve the flock
 - Paul's instructions run from chapter 2 into the beginning of chapter 4
 - Together with his words to Titus and in his second letter to Timothy, Paul's teaching is a manual for church life
 - Every church should attend to these words carefully
 - Because not only can they correct poor church teaching and practice
 - But it will also protect a church from such influence ever coming into the body
 - And Paul's first priority for the church was reaching the world with the Gospel
 - And successful evangelism begins with prayer

- Because prayer is the most important service the body of Christ can offer to the Lord
- It's the only spiritual discipline we can practice under all circumstances and at all times
- And it's the necessary predecessor to any other work of the body
- As it relates to evangelism, Paul commands that Timothy teach prayers to be made on behalf of all men
 - Paul uses four synonyms to describe prayer, but they do convey subtly different shades of meaning
 - Entreaties are earnest, heartfelt appeals for personal needs
 - Prayers are the general word for communicating with God
 - Petitions are requests made on behalf of others
 - Thanksgivings are just as the word suggests
 - Paul wants Timothy to train his congregation to engage in all manner of prayer for all men
 - Obviously, it's literally impossible to pray for every human being on earth
 - And that's not what Paul meant as we can see by what he says next in v.2
 - He clarifies in v.2 that by "all men" Paul meant "all kinds of men"
 - The church naturally prayed for members of the congregation and for family and friends and possibly neighbors
 - But Paul says he wants the congregation looking past their immediate world
 - He wants the church to pray for kings and all those in authority
 - He wants the church body to seek for a worldwide movement of God up and down society, even reaching into the palace halls
 - This meant praying for the Caesar, for the procurator of Judea
 - Praying for even their enemies who sought to silence them and persecute the church

- For many in the body, such a request probably seemed repugnant
 - How could they pray for the Lord to save those who treated the church so poorly or stood in the way of the Gospel?
 - Certainly, this was not the world's way of prayer
 - Jews never prayed for God to extend mercy to their Gentile oppressors
 - Neither did Gentile pagans pray to their false gods for mercy for their enemies
- Yet here was Paul asking the church to pray in all ways for the good of all men, including men in authority over the church
 - But in reality, this practice could only serve to benefit the church as Paul explains in the later part of v.2
 - He says such prayer might allow the church to live a tranquil and quiet life
 - He probably means it in both practical and spiritual ways
 - First, practically speaking, this was a smart strategy for the church
 - If the church gained a reputation of offering up prayers of support for those in leadership, then the governing authorities might be less likely to persecute the church
 - Or at the very least, the government would conclude the church is not a threat to their power
 - Remember, the Caesar at this time was Nero, a man prone to rash thinking and persecution
 - He ultimately did much harm to the church
 - Which is why Paul tells the church to be smart and to pray for all men, not just the personal friends they knew
- But more importantly, there is a spiritual purpose in praying this way
 - Since we know God is the One Who moves hearts to faith in Christ, then we also know He has the potential to bring salvation to anyone
 - Therefore, we have sound theological reason to pray for everyone that comes to mind

- We need not “filter” who God is likely to save or who might be persuadable to the Gospel
- We pray indiscriminately, for every type of man or woman, in every walk of life and in every place for they are all potentially saveable
- And should men in authority come to faith under the leading of the Holy Spirit, then how much better will life be for the church?
 - I wonder if anyone in the early church was praying for Saul of Tarsus in this way?
 - As Saul was breathing threats against the church and persecuting believers even until death, were believers praying for his salvation?
 - Hopefully so, because we see how Saul’s conversion to the Apostle Paul became a way to tranquility and dignity and godliness
- And so it can be in every generation, and according to God’s Word, the Lord desires to work through our prayers to make these things happen
 - Paul says this is good and acceptable in the sight of our Lord, our Savior
 - It pleases the Lord when we pray in this way
 - It would seem it brings Him more glory to have his intentions concerning a ruler announced beforehand in our prayers
 - Paul says that God is our Savior, which is a not-too-subtle reminder that we too were saved by an act of God,
 - So why not suppose He will do the same thing for another?
 - Why exclude anyone from the prospect of Heaven?
 - Did we deserve God’s grace more than they do? Does anyone “deserve” grace?
 - Which is why Paul reminds us in v.4 that God has proven His desire to save all men by bringing them to a knowledge of the truth
 - As you read Paul’s words in v.4 remember that the phrase “all men” in v.4 is the same as that of v.1

- Just as the Lord asks the church to pray for rich and poor, kings and peasants, so too does the Lord intend to bring salvation to all men
- He will save rich at times, poor at times, He will save kings at times just as He saves peasants at times
- In light of this context, it's clear that this verse does not teach that God has a desire for all humanity to receive salvation
 - First, the context of the verse doesn't lead us to that conclusion as I already explained
 - Paul is talking about all kinds of men, not all humanity
 - Secondly, scripture elsewhere teaches that God saves some but not all humanity
 - Paul himself says in Romans 9 that God created some humanity for dishonorable use
 - Finally, the Bible says that if God truly desires something, then it will always come to pass

[Job 23:13](#) "But He is unique and who can turn Him?
And what His soul desires, that He does.

[Psa. 115:3](#) But our God is in the heavens;
He does whatever He pleases.

[Psa. 135:6](#) Whatever the Lord pleases, He does,
In heaven and in earth, in the seas and in all deeps.

- Scripture says that if God desires something, it will always come to pass, and yet we know that not all human beings are saved
- Therefore, we must conclude that God does **not** desire that all human beings would receive salvation
- Rather, as the context indicates, Paul is saying that God desires for all kinds of men to receive salvation
- It's important to remember that Paul's asking for the church to pray concerning *salvation* for these leaders
 - While we are certainly free to pray for our leaders in other ways too, that is not a command in scripture

- Scripture does however command us to submit to our leaders
- But when we pray for leaders, our prayer is specifically for their salvation, because nothing matters more anyway
 - Also, if we neglect to notice this detail, we risk turning prayer for our leaders into politically-motivated lobbying
 - We stop caring about the leaders because we're just praying for ourselves in asking God to direct certain political outcomes
- Then Paul offers up a final proof for his command, one that suggests even more what the false teachers in Ephesus were preaching

[1Tim. 2:5](#) For there is one God, and one mediator also between God and men, the man Christ Jesus,

[1Tim. 2:6](#) who gave Himself as a ransom for all, the testimony given at the proper time.

[1Tim. 2:7](#) For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.

- Paul says there is one God the Father, and He has appointed One Mediator between God and Man, that is Jesus Christ
 - One God implies one plan of salvation and One Mediator means one way to the Father
 - Christ came as man to bring salvation which is the plan of the Father for all humanity
 - And then He returned to God to make possible conversation, as He intercedes for us
 - Christ as the one and only mediator to the Father has been a stumbling block for many unsaved
 - The Jews prayed for Moses or angels to intercede
 - Which explains the opening chapters of the letter of Hebrews showing Christ to be greater than Moses or angels
 - Roman Catholics seek intercession by praying to Mary or to dead Catholics they call "saints"
 - Buddhists and Taoist pray to ancestors to intercede
 - Pagans pray to various intermediators

- But the word of God says there is only One who invites us into conversation with the Father, and that One is Christ
 - But by the same token, anyone who is praying through Jesus to the Father will be heard
 - No person is excluded from this opportunity merely because of their walk of life, their past or their position
- Moreover, at the proper time in history, Jesus gave Himself up as a ransom payment on the cross for the sins of all men (again, all *kinds* of men)
 - Jesus' death payment came at a certain proper time in history, but it was intended to suffice for all time
 - Therefore, Paul is saying that Jesus is the One Savior for all mankind for all time
 - There is not a Plan "A" for Jews and a Plan "B" for Gentiles
 - That's why God appointed an eminent Jew to serve as an apostle to the Gentiles, so that in the preaching of the one Gospel both groups would be united
 - Paul's mention of his mission to Gentiles indicates that the false teachers in Ephesus were attempting to drive a wedge between Jew and Gentile
 - They taught the Law wrongly by suggesting, we assume, that Gentiles had to practice Jewish tradition and Law before they could be saved
 - Those who taught this heresy were called Judaizers
- In fact, reading between the lines regarding the false teachers in Ephesus is important as we continue through Paul's teaching in this chapter and beyond
 - Because it appears their false teaching went much farther than merely general teaching on Jewish law
 - It appears these men were teaching improper roles for men and women, stirring up dissension and confusion
 - So Paul spends time correcting the record and re-establishing proper order within the body
 - Beginning with the men

1Tim. 2:8 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

- At first, Paul's comment about prayer in v.8 sounds like merely a repetition of his comments earlier in the chapter
 - But look closely and you see Paul is talking about something different
 - Earlier the concern was the content of the prayers
 - That the church would pray on behalf of all kinds of men not just Jews or not just those they knew
 - Now Paul is speaking about the demeanor of the men in prayer
 - They must pray in every place
 - They must pray lifting up holy hands
 - And they must pray without wrath or dissension
- If we can logically assume these instructions were intended to counter bad behavior to the contrary, then we can learn more about the false teaching in Ephesus
 - First, it appears that the men in the church were being discouraged from praying
 - Perhaps they were being discouraged from public prayer out of fear of persecution
 - Perhaps they were being taught they could only pray in synagogues or under supervision of rabbis
 - Whatever the teaching, Paul counters with a call for the men in the church to lead the entire body in public prayer in every place
 - The church was intended to be visible in its worship and in its prayer life
 - No one lights a lamp and places it under a blanket, and the Lord had lit the lamp of the church in Ephesus
 - So He expected it to be put on display
- Secondly, Paul wanted the men who prayed to be exuberant and yet holy, which seems to be a subtle dig on the unholy false teachers

- We must imagine that the false teachers in Paul's day were much like the Pharisees of Jesus' day
 - Such men love to receive the praises of men
 - So they often planned their religious activities so as to be seen by many people
 - They sought the praises of men rather than of God
 - And they often suppressed independent religious expressions apart from those they sanctioned (e.g., John the Baptist)
- Perhaps these men were doing similar things, praying in public displays of piety, raising their unholy hands, while suppressing others
 - They were reintroducing pharisaical hypocrisy into the church
 - And Paul wanted it stopped
- The key to the power of any false leader is in the way they place themselves between the people and God
 - Those under their spell come to believe they must come to the false teacher to get what they want from God
 - This is the essence of the prosperity heresy common today
- The secret to neutralizing this effect is to remind the people they may go directly to God
 - So Paul neutralizes these false teachers by telling the men to gather together, anytime and anywhere
 - Then raise their holy hands in prayer
 - No rabbi needed
- In doing so, there should be no wrath and no dissension
 - The church needed to act in one mind as they conduct themselves
 - Silence the false teachers and unite in the truth
- This was a command to men, since men are the spiritual leaders of the church as God appoints
 - Paul isn't specifically excluding women from public prayer

- He's simply emphasizing that the men bear this burden for the sake of the body overall
- The men needed to act in this way to lead the rest of the congregation to follow suit
- And that's an important concept as we move forward in Paul's letter
 - Men lead the congregation but the church should follow
 - Conversely, when men aren't engaged to lead, it's almost impossible to move the rest of the body
- Then Paul turns to correcting distorted teaching on women's behavior in the church

[1Tim. 2:9](#) Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, [1Tim. 2:10](#) but rather by means of good works, as is proper for women making a claim to godliness.

- Paul starts with "likewise" (literally "similarly" in Greek), which means the situations were related in some way
 - The logical assumption is that false teachers had been stirring up women to assume improper roles within the body
 - This is a favorite tactic of the enemy...to distort and pervert the roles God has assigned to men and women
 - The enemy seeks to distort the roles of husband and wife, the sexual functions of men and women
 - And the roles of men and women in the church
 - So Paul's instructions concerning women are specifically directed at countering this false teaching
 - He ended speaking of demeanor of men and so he starts in the same place with women, instructing them on proper godly demeanor
 - Paul says women in the church must adorn themselves modestly, discreetly
 - The words modestly and discreetly are words that emphasize our effect on others

- When you are modest, you are diminishing others' attention upon yourself
- And when you are discreet, you are concealing something of yourself from public inspection
- Both words imply an attitude focused on the needs of others
- Once again, based on Paul's instructions we can assume something about the false instruction taking place in the church
 - It seems the women were taking opportunity to display their wealth or personal beauty within the body
 - Apparently women were coming to the church gathering dressed like young ladies ready for a night on the town
 - As if the more elaborate the display, the more important or honored they felt
 - Even worse it seemed as though their reputation and standing within the body turned on these superficial things
 - Paul says rather than making a claim to godliness on the basis of wealth or beauty, women should make their claim based on godliness
 - This seems obvious, doesn't it?
 - Why would any Christian imagine that their standing in the body is on the basis of money or image?
 - Well, have you ever encountered members of the church who expect special favors or privileges because they donate a lot of money?
 - Or maybe a woman who expects praise for her beautiful singing voice or fashion sense?
 - Or teenagers who wear revealing clothing with plunging necklines or tight jeans to church expecting to get noticed
 - On the other hand, who should we hold up as examples in the body? Who should get the attention?
 - Shouldn't it be the most godly among us?
 - Those who love the most, pray the most, understand the most

- Those who seek only glory for Christ
- This is Paul's point to the church...he's simply asking women to restrain themselves from seeking approval and attention in worldly ways
 - Men do the same thing, but they typically do it using piety like the Pharisee
 - Men want credit for being godly on the outside while still being ugly on the inside
 - While women want credit for being beautiful on the outside, instead of being godly on the inside
- This brings us to the final and most controversial part of Paul's advice

1Tim. 2:11 A woman must quietly receive instruction with entire submissiveness.

1Tim. 2:12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.

1Tim. 2:13 For it was Adam who was first created, and then Eve.

1Tim. 2:14 And it was not Adam who was deceived, but the woman being deceived, fell into transgression.

1Tim. 2:15 But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

- Once again, we're watching Paul counter false teaching by commanding the opposite
 - He says women must receive instruction quietly and with entire submissiveness
 - The Greek words translated entire submissiveness might also be translated "whole obedience"
 - I believe this is a better sense because it relates to the apparent problems in the church
 - It seems women were being encouraged to challenge and even ignore the teaching of men, probably men like Timothy
 - It makes sense to assume that the false teachers wanted to maintain their power
 - So they worked to deflect criticism from others
 - They told women they had freedom to ignore the instructions of their husbands or elders

- Later in the letter we'll see that women were being led astray by these false teachers into gossip, idleness and ultimately self-destruction
- So Paul commands that the women cease challenging the men who taught
 - They were to receive teaching quietly
 - It's hard to believe but it seems women had become bold enough to interrupt or challenge male teachers
- This is shocking but probably not for the reasons you might assume today
 - Today we're shocked to read someone telling a woman to be quiet
 - But in Paul's day it was shocking in two other ways
 - First, it was shocking to hear a male authority advocating for women to be included in the classroom
 - In Paul's day, the Jews rarely permitted women to attend Torah instruction
 - Learning the Law was exclusively the role of the men
 - So women were never present to challenge the male teachers in the first place
 - But instead of kicking women out of the meeting, Paul simply asks them to remain respectfully quiet without challenging the teacher
 - Secondly, it was shocking to hear that a woman in Paul's day even dared to challenge men in this way
 - It's a sign of just how far the false teachers had disrupted the church culture that women thought to take this step
 - So Paul steps in to correct it as he should for the sake of good order in the church
 - The congregational meeting is not the time nor place for a woman to express concern over a man's teaching
- And Paul's not done...next he says he does not allow a woman to teach nor exercise authority over a man but remain quiet

- It's important to understand this context as we seek to interpret this passage
 - The context is still speaking of a classroom or other setting where teaching is taking place and the teacher is a male
 - In the audience are men and women (or perhaps only women)
 - And in that setting, you find a woman speaking up to challenge the teacher's authority
- To teach would clearly refer to woman seeking to teach from her place in the audience
 - It was customary for those attending to ask questions of the teacher or raise new points from the teaching
 - But a woman was not permitted to do this in keeping with Paul's earlier point that women remain silent
- Finally, Paul asks that women not exercise authority over men
 - But here again this is in the context of a classroom moment where women are in the audience
 - The Greek word translated authority is not the common word for authority
 - It carries the connotation of usurping or misappropriating authority as in to domineer
 - Paul is saying that a classroom with a male teacher is not the time or place for a woman to take charge or try to teach the men
- All of this does raise the question of how far we should take Paul's instructions today?
 - But before we can address that question, we need to look at Paul's proof which he takes from Genesis...which we will do next time