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
  
  o 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 and good conscience and sincere faith,
    • That is, they had strayed from the instruction Paul have given when he was with them
  
  o 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
  
  o 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 obvious 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 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

  o 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

  o 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

  o 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

  o 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 need to be a fight all the more because it’s wise
• The enemy doesn’t avoid confrontation and he doesn’t mind hurt 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
  
  o 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
  
  o 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
  
  o 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
  
  o 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
  o 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 dangerous are like reefs, some visible and some hidden
  o If we act careless 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 every becoming sea worthy again
  o 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
  o 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
  o 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
  o 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
  o This is one of two occasions in the New Testament when Paul describes this punishment
    • The other case is found in 1Corinthians 5 of a man would was involved in an incestual 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
  o 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 his 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
  o 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
  o 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
  o And Paul first priority for the church was reaching the world with the Gospel
    • And successful evangelism begins with prayer

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• 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

  o Paul uses four synonyms to describe prayer, but they do convey subtly different shades of means
    • Entreaties are earnest, heartfelt appeals for personal needs
    • Prayers are the general word for communicating with God
    • Petitions are requests on made on behalf of others
    • Thanksgivings are just as the word suggests

  o 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

  o 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

  o 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 pagan 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 is 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 savable

  o 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

  o 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

  o Paul says that God is our Savior, which is a not-too-subtle reminder that we too were saved by and 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?

  o 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 time, 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, scripture is NOT commanding us to prayer for leaders otherwise

• Scripture does command us to submit to our leaders
  - But when we pray for leaders, our prayer is to 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

  o 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)

  o 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

  o 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

  o 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
  o 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
  o 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
  o 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
  o 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
  o 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)
  o 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
  o 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
  o The secret to neutralizing such people is 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
  o 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
  o Paul isn’t specifically exclude 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
  o 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
  o 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
  o So Paul 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

  o 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

  o 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

  o 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?

  o 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 we being led astray by these false teachers into gossip, idleness and ultimately self-destruction

  o 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

  o 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

  o 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

  o 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
  
  o 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
  
  o 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
  
  o 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?
  
  o 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