

⁸ I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; ⁹ in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, ¹⁰ but, which is proper for women professing godliness, with good works. ¹¹ Let a woman learn in silence with all submission. ¹² And I do not permit a woman to teach or to have authority over a man, but to be in silence. ¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not deceived, but the woman being deceived, fell into transgression. ¹⁵ Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

Introduction

Having drawn Timothy's attention to false teaching, and challenged him to re-focus upon the gospel message through prayer and preaching, Paul now instructs Timothy about godly behaviour. This concerns men and women.

Later Paul extends this instruction concerning Elders and Deacons.

Paul is addressing a particular problem that has arisen in the Church concerning women.

The issue is whether women are to be allowed to hold positions of authoritative teaching within the local Church.

Although Paul affirms creation differences between men and women, it is done in the overall context of encouraging godly living.

On the 21st of October I will be teaching a **full topical message** concerning what the Bible has to say concerning women in general, **so we are going to focus mainly on the text within the context of what is happening in the passage.**

Firstly, we will deal with godly behaviour amongst men in Chapter 2: v. 8, and then we will address the issue of godly behaviour amongst women in chapter 2: v. 9 – 15.

Although this is a short passage, there is a lot to uncover for our benefit.

Before we get into the text, I want to say something very important.

On two occasions within 1 Timothy it can be seen that **God's original creation order was being challenged** and that the false teachers almost certainly were behind these two situations.

In Chapter 4: v. 3 God's goodness in creation in terms of ordaining marriage and providing all sorts of food was being challenged.

Also in the passage that we will study today, Paul goes **back to before the fall of man in order to highlight God's original creation pattern.**

This is very important, because this is what Jesus did. We will discover much more about this on the 21st October.

One of the reasons I want you to take notice of this is **because today many false teachers are challenging the book of Genesis.**

This not only **undermines God's word**, but it **challenges the very gospel that we preach and teach.**

As Christians, the first 12 chapters in Genesis are very important. We need to defend them and teach them, alongside the gospel message.

This is why I promote books that cover these chapters in any evangelistic Bible study.

My vision for next year is to make available a Bi-lingual A 4 file that will enable a Christian who has limited Japanese, to be able to take an interested person through the Bible, from Genesis to the New Testament, **focusing only on what is needed to understand the gospel.**

We already have a Bi-lingual format for believers Baptism and discipleship.

So by next Summer I hope that any native English speaker with limited Japanese could reach out to a Japanese person and eventually take that person **from Genesis to being a disciple parent, if the Holy Spirit moved in their lives.**

This is an important project that I have been working on for the last 3 years.

We are totally dependent upon the Holy Spirit in our witness for Jesus, but we must do what we can do, while we are still alive and while we have the opportunity.

So let us now try and understand the text for today.

1. Godly behaviour amongst men – 2: v. 8.

⁸ I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;

Firstly, we need to understand the context surrounding Paul's challenge to the men.

Paul challenges the men in the Church at Ephesus to pray.

Why does he do this here?

The context is false teaching in the church that had led to controversy, arguments and heated exchanges. (1v.4, 6v. 3-5)

Usually disputes were resolved with anger in the historical context in which this letter is written.

People got upset and got angry with each other.

When people are forcing an issue and others are opposing that issue, the normal thing is for both parties to get angry. (It is the same today in many cultures)

Paul is saying that rather than resolve difficulties by resorting to those methods, men should be seeking to settle things through praying together.

The sign of godliness for men should be raised hands to God in prayer and not being involved with angry debates, regardless of the problem.

Paul is wanting the Ephesian men to be known for their prayerfulness and not their physical strength or power.

This advice was the exact opposite of the culture of the day.

When men pray together in a conflict situation, the Holy Spirit and God's word provide the solution to the problem.

Conflict can be an opportunity for the personal spiritual growth of men.

Application for O.I.C. Men

Although I am not aware of any present issues amongst men that are causing conflict, nevertheless men of OIC need to meet more often for discussion and prayer.

I know that this is difficult, but when we do meet, as we did at Minoo Mountain some months ago, we had a great prayer meeting in the open air.

2. Godly Behaviour amongst women - v. 9-15.

Because we will deal with the subject of women very extensively next week, I am only going to deal with the problem concerning women in the context of this passage.

The context is important here concerning women.

In **Chapter 5: v.13** we are told that some women were saying things that they shouldn't say.

¹³ And besides they learn *to be* idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.

And in chapter 5: v. 15 we are told that some women had been deceived by Satan.

¹⁵ For some have already turned aside after Satan.

Satan is trying to undermine God's word. This is very evident when it comes to Christians who have changed their view and conviction of the Bible in order to fit in with modern culture.

This is especially true when it comes to women in ministry.

The issue concerning women in leadership roles within the Church has been going on for a long time.

Therefore, this wrong teaching is deeply imbedded into the hearts and minds of Christians.

When you face some Christian women with very clear teaching on the subject, they often get upset, angry and don't want to face what to me is very clear teaching of God's word.

I hope that when we look at the big picture, from the whole Bible next week that everybody will discover the truth.

In the context of this passage, Paul is concerned about the **effects of false teaching on the behaviour of women in the church.**

He is concerned that Christians are no longer distinctive within their culture.

The first thing that Paul challenges is what women wear.

He is mainly concerned here with what **women wear to a worship service.**

Do not confuse this to a candle light dinner for two when you are on a date.

These are two different things. (Proverbs 31:22)

If we study the original Greek words, we will arrive at the true meaning.

The word "**adorn**" is the Greek word "kosmeo", where we get our English word "cosmetic". The word means **to put on or arrange.**

Some thought must go into what women wear to a worship service.

The word **modest apparel** or **proper clothing in some translations** comes from the Greek noun "kosmos".

It involves not just the clothing itself but the **whole way in which the person is presented.**

Women should come to a worship service **wearing appropriate clothing in order to worship a Holy God.**

I think that the English word we use in this context today would be **modest.**

Paul then goes on from a general principle of modest clothing to specific things concerning braided hair, gold pearls, and expensive clothes.

In the culture of that day, women used to wear elaborate hair arrangements with gold, pearls and other Jewels fastened to their hair.

I guess the modern version of this might be a fascinator in your hair.

The sort of thing women might wear to a wedding in the western world.

Perhaps a Japanese lady might wear something in her hair with a Kimono.

In the culture of that day, having jewels in your hair was **making a statement about your wealth.**

So to sum up this issue, women need to think carefully about their dress when coming to a worship service.

Don't wear expensive clothes and dress up like you are going on a date or to a party.

The important thing is **what is going on in your heart.**

Women should examine their motives and goals for the way they dress.

It should not be to call attention to herself, flaunt her wealth and beauty, or even to attract men in a sexual way.

On the O.I.C. website it says to new people that you can wear what you like.

This applies to not yet Christians.

For Christian women, they need to dress appropriately for worshipping a holy God.

I hope that the issue of what professing Christian women wear to a worship service is clear.

Paul now moves on to something that would have been counter-cultural at the time.

He says let a woman learn in silence with all submission." (v. 11 N.K.J.)

The culture of the day had little or no place for female instruction.

This included "Judaism".

However, Paul wanted women to be learning from God's word.

The focus here is women **submitting to God's word.**

If the women were not taught God's word, then how could they submit to God's word?

In the Jewish synagogues, women were up in the balcony chatting away.

I went to a Jewish Synagogue in St. Petersburg in Russia about 16 years ago and the women were chatting in the balcony while the men studied the Torah which is the first 5 books of Bible.

This even happens today.

We now come to perhaps a more difficult command from Paul.

Paul says that a **woman should not teach or have authority over a man.**

He then gives his reasons by going back to **Genesis chapter 3.**

All this is in the context of teaching at a worship service.

Firstly, we will look at exactly what Paul says.

He says “**I do not permit a woman to teach...**” Paul spoke with Apostolic authority, so this was not his personal opinion. (1:1)

Secondly Paul links his argument with the pattern of creation which suggests very strongly that this teaching applies to all cultures and throughout all centuries.

Thirdly, how do we link this command with instructions where Paul recognises that some women are gifted and able to **fulfil the teaching role in some situations.**

Also Paul recognises that women should exercise authority in certain situations as seen in chapter 5: v.14.

So what exactly is Paul saying in v. 12.?

Paul is saying that leadership roles in the church should not be filled by women.

This is 100% clear.

This means that a woman can't be an Elder in a Church or in any position where she has authority over a man.

I will deal with all the arguments about this in my topical message next week.

Paul justifies his teaching, by returning to the beginning of the creation of man and woman before the fall. (sin entering the human race)

Paul also does something similar in 1 Corinthians 11: v. 1-16.

¹ And you should imitate me, just as I imitate Christ.

² I am so glad that you always keep me in your thoughts, and that you are following the teachings I passed on to you. ³ But there is one thing I want you to know: The head of every man is Christ, the head of woman is man, and the head of Christ is God. ⁴ A man dishonors his head if he covers his head while praying or prophesying. ⁵ But a woman dishonors her head if she prays or prophesies without a covering on her head, for this is the same as shaving her head. ⁶ Yes, if she refuses to wear a head covering, she should cut off all her hair! But since it is shameful for a woman to have her hair cut or her head shaved, she should wear a covering.

⁷ A man should not wear anything on his head when worshiping, for man is made in God's image and reflects God's glory. And woman reflects man's glory. ⁸ For the first man didn't come from woman, but the first woman came from man. ⁹ And man was not made for woman, but woman was made for man. ¹⁰ For this reason, and because the angels are watching, a woman should wear a covering on her head to show she is under authority.

¹¹ But among the Lord's people, women are not independent of men, and men are not independent of women. ¹² For although the first woman came from man, every other man was born from a woman, and everything comes from God.

¹³ Judge for yourselves. Is it right for a woman to pray to God in public without covering her head? ¹⁴ Isn't it obvious that it's disgraceful for a man to have long hair? ¹⁵ And isn't long hair a woman's pride and joy? For it has been given to her as a covering. ¹⁶ But if anyone wants to argue about this, I simply say that we have no other custom than this, and neither do God's other churches.

His argument is clear in both passages.

Paul wanted to **ground his argument in creation** so that people would see that his teaching was not just for the Ephesian Church and their problems, but for everybody, because it was **God's original plan and purpose for man and woman.**

Paul's argument is that Adam was formed first before Eve. (v. 13)

Paul says that the fall of man happened **when Eve was deceived and fell into sin.**

Eve led Adam astray. (2:14)

Paul is **NOT** arguing that women are more likely to be deceived than men.

Paul is just going over the events of the fall of mankind as a way of showing what happened when **male leadership had been overruled by a woman.**

Paul based his teaching on God's created order.

I am convinced that next week when we see the big picture from the whole of God's teaching, then we will definitely support what Paul says here.

However, for the sake of time we need to move on.

Verse 15 is another challenge. What is Paul saying here?

The first thing we need to sort out is the word that the N.K.J. & N.L.T. uses here.

It says that women will be saved in child bearing if they continue in faith, love, and holiness, with self-control.

The Greek word used here is “sozo”, although it can be used for salvation, it is also used for being rescued, preserved, delivered, and to be set free.

The word appears a number of times in the New Testament without any reference to salvation.

Paul would never go against the message of Salvation by grace through faith in Jesus Christ, so we can be clear that this verse has nothing to do with eternal Salvation.

So what does it mean?

Although some Bible commentators point to this referring to Jesus Christ, born of a woman, who came to rescue mankind, this has no support from the text in the context of 1 Timothy.

What Paul is saying here is that the normal way, down through the ages for women to exercise a godly life pleasing to God is **within a family setting**, which implies **bearing and raising children.**

This is provided that it is done in the context of trusting Jesus in faith, living a life of love and holiness with self-control.

In support of this meaning we need to look to other parts of 1 Timothy.

Firstly, good works and raising of children are directly connected with chapter 5: v. 9-10. Also a reference is made in chapter 5: v. 14 -15.

¹⁴Therefore I desire that *the younger widows* marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. ¹⁵For some have already turned aside after Satan.

Paul is commending the distinctive ministry of women in bearing children and raising them. (2:15, 5:10, 5:14)

These women are commended to do what men cannot do and which only women can do.

This interpretation makes sense within the context of 1 Timothy.

John Macarthur in his commentary on this verse says this :

“The pain associated with childbirth was the punishment for the woman’s sin, but the joy and privilege of child rearing delivers women from the stigma of that sin.”

He also says the stigma of leading man into sin can be counter-balanced with the spiritual upbringing of children.

Having said this, not everybody is called to get married or even have the responsibility of bringing up a child.

But remember it was the false teachers that Paul was trying to put right in this area.

These false teachers were forbidding people to marry. (4: v.3)

We will deal with the subject of single women in our exposition next week.

Conclusion on this subject.

We now see that **Paul is very supportive of women learning,**

He supports family life and women having full responsibility for child rearing.

However, the one thing Paul feels unable to support and that is **women taking on the authoritative teaching role within the church family.**

May God help us to apply this teaching here at O.I.C. in the future.