

1Tim 23-12-17b

We're actually ready now again to pick up our study here in 1st Timothy and keeping in mind that all of these observations are pertinent and something that we can all think about with regard to our own place, our own assignment, our own opportunities, our own gifts and tasks and avail ourselves of the principles and the expectations and the heart of God as it is expressed toward various classes or groups or types of people and masters can appreciate what God says to slaves and conversely. Well, here we have largely completed this section in chapter two, let a woman learn in silence with all submission and I do not permit a woman to teach or to have authority over a man but to be in silence. This is manifestly in the context of public assembly.

There is a lot of teaching that is to be done. How could the elder women teach the younger women in the assembly if they never teach? And it is true that women should not be placed in positions of authority in the church. This is a reflection, it is an expression of God's order going all the way back to Adam and Eve and that is what Paul points out here.

Adam was formed first, then Eve could easily have been the other way around. Think about this for a moment. God creates Eve out of the dust of the ground and wouldn't it be apropos? Couldn't you find a lot of symmetry and symbolism in Eve having a divine conception as Mary, the mother of the Lord Jesus and the first Adam is born of a virgin and the last Adam is born of a virgin and yet it's not that way.

It's not that way and there's a reason for it. Adam was formed first, then Eve. Amazingly simple for God to have done it the other way.

So why did he do it this way? I can think of any number of human reasons for foreshadowing the virgin birth of the Lord Jesus in the Garden of Eden, but there's a reason it is reversed and this theme of reversal, the elder serving the younger, the man born of woman with God the father and that which is conceived in Mary is of the Holy Spirit and the divine element of paternity is important because through paternity comes authority, right? Through paternity comes authority and there's a lot to chew on there. Adam was formed first, then Eve. Adam was not deceived and this is a word, a standard word for deception, but the woman being deceived and the word translated being deceived, this participle has an intensifying prefix on it.

And so the man was not deceived, the woman was really deceived and it's a perfect participle. The woman having been truly deceived, really deceived, fell into transgression, fell. We always talk about the fall of man, but Paul says here, it was the woman who fell first.

Why did she fall? Why did Eve fall? Think about an alternate scenario for a moment. We're back in the garden. Eve has left Adam behind.

He's doing something. She wanders over to the tree of the knowledge of good and evil. And here is a serpent.

And in my imagination, this serpent, who still has legs at this point, maybe more lizard-like, maybe more dragon-like. You know, you look at Chinese dragons, they look like a serpent, especially these paper ones they carry on their festival days with these legs. And he's up in the tree and maybe he's finishing a morsel of fruit.

God didn't say the tree would do anything to an animal if it ate the fruit, but here's this serpent up there and Eve walks by and this serpent starts talking to her. Animals don't talk. But this tree has perhaps conferred this amazing ability on this serpent.

And she says, wow, if this fruit can make an animal talk, what will it do for me? The Bible says that she saw that it was good to look upon and desirable to make one wise. Why would she see that it was desirable to make one wise? Well, A, she has the words of the serpent telling her so and perhaps also the example. So what would have happened if Eve had said, you're introducing something to me without my husband present, wait here, I will go get Adam.

And you can talk to us together. You're talking to me without my husband, without my authority here. I am a help suitable for him.

I am the helper, he is the head of our house. He is the head of our marriage, so to speak. House in figurative terms, I don't think they had walls on a roof necessarily.

But what if she had said, I am not willing to talk to you or make decisions independently without my husband being present. Wait here and I'll go get him. How do you think that would have gone? Do you think he could have big deal Adam into eating the fruit? Adam was given the fruit by his wife.

He recognized that she had fallen and he said, we're a team, if she's going, I'm going with her. And rightly or wrongly, Adam cleaved to his wife and the problem began when she operated outside the bounds of divinely constituted authority and order that had already been put in place by God himself. The structure is God, Adam, Eve, animals, right? God had Adam name the animals.

This is an expression of authority. God had Adam care for the animals. This is an expression of authority.

So the animal reverses the direction of authority and starts working on Eve. Eve reverses the direction of authority and does not check with Adam or involve Adam. She steps outside.

The animal steps outside, supposed to be submissive to man, not leading man astray. Eve is supposed to be submissive to her husband, not leading him astray. Adam is

supposed to be submissive to God and not allow himself to be led astray.

And you see the reversal of order and a reversal of authority all the way up the chain. So why are we belaboring this? We've covered it. We understand it.

Adam was not deceived, but the woman being deceived fell into transgression. Then verse 15, nevertheless, she will be saved. Sozo, S-O-Z-O is the root of this.

Childbearing is the noun that comes from it. If they continue in faith, love, and holiness with self-control. If they continue in faith, love, and holiness with self-control.

Now, before we get at the meat of this, I wanna continue into chapter three, verse one. I will tell you in advance, I believe A.T. Robertson and other scholars believe that this chapter division has fallen in the completely wrong place. The verse division has fallen in a completely wrong place.

How does 1 Timothy 3, 1 begin? This is a faithful saying, colon, if a man desires the position of bishop, he desires a good work. This is a faithful saying, if you want to be in charge, you desire a good thing. We have kind of a sense, we have an instinct.

I have certainly noticed in my perambulations through the word of God, there are times when something just seems like there's a wrinkle in what ought to be flat. It throws me and I don't understand it. How is it a faithful saying that if you wanna be in charge, that's a good thing? Isn't that, wasn't that what Eve did in the situation we just covered? Yeah, I wanna be the overseer.

I wanna be responsible for underlings who are doing things. And therefore that's noble. It's noble of me to want to rise above and to be an authority.

If a man desires to be in charge, that's a good thing. And this is a faithful saying. We need to understand these faithful sayings.

As I mentioned a few weeks ago, in the pastoral epistles, Paul gives five faithful sayings. And if we look at these, we will come to understand what's going on here. The first one we saw in chapter one, verse 15.

This is a faithful saying and worthy of all acceptance that Jesus Christ came to save sinners. That's kind of where the faithful saying ends. The faithful saying isn't, Paul is the chief of all sinners.

The faithful saying is, Christ Jesus came into the world to save sinners. Why is this a faithful saying? So many things you could say, and aren't they all inspired and part of the word of God? Every word that proceeds from the mouth of God, all scripture profitable. Why does this rise to the level of a faithful saying? And worthy of all acceptance? Because it has traction in so many different circumstances to accept it and to, this is a

saying that you can use as a part of expressing your faith, as a part of living your faith.

So how does that work? Why is 115 a faithful saying worthy of all acceptance? You say, well, obviously Jesus came to save sinners. What's the faithful and acceptable part of this? What should my attitude be when I am sinned against? What should my attitude be when I see someone fall in a fault? Dr. Criswell has a sermon and that's its title, falling in a fault. We're gonna see Eve falling into transgression at the end of the second chapter.

We can immediately become self-righteous and judgmental. Well, I haven't done that. I would never do that.

We can immediately be subjective and get our eyes on the oppressor and the victim or on the wrongness and the dereliction of duty and the selfishness and the, name your mental attitude sins, name your sins of the tongue that we observe. Why is this saying so important? It's faithful and worthy of acceptance. As soon as I start getting shocked and incensed about a sin, if I bring this to mind, to my remembrance, Jesus Christ came to save sinners.

God loved a fallen, divided, sinful, egregiously wicked world. God loved the world and gave his only begotten son with a view toward deliverance and eternal life, right? That is the policy. That is the action by the highest authority in the universe.

I am under several layers of authority below that. So if that's what God is doing, delivering sinners, then it isn't my job to undeliver them, to try to punish them, to try to take vengeance into my own hands, to thwart them, to stymie them, that this is now my mission in life. And you think, well, but shouldn't we resist evil? Shouldn't, you know, evil happens when faithful men do nothing and so on.

Aren't we supposed to act? Shouldn't we step out there and stop this stuff? The answer actually is no. It's no. As a general policy, there are exceptions.

You could certainly protect yourself if you're being attacked. You can protect your loved ones. But the idea that we are here to fix society, that we should go out there and here are the broken parts of law and practice, and I'm gonna go down there and fix that.

Our power is within. Our power is our example. Our power is our conduct.

We shine as a light. We don't run around with matches, setting bad things on fire. We put our lamp on a lamp stand so that it will shine.

But light is passive in the sense that it doesn't go out there and catch stuff on fire. That's God's work. We lead by example, not by baseball bat, is the idea.

Christ Jesus came into the world to save sinners. I was not sent into the world to save sinners, nor was I sent into the world to punish sinners. Both the salvation and the

judgment are in the Lord's hands.

All authority has been given to me, Jesus says, in heaven and on earth. It's the Lord Jesus' authority. And unless and until I, under his authority, am instructed by him to go chop the chains of sin and the chains apart and liberate the slaves and foment rebellion, a slave rebellion or a poor people rebellion, riots in the streets in favor of justice, there are people who are actually justifying acts of terrorism on the basis that they were left no other choice but to murder babies and old people and take people hostage because their cause is righteous.

And the end justifies the means. That is as far from biblical truth as you can get. And there are Christians embracing it and communicating it and broadcasting it and multiplying it and fomenting it in this day.

That the people who are trying to stop the terrorists and liberate the hostages are in the wrong because this is their comeuppance and they deserve to receive terrorism upon their hapless civilian population because their national policies are oppressive. It's not in the word of God. You can look from Genesis to Revelation, you will never find it.

Unless and until the Lord Jesus gives the church an instruction, which he will do when he returns, and there are people on white horses and there's going to be things happening at the Lord Jesus command. But he hasn't given that command yet and we're not on our white horses yet. We have our hands full internalizing the power of God and getting it to fix us.

I am in no position to do moat removal. I've still got plenty of lumber that needs clearing. So this faithful saying and worthy of all acceptance in 115, Christ Jesus came into the world to save sinners of whom I am chief.

Paul says the application of this is, I need to look at myself. I need to avail myself of salvation. Before I get busy saying, well, that person's obviously not saved or this person's not exploiting eternal life.

I am chief. This faithful and acceptable saying is, Jesus Christ came to save sinners like me. Amazing grace, how sweet the sound that saved a wretch like me.

Do you remember the story of the author of that hymn and several others, John Newton? John Newton was a slave trader. He took shiploads of slaves across the sea and made tons of money doing it. I once was blind, now I see.

A wretch like me. That's who God saved. What am I going to do with that salvation? How am I going to exploit and avail myself of the power of God? This is a faithful saying and worthy of all acceptance.

It isn't that Paul doesn't do his job as an apostle to exhort and rebuke and instruct, but

he does it with the constant knowledge that he is the fruit of saving grace. His assignment is one to be done in humility and with care. He still does it, but he is ever conscious.

He leads this letter off as an apostle talking to a pastor who is talking to a congregation of men and women. And there is an order and an authority all the way up and down the line. And Paul says, I'm not doing this because I have arrived and I have laid hold of everything.

The faithful and worthy saying is, Jesus Christ came into this world to save sinners and I am among the worst. And we should constantly be aware that this is where the grace needs to operate. This is the only place where my choices can implement that power.

I can't send it. I can't fire it out of a gun. I can't bottle it and hand it to somebody and say, drink deep.

Faithful saying. Let's look at the next one in 1 Timothy 4, 6-9. But notice the nature of this faithful saying.

It has traction for personal application and it partakes of God's work in Christ. God's sending of the Lord Jesus Christ. This is the nuts and bolts of Christian living.

It is a general principle of observation that applies to everything I do. You go to 1 Timothy 4, 6 and following, six through nine is what we're looking at. If you instruct the brethren in these things, and this is the latter times where people depart from faith, giving heed to deceiving spirits and so on, up in verse one, and the sanctification by the word of God and prayer.

Remember now, when we look at scripture, it affects more than the immediate context. He's talking about foods that people say should be abstained from. People saying you shouldn't eat these foods which God created to be received with thanksgiving by those who believe and know the truth.

Believing and knowing the truth tells you what to do about food. Every creation of God is good. Nothing to be refused if it is received with thanksgiving.

It is sanctified by the word of God and prayer. Everything in our lives, if we are operating in belief and knowledge of the truth, we're genuinely trying to please God in what we do. We try to sanctify our activities, sanctify our possessions, sanctify our work by the word of God and prayer.

A meal is just an example of features of our life. We say, oh, well, this food won't give me indigestion even if it's got a little bit of salmonella in it because I asked God to bless it to my nourishment and I thanked him for it. So everything is sanctified by the word of God and prayer.

We say, okay, well, that takes care of the mealtime blessing. Think about this, going to God on a regular basis on what we partake. Can we ask the blessing for our spiritual food? Can we ask the blessing over our conversations as well as our physical intake? Can we ask God's blessing on our efforts, on our conduct, on our homes, on our example, on our fruit of the spirit that God will bless it, that this fruit is edible, not just by us, but blesses others.

Remember the fruit of the lips that we saw in Proverbs? The righteous man is filled by the fruit of the lips and that fruit redounds to blessing and benefit to others. This is not just talking about food, not just talking about women, not just talking about bishops in the church. These principles can be applied in all kinds of similar and symmetrical situations.

So you get down to verse six. If you instruct the brethren in these things. So if Timothy does a good job talking to the men, he's done.

Does this not also apply to his instruction that the ladies here? The brethren here, this is the family. These are brothers and sisters. This is the word for brothers.

This is Adelphoi, Philadelphos, love for the brothers, but this is the brotherhood. These are brothers and sisters by extension. If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and the good doctrine, which you have carefully followed.

The good doctrine that you are nourished by and carefully follow is going to flow from you and enable you to instruct others for their benefit and their profit and their upbuilding, their edification. But reject profane and old wives' fables and exercise yourself toward godliness. Godliness, we saw this in first Timothy chapter two.

Remember the reverence, godliness. Bodily exercise profits a little, but godliness is profitable for all things. Bodily exercise is a great example.

Running a race is a great example. Military service is a great example. Plowing a field is a great example.

Godliness is profitable for all things. In godliness, we can take Paul's instructions to women as men and apply them ourselves. Children can look at what parents are instructed and benefit themselves.

Any position we hold, any place in the structure, godliness is profitable everywhere. And instructions toward godliness for anyone are profitable for everyone. It's universal.

I can't say, well, that's a stick I'm going to beat my wife with because Paul says she should submit. We should submit ourselves under the mighty hand of God. Paul says the head of the woman is the man and the head of the man is Christ.

So anything you see being said to the woman about being submissive to her head, your internal application, which is the only one you have total control over, needs to be toward Christ. And if you want your wife to recognize her place in the order and to have godly and humble submission, then you need to have godly and humble submission to Jesus Christ. And don't expect her example to be any better than yours.

And as soon as you start using the word of God like a club, guess what that club is going to land on? The judgment with which you judge others is going to be rendered unto you. And there's a program we watched where there was a sort of a dimension where anytime you tried to do something bad, it happened to you. So if you threw a rock at somebody's head, it hit you in the head.

If you hit him with a stick, you got hit with a stick. And there is a sense in which God promises that if we do not forgive, we are not forgiven. If we judge, we will be judged with the very judgment we used.

And if we unforgive, God will unforgive us. Remember the parable of the unjust servant? He was forgiven a great debt, but then he had an underling servant and he was demanding this small amount back. And the master came back to the servant he had initially forgiven the debt and he unforgave it.

This is one of the scariest things in scripture to me is that sins that we've acknowledged and confessed and have been forgiven can be unforgiven if we are unforgiving ourselves. Scary, scary thought. You think, well, haven't my sins been moved as far as the East is from the West? Who can go that distance and bring him back? God, God took him away.

God can bring him back. And if we are unforgiving, we can be unforgiven by God in heaven. So bodily exercise profits a little.

Godliness is profitable for all things because it has promise both in this life and the life which is to come. The life that now is and the life to come. Godliness has traction now and in the future.

Building muscle, you eventually can't build muscle anymore. You lose it. Your bones get weak.

This flesh is withering and the flower is fading. Like the grass. This is a faithful saying and worthy of all acceptance.

Whoa, there's our claim. This is a faithful saying and worthy of all acceptance. What? For to this end, we both labor and suffer reproach.

What is he talking about when he says this is a faithful saying and worthy of all acceptance? What preceded or what follows? Now in 115, the idea that this is a faithful

saying and worthy of acceptance, that Jesus Christ came to save sinners, came into the world to save sinners of whom I am chief. So the word that tells us the faithful saying is that Christ Jesus came into the world to save sinners, right? We have a very clear marker that the faithful saying follows the label. Here, clearly this refers to what he has just said, not to what follows.

Do you see that? Bodily exercise profits a little. Godliness is profitable for all things. Promise of the life that now is and that which is to come.

This idea that godliness is preferable to physical exercise because it's useful now and in the future and that we should be thinking about leveraging treasure in heaven rather than building up treasure on earth, that we should be looking ahead to blessing and reward and opportunity in the future. This is a faithful saying and worthy of all acceptance. Accepting it means I'm applying it to myself.

I'm living in its light. I am profited thereby. I am rebuked and corrected and instructed by this doctrine.

Right? This that I have just said is a faithful saying and worthy of all acceptance because it's got wide personal application all the time. Christ came into the world to save sinners, wide personal application all the time because I am one of those sinners and I should look at myself as chief the way Paul does. Paul is an apostle.

He says, I'm the worst of the bunch. I should look at myself and say, God's got his work cut out for him in saving me. Right? How about the fourth faithful saying that we're gonna look at, which is in 2 Timothy chapter two, starting in verse eight.

Flip just a couple of pages. 2 Timothy chapter two, verse eight. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel.

One of these days I'm gonna do a special on Paul's use of the term, my gospel. For which I suffer trouble as an evildoer, even to the point of chains, but the word of God is not chained. Verse 10.

Again, 2 Timothy two, we're at verse 10. Therefore, I endure all things for the sake of the elect that they also may obtain the salvation, which is in Christ Jesus with eternal glory. Salvation.

We're talking about salvation. The woman is gonna be saved in childbearing, right? I endure all things for the sake of the elect. These are those who are in Christ.

Calvinists play all kinds of games with this, but he's talking about, Paul is enduring all things for the sake of believers in the churches. He's not enduring all things because there are unbelievers out there that still need to get saved. The elect are those who have shown themselves to be the chosen, who have responded to the call, who are in

Christ, in churches, endeavoring to learn and grow.

They are the elect. I endure all things for them that they may obtain the salvation, which is in Christ Jesus with eternal glory. This is an ongoing deliverance.

This is like Galatians 1.4, the deliverance out of this present evil age. We use the term saved in such a superficial fashion. This is talking about deliverance from my own fallen nature, deliverance from the devil in the world.

These are the kinds of salvation, deliverance in and from the age. Then he says, notice this is in italics in verse 11, a faithful saying. Well, is it a faithful saying that Paul endures all things for the sake of the elect? What is the faithful saying? A faithful saying for if we died with, we shall also live with.

If we endure, we shall also reign with. Notice all of those hymns, H-I-M, all of them are in italics. What is he referring to? Christ Jesus and eternal glory.

Salvation in Christ with eternal glory. If we died with, we shall also live with. If we endure, we shall also reign with.

If we deny, he will deny us. If we are faithless, he remains faithful. He cannot deny himself.

These are words that live and breathe all of the time. They connect directly to the Lord Jesus Christ, right? They are widely applicable on a personal basis. It's a faithful saying.

To avail myself of salvation, which is in Christ Jesus, with a view toward eternal glory. Godliness is profitable now and in the future. Eternal glory, ages to come.

Viewing myself in the context of the work of Christ and being in him, dying in him and with him and living in and with him, enduring and reigning with him. If we deny, he will deny us. This can't be talking about absolute salvation.

Can you deny Christ as Peter did in the courtyard and Jesus denies him? If we deny, he will deny us. What does it mean? Let the discipline fall. Intercession is gonna stop at the throne.

There is deserved discipline, deserved punishment. Jesus is not gonna run interference and obviate judgment in time on us when we, with malice aforethought and our eyes wide open, deny who we are in him and what we ought to be and do in him. If we are faithless, he remains faithful.

He cannot deny himself. He cannot deny himself. We are eternally entered into Christ.

He can deny us, but he remains faithful. That is a faithful saying. The fourth one of these we wanna look at in connection with our passage is, and the final of the five sayings is in

Titus 3.4-11. Real quickly, Titus, flip over a few pages from 2 Timothy and before Philemon in Hebrews.

Titus 3.4, when the kindness and the love of God, our savior, toward man appeared, not by works of righteousness, which we have done, but according to his mercy, he saved us. Do you see the significance? Every time Paul is talking about a faithful saying and worthy of acceptance, it has to do with Christ and salvation. According to his mercy, he saved us through the washing of regeneration, renewing of the Holy Spirit, whom he poured out on us abundantly through Christ Jesus, our savior, that having been justified by his grace, we should become heirs according to the hope of eternal life.

Godliness that profits not only in this world, but in the age to come. We can reign with him. This is a faithful saying.

And these things I want you to affirm constantly so that those who have believed in God should be careful to maintain good works. What are those good works? You go back to verse 12 of the previous chapter, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and savior, Jesus Christ, who gave himself for us, that he might redeem us from every lawless deed, purify for himself his own special people, zealous for good works. Speak these things, exhort and rebuke with all authority.

Let no one despise you. Don't let anybody undercut your authority. These are what these pastors are to present and teach.

So chapter three, verse eight, again, this is a faithful saying, what? Not by works of righteousness, which we have done, but we are saved through washing, regeneration, renewal, through the Holy Spirit poured out through Jesus Christ. Having been justified by his grace, we should become heirs according to the hope of eternal life. That perspective of living is the idea.

That is a faithful saying. So when you get back to our passage, and Paul says in chapter three, verse one, this is a faithful saying, there should be a period after that. It is not a faithful saying worthy of all acceptance and a timeless truth about Jesus Christ coming into the world, our present godliness and our future hope, that a man desiring the position of a bishop desires a good work.

What is the faithful saying? Women will be saved in childbearing if they continue in faith, love, and holiness with self-control. The thing that is the faithful saying is that if you do something in faith, love, and holiness with self-control, there is deliverance in it. Why is childbearing specifically mentioned? Like all of these other things, it is the example.

It's mentioned in the words of God in Genesis chapter three. In sorrow, you will bring forth children. Sorrow, pain, where is the grace of God to overcome that outcome? The

outcome of falling in transgression, the outcome of being deceived is in sorrow bringing forth children.

The woman will be delivered in childbearing and in everything else, all the rest of what is a part of being a wife, being under the authority of the husband, being silent in the church, allowing the men to run the works at church and to do the vocal public praying and so on. She will be delivered from childbearing all the way on down. It's like the first element in the list when you get to Hebrews chapter six.

She will be delivered. And by extension, all of us are delivered in whatever our assignment is, whatever our role, whatever our function, be we Jew or Greek, slave or free, male or female, we all will be delivered if we continue in faith, love and holiness with self-control. That's the faithful saying, right? This is a faithful saying at the end of verse 15.

Scratch it out in chapter three, verse one, new subject. If a man desires to be an overseer, it's a noble calling. It's a noble office.

That's a good work. But this is not a faithful saying worthy of all acceptance. Well, that enables us to pick up at chapter three, verse one next time and we'll understand better what's going on.

But look at the universal applicability of all of these five faithful sayings. If you did not get them all down, let me remind you again. First Timothy 1.15, First Timothy 2.15, First Timothy 4.6-9, Second Timothy 2.8-13, and Titus 3.4-11, the five faithful sayings.

And just remember the one in our context, the second one here is it belongs to 2.13-15. These instructions, really the whole chapter, but the deliverance that is specifically mentioned about women goes all the way back to the beginning. Adam formed first, then Eve, she will be delivered. Your place in the authority structure, you will find transformed into deliverance, into salvation, into vindication and justification.

Any of us, wherever we are, if we continue in faith, love and holiness with self-control. There's such a wonderful parallel in these. You can look at these every day of this coming week and gain a benefit by comparison.

It just really certainly breathes fire into our souls when we recognize the power of the word of God in our souls to give us this self-control that is so necessary when functioning under and exercising authority. Father, we thank you for your word. We thank you for how powerful and meaningful it is for us.

We pray that God, the Holy Spirit will help us to see how pertinent and applicable it is in our specific personal circumstances so that we can reflect the glory of the Lord Jesus Christ, even as he was submissive to your plan and purpose in going to the cross and achieving our salvation. We pray it in Jesus' name, amen.

