

1Tim 24-01-07a

Good morning, welcome to the Sunday morning services at Grace and Truth Bible Church. We're ready to pick up our study this morning in 1st Timothy. We have the last verse of chapter 2 and the beginning of chapter 3. We saw last time that the first phrase in 1st Timothy 3.1, this is a faithful saying, belongs with the last verse of chapter 2. So we're going to pick up at the true start of chapter 3 this morning.

Let's take a moment to ask God's blessing on our fellowship and our study, and we'll begin. Father, we're grateful for this opportunity to spend time together in fellowship, in building one another up in love and in the power that has come to us through Your grace in spiritual gifts, in the presence of the Holy Spirit, in the cleansing and energizing Word. We pray that as we look at this portion of Scripture together, that Your Holy Spirit will minister it to each heart, that we will both be blessed and be equipped for every good work.

We ask it in Jesus' name. Amen. Looking at our passage, you will remember that having given instructions for public worship and the proper conduct of believers as they are visible to the eyes of the outside world and to one another, prayers are to be offered.

The leadership that is visible and manifest in a group of believers should be godly. It should be without charge, without blame in the eyes of the community, because why? Why would it be important to have a good witness and a good testimony to not be guilty of political partisanship or resistance against the ruling authorities, instead to pray for them and to endeavor to lead a peaceable and quiet life in godliness and reverence? What is the purpose of that? It is twofold. One is to ensure that believers themselves, that the people in the church, that we as believers can focus on our spiritual priorities.

The second is that it does not create an impediment. It doesn't cause a distraction from the gospel and from the truth of God's word to those who are outside. We are the presence of the Lord Jesus Christ.

We are his body. We represent him and we represent the message that he came to communicate. For this cause have I come into the world, Jesus said, to bear witness to the truth.

And our witness to the truth is not political squabbling and bickering. It is not social commentary. It isn't social justice per se.

We certainly want to reflect love and consideration and sensitivity to those around us individually, but trying to create a culture, trying to influence the culture for good, trying to be social justice warriors and to go beyond our own life and our own immediate periphery by the kinds of efforts that you see around us today to try to change the outcome of wars that are on the other side of the planet from us is not our calling. It

distracts, it deflects, and it diminishes the witness, the shining of the light of the truth of God that is supposed to emanate from us. And as a test of whether or not this is true, think about the Lord Jesus himself.

It is popular today to say we want to be Jesus followers. We want to be disciples. The new term which I see bandied about is dissident disciples.

People want to be dissidents from traditional Christianity. They want to separate themselves from what they perceive to be faults and shortcomings. But look at the Lord Jesus.

Did he rage against the Roman machine? Did he picket the slave market? Did he go down and try to clean out the brothels and call out those abuses and oppressions? The only class, the only group that Jesus called out were those who were leading Israel astray spiritually. Woe to you, scribes, Pharisees, hypocrites. You oppress others.

You beat them over the head with the law and lay upon them heavy burdens, and yet you don't lift a finger under that weight yourself. You sit in Moses' seat, but you don't follow Moses' law. Well, as we come here, Paul says in the Roman world with Nero as the Caesar, don't rise up in opposition to authority that is ruling by God's ordination.

And this means that despite our disagreement with policies or politics, if we have a president, if we have senators, if we have congressmen, if we have the judiciary, if we have governors, state representatives, we pray for them. We support the good that they do. We endeavor to lead a peaceable and quiet life.

We can certainly exercise our vote, but political activism finds no support in Scripture. We can certainly talk among ourselves. We can express an opinion, but we should do so carefully because these people are where they are by God's permissive will.

The authority structures are there because God has allowed them. It is God who ordains the authorities that exist. Remember that there is an ultimate authority on this earth, and what is it? What is the highest authority on this earth? The very highest.

Who is the God of this world? Satan. Satan is the God of this world. Who made him the God of this world? Who granted and continues to allow that authority? It's God himself.

If God says that for the time being, Satan is going to be the God of this world, we don't make the mistake that some make of, well, I'm going to bind Satan. I'm going to throw him into the pit and lock the manhole cover over his head, because greater is he that is in you than he that is in the world. God has ordained that Satan run this world for the time being, and there are minions of Satan throughout all levels of government, both ours and those around the world, and it isn't our place.

It's not our job. It's not our calling to subvert, overturn, rebel against, bad mouth,

criticize, create rancor, bitterness, and division about government. Leave government to God.

That is a spiritual conflict between the principalities and powers, the rulers of light and the rulers of the darkness of this age. It is our goal to avoid conflict and to avoid open opposition to power that God has ordained. And anytime we're tempted to shake our fist and have a lot of bitter acrimony about individuals that are in our government, we're not on a solid biblical foundation in any sense.

Having led with that, Paul continued in chapter two to talk about the modesty and the non-distraction factor for ladies who are associated with the church. To have modesty, propriety, moderation, to not be noted for excessive cosmetics. You think about some of the TV personality women that were caricatured in comedy sketches and so on because of their puffy wigs and their extravagant, lavish lifestyle, their just caked on heavy makeup, their crazy ways on television.

That is not to be the Christian witness. We don't have to run around looking like we just woke up either, but not to be known for flashy dress, excessive makeup, a lot of jewelry, signs and manifestations of richness and wealth, modest apparel, propriety, and moderation. What is proper for women professing godliness? Good works.

Are you known for appearance? Are you known for generosity, for caring, for sharing, for comforting and encouraging, and being a light and a help wherever you are? Then we come to this very interesting section 11 through 15, let a woman learn in silence with all submission. This is an assigned role. If we are not a pastor in the church, if we have not been given a teaching or a pastoring gift, we are to learn in submission, not submission to the pastor or the teacher, in submission to the spirit of God and the authority of the word of God.

And we are to submit our opinions and our thoughts and our attitudes to the authority of the word of God. We all should learn in submission. Pastors and teachers have to be submissive to what the word of God says.

There is a trend today for pastors and teachers and professors and academicians and theologians to try to subjugate the word of God to a theology or to a viewpoint or to an attitude or to a social conscience, instead of letting the authority of word of God speak and rule. And this has created mayhem and a great deal of subversion of God's will and distraction of God's people. Many have been led astray because we do not learn in silence with submission.

People want to edit the word of God. They want to pick and choose the parts that are going to be emphasized and others are de-emphasized or eliminated altogether. But this is an example.

When the woman learns in silence and submission, all of us have times when we are to learn in silence with submission. I do not permit, verse 12, a woman to teach or have authority over a man. We also don't allow children to teach and have authority over husbands.

And we don't allow the uninformed and the neophyte to teach and have authority over elders. There is an order that God has established. We've been through this many times and we come to these last two verses.

Adam was not deceived, but the woman being deceived fell into transgression. If you go back to Genesis chapter 3, the judgment on Adam is not just for eating the fruit, but it says, because you heeded the voice of your wife. Turn back to Genesis chapter 3. This is the reason Paul says what he says here.

Verse 17 of chapter 3, to Adam, God said, because you have heeded the voice of your wife. That's the first indictment. Now, any good husband knows that it is important to listen to our wives, but this goes beyond listening.

This isn't conversation. This is heeding. Adam ate the fruit at the behest of Eve.

Eve said, Adam, eat this fruit. Adam said, okay. He heeded the voice of his wife.

And in the same way that women shouldn't be silent all the time and submissive all the time, but there are occasions where this is mandated. And one of them is in the assembly of the local church. Husbands should heed their wives frequently.

Marriage is a long, happy conversation. And it is a union. It is a partnership.

And there is conversation in both directions. But this is a particular kind of heeding that reversed the order of authority. God said of all the trees in the garden, you may eat, but not this one.

Eve said, let's eat from this tree. Adam said, okay. And the first item in the indictment is because you have heeded the voice of your wife and have eaten, not just eating, but eating at the behest of someone that Adam was supposed to lead and protect.

Adam was formed first, then Eve. That's God's design. And by reversing that, Eve thought this was a good idea and talked Adam into it.

You heeded the voice of your wife, which contradicted the voice of God, contradicted the voice of God. So it created a choice. Do I heed God or do I heed my wife? You heeded the voice of your wife.

This is why there is authority in the church that comes from God through the Lord Jesus Christ in the word of God and through the spirit of God mediated by pastors and teachers, elders in the church. And women are not to enter into that conversation, that

order. The truth flows from God through Christ to those men who have been ordained by God to lead the church.

And women are not included in that authority structure any more than the other 12 tribes were included in the Levitical administration of worship for Israel. It is the sons of Aaron, not even all Levites could serve as priests, only the sons of Aaron. It has nothing to do with quality, value, ability.

It is ordained by God. We can either submit ourselves under the mighty hand of God so that he can exalt us in due time, or we can do like Eve and do like Adam in heeding a voice that reverses that chain, reverses that direction. This is right because God has commanded it.

So when you return now to verse 15, the closing verse of 1 Timothy 2, nevertheless, she will be saved in childbearing if they continue in faith, love, and holiness with self-control. So it sounds in the English here as though the vindication of a woman is, well, have some kids and you can teach them. That isn't what this means at all.

And you think about there's a very large percentage of women who are not in the process of bearing children, not in the process of raising children. Some ladies have no children. Others are widows.

Others have raised their children and they're long gone as adults. So what does this really mean? Nevertheless, she will be saved in childbearing. Turn with me to 1 Corinthians 3. Keep your place in Timothy.

1 Corinthians 3, verse 15. This is talking about the judgment seat of Christ. Each one's work in verse 13 will become clear.

The day will declare it because it will be revealed by fire and the fire will test each one's work of what sort it is. Our work will be subjected to the test of God's standard. Gold and silver and precious stones survives this intensive test.

Wood, hay, and stubble does not. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss, but he himself will be saved, yet so as through fire.

What do you see here in verse 15? Two words in common with 1 Timothy 2, verse 15. 1 Corinthians 3, verse 15. 1 Timothy 2, verse 15.

Both of them have saved through. Now, does the fire save, vindicate, or deliver the man in view in Corinthians? What does this mean? The fire is going to test the work, but the man himself will be saved through it. He will be preserved through the test, right? The work may not survive, but the man will survive.

Make sense? You're delivered through the test, saved. Now, is this eternal salvation, or is this deliverance through a specific test in Corinthians? What do you think? This is a specific test of how works were accomplished, right? You can go back in the previous context, other foundation can no one lay than that which is laid, which is Jesus Christ. If anyone builds on this foundation, this is the life we live after salvation.

We have the foundation, which is Christ. Now, we are building through faith and obedience. If we build poorly, not through faith and obedience, but through self-righteousness, through being a social justice warrior and deluding ourselves into what constitutes a worthy and good life, that's wood and combustibles.

At the judgment, that is going to be dismissed. It is going to be destroyed. It is going to be left behind.

It is gone. It will not survive as treasure in heaven into the eternal future. This is the test of judgment.

We ourselves will be delivered through that. It is not a test of our salvation. It is a test of our life.

It is an evaluation and an examination of our life afterward. It is a judgment on believers. So we will be delivered through that.

We will be saved through that through that period of testing, delivered through a time of testing. You come back to 1 Timothy. Nevertheless, the woman will be delivered through the test of childbearing.

You go back to Genesis 3. In sorrow, you will bring forth children. It is a test. It is a hardship.

It is a difficulty. In the judgment of 1 Corinthians 3, we are saved, delivered through the test because it is not God's intention to eliminate the individual. It is God's grace that delivers us through the evaluation of our faith and obedience in terms of life after salvation.

Here, the woman will be delivered through the test, through the sorrow, through the ups and downs, the hardships, the test of patience, the test of faithfulness, the test of submission to the husband in the course of raising children, and so on, if they continue. What is the means of successfully navigating childbearing and child raising? Childbearing is a metonymy of the adjunct, so to speak. Childbearing is put for bringing children into the world, raising them in the nurture and admonition of the Lord, hopefully.

And what is the point here? The woman is not saved, is not delivered, is not vindicated, is not justified by speaking up in church, by teaching in church, by trying to be a leader in church. She is outside her assigned sphere if she attempts to not be silent, not cover

her head, to elbow her way in amongst the elders and be a voice and an influence on the direction of the group. That's not her assigned sphere.

Where is her assigned sphere, and where can she be delivered, where can she be vindicated and be blessed by God? In the home. Her assigned sphere is the home. Here, childbearing is put for that, but this is the home in general.

There are some homes that only have one child or two children or no children, but it is the assigned role that is in view. In the garden, Adam was formed first, then Eve. The assigned roles, Adam is to work and support the family and to lead it.

The woman is to bear the children and to support. She is a help meet. And so in this paradigm, going back to Genesis 2 and Genesis 3, these are the assigned roles.

And that's the thing to remember. You say, well, I don't have kids, so I can't be delivered. It's not the case.

What is the assigned role in the divine scheme? That's what is in view. What is our job? If we're a man or if we're a woman, if we're young, if we're older, what is our assignment? What is the God-given assignment? What is the assignment of the church? It is not to be political activists. It is not to subvert and undermine and criticize and become known for opposition to government.

That's not the church's assigned role. This whole chapter is about recognizing your assignment, recognizing what God has ordained for us. Notice if God has ordained that we're a man, we don't decide we're going to be a woman.

If God has ordained that we are a woman, we don't decide we're going to be a man, either physically or functionally. Any believer that supports transgenderizing themselves or children is well away from a scriptural foundation and needs to get back to the Bible and realize that what God has ordained is a reflection of God's wisdom, God's provision, God's grace, God's support. God will work together for good, whatever our circumstance is.

God ordains where we are born, to whom we are born, who our parents are, what our community is, what our ethnicity is, what our race is, what our gender is. He ordains our function, whether it is in the church as an elder or a deacon or the wife of same, or whether it is simply to learn in silence with subjection. If the woman wants to feel vindicated and delivered, then find the assigned sphere.

Childbearing is one of many such spheres, and it is put here for any of those. Being a good member of the believing community of which you are a part, speaking the truth to one another in love, and so on. Find our assigned role.

That is where we are delivered, but not just mechanically. What is the key to

deliverance, to vindication, to justification, even in times of trial? Continuing. This is a pattern.

This is a lifestyle of faith, love, and holiness. Is this only for women? How is a man vindicated and justified in his role as husband or father, or employee, or employer, as a boss, or as a worker bee? What vindicates us? What justifies us? In spiritual terms, do we do what we do by continuing? Not sporadic, not occasional, not episodic. Continuing in faith, continuing in love, and continuing in holiness, sanctification, separation from evil, eschewing bad company, bad practice, bad conversation, holiness with self-control.

Notice the first and last of Paul's list of the fruit of the Spirit is included in these. What is the first element in the fruit of the Spirit? The fruit of the Spirit is love. And what is the last one? Self-control.

What do you have in this list? Love and self-control. Our vindication and justification comes through cultivating the presence and power of the Holy Spirit and submitting ourselves to what God has revealed in His Word, and being faithful and obedient to that in the Spirit. This is just an example.

It is not exhaustive in the same way that Adam being formed first and then Eve is just an example. It's not a complete rationale in and of itself. It's symbolic.

It's a metaphor. God put the man first, then the woman, to be a help suitable, a help meet. It's an assignment.

If you don't want to be a help, if you're unwilling to submit, you've got bigger problems than just marriage. You're not going to be submissive in church to the established order established by God. How submissive are you going to be to the Word in your soul? If you can't submit to the structure that God has ordained, how are you going to submit to the promises and principles and doctrines and the guidance, the exhortations, the commandments of Scripture? If we are not submissive, if we are not oriented to and devoted to God's ordained authority, it is going to manifest itself in bad family life, bad church life, talking out of turn.

If you are free to criticize the government and have all kinds of horrible things to say about people that are in government, that is going to leak out and you're going to have all kinds of horrible things to say about others who are in authority, maybe in the church, maybe in the family, maybe in the workplace. The discipline required to respect God's ordained authority goes all the way up and down and all the way from left to right. The discipline developed in one place works everywhere.

The discipline to raise children by continuing in faith, love, and holiness, that kind of discipline should permeate every aspect of a woman's life and every aspect of a believer's life, man or woman, old or young. This is the means of vindication. This is the

means of deliverance.

And so these ideas, praying for those who are in authority, not bedecking ourselves and making an issue out of our possessions or our social standing or our economic well-being by putting on the dog, too nice a car, too expensive a suit, too flashy here, there, and elsewhere, is just a reflection of an inner attitude of orientation to what is important, priorities, goals, values. These are simply areas of expression. But what is said to women here applies to men.

What is said to men here applies to women. They are not exclusive. They are not dismissive of one side or the other.

They are essentials for a healthy church group, a healthy family, a healthy marriage, healthy relationship in the workplace or in the school environment or wherever it may be, citizenship in a nation, interaction with society. Now you can have a great effect just through social media and the impression that you leave and the testimony that you provide of what it is to be a Christian is manifest. So these principles are so important for us to understand.

And this is why Paul says in closing of chapter two, loop this last sentence up into chapter two, this is a faithful saying. This that we have just covered, this is a faithful saying worthy of all acceptance, as he says in other places. These faithful sayings are things we should repeat to ourselves.

They should be sayings. They should come to our mind. There's another one that is going to come up later in chapter five.

A workman is worthy of his wages. Paul is going to repeat it to Timothy. Luke records the Lord Jesus as saying it.

The workman is worthy of his wages. This was a faithful saying. These ideas, our deliverance is in whatever sphere is continuing in faith, love, and holiness with self-control.

The qualifications for an overseer that are coming up in the next chapter are nothing more than an expansion on continuing in faith, love, and holiness with self-control. This is a faithful saying. This is the measure we can apply to ourselves on an hourly basis, on a daily basis, on an encounter-by-encounter basis.

How did I do? Memorize this list. Does my life, does my attitude, does my conversation, does my behavior reflect a pattern? This is what continue means. Do I have a pattern? Is this something I am known for? Faith, faithfulness, love, sensitivity to the needs and feelings of others, holiness, godliness, sanctification, departure from that which is bad, clinging to that which is good, and self-control.

I don't let my tongue get away from me. I don't let my anger get away from me. I don't let my hilarity get away from me.

I don't let my attitude in any area get out from under self-control. Modesty, propriety, you have up in verse 9, and these are associated with the woman they should be associated with, every believer. Is it okay for a man to be improper and immodest? No.

These are just examples. Read every single example. They all apply to all of us in our assigned and ordained sphere.

That's Paul's point. Okay, that knocks out chapter 2. When we come back from the break, we will dive into chapter 3, beginning at, if a man desires. If a man desires, he desires.

If you leave out a few words, that's what that verse says. If a man desires, he desires. What does it mean? We're going to see there's two different words for desire there, and it makes a difference.

We'll see it when we come back from the break.