

July 23, 2017

“Instructions for Men and Women”

Focal Passage: 1 Timothy 2:8-15 (NASB)

Cross References: *Psalm 66:18, James 1:20-21, James 5:16, 1 Peter 3:1-6, Ephesians 2:8-10, James 2:14-22, 2 Timothy 3:14-16, Ephesians 5:21-33, Titus 2:3-5, Acts 13:1, 1 Corinthians 12:28, Ephesians 4:11-12, 1 Timothy 3:1-7, 1 Timothy 5:17, Hebrews 13:17, Genesis 2:18, 1 Corinthians 11:8-9, 1 Corinthians 14:33, Genesis 3, 2 Timothy 3:6-7, Romans 5:12-21, 1 Corinthians 15:21-22, Ephesians 2:8-9, Galatians 5:22-23*

Lesson Idea: We need to serve in the local church in accordance to the ways that God instructs us.

BIBLE IN A YEAR READING PLAN

July 16 Proverbs 10-12	July 17 Proverbs 13-15
July 18 Proverbs 16-18	July 19 Proverbs 19-21
July 20 Proverbs 22-23	July 21 Proverbs 24-26
July 22 Proverbs 27-29	July 23 Proverbs 30-31

Background: Paul addresses the ways that men and women should work in the church. He maintains that there are differing roles that God assigns for men and women. We need to be submissive to God’s order of authority without being overbearing to one another. These verses have been misunderstood and misapplied, and sometimes ignored altogether. But when God’s Word gives us commands to follow, we understand that He knows better than us how to accomplish His good work in our lives. We need to seek understanding and be obedient to doing things His way.

1 Timothy 2:8-15

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

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, 10 but rather by means of good works, as is proper for women making a claim to godliness. 11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority

over a man, but to remain quiet. 13 For it was Adam who was first created, and then Eve. 14 And it was not Adam who was deceived, but the woman being deceived, fell into transgression. 15 But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

DISCUSSION:

- v 8. Why does Paul call on men to pray? What does it mean to lift up holy hands? Why does he warn men against *wrath and dissension*? (*Psalm 66:18, James 1:20-21, James 5:16*)

Note: from David Guzik:

(1 Timothy 2:8) The role of men in leading prayer when the church gathers.

That the men pray everywhere: This has the idea of “In every church,” and not of “In every place.” Paul’s focus is on what the church does when it comes together for meetings.

That the men: Makes it clear Paul assumed men would take the lead at meetings of the congregation. Since the lifting up of hands was a common posture of prayer in ancient cultures, this text speaks of men leading public prayer - men representing the congregation before God’s throne.

- v 9. Why do these instructions to women begin with the way they dress? How should women dress? Why? (*1 Peter 3:1-3*)

NOTE: from Guzik:

(1 Timothy 2:9-10) Women should emphasize spiritual preparation and beauty more than physical preparation and beauty.

In like manner also: The word also refers back to the statement that the men pray everywhere in 1 Timothy 2:8. Paul thought the principle of 1 Timothy 2:8 should apply in various congregations, and so should the principle in 1 Timothy 2:9.

That the women adorn themselves in modest apparel: This is how Christian women are supposed to dress, especially at their Christian meetings. The words *propriety* and *moderation* help explain what modest apparel is.

Propriety asks, “Is it appropriate for the occasion? Is it over-dressed or under-dressed? Is it going to call inappropriate attention to myself?” Moderation asks, “Is it moderate? Is it just too much - or far too little?” Moderation looks for a middle ground.

The braided hair or gold or pearls or costly clothing: Paul mentions were adornments that went against the principles of propriety and moderation in that culture. How you dress reflects your heart. If a man dresses in a casual manner, it says something about his attitude. Likewise, if a woman dresses in an immodest manner, it says something about her heart.

But . . . with good works: The most important adornment is good works. If a woman is dressed in propriety and moderation, with good works, she is perfectly dressed. Good works make a woman more beautiful than good jewelry.

- v 10. How should women “adorn themselves?” Why are good works “proper” for those who claim to be godly? (**1 Peter 3:4-6, Ephesians 2:8-10, James 2:14-22**)

NOTE: from Bro Stan

David Guzik discusses verses 11-14 at length and has several good points to consider. His comments are included at the end of this lesson. Before you read his commentary, study the passage for yourself and ask the Holy Spirit to give you insight into what He desires us to know. Many of Paul’s words run contrary to our culture’s views today; but remember that this is the inspired Word of God. We should always judge our culture’s views by what God says, not the other way around (**2 Timothy 3:14-16**)

- v 11. What does it mean to “receive instruction with entire submissiveness?” Why is this important? (**Ephesians 5:21-33, Titus 2:3-5**)
- v 12. Why were women not allowed to teach or exercise authority over men in the church’s public gatherings? What does it mean to “exercise authority” over someone? (**Acts 13:1, 1 Corinthians 12:28, Ephesians 4:11-12, 1 Timothy 5:17, 1 Timothy 3:1-7, Hebrews 13:17**)
- v 13. What does the order of creation say about the line of godly authority? (**Genesis 2:18, 1 Corinthians 11:8-9, 1 Corinthians 14:33**)
- v 14. In the argument for male leadership in the church, this verse states that in the beginning the woman was deceived and the man was not.
- Read **Genesis 3**. How was the woman deceived? Where was Adam when Eve was deceived? What did

Adam do? What should he have done? How does Paul relate this to the way instruction should be received in the church? (**2 Timothy 3:6-7, Romans 5:12-21, 1 Corinthians 15:21-22**)

- v 15. What does it mean that women are preserved through child-bearing? Why is it important for everyone to *continue in faith and love and sanctity with self-restraint*? (**Ephesians 2:8-9, Galatians 5:22-23**)

NOTE: from Guzik:

(1 Timothy 2:15) Being a Christian woman in light of Eve’s curse.

Nevertheless she will be saved in childbearing: Many people regard this as one of the most difficult passages in the whole Bible. On the surface, it could be taken to mean that if a woman continues in faith, love, and holiness, with self-control, that God will bless her with survival in childbirth - which was no small promise in the ancient world.

Yet this interpretation leaves many difficult questions. Is this an absolute promise? What about godly women who have died in childbirth? What about sinful women who have survived childbirth? Doesn’t this seem like just a reward for good works, and not according to God’s grace and mercy?

Saved in childbearing if they continue in faith, love, and holiness, with self control: Some approach this passage saying saved refers to gaining eternal life. Yet this interpretation is even more difficult. Are women saved eternally by giving birth to children - but only if they continue with godly virtues? What about women who can’t have children? Are they denied salvation?

She will be saved in childbearing: Some say that Paul “Has mostly in mind that child-bearing, not public teaching, is the peculiar function of woman, with a glory and dignity all its own.” (Robinson) The idea is that one should let the men teach in church and let the women have the babies.

She will be saved in childbearing: A better way to approach this passage is based on the grammar in the original Greek language. In the original, it says *she will be saved in the childbirth*. This has the sense, “Even though women were deceived, and fell into transgression starting with Eve, women can be saved by the Messiah - whom a woman brought into the world.”

Probably, the idea here is that even though the “woman race” did something bad in the garden by being deceived and falling into transgression, the “woman race” also did something far greater, in being used by

God to bring the saving Messiah into the world. Instead, thank women for bringing the Messiah to us.

Faith, love, and holiness, with self-control: Most of all, we should note these positives. They are all qualities God wants to be evident in women, and that women have effectively nurtured in their children through generations.

APPLICATION:

- ✓ How has this study challenged or strengthened your view of how men and women should serve in the local church?
- ✓ How has God called you to serve here?

Lesson by Bro Stan

NOTE: from Guzik on verses 11-15:

(1 Timothy 2:11-12) Women are to show submission, and yield to the authority of the men God has appointed to lead in the church.

Let a woman learn in silence: This unfortunate translation has led some to believe that it is forbidden for women to even speak in church meetings. Paul uses the same word translated *silence* in 1 Timothy 2:2, and it is translated *peaceable* there. The idea is without contention instead of total silence.

In other places in the New Testament, even in the writings of Paul, women are specifically mentioned as praying and speaking in the church (1 Corinthians 11:5). To learn in silence has the idea of women receiving the teaching of the men God has chosen to lead in the church, with submission instead of contention. Submission is the principle; to learn in silence describes the application of the principle.

Some have said the reason for this is because in these ancient cultures (as well as some present-day cultures), men and women sat in separate sections. The thought is that women interrupted the church service by shouting questions and comments to their husbands during the service. Clarke expresses this idea: "It was lawful for men in public assemblies to ask questions, or even interrupt the speaker when there was any matter in his speech which they did not understand; but this liberty was not granted to women."

With all submission: The word for submission here literally means, "To be under in rank." It has to do with respecting an acknowledged order of authority. It certainly does not mean that men are more spiritual than women or that women are inferior to men.

"Anyone who has served in the armed forces knows that 'rank' has to do with order and authority, not with value or ability. . . . Just as an army would be in confusion if there were no levels of authority, so society would be in chaos without submission." (Wiersbe)

I do not permit a woman to teach or to have authority over a man: Paul's meaning seems clear. Women are not to have the role of teaching authority in the church. To be under authority is the principle; not teaching is the application. Paul is saying that the church should not recognize women as those having authority in the church regarding matters of doctrine and Scriptural interpretation. Not all speaking or teaching by a woman is necessarily a violation of God's order of authority in the church. Whatever speaking or teaching is done by a woman must be done in submission to the men God has appointed to lead the church.

1 Corinthians 11:1-12 emphasizes the same principle. Women are to always act under authority in the congregation, demonstrated in Corinthian culture by the wearing of a head covering. Therefore a woman in the Corinthian church could only pray or prophesy if she demonstrated that she was under the leadership of the church, and she demonstrated this by wearing a head covering and by acting consistently with that principle.

I do not permit: The strength of Paul's wording here makes it challenging to obey this command in today's society. Since the 1970's, our culture has rejected the idea that there may be different roles for men and women in the home, in the professional world, or in the church. In this text (among others), the Holy Spirit clearly says there is a difference in roles.

But the cultural challenge must be seen in its true context - not just a struggle between men and women, but as a struggle with the issue of authority in general. Since the 1960's, there has been a massive change in the way we see and accept authority.

- Citizens do not have the same respect for government's authority.
- Students do not have the same respect for teacher's authority.
- Women do not have the same respect for men's authority.
- Children do not have the same respect for parental authority.
- Employees do not have the same respect for their employer's authority.
- People do not have the same respect for the police's authority.
- Christians no longer have the same respect for church authority.

There are not many who would say that these changes have been good. Generally, people do not feel safer and there is less confidence in the culture. Television and other entertainment get worse and worse. In fact, our society is presently in, and rushing towards, complete anarchy - the state where no authority is accepted, and the only thing that matters is what one wants to do.

We must see the broader attack on authority as a direct Satanic strategy to destroy our society and millions of individual lives. He is accomplishing this with two main attacks. First, the corruption of authority; second, the rejection of authority.... Our failure to exercise Biblical authority, and our failure to submit to Biblical authority, isn't just wrong and sad - it sins against the very nature of God. 1 Samuel 15:23 speaks to this same principle: For rebellion is as the sin of witchcraft.

I do not permit a woman to teach or to have authority over a man: Paul's focus here is the public worship of the church. God has established a clear chain of authority in both the home and in the church, and in those spheres, God has ordained that men are the "head" - that is, that they have the place of authority and responsibility.

Our culture, having rejected the idea in a difference in role between men and women, now rejects the idea of any difference between men and women. The driving trends in our culture point towards men who are more like women, and women who are more like men. Styles, clothes, perfumes, and all the rest promote this thought.

The Bible is just as specific that there is no general submission of women unto men commanded in society; only in the spheres of the home and in the church. God has not commanded in His word that men have exclusive authority in the areas of politics, business, education, and so on.

It also does not mean that every woman in the church is under the authority of every man in the church. Instead it means that those who lead the church - pastors and ruling elders - must be men, and the women (and others) must respect their authority.

The failure of men to lead in the home and in the church, and to lead in the way Jesus would lead, has been a chief cause of the rejection of male authority - and is inexcusable.

Some feel this recognition and submission to authority is an unbearable burden. They feel that it means, "I have to say that I am inferior, that I am nothing, and I have to recognize this other person as being superior." Yet inferiority or superiority has nothing to do with this. We remember the relationship between

God the Father and God the Son - they are completely equal in their being, but have different roles when it comes to authority.

Some may say that the church cannot work (or cannot work well) unless we go along with the times and put women into positions of spiritual and doctrinal authority in the church. From the standpoint of what works in our culture, they may be right. Yet from the standpoint of pleasing God by doing what He says in His word, they are wrong.

4. (1 Timothy 2:13-14) Reasons for God's recognition of male authority in the church.

For Adam was formed first: The first reason for male authority in the church is order of creation. Adam (man) was created first, and given original authority on earth.

The first command God gave to the human race is found in Genesis 2:16-17 : *Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.* This command was not given to woman at all. At the time that command was given, Eve was not yet created from Adam.

Therefore, Adam received his command and his authority from God, and Eve received her command and authority from Adam.

The woman being deceived: The second reason is the difference in the sin of Adam and Eve, as connected to their difference in authority.

Both Adam and Eve sinned in the Garden of Eden, and Eve clearly sinned first. Yet, the Bible never blames Eve for the fall of the human race, but always blames Adam (*through one man sin entered the world*, Romans 5:12). Adam is responsible because there was a difference of authority. Adam had an authority Eve did not have; therefore he also had a responsibility Eve did not have. Adam failed in his responsibility in a far more significant way than Eve did.

As well, Eve was deceived, and Adam was not deceived. Eve was tricked; but Adam knew exactly what he was doing when he rebelled. This means that though Adam's sin was worse, Eve's ability to be more readily deceived made her more dangerous in a place of authority. "Eve's reasoning faculty was at once overcome by the allegation of jealousy felt by God, an allegation plausible to a nature swayed by emotion rather than by reflection." (White)

Generally speaking, it may be observed that women seem to be more spiritually sensitive than men - but this can be true for good or evil.

Significantly, these reasons are not dependent upon culture. Those who say “Paul was a sexist man in a sexist culture,” and discount these words, are simply not reading what the Holy Spirit says in the sacred Scriptures here.