

Gospel Exalting Priorities for Men and Women

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Preacher: Pastor Andrew

[0:00] I want to encourage you to open your Bibles, please, to 1 Timothy chapter 2.! 1 Timothy chapter 2. And just one glimpse of your notes will say that we have a lot to cover this morning.

And the reason why they're so extensive today is especially because I want to make sure that as we're moving through the material, the topics that we're going to address today are so immense.

Really, we should be taking several weeks to address these, but because of the time constraints that we have and trying to make sure that we're done with this series by the time we get to Christmas.

Chapter 2, being the shortest one, was the one we had to do in one shot. So praying that this will be helpful and instructive for you as we move through this together.

If you're using the Pew Bible, I would encourage you to turn to page 991. That's where you can find us. It's no mystery that our world is changing.

[1:08] It's no surprise that the decline, the moral decline of this culture is at catastrophic, what you might consider alarming and catastrophic levels.

Just this past week, I read an article, an article that was dated May 9th, 2023, a PBS News article that was entitled, Transgender Minors Protected from Estranged Parents Under Washington Law.

It describes this law, it was signed by the governor of the state of Washington, and it seeks to help protect those who seek gender-affirming care.

It describes the law in this way, quote, It's part of a wave of legislation this year in Democratic-led states intended to give refuge amid a conservative movement in which lawmakers in other states have attacked transgender rights and limited or banned gender-affirming care for minors.

This new law seeks to reverse the requirement that parents would be notified 72 hours in advance of the special care given to their minor and instead says, quote, Under the new law, facilities can instead contact the State Department of Children.

[2:35] It goes on to describe that more than a half a dozen states from New Jersey to Vermont to Colorado have passed or in process of passing such laws.

Quote, Protections in blue states are being baked into law as Republican-led states take steps to bar access to gender-affirming care for transgender minors, which for people under 18 typically involves puberty blockers or other hormone treatments, end quote.

It's clear that there is an agenda that is being put in place by those who are in leadership, regardless of what side you're on.

One may wonder how we've moved so far from the foundational truths that we have come to appreciate and understand that go all the way back to creation. How have we lost our way?

How has our perspective and our world departed so far from those truths that have been the bedrock of humanity from the very beginning? The answer in a phrase is because the church has not been a pillar and buttress for the truth.

[3 : 55] The church, more importantly, those who call themselves Christians followers of Jesus because of His redeeming work in their life of death and resurrection, the blood of Christ in paying for their sins and forgiving them from those sins and redeeming them to Himself, that the church has not remained strong or fixed in the unwavering truths of the Scripture.

We have capitulated. We have accommodated. We have given way. And so the drift in culture, which is really not a drift, but is a strategic plan from the enemy from the very beginning to dismantle the creative work and the image of God written over every human heart to twist and to pervert and to corrupt that image.

But God's people have been given an unwavering call, a call to represent the gospel, a call to defend the truth, to be this pillar and buttress of the truth, to help engage culture and not to create, as we might say, and many of you might be familiar, a moral majority.

It is not about morality. It is about the gospel. The goal is salvation of souls. The goal is the glory of God, a worshiping community, a renewed world.

And women, in our passage today, today, you stand as those who provide the greatest picture, the greatest example of those who have submitted themselves in understanding not only what the truth of the word of God says about the beautiful design that he has created in biblical manhood and womanhood, but helping to engage the world with this great gospel picture so that we can help our world understand the beauty of the gospel.

[6 : 09] As you can see in your notes, and what I'll show on the screen, is kind of the correlation between the first and second half of this chapter, chapter 2. You can see some of the similar terms and phrases and results.

Now, this is not meant to demonstrate or try to prove in any way the parallel structure of these two parts of chapter 2, but essentially draw attention to the similarity.

I think Paul's point here is that if we were ever to change our culture, it must begin with the church. If the world is ever to be changed by the truth of God's word, that truth must remain preserved, must remain active, must remain visible within the body of the church, its members, its people, its followers of Jesus.

So I'd like to bundle this chapter together in two different ways. I want us to understand the ultimate objective. You can see there even at the bottom, it ends, each one ends with this goal of salvation, this goal of gospel testimony, this overreaching priority of God to save souls.

So we're going to bundle this chapter in two parts. The first part is the command of God as it relates to living in the world. And the second is the command of God as living in the church.

[7 : 46] First, let's turn our attention to the command of God, the command to gospel living in the world. Verse one, notice. First of all, then I urge that supplications, prayers, intercessions, and thanksgiving be made for all people, for kings and all who are in high positions, that we may lead a peaceful and gentle and quiet life, godly and dignified in every way.

This is good and is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth. For there is one God, there is one mediator between God and man, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.

For this, I was appointed a preacher and an apostle. I am telling the truth. I am not lying. A teacher of the Gentiles in faith and truth. And you can see here at the very end, the purpose statement, the purpose of all of this first section is the glory of God that's shining through the gospel.

In the first seven verses, we see two priorities that the apostle Paul will put forward. First, we're going to see his priority of prayer. And second, we're going to see the priority of the gospel.

And I say them right at the outset because with so much material in between, I don't want you to lose track of the two priorities we have here in the first part of this section. Every one of us has the obligation to pray because every single one of us have been given the commission.

[9 : 21] Every one of us who belong to Christ have been given the commission to make disciples in all nations. Paul will begin with this plea.

He says, I urge. And it's important just to pause here for a moment because we're going to find several statements throughout this text that draw attention to the apostle Paul and his command for Timothy and his command for this church.

It's important to understand right at the outset because much of the argument, much of the pushback of this chapter is that, well, this is the apostle Paul's opinion or this is the word of the apostle Paul for a specific place or this is the word of the apostle Paul for this own cultural church of Ephesus.

It is removed in terms of the fact that it's just temporary in nature. But it's important for us to understand that the apostle Paul has been given a command.

We saw that command at the very beginning of this letter. 1 Timothy 1, verse 1. You see it there on the page. Paul, an apostle of Christ Jesus, by command of God and our Savior and of Christ Jesus, our hope.

[10 : 37] The apostle Paul is under direct orders from God himself. And so the apostle Paul in giving commands to Timothy is exercising the authority of God to commission Timothy for ministry.

And then we found last week in verse 18 that the command or charge that had been given to the apostle Paul is now entrusted to Timothy to do the same in this church.

Verse 18. This charge I entrust to you, Timothy. And that entrustment was not only given to Timothy, but that entrustment was also given, or Timothy was supposed to then pass on that baton as it were to every subsequent spiritual leader from the generation of Timothy all the way to the present day.

2 Timothy 2, verses 1-2. You then, my child, speaking to Timothy, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.

This direct command of God to the apostle Paul entrusted to Timothy and then dispensed to every subsequent leader of God's church through the ages.

[12 : 02] Paul begins with, first of all, I urge. Meaning, of first priority. Or before everything, pray. While you live in the world, while you engage culture, while you understand your purpose in this life, you need to understand that you are under divine authority.

That God has given you authority through prayer to exercise spiritual strength in opposing culture. So we demonstrate our faith in God when we respond to our authorities in the right way.

When we submit to the authorities that God has placed over us, as we understand, especially through our study through Daniel, we recognize that God raises up leaders and God brings leaders down.

As we come to a place of recognizing that God is ultimately over all the authorities in this life, we demonstrate our faith in God by our appropriate response to the authorities that He's placed over us.

And the resources that God has given to us are mighty. He says so in 2 Corinthians chapter 10. They're mighty through power.

[13:23] So stop using carnal weapons, he says. Use weapons of divine power. Once our leaders are in place, we do that through prayer.

Here the Apostle Paul uses several words to describe and reinforce the kind of prayer he's encouraging. Several words. Supplication, prayers, intercession.

And these three words indicate not only the insufficiency of the requester, but the devotion of the seeker and finally, the childlike confidence of the petitioner.

We come to a place of recognizing our dependence. We come to a place of knowing that God alone can help. And we come to Him in desperation and expectancy, asking Him to intervene.

The main point of all of this is to emphasize the significance of prayer in all forms. As Peter will say later in 1 Peter chapter 4 verse 7.

[14:29] He says, The end of all things is at hand. Therefore be self-controlled and sober-minded for the sake of your prayers. We understand that prayer is important.

We understand that God has called us, directed us to pray. So for whom should we pray? Well, we're making these prayers. We're bringing these prayers that says, First for all people.

In other words, don't be exclusive in your prayers. Don't only pray for the people in your church, although that's important. Don't only pray for the people in your family. That's important.

Don't only pray for the people that you are interested in, who do nice things to you. Pray for everyone. Pray for the people in your workplace.

Students, pray for the people in your classes, in your schools. Pray for your teachers. Pray for your athletic coaches. For the rest of us, pray for missionaries by name, specifically.

[15:31] Pray for those you randomly come across in the marketplace. Pray for everyone, but especially pray for your leaders. It says, So that we may enjoy a peaceful and quiet life.

Why? Well, because God's design for leaders is for them to act as agents to enforce lawful living. God's design for leaders.

So, I want to take a mini detour here, and the reason I'm doing this is because in order to inform our prayers, we need to come to understand who our leaders are and what our responsibility to our leaders should be and what their responsibility under God as his servants should also be.

So, how do we pray for our leaders? Well, we can pray for our leaders as we understand their design. I want to walk through these very quickly. First, and they're all in there in your notes, I'm just going to walk through them.

Leaders are appointed by God as his servants. They're appointed by God as his servants. That's important. Romans 13, 1 to 4 says, Let every person be subject to the governing authorities, for there is no authority except from God.

[16:42] And those that exist have been instituted by God. Therefore, whoever resists, authorities resist what God has appointed. And those who resist will incur judgment.

For he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain, for he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.

Could it be any clearer? However, the authorities that God has placed over us, whether you like them or not, whether you feel like they're representing God faithfully or not, they are God's servants.

We have a responsibility to submit. Next, leaders are appointed to punish the evildoer, and next, leaders are appointed to praise the good.

I draw that not only from Romans chapter 13, but I also draw that from 1 Peter chapter 2, verses 13 and 14, which makes that clear. Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme or to governors as sent by him to punish those who do evil and to praise those who do good.

[17:56] That is their responsibility. That's what they as servants of God are intended to do, to reward the good and punish the evil. Number four, good leaders point to the creator rather than the creature.

Now, I'm deriving these next several points from Romans chapter 1, because built into the creation account, built into the design of God, it says that even through the things that God has made, his divine attributes are clearly seen.

So going all the way back to the beginning, what's been inherent in the design that God has created are certain fundamental truths and values of God.

And so when we push against those things, we are demonstrating that we are resisting God fundamentally. So our leaders as servants of God recognizing the things that God even built into creation should come to terms with this and seek to advocate these things.

For example, good leaders point to the creator rather than the creature. Romans 1, 24, 25 shows what happens when they don't.

[19:05] Therefore, God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie. And they worshiped and served the creature rather than the creator who is blessed forever.

Certainly, we have a stewardship over the world. God has given us as male and female the responsibility to exercise dominion over the earth.

But as soon as these agendas that various leaders will have begin to point and push to the creation rather than drawing attention to the creator, then watch out.

Next, good leaders will reinforce God's design for marriage. And when they don't, this happens in verses 26 and 27. It says, for this reason, God gave them up to dishonorable passions.

For their women exchanged natural relations for those that are contrary to nature. And the men likewise gave up natural relations with women who were consumed with passions for one another.

[20:09] Men committing shameless acts with men and receiving in themselves the due penalty for their error. At the very beginning of creation in Genesis 1 and Genesis chapter 2, God had built the beautiful arrangement of masculinity and femininity in the scripture and had given a command to Adam, a man shall leave his father and mother and cling to his wife and the two shall be one flesh.

One male, one female in harmony together to carry out the creation order and that is to be fruitful and multiply and fill the earth. The inherent truths of scripture.

And when our leaders push against what should be natural and true from the beginning, we need to pray for them. Finally, good leaders will uphold God's inherent code of conduct.

Romans chapter 1 verses 28 to 32, and since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. They were filled with all manner of unrighteousness, evil, covetous, malice.

They are full of envy, murder, strife, deceit, maliciousness. They are gossips. Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

[21:34] A government that commends these or that confronts or goes against these fundamental principles demonstrate they're fighting against God.

The foundation of God's design is under attack. The core elements of the gospel living are being stripped away. Those very things that are meant to point to a creator and help us understand our place.

Those are the things that are being obscured. Those are the things that are being dismantled. And so, the responsibility that we have is not to protest, not to take it to the public square, but to pray.

That is the instruction that is given to us in this passage. As Christians, we have a responsibility to pray. Now, picking up in verse 2, God's purpose for our prayers.

What will our prayers accomplish? Notice, that way, excuse me, that we may lead a peaceful and quiet life, godly and dignified in every way.

[22:41] This is good and is pleasing in the sight of God, our Savior, who desires all people to be saved and to come to a knowledge of the truth. There is a two-fold purpose that we see here. The first is a purpose that's related to people, to lead to a quiet life, a godly life, a dignified life, that there might be peacefulness, there might be quietness, there might be rest and tranquility, that there might be opportunity for the obstacles to be removed.

And the second purpose, which is the ultimate purpose, is that God would be glorified. It says, it is good and pleasing in the sight of God who desires salvation and has called us to evangelize.

Here we see the heart of God. This phrase, this word, in order that we may lead, points to the purpose of our prayers. This peaceful life, tranquil life, quiet life.

What an important word for us today. In an age where we want to take, we want to make a public statement, where we want to be noticeable, where we want to be go big or go home, where we want to draw attention to ourselves.

God calls us to a quiet life, a dignified life. Not a life that is pressing on all the hot buttons. Not a life that is necessarily advocating in all the forums or addressing all of the injustices, but a quiet, tranquil life that is opposed to a vocal, loud, expressive, social, kind of warrior, kind of person.

[24:23] rather than fighting with carnal weapons, we're fighting with divine weapons, a prayer. Take your requests to God.

Let Him work through the circumstances. Let Him advocate for the oppressed. Let Him humble the proud. Let Him advance His cause. And as we commit ourselves to pray, we are demonstrating a confidence in God who is over all.

Boy, as we walk through the life of Daniel, we should be so humbled to recognize the posture of faithfulness that led to consistent, daily, faithful prayer.

It was the prayers of Daniel that changed the heart of Nebuchadnezzar. Might we be those who seek to advance the cause of God who says, remember in His model prayer, your kingdom come, your will be done.

Might that be the expression of our hearts? The agenda which God seeks to address is sins forgiven, lives changed, hearts that are cleansed, minds that are informed, Christ that is exalted, God who is glorified, that is God's objective.

[25:45] May our heart and life and actions express the heart of God. We don't have time to work through the intricacies of this phrase all people but we do know one thing that the all people that is expressed here that God desires to save all people that all people is the same word, the same word pairing that is used earlier in the text where we're to pray for all people.

God does have a heart for the lost for God so loved the world that he gave his only begotten son that whoever believes in him should not perish but have everlasting life.

God cares for lostness. We should care for lostness as well. So I have there in your notes the encouragement to pray for leaders and I have several things that you can and should be praying for that are related to the objectives that God has given to them.

And so I want you to want to pause right now in our service and I want to just do exactly what we're encouraged to do and that is to pray for our leaders. So I've asked Mark to come and pray for our leaders.

Thank you Mark. Just keep going.

[27:19] Okay. God we are you are such a good and great God and you are worthy of all praise. We just thank you for all the things you've done for us that you have not left us here alone but you've given us truth, the words of truth and God that is such a comfort and protection for us in these troubling times and we know God that you only have good things in store for us.

I do think of Proverbs 21 where it says the king's heart is in the hand of the Lord and he directs it like a waterway wherever he pleases. So God you are engaged with our leaders and it pleases you to have your sovereign control and so God we ask for courage to be engaged.

Amen. As Pastor said first and foremost to pray for our leaders. God we must just really bathe them in prayer and let them know that they have a role to play in even the spiritual tenor of a country and pray God that we will be bold and humble and that our words as we talk with people in our community and work and neighborhood that we will just be able to give light kindness and compassion.

God forgive us for not being a brighter light around our world and society. We just ask God that you will help us to use these next few months that we have here to just really be engaged and again be prayerful for our leaders and all that we do that will glorify you.

We ask this in your son's name. Amen. Amen. So our first priority is a priority of prayer. Our second priority is a priority of the gospel.

[29:25] We find that in verses 5 to 7. The priority of the gospel. For there is, he says, one God and one mediator between God and man, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.

For this I was appointed a preacher and an apostle. I am telling the truth. I am not lying. A teacher of the Gentiles in faith and truth. Remember several weeks ago or a couple weeks ago when we began this series and I described to you what evangelicalism and where it's trending as it relates to the core tenets, not only of who God is, but what we would consider the core tenets of the gospel.

This is a snapshot of how far we have gone as it relates to truth and being the pillar and buttress of the truth. When those who are meant to be the catalyst and the carriers for truth don't understand who God is, then we can imagine that those who come to embrace that gospel that they preach will also be unaware of the essential truths that they need for salvation.

We may see these statistics, but the apostle Paul will put the truth of the gospel in very simple terms. He points to these unwavering statements.

One God, one mediator, one ransom. That's the gospel in its barest form. That God being united in three persons, Father, Son, and Holy Spirit, not a vague God, not an ambiguous God, not any God, but the God of the Bible, the God who represents himself as Trinity in three persons, Father, Son, and Holy Spirit.

[31:15] Jesus will say on several occasions, if you don't have me, you don't have the Father. One mediator, of course, that is Jesus himself, who died for our sins, who rose again, who paid for our sins on the cross, and makes a way through faith in him, and forgiveness for sin as the ransom to take that sin and that payment price that has been paid on our behalf to give us the gift of salvation for any who will believe.

The goal of our prayers and the goal of our living is this priority of the gospel. Now, Paul will shift his attention.

Now, instead of speaking in generalities and addressing the group at large, now he'll begin to help the church that he's addressing, both full of men and women, to recognize their specific role in this gospel strategy.

That's where we turn our attention to the command to gospel living in the church. The command to gospel living in the church, beginning in verse 8, it says this, I desire then that in every place the men should pray, lifting holy hands without anger or quarreling, likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair in gold or pearls or costly attire, but with what is proper for women who possess godliness with good works.

Let a woman learn quietly with all submissiveness and not permit a woman to teach or to exercise authority over a man. Rather, she is to remain quiet. For Adam was formed first, then Eve, and Adam was not deceived, but the woman was deceived and became a transgressor.

[33:07] Yet she will be saved through childbearing if they continue in faith and love and holiness with self-control. Now the number of volumes that have been written and the amount of ink that has been spilled on this subject and particularly, this chapter is immense.

And in preparation for this, I have really tried to be faithful with this text and tried to be faithful with this subject so that I'm not overstating. I've listened to over 30 hours of what you might call a theological discourse going all the way back to Genesis and recounting or looking at all of the distinctive places in which men and women served throughout the scriptures.

I've also read pages and pages and pages of commentary. I read a book and we're making that available to you. It's in the resource center and it's for purchase.

You can purchase it for 13 bucks. You can see the details of that on the back of your form. It's by Kevin De Young. It's called Men and Women. It provides a thorough but simple discourse that's easy to understand.

There's also a resource, a free resource you can download by scanning that QR code. The 50 questions, crucial questions about manhood and womanhood by Piper and Grudem.

[34:32] I would commend that to you. But in looking through and studying the cultural background, the specific traditions and nuances of this city in Ephesus and the worship of Aphrodite or Diana, depending upon which posture you have, the temple prostitutes that were there and the words that were used is head mean authority or does head mean source and all of the words that are built in to this text, I can tell you with all of that, what we have here in our passage is trustworthy.

You don't have to worry about reading all of that stuff. What God has given to us in this translation not only says what it needs to say but it then bears out the fruit of what we come to understand it means.

So we walk through this piece by piece in the little time that we have left. First we need to understand that men are to serve through prayer. Men are to serve through prayer.

This is so important for men because I'm going to stereotype here. My guess is that it's built into us as men to defend.

It's built into us as men to confront. It's built into us as men to do what it takes to help push against culture and defend our values and want to do what's necessary to have our way.

[36 : 14] But the apostle Paul says no. Pray. That is your main line of defense. Pray. It is a posture not of force but a posture of humility.

A posture of dependence. And so in that respect it's not a whole lot different than the posture we're going to find later on for women. The posture is the same.

It's just the realm may be a little different. Submit yourselves to the authorities that God has placed over you and pray. Pray. He says pray in every place.

Well what is this every place? Well one commentator puts it this way. He says the everywhere in which the men pray is wherever believers are gathered together in Ephesus.

Probably this is a reference to a local house church. And they're to pray in such a way that they're lifting up holy hands. What is this all about? Well we see particularly that the characteristic that has been true of this church even from the very beginning of this chapter is there's anger.

[37 : 24] There is quarreling. There is disruption. There is conflict that is happening. We're going to see that throughout the letter of 1st Timothy and then even spilling into 2nd Timothy. But the apostle Paul is calling for the leaders and for the men of this church instead of being characterized by anger and quarreling to have a heart that is coupled with the spirit and demonstrates the work of God in them to put those things away.

Paul will say in the next chapter one of the key qualifications for spiritual leaders in 1st Timothy 3 chapter 3 2. Not quarrelsome.

And Paul has already instructed the church of Ephesus in this way. We find in Ephesians chapter 4 verses 1 to 3. I therefore prison of the Lord urge you to walk in a manner worthy of the calling to which you've been called with all humility and gentleness with patience bearing with one another in love eager to maintain the unity of the spirit in the bond of peace.

If that heart is not reflected in the leader then the spirit is not at work in a life. And if the spirit is not at work in a life then the prayers that they're praying aren't effective.

Because remember in Romans chapter 8 it's the Holy Spirit that intercedes for the saints with groanings that are too deep for words. And so if the spirit is not present in a life to help direct them towards proper and effective unity.

[38 : 57] If that is not a place for them or an interest in their heart then it's likely the spirit is not present. In Ephesians chapter 4 verses 29 and 31 it says let no corrupting talk come out of your mouths but only such as good for building up as fits the occasion that it may give grace to those who hear and do not grieve the Holy Spirit of God by whom you were sealed for the day of redemption.

Let all bitterness and wrath and anger and clamor and slander be put away from you with all malice. When anger and wrath and clamor are present in a person's life it's evidence that he's grieving the spirit and thus does not enjoy the power of God in his life.

You cannot enjoy a prayer life that is full of power without the work of the spirit. This church would never have been a pillar in a buttress of the truth if it allowed quarreling to continue.

God will not hear our prayers if we are people who are grieving the spirit. Now we turn to women. He turns to women in verses 9 to 15 and we find several ways in which women are to model good works.

How women are to model good works. women are to model good works. We find likewise also that women should adorn themselves in respectable apparel with modesty and self-control not with braided hair and gold or pearls or costly attire but with what is proper for women who possess godliness and with good works.

[40 : 41] Women you have a key responsibility and I might say a key opportunity to model for the rest of us what it means to be a person who loves God who trusts him and is punctuating your life with good works and when we see that both men and women we can we can glorify God.

We can praise him for his work in your life of demonstrating God's work through you and your confidence in the good design that God has given. So first how do they model good works?

Well they model good works first by having a beauty that points to God. A beauty that points to God. This likewise is an important connector word.

It connects it with the responsibilities that are given to men in verse 8 and they have they have a significant responsibility as well and this responsibility that we find here is this responsibility to demonstrate beauty that points to God.

Women God has made you to be beautiful and being beautiful is an important characteristic. We see that all the way through the the Old Testament we see how the women of old were standout knockouts of their time but the beauty that God has called every woman to possess is the kind of beauty that doesn't draw attention to self but draws attention to her Savior.

[42 : 20] The kind of beauty that reflects the beauty of Christ. The kind of beauty that that demonstrates a love for God. The kind of beauty that that shows that God is working in her heart and life to change her as we saw in 2nd Corinthians chapter 3 verse 18 that she's being transformed from one degree of glory to the other.

There is this beauty that is that is building and growing in her as she commits herself to love God. In Timothy's time braided hair and costly pearls were ways to flaunt their wealth to flaunt themselves.

And the Apostle Paul wants this church instead of drawing attention to their selves and their designer shoes and their fashionable clothing.

He wants them to draw attention to God. As Peter will say in 1st Peter chapter 3 verse 3 to 4. Do not let your adorning be external. The braiding of hair, the putting on of gold, jewelry, and clothing you wear.

But let your adorning be the hidden person of the heart. With the imperishable beauty of a gentle and quiet spirit which in God's sight is very precious.

[43 : 40] Your beauty is something to behold. Let your beauty point to God. Second, they're to model good works by having a posture that is ready to learn. Verse 11.

A posture that is ready to learn. Let a woman learn quietly with all submissiveness. Now, our problem with this verse is we don't look at the privilege of learning and the joy of being doctrinally sound.

Our eyes run to those negative words at the very end of this sentence. Quietly in all submissiveness. This word for quiet is a word that's been used even in this chapter.

It's not a word for silence but it's a word for tranquility. There is this humble strength about a woman in allowing her life to be governed by the word of God.

There is this reflection of doctrinal devotion. She is in many ways a woman who is pursuing a life with God through careful and faithful study.

[44 : 49] She's a woman who has demonstrated a mastery of the scriptures and as we find with Aquila and Priscilla that Priscilla was useful in helping to inform Apollos there in the book of Acts and in helping to him to navigate his own journey of doctrine because Aquila and Priscilla were so faithful and secure in their understanding of doctrine.

So women pursue doctrine. Pursue truth. Be those who have a posture of learning. Third, they express good works by having a heart that is secure in God's design.

A heart that is secure in God's design. We see this here in verse 12. I do not permit a woman to teach or to exercise authority over a man. Rather she is to remain quiet. For Adam was formed first and Eve and Adam was not deceived but the woman was deceived and became a transgressor.

This word for quiet again is the word for tranquility. And to teach or to exercise authority were those things that we're going to find in the next chapter were inherent for those who were spiritual leaders of the church.

They were the elders and pastors and teachers who God reserved to be men for the sake of helping to reflect not just the fact that he was differentiating between maleness and femaleness but especially that he was pointing back to the original design.

[46 : 19] And it was through that original design that the glory of God in the gospel will be tangible and salient for people. We need to understand that Christ himself reinforced the counter-cultural instruction to women in the first century.

In Luke chapter 8 we find that women traveled with Christ on his various ministry journeys. In Luke chapter 9 we find that it was Mary who sat at Jesus' feet. Women were promoted as examples of piety throughout the gospels.

It was Anna who walked, waited night and day in the temple there in Luke chapter 2. It was the Syriophoenician woman who Jesus commends for her faith that stands out in that day.

It was women who would come and stand before the cross. It was women who would go, be the first to go to the tomb. It was women who first saw the resurrected Savior and took that word back to the apostles.

Now the scripture is not trying to suppress and put down women but trying to lift them up and encourage them to understand the place that they have in reflecting God's design and order.

[47 : 36] And as they choose to have a heart that is secure in God's design, they will reflect God's good gospel. Finally, they will model good works by having a home of gospel impact.

Having a home of gospel impact. Verse 15, yet she will be saved through childbearing if they continue in faith and love and holiness with self-control.

We end this chapter where Paul ended the section there in verse 7. And helping us to understand the purpose of our prayer and now the purpose of our gospel living within the church.

And that is to prioritize the gospel. And the gospel impact that women will have in their families is significant. It's a gospel impact to not only change the culture in the church, but subsequently then to change the culture in the world as God is working through your ministry to your kids.

And God is using your faithfulness in your children to engage the world. It's important to close with some things that this passage does not say.

[48:52] And I have some of those on the reverse part of your notes. I just want to move through them quickly and then I'll close this out. First, this does not limit the spiritual gifts that a woman can have.

Women may be given the gift of leadership, teaching, discernment, administration, etc. That just because you are not able to teach or exercise authority in a public way, in a mixed audience, that God is still gifted women.

And we've all been encouraged by them with gifts of teaching, gifts of leadership, gifts of administration. Next, it does not mean that a woman cannot participate in the corporate worship.

She may. She must. She's encouraged to sing. She's encouraged to pray. She's encouraged to stir up love and good deeds. She's encouraged to admonish the idle, encourage the faint-hearted, to help the weak, to be patient with all.

And tonight as we're gathered together, we're going to hear from some ladies who will share their testimony of how God changed their life. Those kinds of testimonies and public proclamations are not only encouraged, but are commanded in the scripture.

[50:04] Next, it does not mean that a woman cannot teach. Rather, older women are to teach younger women. And as you are teaching your children at home, teaching the kids here in our church is a vital part of ministry.

Finally, it does not mean that a woman cannot lead through service. And there I have listed in Romans chapter 16, verses 3 to 16. This is a final close of greetings where the apostle Paul points out several women who were instrumental in his ministry.

He calls them co-workers and co-laborers, those who were partnered with him in this vital work of gospel ministry. Women, your role is so significant.

Men, our role is so significant. And as we submit ourselves to the biblical framework for manhood and womanhood, we will not only help to change the culture of the church, but help to engage the world so that we can be a pillar and buttress of the truth.

May the truth shine through our lives in the way we embrace the God-ordained roles that he has set for us. Oh God, we praise you for this word.

[51:28] Lord, we understand that it's countercultural. We pray that you would help us to be faithful, not only to know what your word says, but faithful to demonstrate and obey the commands that you have given to us from your scripture.

And as a result of that, Lord, I pray that not only would our families change and our church reflect the wonder of who you are, but the gospel light would shine from us out into this world.

I pray in Jesus' name. Amen. God bless you. Have a great week.