

1 Timothy 2.11-15 Order Restoration

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Date: 08 March 2026

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[0 : 00] For an introduction, I'm going to make two statements. First one is this, that women should be encouraged to thrive in their true potential and calling! rather than hindered and injured.

Second statement that I'm going to say is that if this statement was made in a public gathering of our culture, namely not in the church, there would be much conflict as the statement would go against the grain of culture. The world would be in conflict with the church with my next statement that I'm going to say. That putting women in pulpits is not allowing women to thrive.

Rather, it is injurious and unloving to them. So I want to ask a question based on these two statements and we will look to see what the Bible says to this. My question is, why does the world clash with the church? Why does culture clash with the church on this matter? Let's find out. So please turn to 1 Timothy chapter 2.

And our text this morning will be verses 11 to 15, but we will read all of chapter 2. Jude 7.

Therefore, I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time, for which I was appointed a preacher and an apostle.

[2 : 13] I am speaking the truth in Christ and not lying, a teacher of the Gentiles in faith and truth. I desire, therefore, that the men pray everywhere, lifting up holy hands without wrath and doubting, and like manner also that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but which is proper for women professing godliness with good works.

Let a woman learn in silence with all submission, and I do not permit a woman to teach or have authority over a man, but to be in silence. For Adam was formed first, then Eve, and Adam was not deceived.

But the woman being deceived fell into transgression. Therefore, she will be saved in childbearing if they continue in faith, love, and holiness with self-control.

Lord, we thank you for your word, and we pray that as we seek to look to you and your word, that you would show us wondrous things in your word, that you would guide us into all truth and enlighten our minds, that you would enable us to truly understand your word.

When your word is contrary to the world and the culture and sinful nature, I pray, Lord, that you would make your word clear and where it is clear and didactic, that you would grant us the faith and submission to trust you and your word.

[3 : 37] And we pray, Lord, that you would forgive us of all of our sins, and help us to free ourselves from the distractions that compete in our mind and our thoughts. We thank you for the shed blood of Christ, through which there is forgiveness of sins.

I pray this in Jesus' name. Amen. So our verses this morning will be verses 11 to 15. And in this text, what we see, what's going on here, is that God's order for man as head and woman as helper was inverted by sin, but is being restored in Christ.

Okay? I'm going to say that again and try to keep that in your head as we work through the text, understand what we see there. That God's order of man as head and woman as helper was inverted by sin, but is being restored in Christ.

So the text, verses 11 to 15, I'm going to divide up into two parts. The first part, quite simply, is the command. The second part is the reason. There will be a little bit more time on the reason, as the

command is clear didactic teaching.

The reason is what seems to be attacked more so. But first of all, the command. The command we see in verses 11 to 12. First of all, saying, Let a woman learn in silence with all submission.

[5 : 04] Now, before we understand what that does mean, we'll rule out what it doesn't mean. This is not a prohibition from women singing in church when we sing hymns together.

It's not a prohibition of women saying amen in church, giving agreement for truth. What it's getting at, what it's forbidding, is self-assertion. And this quietness, we're going to look at some more verses.

We're going to go through this kind of quickly. But quietness is a demonstration of submission. It says, Let a woman learn in silence with all submission. That submission is demonstrated in quietness.

If you recall, when the church is to pray for all men, for kings and those in governing authorities, that we may live peaceable, quiet and peaceable lives, we are to submit to lawful authorities.

And there is a demonstration of that submission through quietness. So it goes on, the command goes on to say, And I do not permit a woman to teach or to have authority over a man, but to be in silence.

[6 : 14] So the setting in which this is speaking to is the public setting of the church. So in the corporate gathering of the church is what this is getting at.

I do not permit a woman to teach or to have authority over a man, but to be in silence. We're going to look at a couple other verses to help see and understand what this means. Some people might try to argue and say, Well, really I put more weight on what Jesus says than what Paul says.

But to think in that way is to undermine the inspiration of Scripture and the authority of Scripture.

Whereas each letter was penned by the human author.

Each human author was carried along by the Holy Spirit. So all of Scripture is inspired by God. So the author of all of Scripture is God. And God does not lie.

God is not confused. God does not contradict himself. Nonetheless, 1 Corinthians 14, 33-35 says, For God is not the author of confusion, but of peace, as in all the churches of the saints.

[7 : 23] Remember that statement because we're going to come back to it. This is not just the church in Ephesus, but in all the churches of the saints or in Corinth. Let your women keep silent in the churches, for they are not permitted to speak, but they are to be submissive, as the law also says.

And if they want to learn something, let them ask their husbands at home, for it is shameful for women to speak in church. Now when we read this, this is something that goes against the grain of culture, and the world will be in shock to hear it.

So we want to understand, not just what the command is, but the reason for it, which we'll get to.

But, I do not permit a woman to teach or to have authority.

Some translations might say, to usurp authority. So what is it getting at? It's getting at authority in matters of teaching and leading. The matters of teaching and leading in the church, in the corporate setting of the church, is confined to elders.

Authoritative teaching and authoritative leading is confined to elders. This doesn't speak to private settings. It doesn't forbid women speaking in private settings.

[8 : 39] And there are some examples that we have in scripture. For example, Timothy, he grew up learning scriptures from his mother. His mother taught him the scriptures.

His father was a Greek. He was not saved. So his mother taught him the scriptures. Also in Titus 2.3. So in our text, it says, I do not permit a woman to teach.

Remembering that this is the corporate setting of the church in matters of authority and teaching.

But in Titus 2.3, it says, the older women likewise, that they may be reverent in behavior, not slanders, not giving too much wine, teachers of good things.

So in Titus 2, the older women are to be teachers of good things. But what is it speaking to? What is the setting here? It goes on to explain, teachers of good things, that they admonish the young women to love their husbands, to love the children, to be discreet, chaste, homemakers, good, obedient to their own husband, and that the word of God may not be blasphemed.

And then another setting of a private example would be with Aquila and Priscilla when they took Apollos aside to show him the better way in the word.

[9 : 53] So this is speaking specifically to corporate gathering of the church. Not just the corporate gathering of the church in Ephesus, not just the corporate gathering of the church in Corinth, but the corporate gathering of the church everywhere.

This is important to understand because some will say, some will try to excuse this from their church by saying, well, that was, he was just speaking to the church in Ephesus because of cultural issues.

Or then, oh, he was just all, in 1 Corinthians, he was just speaking to the church in Corinth because of their cultural issues. But, it is as in all the churches of the saints.

The corporate gathering of the church everywhere. Why does Paul write to Timothy? So that you may know how you ought to conduct yourself in the house of God.

The church functions as the house of God than it is the house of God. And we have specific instruction of how to conduct yourself as the house of God, which is the church of the living God, the pillar and ground of the truth.

[11 : 04] Not the pillar and ground of culture or of the whims of the age, but of truth. So this is corporate gathering of the church everywhere. In 2 verse 8, I desire therefore that the men pray everywhere.

In 1 Corinthians 14, 33, if you recall, it says, as in all the churches of the saints. And then, on the next verse of verse 34, it says churches and the word that's used is plural, not just the English translation, but the Hebrew word is, or sorry, the Greek word is plural.

And then 1 Timothy 3, 15, of course, the house of God. It is not up to each church to decide how it's to run itself, but the house of God. Which brings us to our second point then.

Having looked at the command, we will look at the reason. God's order is not merely cultural, but from creation before the fall. It was inverted by sin, but it is being restored in Christ.

This is a perspective that's very important to keep as we look at this text. God's order is not merely cultural. It is from creation before the fall. It was inverted by sin, but it's being restored in Christ.

[12 : 18] So, let's look at the creation order. Paul appeals to the creation order, and this is before the fall. This is before there was any sin.

This was in a sinless state of innocence. In verse 13, he says, for Adam was formed first, then Eve. Now, God is a God of order.

God is not a God of chaos or of disorder. Disorder is the opposite of order, and while there is disorder in this world because of sin, God is not a God of disorder, but of order, and he is restoring order.

So, why is the world in disorder? Why does disorder exist? It is because God's order at creation was flipped.

If you recall from last week, God's order at creation was that Adam, God created Adam first, and Adam was to obey, believe, and follow God and do God's will.

[13 : 19] God made Adam as head and placed Adam in the garden where he was to guard it, to keep it, to protect it, and then God gave Adam a helper, and they were to be fruitful and multiply, and God created man after his own image and knowledge, righteousness, and holiness with dominion over the creatures.

So, man had dominion over the creatures, so under man then was animals, and Adam was to lead as head, to protect his wife, to guard the garden, and honor God.

But, when sin entered the world, because the fall, what happened was the order being God, Adam, Eve, the serpent, Eve, did not follow Adam, rather, she turned and followed the serpent, who was the devil.

She was deceived, and she followed the serpent, so now the order is flipped, the serpent, the devil, then Eve, and then Adam followed Eve, followed her in her sin, and essentially God was driven out.

So, they were kicked out of the garden, and then there was the curse, and within the curse, if you recall, Eve was told that her desire would be to rule her husband, but her husband will rule over her, and that flipped order and the curse continues in a sin-cursed world.

[14 : 47] So, the world follows this course of the flipped order, but the order of creation is being restored in Christ, new creation.

So, although that order was flipped, that order is being restored by God in Christ. Adam was formed first, then Eve. 1 Corinthians 11, 8-9 says, For man is not from woman, but woman from man, nor was man created for the woman, but woman for the man.

Adam was first. Adam was made first, and he was made as head, and as head, he held responsibility. Eve was made as a helpmate for him.

For Eve, asserting authority over him is usurpation. Now, in our text, it might say, in verse, in verse 12, it might say, and I do not permit a woman to teach or to usurp authority.

So, for Eve, asserting authority is usurpation. And this is a picture which is also being restored in marriage.

[16:03] Marriage is to be a picture of Christ and the church. In Ephesians 2, Ephesians 5, 22-24, it says, Wives, submit to your own husbands as to the Lord, for the husband is head of the wife, as also Christ is head of the church, and he is the savior of the body.

Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. Now, Adam was a type of Christ. Christ is called the second Adam.

Adam was to be head over his bride, but because of the sin, he failed. But Christ, the second Adam, is head over his bride, which is the church. The church follows her head, Christ.

And this is pictured in marriage, where the bride, joyfully submits to the headship of her husband. And her husband, the husband lovingly leads and cherishes his wife.

So the question, then, is, if Paul, when the divine command is given, and the reason, when the reason is given for the command, Paul goes to creation before sin, before the fall, God's order, before sin entered the world, did Paul misinterpret Genesis 2?

[17:24] That is an accusation that is brought against this text. Yes, it says that. Yes, it's clear didactic teaching, but some say, well, Paul just misinterpreted Genesis 2.

Could this be the case? Again, all of Scripture is breathed by God. It is penned by the human authors, but those human authors were carried along by the Spirit of God through inspiration of every word and every idea contained in Scripture.

God does not lie. God is not confused. God is not a God of disorder. And the doctrine of inspiration of Scripture is crucial to orthodoxy.

So, because God is the author of 1 Timothy, these are the words of God. This is supernatural revelation, divine testimony. No, there is not misinterpretation of Scripture.

So, creation order before the fall, and then Paul speaks of the curse of disorder. Verse 14, And Adam was not deceived, but the woman being deceived fell into transgression.

[18:36] And we mentioned how sin inverts God's order. So, before there was sin, before the fall, God's order in creation was God, Adam as head to follow and to obey God as protector, and Eve was his helper, and they would have dominion over the creatures.

Now, both Adam and Eve were made equally in the image of God, equal in knowledge, equal in righteousness, equal in holiness. But God made man, male and female, distinct with distinct roles for a purpose.

Now, sin inverted that order, as I mentioned before, and there is disorder, there is chaos because of the fall, because it is a sin-cursed world.

Because Eve acted in independence, Eve acted in independence and not in submission to her head, and instead she turned and followed the other way. She was not in submission as a helpmeet, but Adam is held responsible.

Why is Adam held responsible when Eve acted in independence and not in submission? It says, and Adam was not deceived, but the woman being deceived, Eve was deceived.

[20:01] the devil seduced her, the deceiver deceived her, seduced her. Adam was not deceived. Adam knew that he was sinning when he followed Eve.

And Adam was made, according to God's order, as head. And as head, he bears responsibility. Adam was not deceived, Eve was.

and Adam failed as head. Adam failed to lead. A client in Kingdom Prologue writes this.

I'll read it slow because it's very, very good. God, so speaking of this narrative in the Garden of Eden, okay, God had brought Satan to the judgment tree to be damned.

To man had been assigned the awesome role of standing as God's vice-regent at the place of judgment and consigning the great adversary to perdition.

[21:09] Man, however, had utterly failed in his messianic mission. He had declared good to be evil and evil to be good.

He had broken his covenant with God and made league with the devil. God made Adam after God's own image and knowledge righteousness and holiness with dominion over the creatures.

God put Adam in the garden, the garden being a temple sanctuary with God's dwelling presence with his people and Adam was to guard the garden.

He was to keep it. He was to protect it. Adam was a priest and was to cast out anything unclean, anything evil that entered into it.

The serpent, the devil, the deceiver's entrance into the garden was not a secret unbeknownst to God. It wasn't that God was not aware that this was occurring and it was outside of God's control or God's power.

[22 : 12] So what should have happened in this narrative in the garden? What should have happened according to God's order? Eve, so when the serpent attempted to deceive Eve by misquoting scripture and causing doubt of God and drawing her away from her husband's leadership and obedience to God and trusting God, Eve should have looked to her husband and said, what is this?

What do you make of this? Instead of turning from her husband and following the serpent, she should have, being, instead of being deceived, instead of being seduced, should have turned to her husband as head and said, what is this that is happening?

Adam, as head, should have brought the deceiver to account for, for these lies, for this deception, for this causing doubt, trying to cause doubt in God.

He should have brought the serpent, he should have brought the devil to account, he should have brought him to judgment, and cast him out, and in casting him out, defending the honor of God's glory, guarding the garden, protecting his bride, and protecting all of his posterity.

But that is not what he did. As a result, sin entered the world, and Adam failed, and instead of doing what he should have done, he followed Eve.

[23 : 46] And in the curse, as I mentioned, Eve is told that her desire will be for her husband, that she shall desire to rule over her husband, but that her husband will rule over her.

And this is a sin-cursed world, and this curse continues to demonstrate the world and its culture. The world and its culture does not desire to do God's order. The world and its culture does not follow after God, rather the world and its culture follows after the course of the world. Remember from Ephesians 2, after the prince of the power of the air, which is the devil, the deceiver, the serpent of old.

Our culture, the world in which we live in, follows the order of the curse. This is a sin-cursed world, which means the grain of culture follows the inverted order.

It doesn't follow God's order. So, for that which is normalized in our culture, to then hear that God's order is that God made man as head and woman as helper, goes against the grain of culture, which is the grain of the curse, which is following the deceiver, following the prince of the power of the air, not following God and his order.

[25 : 09] So, the culture thinks that woman should rule instead of follow, and should lead instead of help.

But God in Christ is renewing order. The order in which God created before the fall was inverted by sin, but God in Christ is renewing order.

This is very important to understand for why the church is to function as it does and not to follow culture. And the church is to be a place of restoration, not a place of the curse.

The church is to be a place of restoration of God's order, not a place of the curse. When the church follows the course of the world, it is doing the same thing that Adam did.

It is not honoring, it is not guarding, it is not protecting, and is not loving. So when the church follows the course of the world, when the church follows the grain of culture instead of God's word, it is failing in the way that Adam did.

[26 : 19] The church is to be a place of refuge from the curse, not a return to it. Verse 15 continues, Nevertheless, she will be saved in childbearing if they continue in faith, love, and holiness with self-control.

This is a difficult text. You can read five different commentaries, and each commentary will have a different perspective on what it means. I think we can clearly rule out what it doesn't mean, and then I will present what I believe it does mean.

Verse 15 is not to be understood as justification by childbearing. It is by grace you have been saved through faith, and faith comes by hearing, and hearing by the word of God.

Nowhere else, nowhere in Scripture does it say that we are declared just before a holy God by giving birth to children. It is by grace you have been saved through faith.

Now the word saved can mean different things, depending on how you use it. It doesn't always mean a forensic declaration of justification. justification. Some examples could be preservation, for example, I might say, can you save me a seat?

[27 : 38] I'm not saying, can you ensure that that seat is reconciled to me and declared just, is used in a different sense. It can also be used in reference to temporal salvation, such as having guard rails on the side of a road can save you from going over the edge of the road.

It's not speaking about forensic declaration before a holy and just God. So the word saved doesn't always specifically mean justification before God.

Now, notice in verse 15 the word if. The word if is a conditional clause. What's stated first is conditional on the rest, if.

So, how do we understand the word salvation when the word if is a conditional clause? Salvation is not conditional upon childbearing.

So, it cannot mean that salvation comes if you give birth to children. Because that would mean that, well, no men, no biological men would be saved, and people who don't have children wouldn't be saved.

[28 : 52] So, it cannot be understood that way. It cannot be speaking to the perils of childbirth. Some would take that view, that you will be saved through the perils of childbirth.

Because not every mother continues in faith, love, and holiness with self-control. But yet, they survive the perils of childbirth.

So, if that conditional clause, cannot mean that either. It cannot be conditional. It's not that salvation can be conditional on piety. It says, if they continue.

Now, it starts off, this is interesting, the verse starts off by saying she in the singular. Who is it speaking of? Well, in 14, it says, Adam was not deceived, but the woman was deceived.

Who is the woman which it was speaking to in the context? Well, it's Eve. Adam is mentioned by name, but Eve is not mentioned by name. Rather, she is referred to as woman. I think here, Eve is being a representative of womanhood, but is speaking of Eve.

[30 : 04] And her, Eve, so if you read it fluidly, Adam was not deceived, but the woman being deceived, fell into transgression. Nevertheless, she, who is this pronoun speaking to, of course, it's speaking to the woman.

Eve, the woman being deceived, this is singular. So here, I think it's typical of womanhood in general. The woman, but Eve herself, she will be saved by the seed of the woman.

In the curse, we have the promise of the gospel, the seed of the woman who would bruise the head of the serpent. So Eve herself will be saved by the seed of the woman, and what's the seed of the woman implies childbearing, which has its fulfillment in the virgin birth, the bearing of Jesus Christ, who is the seed of the woman who would crush the head of the serpent.

So Eve herself will be saved by the seed of the woman. It's not childbearing, but it is by faith in Christ. But notice the transition that occurs in the verse.

It starts off by saying she, which is singular, nevertheless she, Eve, will be saved in childbearing if, and now a transition takes place and it no longer refers to the singular, but the plural.

[31 : 30] If they continue in faith, love, and holiness with self-control. Now this is where it gets difficult. Does justification by faith now include works?

Does it now include holiness and self-control? Self-control being recently defined as not being immodest, not being ostentatious, and not usurping authority.

Does salvation continue on this? Well again, notice in verse 14, Adam is mentioned by name, but Eve is not mentioned by name. She's mentioned as the woman. And I think it is here typical of womanhood in general.

That womanhood is cursed from Eve on, but godly women, when it says they plural, godly women will be preserved, that is, they will thrive when godly women continue in faith, love, and holiness with self-control.

And the self-control, of course, kind of brings us back, tying in the fuller thought of the rest of the text that we looked at last week, of self-control of women in the church.

[32 : 40] Self-control being, in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but

which is proper for women professing godliness with good works.

So it comes back to self-control of women in church, which is the context of the text of woman as helper and man as head.

So the good and orderly calling which God has called women to, it is not that all mothers are saved and childless women are condemned, rather, this is their vocation to which they are to invest their energy.

God has not called women to authoritative leading and authority in the church, but they are to invest their energy, not in leadership and authority in the church, but to their vocation, according to God's order.

Now, Adam and Eve was to extend God's glory across all of creation. they were told to be fruitful and multiply. But because of sin, because of sin, because of the fall, sin entered and all of their posterity, all of Adam's posterity was born with sin.

[34 : 02] And the image of God, while the image of God remains in all man, it was corrupted. Adam failed as head, but in Christ, the second Adam, we see the commission continued, but as a new creation commission, where the glory of God is spread across the earth through being fruitful and multiplying with the gospel of making disciples.

But disciples can't be made without people existing. disciples can't be made without first procreation. So, women, revere and nurture children in the fear of the Lord for the glory of God. Child-rearing doesn't hinder a woman from thriving. That argument is the lie of the deceiver, the serpent of old that seduced Eve to invert God's order.

So, some concluding uses. The culture, the world, which follows the order of the curse instead of the order of God, they might say, it's 2026, get with the times.

So, the church must respond by asking the question, who is head of the church? Is culture head of the church, or is Christ head of the church? Because God is restoring order in Christ.

[35 : 25] And women stepping into leadership roles of teaching and authority in the church is sin. So, for the church, who is to guard and to protect and to lead as head, when the church puts women in pulpits, the church is in sin.

It is injurious to women than to sin and to cause them to sin and to put them to sin. in the canary.

If you have a goldfish in it and a cage with a canary and that goldfish sees the canary flying around and that goldfish says, I want to thrive by flying around, and you take it out of the aquarium and put it in a cage, the goldfish isn't going to thrive because that's not how it was designed.

And if you take the canary and the canary thinks that looks pretty cool to be able to swim around all day, you put the canary in the aquarium, the canary is not going to thrive because that's not how God designed it to thrive.

It is injurious to women to put them in positions of sin. The church, if you remember, the church is to be a refuge from the curse. God is restoring order in Christ.

[36 : 40] The church should be a refuge from the curse, not a return to the curse. So for the culture, for the world, this is the reversal of God's order and returning to the way of the curse.

And so for the church to follow the culture, to follow the curse, for the church to put women in positions of elders, and some churches will say, well, as an elder, I'm giving the authority for women to preach because she excels in academic knowledge of scripture, and she clearly has the desire. But again, the church is not built upon human excellence. For the spiritual presence of Christ, feeding and nourishing his people by the word and spirit, it's not based on human excellence, it's based upon the word and spirit, according to God's means for God to accomplish his purposes in his house.

grace. So, when God gives the authority, it is not to be delegated. The reversal of God's order and returning to the way of the curse is what occurs when churches put women as elders, or even some will say, well, that's not the title, but by giving them the function, it's returning, it's not being a refuge from the curse, it's returning to the curse.

But God is restoring order in Christ. Remember, Christ is Lord. The church is to look to the lordship of Christ, not the lordship of the culture and how it ought to conduct itself.

[38 : 24] Let's pray. Lord, we thank you for your word. And all that it contains. And that while there is much disorder and confusion and darkness in this sin-cursed world, and in a world and a culture which hates you and which hates godliness, we thank you for the church, which is a refuge from this darkness, which is a refuge from the curse, which is a refuge from disorder.

And we pray, Lord, that you would build your church and that in this church plant, that you would build your church, that we may indeed know how we ought to conduct yourself from your word, to believe it, to trust you, to do it, to obey you, that we may be the house of God, the church of the living God, the pillar and ground of the truth.

We thank you for Christ's coming, for the incarnation, for the son of God, taking human nature to do what we all failed to do, perfect obedience, to be in a right standing before God, and for Christ suffering and dying as a substitute, to pay the debt in which we cannot pay, that the people of God may be in a right standing before a holy and just God.

We pray, Lord, if there are those here today who are not saved, that you would grant them faith and repentance to turn from sin, to turn from the course of this world, which is according to the prince of the power of the air, which is the devil, which is that serpent of old, the deceiver, our adversary, that you would shine light in darkness and transfer into a wondrous kingdom of glory, of Christ's kingdom.

I pray these things in Jesus' name. Amen.