



III. PAUL'S INSTRUCTIONS FOR LADIES (1 Timothy 2:9-15)

A. The Woman's Adorning (1 Timothy 2:9-10)

1. The adorning of clothing (1 Timothy 2:9)
 - a. The likeness stated
 - (1) First, the phrase "like manner also" should remind us that this is a continuation of Paul's exhortation that started in 1 Timothy 2:1.
 - (2) Secondly, it should open our minds to the fact that what God is about to unveil regarding the ladies may also bear some application to the men.
 - b. The emphasis of proper adorning
 - (1) The indication of choice—"that women adorn themselves"
 - a) In the context, the message is being delivered by Paul (a man) to Timothy (a man).
 - b) However, the hopes were that women would, after being informed by a man (Timothy) to do so, adorn **THEMSELVES** in proper attire.
 - c) The woman that cries, "No man is going to tell me what to wear" does so in direct opposition to the word of God. If nothing else, surely **THE MAN** Christ Jesus could tell her what to wear.
 - d) In the end, God's pattern seems to be that the man of God would teach and preach to the people of God and that the aged women in a congregation would reinforce and encourage the same teachings in the hearts of the young women (see Titus 2:3-5).
 - (2) The nature of the choice—"in modest apparel"
 - a) Arguments raised
 - i) The Bible clearly states that "man looketh on the outward appearance, but the LORD looketh on the heart" (1 Samuel 16:7).
 - ii) Pointing to this truth, some have used it to claim that God takes no thought of man's outward appearance.
 - iii) Yet, the Holy Ghost, the narrator of scripture, testified in the book of Proverbs of "a woman with the attire of an harlot" (Proverbs 7:10).
 - iv) Obviously, God looks upon the heart for the truth about all of us but also takes note and cares about man's outward appearance.
 - b) Introductory thoughts
 - i) Beginning in in Eden, reconciliation to God has always modified a person's apparel (Genesis 3:21).
 - ii) It was no different during the Lord's earthly ministry (Luke 8:35).

- c) Considering the text
 - i) Many Bible words have been subjected to loose interpretations and the word *modest* is one such word.
 - ii) Generally, 1 Timothy 2:9 is used to teach that a lady's apparel ought to be loose fitting and flowing.
 - iii) Though this is certainly true, that is not the primary interpretation and application.
 - iv) Something that is modest is not extravagant.
 - v) In fact, the Lord placed an explanation within the passage. The lady was not to adorn herself with such items as "gold, or pearls, or costly array."
 - vi) In other words, a person should not dress in a way that would purposely draw the attention of others to the attire itself (see 1 Peter 3:3-5).
 - vii) This includes insuring that clothes are not form fitting, but the application has a much broader context.
- (3) The companions of the choice
 - a) Shamefacedness
 - i) Historically, one might have heard "you should be ashamed of yourself" when exposing nakedness or being inappropriately clothed.
 - ii) The Bible conveys this truth but does so by relating it to man's ability to blush.
 - iii) God rebuked the Jews because "they were not at all ashamed, neither could they blush" (Jeremiah 6:15; Jeremiah 8:12).
 - iv) They no longer saw things as God saw them. They no longer saw sin as exceeding sinful or even as sin. They were not ashamed when they crossed God's lines and showed no guilt of countenance by blushing.
 - v) Surely, the same could be said of society today.
 - b) Sobriety
 - i) Most people unfortunately limit the meaning of sobriety to the absence of alcohol, but scripturally speaking, the meaning involves a much broader scope.
 - ii) Sobriety is the opposite of being beside oneself (2 Corinthians 5:13) or mad (Acts 26:25) and is akin to being alert (1 Thessalonians 5:6).
 - iii) The word sober is used in conjunction with the words grave (1 Timothy 3:11; Titus 2:2) and temperate (Titus 1:8; Titus 2:2) indicating that it is accomplished when one is in control, down to earth, and finds the proper balance in his thoughts and actions.
 - iv) One who is sober is humble (Romans 12:3), not drunken (1 Thessalonians 5:7-8), and well aware of the circumstances surrounding him at all times (1 Thessalonians 5:6, 8; 1 Peter 5:8).



- c. The emphasis of improper adorning
 - (1) The specifics
 - a) Braided hair
 - b) Gold
 - c) Pearls
 - d) Costly array
 - (2) The message (see 1 Peter 3:1-6)
 - a) The call for modesty does not suggest that it is a sin for a woman to wear gold or pearls, but that her wearing of these things is not to be extravagant to draw the focus.
 - b) This is the truth conveyed in 1 Peter 3:3-5!
 - c) Interpreting that passage any other way suggests that “putting on of apparel” is a sin.
 - d) The most important adorning is the adorning of a right heart and right spirit as seen in 1 Peter 3:4 where it encourages the wife of an unsaved man to adorn herself with “the hidden man of the heart ... even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”
 - e) In the end, one who adorns himself or herself with the right heart tends to eventually get the other adorning right as well.
 - f) **IN SHORT, PROPER DRESS COMES FROM A PROPER HEART.**
- 2. The adorning of works (1 Timothy 2:10)
 - a. The association of the works
 - (1) The statement of the association—“which becometh women professing godliness”
 - a) This is best understood by considering the biblical definitions of three words.
 - i) The word *become* means agreeable or fitting.
 - ii) The word *profess* is a compound word that means to say or speak forth. The idea is that someone has publicly testified to be godly and in doing so should live accordingly. Sadly, a profession can be true or false and requires some level of validation.
 - iii) The word *godly* suggests that someone is god-like.
 - b) The basic idea is that a woman who claims to be like the Lord or to love the Lord should back that up by adorning herself with good works that match her profession. This truth is taught in many other passages in scripture (i.e., Ephesians 4:17-32; Colossians 3:5-17).
 - (2) The placement of the association—parenthetical in its nature; meaning the verse makes sense to read “But...with good works.”
 - b. The nature of the works—good works



- B. The Woman's Authority (1 Timothy 2:11-12)
1. Her role in learning (1 Timothy 2:11)
 - a. The possibility of learning—"Let the woman learn"
 - (1) In the modern feministic mindset this may be deemed as chauvinism.
 - (2) However, it should be viewed as the goodness of God that He is in favour of women learning.
 - b. The reverence in learning—"in silence"
 - (1) The presence of a companion passage (1 Corinthians 14:34-35)
 - (2) The strictness of a companion passage
 - a) The ladies are to keep silence in the churches (1 Corinthians 14:34).
 - b) They are commanded to be under obedience, as also saith the law (1 Corinthians 14:34).
 - c) If they will learn anything, they are to ask their husbands at home (1 Corinthians 14:35).
 - d) It is a shame for women to speak in the church (1 Corinthians 14:35).
 - (3) The principles combined
 - a) The context of 1 Corinthians chapter 14 involves speaking in tongues.
 - b) However, some of the phrasing in that passage seems to suggest a broader application.
 - c) The context of our passage is not speaking in tongues.
 - d) Apparently, the combined context of the passages involves challenging authority in the service by teaching, speaking, or asking questions.
 - e) When in doubt, ladies ought to defer to their husbands or fathers. While this may seem harsh, it is intended to be a safety for the church and for the ladies.
 - c. The submission in learning—"with all subjection"
 2. Her limitations in teaching (1 Timothy 2:12)
 - a. The refusal
 - (1) I suffer not a woman to teach...a man.
 - (2) I suffer not a woman to usurp authority over the man.
 - (3) Note: In order to understand one must consider the big picture.
 - a) The reminder that the same truth was relevant under the law shows that the passage does not prohibit a lady singing in a service. After all, the law apparently did not forbid women singers (2 Chronicles 35:25; Ezra 2:65; Nehemiah 7:67; Ecclesiastes 2:8).
 - b) It should be further understood that the passage does not prohibit a woman from teaching. After all, it is permissible in scripture for a woman to teach (2 Timothy 1:5; 2 Timothy 3:15; Titus 2:3-4).
 - b. The allowance—"to be in silence"



3. Special notes on women in the ministry
 - a. Arguments for
 - (1) The restriction was culture and time specific.
 - (2) Men and women are created equal.
 - (3) The Bible records prophetesses.
 - (4) God uses women in the New Testament.
 - b. Arguments against
 - (1) The order of creation (Genesis 2:20-23; 1 Corinthians 11:8-9)
 - (2) The judgment of God (Genesis 3:6, 16; 2 Corinthians 11:3)
 - a) She would have sorrow in conception.
 - b) She would be ruled by her husband.
 - (3) The divine order of the family
 - a) The clear order of headship (1 Corinthians 11:3)
 - b) Wives are commanded to submit to their husbands (Ephesians 5:22-23; Colossians 3:18).
 - c) Wives are admonished to be in subjection (Ephesians 5:24; 1 Peter 3:1, 5, 6).
 - d) Wives are commanded to reverence their husbands (Ephesians 5:33).
 - e) Direct commandments (1 Corinthians 14:34-35; 1 Timothy 2:11-12)

C. The Woman's Avail (1 Timothy 2:13-15)

1. The order of creation (1 Timothy 2:13)
 - a. Adam was first formed.
 - b. Then Eve was formed.
2. The involvement in the fall (1 Timothy 2:14)
 - a. Adam was not deceived.
 - b. The woman, being deceived, was in the transgression.
3. The mercy in judgment (1 Timothy 2:15)
 - a. The provisions of mercy—"Notwithstanding she shall be saved in childbearing"
 - (1) It should be remembered that the woman, through Eve, was given two consequences of judgment at the fall:
 - a) Subjection to her husband (see 1 Timothy 2:9-14)
 - b) Sorrow in conception
 - (2) The above context reminded the woman of her responsibility and source cause of submitting to the man, but the word *Notwithstanding* suggests a turn in message.
 - (3) In this passage, the suggestion is that God is willing to extend mercy to the woman in her consequences of childbearing.
 - b. The requisites for mercy
 - (1) Faith
 - (2) Charity
 - (3) Holiness
 - c. The companion of the requisites—"with sobriety"