

# First Timothy Chapter 2 Part 2

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## SUMMARY KEYWORDS

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When you go before God, and all people will do that there is a judgement day. We also know that God as I prayed a moment ago, He is omniscient, he knows all things. Now there are several implications to that. One is this, you cannot lie to God. Our God is the God of truth. He hates deceit, he hates that which is false. Now, personally, I want to be able to go before God and Satan, you have placed a call in my life, to share your work. Now, perhaps I didn't do it as I should. Perhaps I made errors, I said things I shouldn't I was wrong. But despite that, I want to be able to say before God, God, you know, that sincerely, honestly, I wanted to share your truth, not trying to twist it or shape it in order to be more pleasing to people with some other agenda. But I truly wanted to give truth to people the right understanding of your work. Now here again, we may fall short, but are we sincere? Do we truly desire to serve him to do what he wants us to do? Do we do it with honesty with sincerity with humility, this is some of the things that God is looking for, for those who serve Him. And therefore, we're coming to a passage and I want to share before we open up God's word, I want to share with you a true incident in my life, I was asked to speak and there was going to be about four or five other men sharing. And they said you pick the passage that you want. But please tell us so that we can put it in the the information that the people who are coming to this meeting that they'll receive. And the passage that I truly felt led to share was the one that we're going to be studying from First Timothy, chapter two, and a few moments. And I sent that, and immediately I get a response. And the response was this. This is a controversial passage. I don't see it this way. Because all we're called to do is give out the truth of God, to share what the Word of God reveals. If it's controversial, it's because people don't want to receive it. Now, they shared with me, we want you to speak what God puts upon your heart. But in actuality, they didn't. When they wanted to know how I saw this and wasn't going to be offensive to these congregations, that were going to be there that did not submit to the clear message of this passage. When I said, I cannot tell you whether it's going to be received well or not. But what I can tell you is that I will pray diligently that I will study seriously, in order to share what this passage reveals. Well, let me just conclude by saying I never was given that opportunity to speak to that group, because they had a preconceived desire. They had embrace falsehood, and they did not want the Word of God to confront them in their practices. So ask yourself a question. Do you want to do what you want or do you want to do God's will? Do you truly have a spirit of surrender, obedience submissiveness to the Word of God, or do you want what you want, regardless of God's instructions. And here's what I'll share with you. There are too many so called leaders, people who represent God in this world who do not respect the Word of God. Going back to what I said earlier, I want to share before God as I stand before Him, saying, I respected your word. And he knows that I'm speaking the truth. That's what I want to be able

to testify before him, and that say, I respected his word. And he says, Bruce, your line, you did not respect my word, you did not share it, as I lead you as I illuminated the text for you. Sharing biblical truth is of the utmost significance. And we should do so using the proper methodology of biblical interpretation. And doing so preparing ourselves that we can handle God's word correctly. I believe that this is largely ignored today, among many. And this isn't meant to be a judgment or an attack. It's simply a statement of fact, many people are standing up teaching God's word, and they have not prepared themselves. They are not trained, and they do not bring the respect for the biblical texts that they should. Well take out your Bible. And look with me to First Timothy chapter two. Now we began this chapter. Last week, we briefly looked at the first seven verses, and now we're ready for verse eight. And we need to remember that these are First Timothy, Second Timothy primarily. They're what we call the pastoral epistles, meaning that's so much of what's shared in these two epistles that Paul wrote to Timothy, he wrote them for order, remember our call to worship? Let all things be done decently that means properly, and in order. And who determines what's proper? Who determines the order? Not you, not me, but God does? And what does God give to us? In order to understand what is appropriate? What's proper, what is decent, and how the order should be? Obviously, it's the Scripture, it's his holy instructions to us. And once more, we need to ask ourselves a question. And that is, do I approach this book, believing that it is God's instruction to me, and instruction may be too weak of a word in this both in the Old Testament, the Tanakh, in the New Covenant, we see that God commands us. These are commandments, not suggestions, not just just matters of counsel to us, but they are divine instruction that come with an absolute authority to you into me. And I can say, I don't want to go before God's saying, I ignored that. I rejected that I did not give to that. The attention the commitment, that I should, we ought not disregard disregard the Word of God in our life. Let's begin. First Timothy Chapter Two, beginning with verse eight. Therefore, now Paul has spoken about his call. Paul has emphasized as we saw last week, the word truth, and now we're coming. And we see here, therefore, I want now it's a strong word for what Paul desires, and his desire here is not of himself. He is taking what he's heard from God through the inspiration of the Holy Spirit that God has revealed to him. And Paul sharing this, in the same way that that the Lord spoke to Moses, and Moses gave it to the children of Israel. Now the Spirit of God has given it to show how Shelia Paul the Apostle, in order that we might know God's commands. He says here, therefore I desire I want Meant to pray

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in every place, lifting up, and most Bibles will say holy hands. But it's not the the normal word for holy. It's a word for for pious, that which is proper that which reflects a character, a righteous character, a godly character, that which is in line with the attributes that character, God. So he says here, I desire, this is a word of instruction that men in every place, so no exception that we lift up, we could say pious hands. Now, this is a word, which means to give honor to give respect to someone. So lifting up holy hands means that we do so in a respectful way for God and wanting God's will for these individuals. So once again, therefore, I want men to pray, in every place, lifting up holy hands, without wrath, meaning without any hard feelings, bad feelings, improper feelings, anger, without any wrath, and it's just that word, it's a strong word for for anger, literally the word wrath, same word in the New Covenant for the wrath of God, the wrath of the lamb that we see in the book of Revelation, without wrath, and, and this next word, has to do with with thanking, logically and thoroughly. Now many times, we need to think thoroughly, we'll see that in a few minutes in another word that is used here. But here, it's saying, you know, don't think too hard. You know, how should I pray for that person, I don't like that person. I'm

thinking thoroughly about what this person does and what this person is and how he thinks and, and all. In this case, what he's saying is for the purpose of manifesting the the honor, the glory of God, you pray for people, that God moves in their life, that God's will is done, that God brings the changes in that person that God sees necessary, not us. So don't elect when he says, without wrath, and without thinking thoroughly. He means here, don't bring your own biases into your prayers for other people. You just pray for them, and leave the the defined points to God. Now, this is what he instructs, men look again, therefore I desire men to pray. The subject here is men. Now, sometimes men can be an inclusive term, but we have an issue. Look down to the next verse, verse nine, he says, likewise, or similarly, also. So just like he had instructions for men in regard for them to be people of prayer, to be known as individuals that pray for others. This is something that's so important for men to do, to be a man of prayer. And then he says, similarly, and he's going to address women, also the women. And notice what he says here, the first thing that he speaks about is apparel, that is their dress, their clothing, how they present themselves publicly, in regard to their their fashion. Now, I think it's very obvious that when we look at women, women tend to have much more much more interests in fashion, and how they present themselves, men. Now, there's always exceptions, but men primarily, we like to dress for comfort. I know that I like to dress without thinking, meaning I like to just grab a few white shirts, a couple ties, black slacks, black jacket, and I'm done. It's simple. I don't like to give much thought to my presentation. Just think about it one time, choose an outfit and just duplicate that the rest of my life It makes things simple why men and women are different. Women like to be seen differently, a different outfit almost every time that that they go out. And I've heard women say, obviously not my wife. But I've heard women say, I can't wear that I wore that. What's the problem? Women are different. So it says you're likewise also the women, and apparel. And there's next word is apparel. And it's a word that means that which is appropriate that which is proper, that which is conducive to an objective, a proper objective of adorns oneself. So a pair of that, that adores themselves, but the implication is that they do so they door themselves with what with notice the next phrase with modesty. Now, this word for modesty, in this context, and this is going to be a major takeaway from this section, is that God is instructing Paul to share within congregations. And this is true for outside congregations, that women adore themselves with apparel that is modest, meaningless, not calling attention to their bodies, not emphasizing their physical features, not doing so in a way that is provocative, not doing so that's going to cause a look upon them because of what one speaking about a man might be able to see or notice about that woman. Now, this is clearly what he's speaking about here. Likewise, also the women in apparel, they adore themselves with modesty. And this next word is word for many times, it's translated, being sober minded. And this has to do with the mind thinking properly, thinking in light of a circumstance, a situation and desiring to be appropriate. So to do so, soberly, with with a proper mindset, in light of the instructions of God, what he has said about women and how women their role. And that role, we look in the scripture, and we're coming to Adam and Eve in a few minutes, that God created the woman, second, after the man that's gonna have some serious implications in a moment, in order to be his helpmate. And therefore, she is not supposed to be the one that takes the attention. It's not about her but her submissiveness to her call in order to move their family, move her husband, into God's will further into it, greater obedience, greater maturity. This is a very important spiritual role for the woman not to dress in a way that's going to cause others to notice her physical features. So once again, likewise, also the women in a peril of adornment with modesty and, and sober mindedness to adore themselves. Now, this word for adoring themselves is the same word that modifies apparel. So it has to do with how they adore and this is a word of how they present themselves. And God says, I want

you to do so modestly. And also with a sober mind, meaning listening to the instructions to the purposes to the desires of God, what he wants a woman to manifest, and he's going to get specific keep reading.

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It says, not in and notice there's an emphasis first upon hair. Not with an in this culture, the braiding of hair. Now, by and large, going back 2000 years and before We see that that women have propriety. And we learned this in our study of First Corinthians chapter 11. That that women have propriety of godliness. They wore their hair up and on their head, and in a way that was not very noticeable. Now, this is in contrast to women of harlotry women that did not reflect chastity, modesty. What did they do, they wore their hair down. And this was a seductive manner. Now that was in Paul makes this clear. This was something that was was common, especially in the city of Corinth, and in other places throughout the world, that there was a difference between our culture today. So sometimes what once was was seen one way, is not by another culture, or in another time, seen that same way. And I'm speaking about cultural things such as the style of hair. Paul is speaking, going back to First Corinthians about not conveying something that has a wrong intent. He said here, just like he says, In First Corinthians, that women should be women of propriety of modesty, not emphasizing their physical features, in a very public, and in a very defined way, not their bodies and not their hair. So not with the pleading, or braiding of hair, and not with gold. Most commentators see this as referring to jewelry. Now does this mean jewelry is forbidden? It does not. There's a sensitivity here, not using those things which adore accessories jewelry, in order to essentially Wait, once again, the physical part. Now there's nothing wrong with with a certain amount of jewelry, be led by the Spirit of God, you know, inwardly, if this is to cause someone to notice a certain part of your body, some features something along those lines, or it's just a cultural norm. That is acceptable, that it doesn't violate this this doctrine of modesty, not trying to put an emphasis upon one's body, but simply doing a apparel, a accessorizing. That is appropriate with sound, mind and modesty. And he also says not just gold, but also pearls are two things that were very common with jewelry. Here again, jewelry is not forbidden, but the use of it, one can just like clothes, you can dress in a way that's very appropriate. You can dress in a way that's very inappropriate. You can dress in a way that conveys things that are not keeping with propriety piety, that which is proper that which is keeping with faith, this is the warning here. And then he says, nor with garments that are costly, that is not to manifest wealth through a tire. Now, does that mean that you should buy everything as cheap as you can? He's not saying that. But again, not to manifest not to attempt to share, I'm wealthy, I have have spent a lot of money on my appearance. It's not to emphasize once appearance, how they look, that's not the priority. And how can I be so sure concerning this will keep breeding. Buddy says

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that which is and here's a very important word, that which is 50 that which is a propiate for women professing. And this is word for for godliness. And it also has the concept of God attached to it. Usually, it's two words, usually one is translated godliness, but we have that word God as a prefix to this word. So godly piety, that which reflects a God like character when I say godlike, that God is humble, that he is righteous, that he's concerned with those things that that are are appropriate those things that are not based in pride, those things that are not based in causing attention to oneself, but rather, one that is, is done through this what you want to convey, and some Bibles, translate this as God fearing. Now, it's

important because in the Hebrew mindset, there's a phrase, your wrath, Hashem mine, meaning, the fear of Heaven, but it's literally understood as the fear of God, so to do so demonstrating a priority of God in your life. So ask yourself, and this is true speaking to women, but there's an application for men as well. Do we dress present ourselves in a way that's fitting for those who profess to be godly, those who want to convey that they belong to him. And he says, this is done not through so much, emphasizing the clothes, the jewelry, the hair, but rather, through good works. So it's very simple, what he's saying to women. And he does address this primarily to women. Don't dress in a way that emphasizes your body, that cause attention to your features, that wants to capture the attention of others, but rather present yourself in a way that's, that's proper, that's fitting for someone who professes godliness who has a fear of the Lord, who makes God the priority of their life. And what you should emphasize is not the brand that you were the the cost that was given for such an outfit, but rather, the emphasis should be on good works. Now, I want to emphasize that throughout the Scripture, ones works are important to God. If you're wise, you should just write that down, you can remember it but when you write it down, it just reinforces it in your mind. God cares deeply about, about good deeds, good works, are we saved by that? No. And this is the problem. Too often, people are so concerned about a legalism, a works justification, which is false, which is anathema, which is displeasing to God, that they stay away from talking about how important good works are, I share with you not too long ago, that the scripture says Messiah is coming soon. And he's going to render to each man a outcome, a degree of rewards, and he says, I'm going to render it to you, according to your works. Works are important. They have implications, there's consequences to our works. And oftentimes, they are eternal consequences. So women, instead of being so concerned with the brand, with your clothes, and such an order to impress people, rather impress God by being being rich, in good deeds, verse Levin.

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He says here, women, lead learn in silence. Now, other places, Paul speaks, and he says in the congregation, that local assembly, the ecclesia, let women be son. Now he says this, in the same context when it comes to learning. And we'll see something about teaching in a moment. Now, he says is for a couple of different reasons. And we've experienced it ourselves. And that is this. When there is teaching, and there's interaction, not just one person speaking, and everyone listening, and then they go their own ways. This was not the norm, and that culture and that time, especially within the Jewish community, and I believe that much of the norms within the Jewish community also found themselves within the early church, and that was this. People would teach and there was presentation there were statements and people would respond back. And there was learning through argument through through this putting forth and someone challenged That and such. And the problem is this. When men do it, not as much as a problem, sometimes people get their feelings hurt and such. But we're used to that. The difference is this. When a wife makes a statement, and the one who's teaching the flex that disagrees with that, argues against that. Oftentimes that can upset the husband. And it can bring about a disunity. So here the message is this. When it comes to learning, the woman is supposed to be silent. Now, does that mean she can never ask a question didn't say that. We're talking about some general principles. So it says, These are God's words. A woman in silence, let learn in all and this is emphatic in all submissiveness. Now we need to remember something a few weeks ago, we studied the book of Esther McGee lot, Esther, and we saw that one of the primary traits of Esther was her submissiveness. And God use her submissiveness her faithfulness to be submissive in a mighty way,

that submissiveness brought her favor, before God and before men. Many things were brought about in her life, that position her where she could do God's will, because of submissiveness. Now, two things God is saying to women, and that is when it comes to learning, do so quietly. Secondly, do so submissively and this concept for women of submissiveness goes beyond just the hours of learning. It is a primary trait for women to be submissive. And it's not by accident, keep reading. Notice what he says. Look at the next verse, verse 11, where he says,

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but women to teach. So women in regard to teaching, he says, I do not permit here again, we have to let scripture interpret Scripture, Paul says elsewhere. Let the older women in this can be not just by age alone, that's probably the primary meaning but not only, it can also be the more mature women in the faith, those who have understanding, let them teach the younger the immature in the faith. So it's nothing wrong with women teaching women. There's nothing wrong with women sharing things this is speaking about in a congregational setting, or something that relates to matters of faith in a more formal way, like a conference or something. He says here, you may not like it, you may disagree with God, that's between you and God. But I know what the scripture says I'm looking at it in the original language. And he says here, but and this means in this word, *de* in Greek, can mean in contrast, or all the more so, in this case, all the more so women to teach, I do not permit now what is he saying? Be in silence, and he's saying especially, especially within the teaching, he says, I do not permit to teach nor rule over have authority. And some will say usurp a man that is to challenge the authority that God has given a man in a local congregation. Now these individuals and let's just put it into a very useful context.

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Is it acceptable for women to teach other women? Yes, it is. Is it acceptable for women to teach children? Yes, it is. Until those those boys get a certain age. Most see that as a time of purity are puberty, puberty, when they they grow up and they begin to switch from a boy to a young man, so women can teach But they ought not teach men within the house of God or within a believing context. Now, can women share things? For example, my wife has a YouTube channel where she tries to encourage people and biblical things, revealing things. But it's not a teaching. It is not something that that you SERPs, someone else's authority primarily. She does it for women, do few men sometimes watch it, perhaps. But it's primarily for women, and not a teaching ministry, but simply sharing some thoughts and encouragement, dealing with holidays, sharing with people what they can expect, if they are part of a messianic community, if they're invited to someone's home, a Jewish person's home for a holiday for, for some observation, observance of something, a wedding or something. She wants to share that it's not teaching. It is not what Paul is talking about here in this passage of Scripture, he says, but women to teach, I do not permit, nor to have authority of a man to have the authority that a man has been given. But he says once again, this is the second time, but to be in silence, to be quiet. And if you do a good study of this word, it speaks about a character trait, not to be boisterous, not to be out there. But to be humble, and submissive and quiet, not to try to grab the attention. Now, no one should seek attention. But God has given different roles to men and women. And again, is it appropriate for a woman to preach? It is not. It is sinful, it is not part of what is decent. And in order. It's rebellious. Now, let's let's bring this into some very useful understanding. And that is this many people. And we're going to deal for example, with other passages we've have already in our study of First

Corinthians, but I've already began, we have a few more months left in our study of Matthew, that's being broadcast primarily on television and the internet. But when we finish that, we're going to begin and as I said, I've already began recording programs for our next book, the book of Romans. And there are a few passages in Romans that people want to twist, in order to say it's okay for a woman to teach and give examples. Now one very famous, rebellious woman, her name is Beth Moore. She says, you know, God has called me No, God has not called her to preach, that is a lie. It is deceitful. It is rebelliousness. And she says, Well, you know, the woman at the will shared her faith with with men we're sharing about about your shoe. Here, again, very different than what we're talking about. Is it appropriate for a woman? If she has an opportunity to share her faith with someone? Perhaps she's sitting on a bus that's so common in Israel? And and somehow it comes up? Can she share her faith with a man? Sure this is not teaching? This is not violating the parameters of a local congregation? Can a woman give a testimony and say, This is what God has done in my life? Yes, she can do things such as this. But to teach formally over a man in a congregational setting or in a believing conference, this is a violation. So don't say, Well, God, you know, I can share the Gospel. Therefore, God has told me I can teach. This is false. This is not someone who understands the scripture, and what the Scriptures revealing in this context and what it's saying about teaching and having authority over a man. Now, look at what he says in verse 13. Verse 13, is there for a very important reason. And it's this. Someone will say, well, didn't you say a few minutes ago? Things about culture, maybe back then, it was against a culture, but today, it's okay. I've heard this so many times. We have to Have a little bit of wisdom to understand that that wearing hair down in one culture may convey something that today in the majority of cultures, it does not. We're not talking about a cultural distinctiveness, but we're talking about clear instructions. And notice what Paul says in verse 13. This how we know that he's speaking about something universal, in all cultures, and at all times, he says, For Adam first was was created, the word here is formed. So Adam, was formed first, then have a then eath. Now this is the show something God chose. This is found in the Torah. In the book of Genesis chapter two, chapter two, we get a clearer explanation, a revelation of what we saw in chapter one, and chapter one, it says, God created a dumb man, male and female, He created them. So we have a general explanation of how humanity came. But in verse or chapter two, we see that the man was formed first, just like Paul says, Then the woman and the woman came out of men. And we need to remember what God says about the role of a woman back in Genesis two is that relevant all people say that's Old Testament, but he's making reference of it here in the new. So he says, For Adam first was formed, then Eve, and Adam was not deceived. This is word for being seduce, Adam was not deceived, but who was Hava Eve was deceived. And what happened into and pay attention. Look at this next word. Now, some Bibles, translations, which are not very accurate, not very serious, did not respect God's word, they may just say sin. Now, it's, it's a word and perhaps transgression is acceptable, but you have to understand transgression means to trans, that means to pass over something. But this word is not the normal word for transgression. It's two Greek words, which means basically, to go beyond the the proper place it is to to overstep. Now I would encourage you, and you can go to, for example, Bible hub, the Bible study company, and go and look at that verse, Go to it's really not an interlinear. But it helps to understand some things, you go to what they call an interlinear. And you click on it, and you can find this word and go to Strong's Concordance that gives you the definition of it. And it means basically, to to go beyond, to overstep, to violate a domain, meaning you're supposed to be in this domain, and you go beyond that. Now, the woman was called to be a helpmate to a dumb the first man in the Garden of Eden. And she was seduced, she was deceived. And she began to make decisions apart from her husband, she saw supposedly that the fruit

was good for food. According to her, it was pleasing, that she desired it, that it would make her wise all these things she thought if she was deceived by the enemy, and there's consequences. See, here's the problem today. Many people don't like consequences. They want to sin and just have not the punishment. removed, we all want that punishment. That's what the blood of Messiah does, removes the heavenly punishment, the eternal punishment from that. It removes the barrier between us in God and praise God for that, but it does not remove necessarily earthly consequences. And what we need to see is this have sinned, and therefore there's consequences and part of that is a woman does not have authority over a man. So she was deceived and overstepping. And it literally says she became an over stepper. She has a tendency I see this men have also faults and tendencies that are sinful, that are rebellious, just like women, we're all sinful. But here in this context, the emphasis is on women. And what what Paul is revealing is this. And here this.

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Paul is revealing that there is a common tendency among women to overstep her bounds, to usurp, to go beyond the domain, that they that the word of God has given the woman. And notice here, the last word in the Hebrew, or excuse me, the Greek texts is a word get going. And why is that important? Because see, when you look at God's word, you got to pay attention to the grammar. What is the significance of this verb where it says, And let me just translate the whole thing where it says, And Adam was not deceived, but the woman being deceived in overstepping she became. So she became an overstep er. But here's what's so important. This word for becoming gonan. It is in the perfect tense. What does that mean? This was something that happened in the past, were in the Garden of Eden way back in the past. It's true today, meaning this, because every man is a descendant of a DOM. And every woman is a descendant of Hava, we're all children that came through Hava, therefore, because we're all descendants of Eve, women, like Eve, have a tendency, that tendency began in the past. It's still here today with us, and it will continue on until the kingdom of God until we get that new body. So what is that tendency that continues? Women tend to be over steppers, they go beyond the domain that God has given to them. one more verse, verse 15. But now, this is showing this was her situation. But there is something that can minister to that to help that out. Now, what is a woman supposed to be a helpmate, she is supposed to be to be modest. She is supposed to be submissive, she is not called to put the emphasis upon herself. And therefore God has given women something to assist her in that to be a help in that regard. And what is that? We'll look at verse 15, but she will be saved. Now this word saved, we have to realize something, it's a word sawzall. And it can mean save from sin, just like we talked, have you been saved, and we're speaking about it in a spiritual context. It can mean that. But it doesn't always mean that that same word can be thought of as healed. In fact, many places in the New Testament where in English, it says the person was killed. It uses this word saved. And this word speaks about whether it's spiritual or physical, whether it's social, whether it's something business, it has to do with being restored to a proper condition.

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So in this context, we're not talking about salvation from since being born again, having your name written in the Lamb's book of life. That's not the use of it. That's not the context. It simply says, but she will be saved, meaning she's going to experience God working to bring about a change in her a restoration, back to God's intent, the purposes of God through it says here, child birth. And when we look at this word, it just doesn't mean the birthing process. But it goes beyond that. And that is, in



essence, being a mother, a woman that takes seriously her role as a mother to her children. It's going to have a great impact in her perception of herself. And other words, children tend to cause us to see reality and ourselves better. Now give you one very good example. I'll make it brief. There's a very famous comedian. He is worth hundreds of millions of dollars. And he can have people do what ever he wants for him. He is exceedingly wealthy. He's married, and he has kids. And when his little boy or little girl once a drink of water at night, and they cry out, who gets it? He does. And when he has conversations with his son, one time he said to his son, his son asked him a question that what do you do for a living? He says, I'm, I'm a comedian. He's a pothead. You're not funny. There's nothing about you, that's, that makes people laugh. He said, for my son, I none of those things that the world see. And he made mention in this interview, that I was watching how children are just a great source of bringing things into perspective. And how he when he sees his children, they need their nose wipe, they need some type of help, he does it. It teaches him about the important things of life seen himself. That's what he is a dad, a husband, yes, a provider for his family. But children, really has taught him a lot lot about how he should see himself. And this is a course true for women. So this is what Paul saying is this, that this having children, raising them being a mother is going to have a restoring emphasis, a restoring effect upon her. If they now speaking about women, in the plural, if they in faith, and love and holding this width, and it goes back to that same word with sober mindedness, thinking properly. And that thinking properly involves dealing with the Word of God's look, again, this is going to have an effect if she couples it with faith, and love and holiness, with this sound minded this. Now this is what the Word of God reveals want to review? Is it appropriate for a woman to be a teacher over men? No, it's not. Now I remember that we received an email. And I made some comments similar to this. And the person wrote, No, we're in the Bible, does it forbid women to teach over men? What did we just see? But see, they want to do what they want to do. We're all guilty of this. It's unwise, it's based in rebellion. It is based in that carnal nature of wanting to exalt self, rather than to exalt God. You have to humble yourself in order to exalt God. And what I'll close with is this. Talk a little bit more personally about myself and this message, I'm going to close with another example.

### 53:37

Never did, I think when I was growing up, that this is what I would be doing with my life. Never. It was not my what I thought my destiny was, what my dream was. But shortly after coming to faith, in the end of 1982, at that time, God began to reveal His will, for my life. And God does that for every believer. The question is this. Are we going to submit to that? Are we going to be faithful to that, regardless of the outcome? See, many times God calls you to do something. And years go by, decades can go by, before you begin to see God's blessing upon that God's work in it. We may do something and never see it. But when we get into the kingdom of heaven, God, he's going to make all things known to us. He's going to show us how marvelous how good how fruitful, his will is for persons life. So you have a choice and let me just address as I close women you can hear this and submit to it and find intimacy with God, God blessing you, or you freewill, you can reject. But there's going to be consequences of that. eternal consequences of that. And how you may lead someone astray how your rebellious Ness may adversely affect someone. Again, I want to go before God by saying, God, I wasn't trying to be a man pleaser. I wanted to do Your will. I may have fall short, I may have failed miserably, but at least I can say to you, God, with honesty with sincerity, when it came to sharing God's word, I wanted to share your truth, removing it from what I liked, what I didn't like, what I thought what I didn't think remove

myself and simply share what the Word of God is teaching. That is the objective of every Bible teacher that is truly called and is walking in that call. While close with that until next week, Shalom from Israel