

1 Timothy 2

I. (2:1-7) A Call for Prayer to God the Savior

- A. "First of all," Paul urges¹ praying
 - 1. Prayer is of first importance
 - 2. Pray various types of prayers, not just one type
 - a. Entreaties - [δέησις] *deēsis* - request, supplication, prayer
 - b. Prayers [προσευχή] *proseuchē* - prayer
 - c. Petitions [ἐντευξις] *enteuxis* - petition, prayer
 - d. Thanksgiving [εὐχαριστία] *eucharistia* - Thanksgiving, gratitude, thankfulness
 - 3. Who to pray for is not limited to just brethren or personal friends
 - a. All men
 - b. Kings and those who are in authority
 - 1) There would have been those hostile to Christianity
 - 2) The text does not distinguish the types of prayers to offer to good or bad rulers. The same prayer is for all.
 - c. If this was written between 62 and 67, Nero would have been ruling
 - 4. Why pray
 - a. To lead a quiet and tranquil life in all godliness and dignity
 - 1) Implies government can help achieve a quiet life
(Rom 13:1-7) Government's role is to protect
 - 2) Create better conditions for godliness and dignity
 - a) Implies these characteristics can be developed in times of peace and calm
 - b) Godliness [εὐσέβεια] *eusebeia* - Godly life, religious devotion, devoutness, piety
 - 1) (Acts 10:2) - Used of Cornelius as "devout"
 - 2) Used 15 times in the New Testament, 8 of which are in 1 Timothy, 1 in 2 Timothy, 1 in Titus
 - c) Dignity [σεμνότης] *semnotēs* - Reverence, seriousness, respectability
 - 3) This indicates what type of citizens Christians should be
 - b. It is good and acceptable to God our savior
 - 1) The word used for good
 - a) It is not good [ἄγαθος] *agathos* - Good, beneficial, useful. Something is good because it is beneficial
 - b) It is good [καλός] *kalos* - Good, beautiful, honorable, precious. Refers to something that is inherently good
 - c) Prayers for those in authority is not just beneficial, but inherently a good thing. It pleases God.
 - 2) God our "savior"
 - a) God's desire is to save men
 - b) God's desire is for all to recognize the truth
 - c) We should pray for all men
 - c. Implication: Prayer for rulers and evangelism go together
 - 1) Times of peace are good for spreading the Gospel

¹ From παρακαλέω - To beg, urge, encourage

- 2) It was during the period of the Roman peace (*Pax Romana*) that the Gospel spread throughout the western world.
 - a) Political and social stability, trade, roads, safe travel, etc
 - b) (Gal 4:4) Jesus came in the "fullness of time." The time was right for the spread of the Gospel.
5. Reminder of God: Paul expands on God and his desire
 - a. He is God our savior
 - b. God desires all men to be saved
 - c. God desires all men to come to the knowledge of the truth
 - 1) Paul often links the idea of "truth" and "Gospel" together
 - a) In this text, salvation and truth are linked
 - b) (Gal 2:5; 5:7) Obeying the truth of the Gospel
 - c) (2 Cor 4:1-4) Truth of the word of the Gospel
 - 2) Use of the word "truth" implies a warning against false teaching
 - a) (Gal 1:6-9) Curse to those who teach a different gospel
 - b) (2 Jn 7-11) Antichrists teach a perverted gospel
 - d. Salvation depends on these things
 - 1) There is one God
 - 2) There is one mediator between God and men
 - a) Jesus the man
 - 1) (1 Tim 3:16) Mystery of the godliness
 - 2) (Phil 2:5-11) Deity and humanity
 - 3) (Jn 1:1-3;14) Word became flesh
 - b) Jesus the mediator (Heb 2:10-18)
 - 1) Partook of flesh and blood
 - 2) Made like his "brethren" in all things
 - 3) Became a merciful and faithful High Priest
 - 4) Jesus had to become human to be mediator
 - c) Jesus the ransom
 - 1) Ransom [ἀντίλυτρον] *antlutron*
 - a) *Anti* - "Instead of"
 - b) *Lutron* - "Ransom, price of freedom"
 - c) Idea is that Jesus Christ himself is the price given in exchange for men
 - 2) The ransom is for all, it is adequate for all
 - 3) This was the testimony to be given

These are central points of the Gospel
6. Paul's appointment to ministry
 - a. He was appoint a preacher
 - 1) Preacher [κῆρυξ] *kēruξ* - Herald, preacher
 - 2) The verb form is used frequently for the proclamation related to the Gospel of Christ
 - a) (Mt 3:1) The heralding of John the Baptist
 - b) (Mt 4:17; Acts 28:31) The heralding of the Kingdom
 - c) (Mt 4:23; 9:35) Heralding the Gospel of the Kingdom
 - d) (Acts 8:5; 9:20; 10:42) Heralding of Christ
 - e) (Rom 10:8) The word of faith we herald
 - f) (Rom 10:14) We hear through one who heralds
 - g) (1 Thess 2:9) Proclaim the Gospel of God
 - 3) Used of someone under authority giving an authoritative announcement or proclamation

- b. He was appointed an apostle
 - 1) Apostle [ἀπόστολος] *apostolos* - One sent, envoy, messenger
 - 2) See notes for 1:1-2
- c. He was appointed a teacher of the Gentiles
 - 1) Teacher [διδάσκαλος] *didaskalos* - Teacher, instructor, rabbi
 - 2) The word is used of various types of teaching, including exposition, parables, etc.
- 7. Implied purpose of this instruction concerning prayer
 - a. Not just to live a peaceable life and grow in godliness
 - b. To be able to spread the Gospel
 - 1) The text expands on God's desire for the salvation of all
 - 2) The text expands on Christ the mediator
 - 3) Final thought in this section is the preaching of the Gospel
 - c. We should promote what furthers the Gospel and avoid what hinders it

II. (v.8) Godly behavior for men

- A. Word for men is [ἀνὴρ] *anēr* - male, not [ἄνθρωπος] *anthropos* - man, human
This instruction is gender specific, aimed at the males, not the females
- B. The men were to pray
 - 1. Lifting up holy hands
 - a. The lifting of hands was a typical gesture for prayer
 - 1) (Ps 141:2; 63:4; 28:2) Typical in the Old Testament
 - 2) In this passage, men are encouraged to lift hands to God
 - 3) Early Christians typically prayed with arms out stretched to the sides and palms up, making the shape of a W, as if to be ready and open to God and his blessing
 - b. The phrase, holy hands, reminds them of the need for purity
 - 1) (Ps 24:3-4) Clean hands and a pure heart to approach God
 - 2) (Is 59:2-3) Hands defiled by sin hinders prayers to God
 - 2. Without wrath or dissension
 - a. This implies that wrath and dissension could hinder prayers
 - b. One cannot be right with God and wrong with brethren
 - 1) (Is 1:15) God hides himself from hands covered with blood
 - 2) (Mic 3:10-4) God hides his face from oppressors
 - 3) (1 Pet 3:7) Not treating your spouse with honor could hinder ones prayers
 - 4) (Mt 5:23-24) Be reconciled to your brother before worshipping
- C. Inferences
 - 1. There may have been wrath and dissension
 - 2. Some of the wrath and dissension may have been directed toward kings and those who were in authority

III. (v.9-15) Godly behavior for women

- A. Section begins with [ὡσαύτως] *hōsautōs* - And adverb meaning, "likewise"
- B. This section is directed specifically to females
- C. Godly behavior for women involves the following
 - 1. Proper adornment
 - a. Adorn is [κοσμέω] *kosmeō* - To adorn, decorate, put in order

- 1) This is not a prohibition against adornment
- 2) The passage does not prohibit adornment
- 3) The Bible actually endorses adornment
 - a) (Prov 31:22) Prov 31 woman wears fine clothing
 - b) (Esther 2:8-12) - Esther did 12 months of what amount to beauty treatments
 - c) (Song 1:10) The woman in Song of Solomon is adorned with jewelry
- b. The adornment must be proper, modest, and discreet
 - 1) In context, it is not talking about underdressing
 - 2) Overdressing can be immodest too
 - a) Braided hair
 - 1] Braiding of the hair was a status symbol in ancient times
 - 2] Only the wealthy and the rich braided their hair
 - 3] It was often very elaborate, and may take a stylist all day to do
 - b) Gold or pearls
 - c) Costly Garments
 - 3) The underlying issue with overdressing
 - a) The attitude underlying it was the antithesis to the attitude of quietness which is precious to God
 - b) It is not an expression of humility
 - c) It could be said that modesty is humility expressed in dress
- c. The best godly adornment is good works
 - 1) This is fitting for females making a claim to godliness
 - 2) Adornment is not merely outward, but inward
2. A quiet demeanor
 - a. A woman is to learn quietly
 - 1) The same word is used in 2:2 for men as well
 - 2) It is obviously not talking about absolute silence before men
 - b. A woman is to learn with submissiveness
 - 1) Obviously, men are to be submissive to instruction as well
 - 2) (Jas 4:7) All are to submit to God
 - c. A woman is not to teach or exercise authority over a man
 - 1) Adam was created first
 - 2) Eve was deceived first and fell into transgression
3. Exercising her role as female will save her
 - a. The text does not identify what she would be saved from
 - 1) This obviously is not salvation from sin, because it is the Gospel that brings salvation (Rom 1:16)
 - 2) There have been several views concerning this salvation
 - a) Salvation came through woman bearing the seed, the Messiah, from whom salvation comes²
 - b) Woman shall be saved *even though* she must bear children³

² Carl Spain, *The Letters of Paul to Timothy and Titus*, The Living Word Commentary (Abilene, TX: A.C.U. Press) 52.

- c) The woman, even though there is pain, will not be killed by childbearing⁴
- d) She will be saved not by seeking man's position, but by staying in her own position.⁵
- e) This is said to contrast false teachers who taught abstinence and asceticism.
- b. Bearing children
 - 1) The Bible has a high view of marriage and family
 - 2) As a wife and mother woman lives out her salvation by being a godly wife and mother
 - a) (1 Tim 5:14) Marriage and bearing children seemed to be the natural and ideal situation for young widows
 - b) (Titus 2:4-5) Women were to love and submit to their husbands and love their children and be the keeper of the home
 - 3) (1 Cor 7:8-10, 25-26) Marriage and family is not a hard fast rule in order to be a faithful Christian
- c. Continuing in the faith
 - Thus the emphasis on sound doctrine and practice
- d. Love
- e. Sanctity, or sanctification with self-restraint, discretion, or sound judgment
- D. An inference is that there may have been a problem in Ephesus regarding women
 - 1. If it were not a problem, it might not have been brought up
 - 2. Paul spends almost half a chapter with this topic
- E. Underlying principle is sharing the Gospel
 - 1. The section begins in verse seven with, "therefore," pointing back to the previous section
 - 2. The previous section expound on the Gospel and Paul's gospel ministry

IV. Additional Study: The Role of Women

- A. Various views be summed up in these basic positions
 - 1. Patriarchalism - Men have absolute authority, women are restricted in church, public life, and in the home
 - 2. Hierarchal Complementarianism - Male leadership in the home and church, but women are full participants except in certain areas of preaching and administration
 - 3. Egalitarian - Belief that the Bible has been misunderstood and misapplied, that men and women are equal with little to no role distinctions
 - 4. Radical Feminism - Tends to be militant view that seeks to make radical changes to existing views concerning men and women in society by elevating the status of women

³ Donald Guthrie, *The Pastoral Epistles*, Tyndale New Testament Commentaries (Grand Rapids, MI: Interspersary Press, 1990) 89.

⁴ *ibid.*

⁵ Tex Williams, *Practical Letters to Timothy and Titus*, 2d ed. Sunset School of Preaching Correspondence Course (Lubbock, TX: Sunset School of Preaching, 1994) 20.

B. Bible Verses related to the issue

1. (Gen 1:26-30)
 - a. "Man" refers to both men and women
 - b. God's instructions were given to man without distinction
 - c. No indication at this point of one being over the other

2. (Gen 2:18-25)
 - a. Eve was created out of Adam from his rib, or side⁶
 - b. Eve was created because it was not good for Adam to be alone
 - c. Eve was created to be a "helper" for Adam
 - 1) This doesn't necessarily indicate subservience
 - 2) Helper, [עֵזֶר] *ēzer* is also use of God being our "helper"
 - a) Ex 18:4 - Named Eliezer because my Father's God was my "helper"
 - b) Dt 33:29 - He is your "helper"
 - c) Hos 13:9 - God said you are against me, your "helper"

3. (Gen 3:16) The consequence of sin for woman
 - a. Multiplied pain in childbirth
 - b. The woman shall desire her husband
 - 1) This sound strange as a consequence, shouldn't the woman desire the man?
 - 2) This depends on whether it is a positive or negative desire
 - 3) Desire [שָׁחַק] *shûq* is also used in Gen 4:7
 - a) There it is talking about sin's desire for Cain
 - b) Sin's desire is not a romantic one, but a desire to dominate Cain
 - c) Perhaps that it the meaning in mind here
 - c. The man shall rule over the woman

3. References to Prophetesses
 - a. (Ex 15:20-21) Miriam the prophetess led the women in worship
 - b. (Jd 4:4f) Deborah a prophetess and a judge
 - 1) Barak would not go fight without Deborah
 - 2) As a result, the honor of victory would go to a woman
 - 3) (Jud 5) Song of Deborah and Barak, women appear prominent players, not the men
 - 4) The days of the judges were not the good old days
 - c. (2 Kn 22:14f) Huldah the prophetess
 - d. (Isa 8:3) Isaiah's wife a prophetess
 - e. (Lk 2:36) Anna the prophetess

4. No references to priestesses
 - a. (Ex 28-30) Priests were men
 - 1) (Dt 17:9-13; 21:5) Priests had judicial authority

⁶ The Hebrew [צִלְעַ] *tsēlā*^c means side, and could mean side as in ribs, or side as in the side of the ark or tabernacle. Instead of making the woman from the ground also, God used material from Adam's side, which could be intended to communicate they were meant to be one flesh, and side by side as a companion.

- 2) (Dt 17:18) They oversaw the given of the law to the king
 - 3) (Dt 31:9) They were keeper of the law
 - 4) They prayed and offered up sacrifices on behalf of the people
 - b. While the ministry of prophecy was granted to women, there is no indication that women could be priests under the Leviticus system
 - c. The Bible does not specifically explain why
 - 1) Some believe it has to do with pagan religion - In order to avoid being like the pagans, which had priestesses, God prohibited it from the women
 - 2) This may be an explanation to some seemingly arbitrary prohibitions, such as not boiling a kid in its mother's milk, Ex 32:19; 34:26; Dt 14:21
5. (Gal 3:28; Col 3:11)
- a. All are one in Christ Jesus, so one is not over the other
 - b. The context indicates that the inheritance is the same for all rather than a role erasure
6. (1 Cor 11:1-16)
- a. I want you to understand (underlying principle behind the instruction?)
 - 1) Christ is the head⁸ of every man
 - 2) Man is head of the woman
 - 3) God is the head of Christ
 - b. The way a man should pray or prophesy
 - 1) Head uncovered is the proper way
 - 2) Reasons
 - a) To do so with covered head disgraces his head
 - b) Man is the image and glory of God
 - c) Long hair is a dishonor to man, he is a man
 - d) It simply is not proper
 - c. The way a woman should pray or prophesy
 - 1) Head covered is the proper way
 - a) What kind of cover, how much cover, etc.?
 - b) Custom of the time, Roman vs. Greek
 - 2) Reasons
 - a) To do so uncovered disgraces her head
 - 1] It would be the same as shaving the head
 - 2] The "head" could be talking of her husband
 - b) Woman originates from man, not the other way around
 - c) Woman was created for man, not the other way around
 - d) It simply is not proper
 - 3) The woman ought to have a symbol of authority on her head
 - a) "Symbol of" is not in the text⁹
 - b) What does it mean for the woman to have "authority" on the head? Options:

⁸ Head is not αρχη, but κεφαλη, the definition of which ranges from head of a living person or animal, or figuratively of someone or something that has superior rank, or something of the uppermost extremity. Colin Brown, "Head," *NIDNTT* 2:156-163. It does not mean "source" as some have claimed.

⁹ διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. "Therefore ought the woman authority to have on the head on account of the angels."

- 1] It is a symbol of being under man's authority
 - 2] It is a symbol of being respect and dignity
 - a] [ἐξουσία] *exousia* - Authority, power
 - b] One without a veil would be a shameful woman, worthy of insult
 - c] With the veil she has the influence to speak?
 - c. Because of the angels. Options as to meaning:
 - 1] (Is 6:1-2) Angels covered their faces before God demonstrating reverence for their superior
 - 2] Angels is a reference not to heavenly messengers, but messengers in the church. Veils should be worn to respect them
 - 3] If men are shocked by unveiled sisters, how much more angels of God?
 - 4] Etc. etc. etc.
 - d. Men and women are not independent of each other
 - 1) Woman was originally made from the man
 - 2) Men are born of women
 - e. Questions this raises
 - 1) Did women prophesy in the assembly to men?
 - a) If it was to women only at home, why the instruction about head covering?
 - b) Wasn't prophesying usually a public endeavor?
 - c) Doesn't the context of chapter eleven seem to be public?
 - 2) Did women lead prayer in the assembly with men?
 - a) The text speaks of both praying and prophesying
 - b) Does the linking of praying and prophesying imply public prayer?
 - c) Was this leading in prayer, or merely praying in an assembly?
 - 3) Were women leaders over men in this case?
 - 4) What was the intent of this passage?
 - a) Was it to prohibit or permit women praying and prophesying?
 - b) Was it to regulate women to prophesied, or prayed?
 - 5) Should this not be read in light of other scriptures on the topic?
7. (1 Cor 14:34-35)
- a. Women were to keep silent in the churches
 - 1) The underlying principle is subjection
 - 2) How would a woman speaking mean they are not in subjection?
 - b. Needs to be read in light of the context
 - 1) v.29 - Others were to pass judgment after a speaker
 - 2) It was not proper for a woman to ask questions of a man in this manner, which might be considered a challenge
 - 3) This kind of "asking" could be done at home, not in the assembly
 - c. In light of the context and principle of subjection, silence is understood in the following way

- 1) Not an arbitrary blanket prohibition on all silence
 - 2) This does not prohibit women from being involved in "speaking to one another in psalms, hymns, and spiritual songs"
 - 3) This does not prohibit women from saying the "amen"
 - 4) This does not prohibit women from
- d. How is this to be understood in light of Chapter 11?
- 1) Perhaps this only applies to ungifted women?
 - 2) Perhaps chapter eleven is limited to those women with the gift of prophecy and no one else?

C. Concluding thoughts and questions

1. The creation account does not seem to indicate superiority or inferiority
2. It appears that part of the result of sin was an effect on the relationship between man and woman
 - a. He will rule over you
 - b. Your desire will be for your husband
3. This is a role distinction, not a distinction of importance
 - a. In Christ, it matters not whether you are a man or woman
 - b. All in Christ are equally heirs
4. God did not create man and women alike, but different in such a way that the relationship is to be a complementation one
5. The principle of male leadership goes at least back to the fall, and perhaps to creation itself, since Adam was created first
6. It seems that the status of women culturally is elevated when comparing the Mosaic law to the surrounding culture, and when comparing the New Testament to the Old Testament.
7. God created men and women for each other as partners

V. LESSONS AND INSIGHTS

Prayer

1. What place should prayer occupy in the life of the church and why?
2. What connection exists between God's mission and prayer?
3. Should the Gospel be kept first and foremost in everything we do? Why or why not?

Men

4. Why is prayer the first order of business for men?
5. How is prayer, relationships, and attitude connected?
6. Are we as prayerful as we should be? Why? What would it take to improve?

Women

7. Why is this a "controversial" passage?
8. What does "godliness" mean for women in the church?
9. What is the underlying principle behind the instruction concerning women?
10. What roles do and should women play in the kingdom and in life? Are there any unnecessary ways they are limited?
11. What can men do to help encourage women in ministry, godliness, and fulfillment of their role?