

Chapters 2-5 look at life in the church from different angles.

Chapter 2 addresses public worship. It can be outlined as follows:

Public Worship (2:1-15)

- **Global Concern in Public Worship (2:1-7)**
- **Gender Roles in Public Worship (2:8-15)**
 - Men in Worship (2:8)**
 - Women in Worship (2:9-15)**

Global Concern in Public Worship (2:1-7)

2:1 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men,

2:2 for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.

2:3 This is good and acceptable in the sight of God our Savior,

2:4 who desires all men to be saved and to come to the knowledge of the truth.

The main point of the text is that Christians are to pray. There are three things regarding prayer to notice in these verses. First, there is the importance of prayer; Christians are *urged* to pray. Second, there is the scope of prayer; prayer should be offered for *all men*, especially kings and all in authority. Third, there is the content or aim of prayer; prayer should include a request for peace and tranquility with the hope that men might be saved and come to the knowledge of the truth.

The fact that prayer should be made on behalf of *all men* indicates that there is no category of people not to receive prayer. Paul especially singles out prayer for kings and all who are in authority, for all earthly power and authority comes from God and is part of God's providential ordering of history (Ro. 13:1 ff.).

The reason that prayer should be made for kings and all who are in authority is "so that we may lead a tranquil and quiet life in all godliness and dignity" (2:4). In every society the government's attitude toward Christians influences the amount of peace Christians experience and the freedom with which they can share the gospel.

Paul desires that believers can live godly and dignified lives. Godliness is an attitude of deep reverence for God, while a dignified life is one that has a proper outward demeanor that flows from a heart that is right with God.

1 Timothy 2:3-4 give further reason why we should pray for all people; namely, because ***God wills that all men be saved***. Not only should our desires and prayers align with His will, God rejoices in using the prayers of His people as the means of accomplishing His sovereign purposes.

However, these verses create a problem to some. What are we to say of the fact that God wills something that in fact does not happen?

I. Howard Marshall makes the observation:

To avoid all misconceptions it should be made clear at the outset that the fact that God wishes or wills that all people should be saved does not necessarily imply that all will respond to the gospel and be saved. We must certainly distinguish between what God would like to see happen and what he actually does will to happen, and both of these things can be spoken of as God's will. The question at issue is not whether all will be saved but whether God has made provision in Christ for the salvation of all, provided that they believe, and without limiting the potential scope of the death of Christ merely to those whom God knows will believe.

Marshall's comment is good as far as it goes, but it doesn't address the relationship of this verse to election. In John 6:44 Jesus said, "No one can come to Me *unless* the Father who sent Me draws him." And in John 6:37, "All that the Father gives Me will come to Me." In Ephesians 1:4 Paul says that God chose us in Him before the foundation of the world. If NONE come to Christ UNLESS the Father draws them; and ALL whom the Father draws, come, then we may ask, "If God desires all men to be saved why doesn't God draw all men to Himself?" This complicates the issue because theoretically God could choose to save everyone, but He doesn't. How can we harmonize God's desire for all to be saved, with the fact that He willfully does not draw everyone?

John Piper in the book *Still Sovereign* (Ed. Thomas Schreiner) expands on this in some detail; He writes:

What are we to say of the fact that God wills something that in fact does not happen? . . . There are two possibilities as far as I can see. One is that there is a power in the universe greater than God's which is frustrating him by overruling what he wills. The other possibility is that God wills not to save all, even though he is willing to save all, because there is something else that he wills more, which would be lost if he exerted his sovereign power to save all. . . . What does God will more than saving all? . . . the greater value is the manifestation of the full range of God's glory in wrath and mercy (Romans 9:22-23) and the humbling of man so that he enjoys giving all credit to God for his salvation (1 Corinthians 1:29).

[in other words] . . . the infinite complexity of the divine mind is such that God has the capacity to look at the world through two lenses. He can look through a narrow lens or through a wide-angle lens. When God looks at a painful or wicked event through his narrow lens, he sees the tragedy or the sin for what it is in itself and he is angered and grieved. "I do not delight in the death of anyone, says the Lord God" (Ezekiel 18:32). But when God looks at a painful or wicked event through his wide-angle lens, he sees the tragedy or the sin in relation to everything leading up to it and everything flowing out from it. He sees it in all the connections and effects that form a pattern or mosaic stretching into eternity. This mosaic, with all its (good and evil) parts he does delight in (Psalm 115:3).

What Piper is describing is what some call the two wills of God.

Dabney (cited by Piper) used an analogy from the life of George Washington to demonstrate how “two wills” can co-exist. During the American Revolutionary War, a certain British major, Major André, had committed treason that jeopardized the safety of the American colonies. Washington signed his death warrant. However, it was said that “Perhaps on no occasion of his life did the commander-in-chief obey with more reluctance the stern mandates of duty and of policy.” Washington’s compassion for André was “real and profound”. He had “full power to kill or to save.” Why then did he sign the death warrant? Dabney explains, “Washington’s volition to sign the death-warrant of André did not arise from the fact that his compassion was slight or feigned, but from the fact that it was rationally counterpoised by a complex of superior judgments . . . of wisdom, duty, patriotism, and moral indignation [the wide-angle lens] ”(paraphrased from Piper).

Just as God permits men to disobey the commandments that He wishes they obey, so He permits men to go their own ways even though it will lead to their destruction. Though He does not delight in the death of anyone, nor does He wish any to perish, through the perspective of a wider lens, allowing such things to happen results in greater good.

2:5 For there is one God, and one mediator also between God and men, the man Christ Jesus, 2:6 who gave Himself as a ransom for all, the testimony given at the proper time.

The “for” links verse 5 to what has preceded. Paul had said that God desires all men to be saved and *come to the knowledge of the truth*; the truth he wants them to know is that (1) there is only one God and (2) there is one mediator . . . who gave Himself as a ransom for all.

A mediator is a middleman who reconciles two parties that are estranged. The presupposition is that men, due to their sinfulness, are alienated from God and need reconciliation. Jesus, the mediator between God and the human race, represents both sides equally; as God He can represent God perfectly; as man He identifies fully with all men whom God desires to save.

The evidence of God’s desire to save all men is witnessed in Jesus’ death, who died as a ransom *for all men*. Of course, this is not universalism (that all will be saved), for by application Jesus’ death is “especially for those who believe” (that is, it is applied to the believer, not everyone without exception; 1 Tim. 4:10).

A ransom is a payment for something. Christ’s death paid the penalty that God demanded for sin. This is ***the testimony given at the proper time***. That is, (1) the cross was the time for the world to witness God’s mercy (Fee, 66), or (2) the cross is a testimony for the time in which we live – now is the time to proclaim the gospel (Stott, 72).

It is interesting to realize that this is a personal letter to Timothy, yet Paul is telling him things he already knew. Paul understands the great importance of never forgetting the gospel. He repeats what Timothy knows because he wants to impress upon him the necessity of keeping the gospel at the center.

2:7 For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.

For this purpose (2:7), that is, “for the sake of bearing testimony to the all-inclusive redemptive work of Christ, Paul himself was appointed a herald and an apostle. . . and a teacher of the true faith to the Gentiles” (Fee, 66).

To sum up the main idea of verses 1-7, Christians should pray for all men because by doing so we are aligning our prayers with the will of God who desires that all men be saved, and has backed that desire up by providing Christ whose death as a ransom is sufficient to save all men. Thus, Paul’s mission and the mission of the believer is to see God’s will fulfilled by heralding the gospel.

Gender Roles in Public Worship (2:8-15)

Men in Worship (2:8)

2:8 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

The early church followed the pattern of the Jewish synagogue where men led in prayer. This is confirmed in verse 11 below. Paul tells Timothy that men should pray wherever public prayer is offered.

Lifting up HOLY hands is a symbol of prayer that is not done with wrath and dissension. The emphasis is on holiness, not the raising of hands (although this was obviously practiced). In Matthew 5:23-24 Jesus said, “Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.” In Matthew 6:12 He taught His disciples to pray, “forgive us our debts, as we also have forgiven our debtors.” Psalm 24:3-4 says, “Who may ascend into the hill of the LORD? And who may stand in His holy place? He who has clean hands and a pure heart. . .” The point is that prayer is impossible when there are hostilities lingering in our hearts. These need to be replaced with love, holiness, and peace for prayer to be God-honoring and effective.

Women in Worship (2:9-15)

***2:9 Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments,
2:10 but rather by means of good works, as is proper for women making a claim to godliness.***

After addressing the role of men, Paul turns to the role of women in the public assembly. Just as God wants men to be inwardly godly, He “likewise” wants women to be inwardly godly, as well.

Men were to possess inner godliness by offering prayers that came from holy hearts; however, since women were not allowed to pray verbally in the worship service, Paul stipulates how they can reflect godliness. Instead of concentrating on their outward beauty (which is an area women are often concerned about), they should adorn themselves with good works. Good works are proper for women making a claim to godliness.

Of course, Paul is not forbidding external adornment, nor is he saying that women should abandon every effort to be attractive; he is emphasizing the need of godly behavior. Wearing jewelry isn't the problem; it is the excess that Paul forbids.

Practically speaking, what is considered to be "too much" is somewhat subjective and relative to each culture.

2:11 A woman must quietly receive instruction with entire submissiveness.

The Jewish synagogue had expected a certain behavior among women, but with the newfound freedom in Christ the women began to develop a new spirit of emancipation. In 1 Corinthians 14:34, Paul must tell them that they "are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says."

The Greek verb for "submit" is *hupotasso* (ὑποτάσσω) (the related noun (ὑποταγή, *hupotage*) appears in 1 Timothy 2:11). *Tasso* (τάσσω) means "to arrange" and *hupo* (ὑπο) means "under", thus the word means "to arrange under." Behind the idea of submission is that of order. It translates 13 different words in Hebrew that can mean "to acquiesce", "to submit," "to acknowledge someone's dominion or power," or "to humble oneself." *Hupotasso* (ὑποτάσσω) was used of hierarchical positions and stresses one's relationship to his/her superiors. Submission could be mandatory or voluntary.

Every time *hupotasso* (ὑποτάσσω) appears in the active voice, it is used in relation to Christ (1 Cor. 15:25-28; Eph. 1:22; 1 Peter 3:22; Heb. 2:8).

The middle voice verb is used of having to submit to someone else – Lk. 10:17-20 (demons are to submit to the disciples); Ro. 8:7 (speaks of Jews who do not submit to the law); 1 Cor. 15:28 (Christ submits to the Father); Ja. 4:7, Heb. 12:9 (men submit to God); Lk. 2:51 (Christ submits to His parents – cf. v. 40 & 8:21); Col. 3:18, Eph. 5:22-24, 1 Pet. 3:1, Tit. 2:5 (wives submit to their husbands); Ro. 13:1-7; 1 Pet. 2:13 (citizens submit to the government; 1 Pet. 2:18, Tit. 2:9 (servants submit to their masters); 1 Pet. 5:5a (younger people submit to their elders).

It is clear from the 40 NT passages where the word appears that submission has to do with subordination to someone of higher authority in an ordered system. God has established certain authorities and submission to them is due to the recognition of their divine origin.

2:12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.

2:13 For it was Adam who was first created, and then Eve.

2:14 And it was not Adam who was deceived, but the woman being deceived, fell into transgression.

In verses 11-14 we see a double antithesis. On the one hand the woman is to learn in quietness and not teach men. On the other hand she is to submit and not exercise authority.

The reasons women are not to teach in the public church assembly are outlined in verses 12-14. (1) Teaching is the exercise of authority which is out of step with the role of women in the church. (2) Men have a natural headship established by God creating Adam first. (3) Eve was deceived which disqualifies women from leading/teaching men.

These verses have generated a lot of discussion in recent years. Recently, some have suggested that the women who are prohibited from speaking are the false teachers. In other words, this prohibition was for a local problem in a specific cultural setting and was never intended to be practiced generally. The problem with this view is that it is not the reason Paul gives for the prohibition. He doesn't say, "I do not allow a woman to teach . . . for they are teaching false doctrine;" he says, "I do not allow a woman to teach . . . for Adam who was first created, and then Eve." If Paul was prohibiting false teaching why demand the silence of all women? Why not just silence the heretics? And why tie the reason not to teach to the order of creation, which is outside of the cultural context of Ephesus? As Stott says, "The danger of declaring any passage of Scripture to have only local (not universal), and only transient (not perpetual) validity is that it opens the door to a wholesale rejection of apostolic teaching, since virtually all of the New Testament was addressed to specific situations. Whenever we can show that an instruction is related to a particular context, shall we then limit it to that context and declare it as irrelevant to all others? For example, the command to be 'subject to rulers and authorities' was addressed to Cretans whose rebellious spirit was proverbial, does it therefore not apply to non-Cretans?" (Stott, 77, 78). Others suggest that this is simply Paul's opinion, not a command. Paul wrote "I do not allow. . ." not "God does not allow. . ." But this does not give due consideration to apostolic authority. In 1 Corinthians 14:34 Paul says, "The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says." There, Paul is addressing the issue of women speaking in the church, and he says that not permitting them to speak harmonizes with the law.

Instead of trying to insert ideas that are not present in the text itself, it is much easier to take it for what it says.

It should first be made clear that the differences in gender distinction are not the result of sin. Before sin ever entered the world, God made male and female relationships. Both genders were created in the image of God; both were equal in their God-like personhood, but they were different in their manhood and womanhood. Adam was to lead in the relationship; Eve complimented Adam. In other words, sin didn't create manhood and womanhood. God did. What sin did was ruin the harmony that God created.

In order to understand 1 Timothy 2:11-12 we need to understand the meaning of "quietly" (a woman must *quietly* receive instruction), "teaching" ("I do not permit a woman *to teach*") and "authority" ("or to have *authority* over men").

1. " Quietly "(ἡσυχία *hesuchia*; a woman must *quietly* receive instruction).

The word "quietly" is used three times in the immediate context. In verse 2 it refers to the "quiet" life which all godly people should lead. "Pray . . . that we may lead a tranquil and *quiet* life in all godliness

and dignity.” “This gives the tone and the extent of the word. It doesn't refer to absolute silence: a "quiet" and peaceable life is not a life of total silence; it's a life untroubled, serene and content” (Piper, sermon).

The word is used again in verse 12. There the meaning of “quiet” is contrasted to what “quiet” is not. Paul writes, “I do not allow a woman to teach *or exercise authority* over a man, but to remain quiet.” The opposite of quietness is to exercise authority inappropriately; it is not responding to authority as one should, or usurping authority given to another.

In other words, the point is not that women are to be absolutely silent in the church, but that they support the authority of the men whom God has placed in a role of leadership. Quietness means not speaking in a way that compromises that authority. It reflects an attitude of submissiveness. It is not assuming that Christ emancipated them from their gender distinctiveness and role, and that they can speak in the place reserved for the men in the church.

2. "Teaching" ("I do not permit a woman to teach")

The teaching Paul is speaking about is teaching in the public assembly, or as we might say, in the “church service.” In addition, the prohibition is against teaching men. Although women are limited in their teaching by the setting and the audience, this doesn't mean that women are never allowed to teach. In 2 Timothy 3:14, Paul reminded Timothy that he had learned the Scriptures from his mother and grandmother. In Acts 18:26, Priscilla appears to have a role in teaching Apollos; it says, “When Priscilla and Aquila heard Apollos, they took him and expounded to him the way of God more accurately.” However, “It is hard to tell from the Acts account to what extent Priscilla taught Apollos, since both Priscilla and Aquila are named. It is precarious to base much on this text, since it is an argument from silence to say that Priscilla was the primary teacher. Even if Priscilla did all the teaching, this is not the same thing as teaching publicly in an authoritative position of leadership” (Schreiner, 211). In Titus 2:3 Paul says that the older women are to teach the younger women. “But even there the word Paul uses for teaching in Titus 2:4 is not the usual one, but derives from *so-phronizo*, which means ‘to advise, encourage, or urge.’ In any case, this passage does not support women teaching men, because the verses say that the older women are to teach the younger women.” (Schreiner, 211). So there are examples of women teaching younger women, children, and “in some way teaming up with their husbands to give private instruction when someone is confused or uninformed like Apollos” (Piper, sermon). And, of course, this doesn't apply to settings outside of the public assembly of believers (i.e. the church service), such as teaching in a school, or another context.

The key to understanding the restriction of a woman's teaching role in the church is tied to the word “authority.”

3. "Authority" (I do not allow a woman to teach or exercise *authority* over a man.)

When the Book of 1 Timothy speaks about the role of elders in the church, it assigns them two basic responsibilities: they were to govern and they were to teach. This is clearly spelled out in 3:1–7 as one of the qualifications of an elder. But it is even clearer in 5:17 where it says, “Let the elders who rule [or

govern] well be considered worthy of double honor, especially those who labor in preaching and teaching.” The elders (a role restricted to men) use the word of God to govern or rule over the body. When women teach in a public assembly they usurp the man’s God-given authority as the leader of the church. This distorts God’s design in creation; Paul says, “for Adam was created first.” He assumes that his readers will understand that priority in creation meant headship. This assumption is found in many places in the Bible.

1. Adam, not Eve, was the head of the human race (1 Cor. 15:22,45-49; Rom. 5:12ff.).

Although Adam was *not* the first to sin, he was held accountable for it. After the fall God spoke first to Adam, suggesting that he was the one primarily accountable for what had happened (Gen. 3:9). In Romans 5:12 Paul states, “just as *through one man sin entered into the world*, and death through sin, and so death spread to all men. . .” Then in Romans 5:16 “the gift is not like that which came through *the one who sinned*.” Even though Eve was not excused for her sin, notice how it doesn’t assign responsibility to both Adam and Eve.

2. Eve was created as a helper for Adam, not Adam as a helper for Eve (Gen. 2:18; cf. 1 Cor. 11:8-9).

3. Adam named Eve (Gen. 2:23; cf. Gen. 1:5, 8, 10; 2:19, 20, 23); the naming of something or someone indicates authority.

4. God named the human race “man”, not “woman” (Gen. 5:1-2; cf. Gen. 1:27).

5. The salvation that comes with Christ in the New Testament reaffirms the creation order (Col. 3:18-19). Nothing in the NT suggests that male headship has been reversed by the work of Christ or that it cannot co-exist with full moral and spiritual equality between men and women.

So the role of male leadership is to be followed in the home and in the church and is related to God’s design for the genders.

Secondly, “it was not Adam who was deceived, but the woman being deceived, fell into transgression.” “most commentators in the history of the church have taken this very simply to mean that women are more vulnerable to deception, and therefore should not be given the responsibility of leading and teaching the church” (Piper, sermon).

However,

It would make perfectly good sense, at least grammatically and contextually, to hold that the first clause (“Adam was formed first”) points to a normative condition—a part of the order of things as they were created—and that the second clause (“the woman, being deceived, became a transgressor”) points to a separate “normative” condition—a part of the order of things as they were established by the fall but not as they were established by creation. The point, then, would be not that women are by nature more open to deception than men, but that Eve fell into transgression through being deceived. Understood this way, Paul is saying that there are two

reasons why he does not permit women to perform certain activities. One reason is rooted in the divine ordering of things at the time of the creation of mankind, demonstrated by Adam's priority in creation. The other reason is rooted in the historical fact of Eve's transgression through being deceived. In the one case, the prohibition against women doing certain activities is "by nature." But in the other case, it is more-or-less a consequence for her disobedience to God's command—a disobedience that took place before the physical act of partaking of the forbidden fruit, beginning at least as early as the point of allowing herself to be deceived by the Tempter (Huttar, *Causal Gar in 1 Timothy 2:13*; JBMW; Spring 2006; 32).

2:15 But women will be saved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

This is an extremely difficult verse to interpret.

VIEW 1: Women are saved by fulfilling the role that God gave them (bearing children – Gen 3:6), not by taking roles that do not belong to them. This is clarified by saying that they must continue in faith and love and sanctity with self-restraint. That is, Paul isn't saying that child-bearing saves them; rather, he is saying that they ensure their salvation in the display of godliness (including dress, roles [such as childbearing], continuing in faith, love, sanctity, and self-restraint).

VIEW 2: Women will be saved through the bearing of the child, Christ. This view is a bit difficult to accept since if this is what Paul intended, it is so vague that one wonders who would get what he was saying.