

# 1 Timothy 2 - Role of Women; Order of the Church

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## 1 Timothy 2

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#### (1) Prayer (2:1-7)

##### (A) Types of prayers (2:1a-d)

(a) Entreaties (2:1a)

(b) Prayers (2:1b)

(c) Petitions (2:1c)

(d) Thanksgivings (2:1d)

##### (B) Object of prayer (2:1e-2:2a)

(a) All men (2:1e)

**1 First of all**, then, I urge that **requests, prayers, intercession, and thanksgiving** be made in behalf of **all people**,

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

**1** First of all, then, I urge you to offer to God petitions, prayers, intercessions, and expressions of thanks for all people,

**1** I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

- "First of all" - the priority of prayer; Paul's first positive instruction to Timothy, regarding the leadership of the Ephesian church, was that believers should offer prayer for all people — Paul emphasizes its importance, defends its value, and clarifies its practice — Paul is not meaning that praying must be the first thing believers do when they assemble, as in order; he is regarding prayer as of primary importance in the ministry of the church

— There are seven different Greek nouns for prayer, four are mentioned here:

- "...requests" - *deeseis*, need, indigence, want, privation, penury; emphasizes the earnestness with which we should make requests, because we feel a need for what we ask (Cf. Luke 18:1-8)

— A seeking, asking entreaty to God or to man; "offering a request for a felt need"

- "...prayers" - *proseuchas*, emphasizes the sacredness and reverence of prayer (Cf. Matt 6:9-10)

- "...intercession" - *enteuxeis*, petitions; confident requests for others and self (Cf. Luke 11:5-13)

— Emphasizes fellowship, confidence

— Same as 1 Tim 4:5 - blessing the food we eat

- "...thanksgiving" - *eucharistias*, sometimes we need to imitate David and present to God only thanksgiving, with no petitions at all! Expressing gratitude, not just need (Cf. Psalm 103; Phil 4:6; Dan 6:10-11)

- "...all people" - no person on earth is outside the influence of prayer:
- Saved/unsaved (Num 14:19; 1 Sam 7:3-5; 12:23; Cf. Jer 7:1-16; 14:10-11)
- Stephen (Acts 7:59-60): those near us/far away; enemies/friends

(b) Those in authority (2:2a)

(C) Reason for prayer (2:2b-7)

(a) Tranquility (2:2b)

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

2 for kings, and for everyone who has authority, so that we might lead a quiet and peaceful life with all godliness and dignity.

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

- Especially for those in authority; for, among other things, v4: that the Word might continue to go out to the lost

— Providing a peaceful and orderly society was the state's domain, so prayer for it was calculated to ensure that the best possible conditions for spreading the gospel were obtained

— The king at the time Paul wrote this epistle was Nero

- "...tranquil" - *eremos*, outwardly peaceful

- "...quiet" - *hesychios*, inwardly peaceful

— We should not pray for authorities for our personal ease and enjoyment,, but so we can carry out our purpose in the world as believers. Our purpose is to bring the gospel to all people, and to glorify God in our relationships.

- "...godliness" - *eusebeia*, an attitude of reverence for God based on knowledge of Him

- "...dignity" - *semnoteti*, the outward manifestation of that attitude in righteous behavior

Prayer is so important because it invites God into the situation we are praying about, and secures His working on behalf of those in need. Christians must not fail to take advantage of the supernatural resource of prayer at their disposal.

The ministry of prayer is the most important service the Church can engage in.

Prayer is the most dynamic work that God has entrusted to His saints, but it is also the most neglected ministry open to the believer.

All evangelism must begin with prayer.

(b) Dissemination of the gospel (2:3-7)

(i) God's will for all to be saved (2:3-4)

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

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

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

3 For this is good and acceptable in the sight of God our Saviour;

- Prayers of this type please God

- "...good" - the Greek word emphasizes something intrinsically good, not just its effects;  
"fair," "beautiful" are synonyms

Those who will not allow you to speak to them about God cannot prevent you from speaking to God about them.

4 who wants **allpeople** to be saved and to come to the knowledge of the truth.

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

4 who wants all people to be saved and to come to know the truth fully.

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

- "...all people" - *anthropos*, all of mankind, including both men and women

— The NT states (2x) that God's desire is for all people to be saved: here; 2 Peter 3:9

— God so loved *the world* that He gave His only Son (John 3:16); God's will is that all people come to the knowledge of salvation through faith in Jesus Christ (John 12:32; 1 John 2:2; 4:14)

- It's important to understand, contrary to Calvinism's teaching of Unconditional Election, that all people are savable, but all are not necessarily saved

— Even though all are not saved doesn't mean that God's desire isn't for all men to be saved (Cf. 2 Peter 3:9)

2 Cor 5:19-20:

19 namely, that **God was in Christ reconciling the world to Himself**, not counting their wrongdoings against them, and He has committed to us the word of reconciliation.

**20** Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.

- Paul says that because God has already reconciled the world (not only the elect) to Himself through Christ, his ministry is pleading with people to be reconciled to God, which is right at their fingertips
- Calvinism rejects this idea...they do not believe that the world has been reconciled to God. They believe only those elected by God have been reconciled...everyone else cannot come to Christ, even if they wanted to.

(ii) Method of salvation (2:5-7)

(a) One mediator (2:5)

5 For there is one God, *and* one **mediator** also between God and mankind, *the* man Christ Jesus,

5 For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus,

5 There is one God. There is also one mediator between God and human beings—a human, the Messiah Jesus.

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

- Jesus is the one and only mediator of the New Covenant between God and man

— He provides salvation man-ward, and facilitates prayer God-ward

— In Paul's day, Jews looked to Moses (Gal 3:19) or angels (Heb 2:5) as mediators;

Gnostics looked to intermediary deities (aeons)

— Today, Roman Catholics look to dead saints; Buddhists look to their ancestors

- The absence of a definite article before "man" suggests the translation: "Christ Jesus, Himself man."

— All prayer is based on the work of Jesus Christ as Saviour and Mediator

— Since there is only one God, there is need for only one Mediator: Jesus Christ. No other person can qualify. Not angels; not saints; not Mary

(b) Ransom (2:6a)

(c) Born at proper time (2:6b)

6 who gave Himself as a **ransom for all**, the testimony *given* at the proper time.

6 who gave Himself as a ransom for all, the testimony *given* at the proper time.

6 He gave himself as a ransom for everyone, the testimony at the proper time.

6 Who gave himself a ransom for all, to be testified in due time.

- "...ransom" - *antilutron*, what is given in exchange for another as the price of redemption

— Christ paid the full price for our redemption

- "...for all" - no limited atonement here

— The fact that He died for "all" people is proof that He desires all to be saved (v4)

(iii) Paul's ministry (2:7)

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

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.

7 For this reason I was appointed to be an announcer, an apostle, and a faithful and true teacher of the gentiles. (I am telling you the truth. I am not lying.)

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

- Paul's final support of his command to pray for all people was the fact that God had commissioned him to preach the gospel to the Gentile world, not just Jews

- "...preacher" - *keryx*, a herald or messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or demand, and performed various other duties

- In the NT: God's ambassador, and the herald or proclaimer of the divine Word

- "...apostle" - *apostolos*, a delegate, messenger, one sent forth with orders; specifically applied to the twelve apostles of Christ; in a broader sense applied to other eminent Christian teachers: of Barnabas, Timothy, and Silvanus.

The practice of prayer cannot be forced by an outward command, but must be prompted by an inner conviction of its importance and need.

(2) Primary responsibilities of men and women in the church (2:8-15)

(A) Men are to pray (2:8)

**8** Therefore I want **themen** in **everyplace** to pray, lifting up **holy hands, without anger** and dispute.

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

**8** Therefore, I want the men everywhere to pray, lifting up holy hands without being angry or argumentative.

**8** I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

- Paul continues his instructions on prayer begun in v1, but now the topic is the proper demeanor on the part of those who are praying; the emphasis is on prayer

- "...the men" - *aner*, men; males; different Greek word than v4, referring to all mankind

- Typically, men should take the lead in praying in a church setting, assuming there are males present and able to do so

- I don't think Paul would have been upset if a woman led in prayer occasionally (Cf. 1 Cor 11:5-16); this verse certainly does not prohibit women from praying in a public or church setting

- The use of the article "the" with men and not with women (v9) suggests that Paul was laying down the pattern that public worship should be conducted by men

- "...every place" - probably refers to wherever Christians assemble in congregations; in Ephesus, it was in home-churches

- "...holy hands" = holy life; clean hands = blameless life (2 Sam 22:21; Ps 24:4). Our hands symbolize what we do, our actions
- Paul wanted men to pray in the same reverent attitude that they practiced holiness in their daily lives
- Broken relationships affect our ability to pray (Cf. Matt 5:22-24; 6:12; 1 Peter 3:7), which would include leading others in prayer
- "...without anger" - without anger or bitterness in your heart. Arguing, fighting and staking out your territory are common male approaches to life.
- It's not that women don't fight, just that it's typical for men to be angry and divisive

What stops men from praying? Laziness? Busyness? Yes to both, but more than these, men will not pray because they will not acknowledge their dependence on God for everything. They struggle to stay in control; they try to solve problems their own way; they would sometimes rather raise a fist in anger than a hand in prayer.

God's righteousness is not achieved by human anger (James 1:20). Quarrelling and contesting do not bring about God's purposes, nor do they foster prayer (James 4:1-10), which is Paul's point here. Paul elevates the importance of prayer above petty personal differences and the subsequent anger.

Heb 11:6: And without faith it is impossible to please *Him*, for the one who comes to God must believe that He exists, and *that* He proves to be One who **reward those who seek Him**.

### Prayer Postures

- Standing with outstretched hands (1 Kings 8:22)
- Kneeling (Dan 6:10)
- Standing (Luke 18:11)
- Sitting (2 Sam 7:18)
- Bowing the head (Gen 24:26)
- Lifting the eyes (John 17:1)
- Falling on the ground (Gen 17:3)
- The important thing is the posture of the heart

(B) Limitations upon women (2:9-15)

(a) What women are to emphasize (2:9-10)

(i) Not outer beauty (2:9)

9 Likewise, *I want* women to **adorn** themselves with **proper** clothing, modestly and **discreetly**, not with **braided hair** and **gold or pearls or expensive apparel**,

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,

9 Women, for their part, should display their beauty by dressing modestly and decently in appropriate clothes, not with elaborate hairstyles or by wearing gold, pearls, or expensive clothes,

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array;

- The fact that Paul addressed men, then women, separately, suggests they have different roles to play in the household of God

- After dealing with disruptive men, Paul addresses disruptive women...just as the men are to stop fighting, the women are to dress and carry themselves appropriately

- "...adorn" - *kosmeo*, to arrange; put in order

- While the women's dress is an issue, Paul's main concern is their attitude

- "...proper" - *kosmios*, well arranged

- It is related to the Greek word *kos*, the root word for *kosmos*, to bring order out of chaos; the same word from which we get the English word *cosmetics*

- "...discreetly" - *sophrosune*, having a sound mind, self control, and good sense

- "...braided hair" - the term can generally mean hair styles

- "...gold or pearls or expensive apparel" - there is nothing wrong with owning jewelry: the Shulamite wore gold and silver jewelry (Song 1:10-11; 4:9); as did Rebekah (Gen 24:53); Cf. Is 61:10

- A Christian woman should not dress in such a way as to draw attention to herself. This shows pride and self-centeredness, both of which are contrary to the spirit of Christ.

- In addition, women flaunting their expensive jewelry, hairstyles and clothing shows insensitivity for the poor, and shows a sense of exclusivity based on economic status that simply isn't proper in a church setting.

There is little point of studying God's Word if all we intend to do is confirm our own views. We have to study it with honest, careful minds and open hearts, ready to respond in whatever way we must in order to keep in step with the Spirit.

#### (ii) Emphasis upon inward beauty (2:10)

10 but rather by means of good works, as is proper for women making a claim to godliness.

10 but rather by means of good works, as is proper for women making a claim to godliness.

10 but through good actions. This is proper for women who claim to revere God.

10 But (which becometh women professing godliness) with good works.

- Artificial glamour of the world vs. the true beauty of a godly life (1 Peter 3:1-6)
- Glamour is external; godliness is internal. "Beauty is only skin-deep; ugliness goes clear through!"
- A woman cannot claim to love, worship, honor and fear the Lord, and disregard what His Word says about her behavior and God's design for her in the church.

It's important that we don't overstate what Paul teaches in v8-10. Paul has not said that women shouldn't pray or that they never argue or get angry. He also didn't say that men never dress inappropriately or have external-minded motives. The passage simply highlights issues that have different values for the different sexes. When men claim to be praying, but are arguing, their lifted hands are not holy. When women claim to worship God, but through their attention to themselves and their appearance they suggest otherwise, they too are behaving inappropriately. Both cases are a form of hypocrisy, which Paul warns against.

Spiritual qualities should mark a Christian woman always, however Paul's concern was that they be outstanding at church. There, a woman's conduct would contribute to the orderly and edifying activities instead of detracting from them (Cf. 3:15).

A Christian woman should be remarkable for her Christ-like behavior rather than for her clothes, hairstyle and other externals, which are of primary importance to unbelievers (Cf. 1 Peter 1-6).

The feminists would have you view these views of Paul and Peter as simply outdated. However, they come from the Word of God.

#### (b) Women are not to occupy the place of spiritual leadership (2:11-14)

##### (i) Command (2:11-12)

11 A woman must **quietly** receive instruction with entire **submissiveness**.

11 A woman must quietly receive instruction with entire submissiveness.

11 Let a woman learn with a quiet spirit, and submissively.

11 Let the woman learn in silence with all subjection.

- Regarding their participation in church (3:15), women were to allow men provide the public instruction and leadership

— He did not mean that women should surrender their minds and consciences to men, but that they should voluntarily take the position of a learner at church

- "...quietly" - *hesuchia*, is an unfortunate translation; "peaceable" is better, in the sense of not being mettlesome or intrusive. This is the same word translated as "peaceable" in v2.

— Paul gave a similar admonition to the women of church at Corinth (1 Cor 14:34), primarily in regard to speaking in tongues

- "...submissiveness" - *hypotage*, "submission" in the sense of "ranking under"; this has to do with order and authority, not with value or ability (Cf. Eph 5:21-31)
- Submission, not subjection: Children/Parents; Employee/Employers; Citizens/Government
- Anyone who has been in a military unit understands this; we all are in a combat unit
- "Let all things be done decently and in order" (1 Cor 14:40)
- A perfect example of submission is Jesus Christ, who although superior to all other human beings, nonetheless submitted to other human beings (Luke 2:51; Phil 2:5-11). God will reward His submission to the Father, and He will reward women who submit to His will and unto the Lord (1 Peter 5:6-7)

## Women in the Bible

We must never underestimate the important place that godly women play in the ministry of the church:

- In the OT we see Deborah, Ruth, Queen Esther, and others
  - Although Deborah declined to lead the military campaign against the Canaanites, deferring to Barak
- Women had a low place in the Roman society, but the Gospel changed all that
  - Jesus first revealed His Messiahship to a woman (John 4:25-26)
- Only a woman recognized His announcement of His forthcoming death (John 12:7; Matt 16:21-22)
- Women were at the Cross, and were the first to herald the news of the resurrection

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

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

12 Moreover, in the area of teaching, I am not allowing a woman to instigate conflict toward a man. Instead, she is to remain calm.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

- Paul here interprets the meaning of v11: He defines exactly what he means by women staying quiet in the worship services

- "...teach" - *didasko*, to be a teacher; the office of a teacher

— By using the present infinitive rather than the aorist infinitive, Paul does not forbid women to teach under appropriate conditions and circumstances, but not to fulfill the office and role of pastor or teacher in the life of the Church

- The present infinitive implies a continuing ministry, such as a pastor; it does not forbid a single or occasional instance of ministry
- Women *are* permitted to teach: older women are to teach the younger women, and children (Titus 2:3-5)
- Timothy was taught by his mother and grandmother (2 Tim 1:5; 3:15)
- There is nothing wrong with a woman instructing a man in private (Acts 18:24-28), but a woman should not try to take the place/role of the man. Reading a book authored by a woman is an example of private instruction.
- "...exercise authority" - *authenteo*, to take over or misappropriate authority; to domineer; to act on one's own authority or act in an autocratic manner
- This would mean a woman would not submit to a higher male authority in the Church, and not be answerable or accountable to the Church (male) leadership.
- A woman leading a ministry in the Church, in submission and accountable to the (male) Church leadership, is perfectly acceptable. It is the taking of, or assuming, inappropriate authority herself that Paul prohibited.
- A woman can have authority over others in the Church, provided she is under the authority of the male leadership of the Church
- Paul did not use his typical Greek word for "authority" (*exousia*); instead, he chose an unusual word that could carry a negative connotation. In the Ephesian context, it appears that women had misappropriated authority by taking upon themselves the role of teacher.

Paul is speaking in the context of the whole local congregation. There is nothing in this passage that would preclude a woman teaching or leading groups within the Church, provided that they do so with the approval of the pastor and eldership (Cf. Acts 18:26; 2 Tim 3:14-15; Titus 2:3).

Furthermore, we should bear in mind that Paul was describing a Church situation where it is assumed that there were men who could provide teaching and leadership. If these were absent, exceptions may be necessary to achieve the higher goals of the Church, namely, the building up of saints for the work of ministry.

### **Contradiction with 1 Cor 14:34?**

1 Cor 14:34: 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.

How can we resolve the apparent contradiction between Paul's teaching in 1 Tim 2 and 1 Cor 14? There are two problems:

1. In 1 Cor 14:34, Paul told the women to remain absolutely silent ("not permitted to speak") in church. In this verse, he used a different Greek word (*sigatosan*) than he used in 1 Tim 2 (*hesychia*, translated "quiet"). The word *hesychia* does not mean absolutely silent, but "settled down," "not unruly."
  - Perhaps Paul imposed a stricter standard on the Corinthian church than was normal because of the turmoil there, and his instructions in 1 Tim reflect a more "normal" situation. Likely in this passage, based on the context, Paul meant that women should not take part in judging the prophets (1 Cor 14:29), which was an exercise of ecclesiastical authority.
2. In 1 Cor 11:2-16, Paul permitted women to pray and prophesy in church, but insisted that they have their heads covered while doing so. This seems to contradict both 1 Tim 2:11-12 and 1 Cor 14:34.
  - It is possible that in 1 Cor 11:2-16, the women in view were either unmarried (single), or married women whose husbands were not present. In 1 Cor 14:34 and 1 Tim 2:11-12, the women in view appear to be married and their husbands present. However, these are assumptions...there is nothing in the text to justify these thoughts.
  - A better solution may be that Paul permitted women to pray and prophesy in Corinth and elsewhere because these activities did not involve exercising authority like teaching did. Teaching involves providing instruction from Scripture, whereas prophesying involves sharing something God brought to mind. This was typically not new revelation, but in every case, the prophet was to subject their prophesy to what God had inspired previously (1 Cor 14:29).

Some point to Gal 3:28 to take the egalitarian view, believing that this verse teaches that there is no difference between men and women in any area, including headship and authority in the church.

(ii) Reason for command: creation (2:13-14)

(a) Order of creation (2:13)

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

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

13 For Adam was formed first, then Eve,

13 For Adam was first formed, then Eve.

- Paul gives two reasons why women should conduct themselves in church as he specified:

1. An argument from Creation (Paul used this same argument in 1 Cor 11:1-10) (v13)
2. An argument from the Fall: Satan deceived the woman into sinning (2 Cor 11:3; Gen 3:1ff) (v14)

— There is an *order* to Creation. From Creation onward, it was God's intention that the male should lead the female. He could have created Adam and Eve simultaneously, but He didn't.

— God made Eve *for* Adam, he did not make Adam *for* Eve (Gen 2:7-25). Eve was created to be Adam's "helper" and was made perfectly suitable for the task. This is the key to understanding her relationship to Adam.

— However, *priority* does not mean *superiority* in any way, shape or form. God created Adam and Eve as equals in the sense that they needed and complemented each other.

— God entrusted Adam with leadership responsibility over his wife. Eve was not responsible to God for Adam in the same sense that Adam was responsible to God for Eve.

(b) Order of deception (2:14)

14 And *it was* not Adam *who* was deceived, but the woman was deceived and became a wrongdoer.

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

14 and it was not Adam who was deceived. It was the woman who was deceived and became disobedient,

14 And Adam was not deceived, but the woman being deceived was in the transgression.

- Man sinned with his "eyes wide open"; thus, as part of the judgment on Eve, God confirmed (made permanent) the leadership of the male over the female (Gen 3:16)

— It was the result of her deception by the serpent that Eve fell: "...the woman, being deceived, fell into deception"; however, it can not be said that God confirmed Eve and all women as followers because they are congenitally more susceptible to deception than males (Cf. 2 Tim 1:5; Titus 2:4).

- It is likely that one of the reasons Paul referred to the Fall here was that some women in the Ephesian church were in danger of doing what Eve did: being deceived by false teachers

— Paul's point is that the role reversal that caused such devastation at the Fall must not be repeated in the church. The woman should not be the one who leads the man in obedience to her. Thus, when teaching the Word at church, a qualified male elder should fill the role of teacher.

— Because Paul cited Creation and the Fall, some conclude that women are to be under male authority in all areas of life, not just at church meetings. They believe a man should not submit himself to female authority at all, even in the workplace. However, *this is a bridge too far*. Paul cited God's intention for male/female relationships specifically in a marriage and church context, not in general social situations. Christian men and women should bring their proper relationship to one another in marriage over into church life, and

apply it in the household of God, as well as the household of the family. There's no instruction here to take it further than that.

Why is Eve's deception significant? Eve was deceived by one of the animals that God had made, over whom she was meant to be in dominion (Gen 1:26-28). This was why she "became a sinner"—not because she was gullible enough to be fooled, but because she was deceived into overturning the good order that God had created. Instead of ruling the snake under God, she listened to and obeyed the snake, attempted to become like God, and then lead her husband to do the same!

When comparing Gen 2-3 with 1 Tim 2, the relationship between the two passages is not difficult to see. Women are being warned not to upset the order of creation by usurping authority in the manner of Eve. What we find more difficult to understand is why this should be expressed through teaching in church. What is it about teaching that makes Paul single it out as the authority issue? The answer rests in our understanding of what "teaching" is. We tend to think of teaching as merely an intellectual activity—imparting knowledge or giving instruction to others. However, the Bible regards teaching as a special type of relationship between the teacher and the student (Cf. Acts 9:25; 1 Cor 16:15-18). It involves authority. The teacher molds the life of the taught. The teacher is given the privilege and responsibility of guiding, informing, persuading, changing and leading. This is why "teaching" and "authority" are so closely tied together in 1 Tim 2:12. To be in a teaching relationship with someone is to be exercising some type of authority over them.

Under Christ's authority, and through His Word to us in 1 Tim 2:11-12, we are told that women ought not to teach or have this type of authority over men. Teaching a man is wrong because by teaching him, the woman enters into a relationship of authority over him. By teaching the man, the woman is falling into Eve's error—turning the order of creation upside down. Teaching is the opposite of learning "quietly with all submissiveness" (v11). Eve's sin involved overturning the order of creation and teaching her husband. Similarly, Adam's sin came from listening to his wife in the sense of heeding and following her instruction. He allowed himself to be taught by her, thereby putting himself under her authority and reversing God's good ordering of creation.

This Biblical teaching may seem hard, especially for a society where women aim for, and often achieve, authority over men. But we have to trust that our unhappiness with this instruction springs from our mistrust of the goodness of God's Word. This passage seems less terrible if we consider:

1. God's goodness - He wants only what is best for us
2. We don't consider "quietness" and "full submission" as weakness, but as meekness—not as a demeaning and pathetic thing, but rather as a holy and life-affirming response to how God created and ordered the world.

3. We recognize that Christ is our Teacher, and that He has ordained through His Word that men and women relate in this way.

*The woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be loved. [Matthew Henry]*

### God's Order

The disorder we have in society today results from a violation of the God-given order, in both the family and the church. Both men and women are gullible and easily deceived. Abraham listened to his wife and got into trouble (Gen 16). Later, her counsel was what God told him to obey (Gen 21).

(c) Women are to find fulfillment as mothers (2:15)

15 But women will be **preserved** through childbirth—if they continue in faith, love, and sanctity, with **moderation**.

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

15 even though she will be saved through the birth of the Child, if they continue in faith, love, and holiness, along with good judgment.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

- This is a difficult verse...the best interpretation seems to be that God promises women a life of fulfillment as mothers, provided they walk with the Lord, rather than teachers and leaders in the church. This explanation is still lacking, though.

- "...preserved" - sōzō, to rescue or deliver

— The word appears frequently in the NT without reference to spiritual salvation (Matt 8:25; 9:21-22; 10:22; 24:22; 27:40,42,49; 2 Tim 4:18)

- "...moderation" - modesty

- A women's primary ministry is the home and the family

— Women are far from being second-class citizens because they have the primary responsibility for rearing godly children

— This does not mean that God wants all women to bear children; some He doesn't even want married (1 Cor 7:25-40)