

# 1 Timothy 2:8-15

- godliness and holiness -

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## Introduction

- ❖ How to preach on 1 Timothy 2:8-15? Does Paul teach us moral lessons about the behaviour of men while they pray? Does he give guidelines about clothing and hairdressing of women? Is the main subject the submission of women to men? And what to think about childbearing?
  - Can we draw any conclusions about the ordination of women in the church of Christ? Many monographs have been written on this subject alone. Disagreement still exists, despite all exegetical efforts.<sup>1</sup>
  - If you are involved in the egalitarian-complementary debate, in which 1 Timothy 2:9-15 plays an important role in the argumentation, it is wise to remember that this was not the object of this letter.
- ❖ The main thrust of 1 Timothy 2 and 3 is **the salvation of all men** and come to a **knowledge of the truth**:
  - “This is, and pleases God our Savior, who wants all men **to be saved** and **to come to a knowledge of the truth**” (1Tim 2:3, 4).
  - “you will know **how people ought to conduct themselves in God’s household**, which is the church of the living God, **the pillar and foundation of the truth**” (1 Tim 3:15).

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<sup>1</sup> See Belleville, L. L., & Beck, J. R. (2005); Köstenberger, A. J., & Schreiner, T. R. (2005). For a balanced discussion, see Stott, J. R. W. (1996).

- The truth: “For there is one God and one mediator between God and men, **the man Christ Jesus**, who gave himself as a ransom for all men—the testimony given in its proper time.”
- ❖ For the spread of the Gospel, it is necessary that (we as) Christians
  - “may live peaceful and quiet lives in all **godliness** and holiness” (1 Tim 2:2).
    - “Beyond all question, the mystery of **godliness** is great: **He appeared in a body**, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory” (1 Tim 3:16).
- ❖ The first question arising from 1 Timothy 2:9-15 will be:
  - **“How people ought to conduct themselves in God’s household”**
    - to win people over to Christ,
    - so they come to know the truth?
  - It seems to be that the behaviour of men and women became an obstacle:
    - men were disputing among themselves (verse 9);
    - and rich women sought status and conformed themselves to a worldly lifestyle (verse 10-12, 15).
- ❖ In the background of this letter, there is the concern that some are losing their faith (truth) (1 Tim 1:19; 2:15; 4:1; 5:8; 6:5, 21)
- ❖ This is a companion to 1 Timothy 2:1-7.<sup>2</sup>
- ❖ The context, form and structure, theological, technical and hermeneutical notes given in this sermon outline overlap with other sermon outlines taken from the First Letter to Timothy. This makes it possible to use this sermon outline as a “stand-alone”. You can also fit this outline into a series of sermons.

## Context

- ❖ Overview of the First Letter to Timothy and its urgency:

1:1, 2	Greeting
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<sup>2</sup> <https://www.christianstudylibrary.org/files/pub/word/1%20Timothy%202.1-7.pdf>

<b>The proclamation of the Gospel endangered.</b>	
1:3-11	Warning against false teachers of the Law
1:12-17	The Gospel of Grace poured out on Paul
1:15	Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners.
1:18-20	Timothy, stay faithful to this Gospel, fight the good fight.
<b>Instructions for the congregation</b>	
2:1-15	About prayer and behaviour: godliness and holiness
3:1-13	About elders, deacons, and women
3:14-16	Concluding remark: behaviour within the household of God and “the mystery of godliness.”
<b>Specific instructions for Timothy</b>	
4:1-16	“Devote yourself to the public reading of Scripture, to preaching and to teaching” (4:13)
4:9, 10	“This is a trustworthy saying that deserves full acceptance (and for this we labor and strive), that we have put our hope in the living God, who is the Savior of all men, and especially of those who believe.”
<b>Instructions for the congregation</b>	
5:1-6:2	About men and women in general, (younger) widows and elders in particular “without partiality” (5:21), and slaves.
6:3-10	About false doctrines and financial gain
<b>Final instructions for Timothy</b>	
6:11-21	“Fight the good fight of faith” (6:12; see also 1 Timothy 1:18, where Paul expresses the same thought with different words).  Summary of instructions, “guard what has been entrusted to your care” (6:20).
6:21	Greeting

❖ The letter shows signs of urgency.

- “As I **urged** you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer” (1 Tim 1:3).
  - “I **urge**, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—“ ((1 Tim 2:1).
- ❖ “Timothy, my son, I give you this instruction (...), so that by following them you may fight the good fight” (1:18).<sup>3</sup> This is an indication that Timothy was **engaged in a conflict**<sup>4</sup> and had to deal with several (serious) problems. Paul concludes his letter: “Fight the good fight of faith”<sup>5</sup> (6:12), indicating a more personal struggle of Timothy.
- ❖ There are two trustworthy-sayings in which Paul stresses the importance of salvation.
  - There is a third one (3:1) following his remark on the salvation of women.
- ❖ Paul writes about several problems, which he noticed (by correspondence?):
  - There are false teachers active (1 Tim 1:3-11; 4:1-5; 6:3-5), who for instance “forbid people to marry” (1 Tim 4:3).
  - Some people have wandered from the faith (1 Tim 1:6; 6:21; see also 1 Tim 6:10). Others have shipwrecked their faith (1 Tim 1:19-20).
  - Paul addresses the behaviour of men and women (1 Tim 2:8-15), the position and behaviour of older and younger widows (1 Tim 5:1-16), and pitfalls for people who want to be rich (1 Tim 6:5-10, 17-19).
  - He devotes one short paragraph to slaves (1 Tim 6:1-2).
- ❖ Paul uses in 1 Timothy 4-6 about 30 imperatives (second person).
  - There are thirteen third-person imperatives, which need to be translated with "must" which has more force than “should” (1 Tim 2:11): “the *third person*” imperative is normally translated “*Let him do*, etc. This is easily confused in English with a permissive idea. Its force is more akin to *he must*, however, or periphrastically, *I command him to...* Regardless of how it is translated, the expositor is responsible to observe and explain the underlying Greek form.”<sup>6</sup>
  - He uses also words like:

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<sup>3</sup> “**στρατεύη** ἐν αὐταῖς τὴν καλὴν στρατείαν” (Compare note 5.)

<sup>4</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 947).

<sup>5</sup> “**ἀγωνίζου** τὸν καλὸν ἀγῶνα τῆς πίστεως”

<sup>6</sup> Wallace, D. B. (1996, p. 486 and note 97).

- “I want” (2:9; 5:14), “I not permit” (2:11); “I charge”<sup>7</sup> (5:21); “I charge”<sup>8</sup> (6:13). In the last two cases, Paul writes: "in the sight of God."

❖ Finally, Paul deems it necessary to visit Ephesus again:

**An overview of the main themes/words used in 1 Timothy 2 and 3**

❖ When 1 Timothy 2 and 3 are compared, it becomes visible that Paul expresses the same thoughts and concepts, both for the church as the household of God in general, and for men and women, in specific.

Theme - word	<i>general</i>	<i>Specific (concerning)</i>
Saviour, Salvation	Verse 2:3-6	Women: 2:15
God, Christ Jesus	Verse 2:3-6 Verse 3:16	The church: 3:15
Truth	Verse 2:4 Verse 3:15	Paul: 2:7
Prayer	Verse 2:1	Men: 2:8 Women: 2:9 (probably)
Teach, teacher, able to Teach Learn / Teach (not)		Paul: 2:7 Men: 3:2 Women: 2:12
Godliness	Verse 2:2 Verse 3:16	Women: 2: 10
Holiness - respect(ful)	Towards God: 2:2	Children (towards their father): 3:4 Deacons (respectful): 3:8 Women (holiness towards God): 2:15 Women (respectful): 3:11

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<sup>7</sup> διαμαρτύρομαι

<sup>8</sup> παραγγέλλω

Quiet (lives), quietness, silent	Verse 2:2	Women: 2:11, 2:12
Honourable, attractive		Women: 2:9 Men: 3:2
Propriety (and modesty)		Of women: 2:9, 15
Temperate		Men: 3:2 Women: 3:11
In faith		Paul 2:7 Women 2:15 Deacons: 3:13
Deceived (by satan/devil – Gen3:1-6)  Conceited, fall under the same judgment as,  fall into a trap of (devil)		Man (not): 2:13 Woman: 2:13  Men: 3:6  Men: 3:7

## Form and structure

- ❖ An outline of 1 Timothy 2:1-15:

<i>Urgent request to pray for the sake of the progress of the Gospel</i>	
<i>Urgent request</i>  (verse 1, 2)	I urge, then, first of all,  that requests, prayers, intercession, and thanksgiving be made for everyone— for kings and all those in authority,  that we may live peaceful and quiet lives in all godliness and holiness.
<i>Reason:</i>  (verse 3, 4)	This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth.
<i>The truth:</i>  (verse 5, 6)	For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for

	all men—the testimony given in its proper time.
<i>The Authority of Paul:</i> (verse 7)	And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles.
<i>Special instructions for men and women (concerning prayer and worship)</i>	
<i>Instructions for men</i> (verse 8)	I want men everywhere to lift up holy hands in prayer, without anger or disputing.
<i>Instructions for women</i> (verse 9-15)	I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God. A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

- ❖ As will be noticed, this part of the letter and the following part (3:1-16) discuss several aspects of the behaviour of men and women in the context of the church and the Roman-Greek society.
- ❖ A detailed and schematic outline of 1 Timothy 2:8-15:

<i>Special instructions for men and women</i>		
	<i>positive</i>	<i>negative</i>
<i>About men and prayer</i>		
<i>A. (verse 8)</i>	I want men everywhere to lift up holy hands in prayer,	without anger or disputing.
<i>About women, prayer (and worship)</i>		
<i>B. (verse 9-10)</i>	I also want women to dress modestly, with decency and propriety,	not with braided hair or gold or pearls or expensive clothes,

	but with good deeds, appropriate for women who profess to worship God.	
<i>About women, learning, submission, teaching and authority</i>		
<i>C1. About learning and teaching</i> <i>(verse 11, 12)</i>	A woman should learn in quietness and full submission.  she must be silent.	I do not permit a woman to teach or to have authority over a man;
<i>C2. Argument</i> <i>(verse 13, 14)</i>	For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner.	
<i>D. Final instructions</i> <i>(verse 15)</i>	But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.	

- ❖ The **negative** reflects the real situation. The **positive** reflects the situation, which Paul commends.

## Technical, hermeneutical and historical notes

### Introduction

- ❖ This part of the outline consists of three parts.
  - The different contexts of 1 Timothy 2:8-15 and the meaning of words and clauses.
  - Some background information to 1 Timothy 2 derived from the different contexts. This will be done briefly.
  - Some lexicographical information.

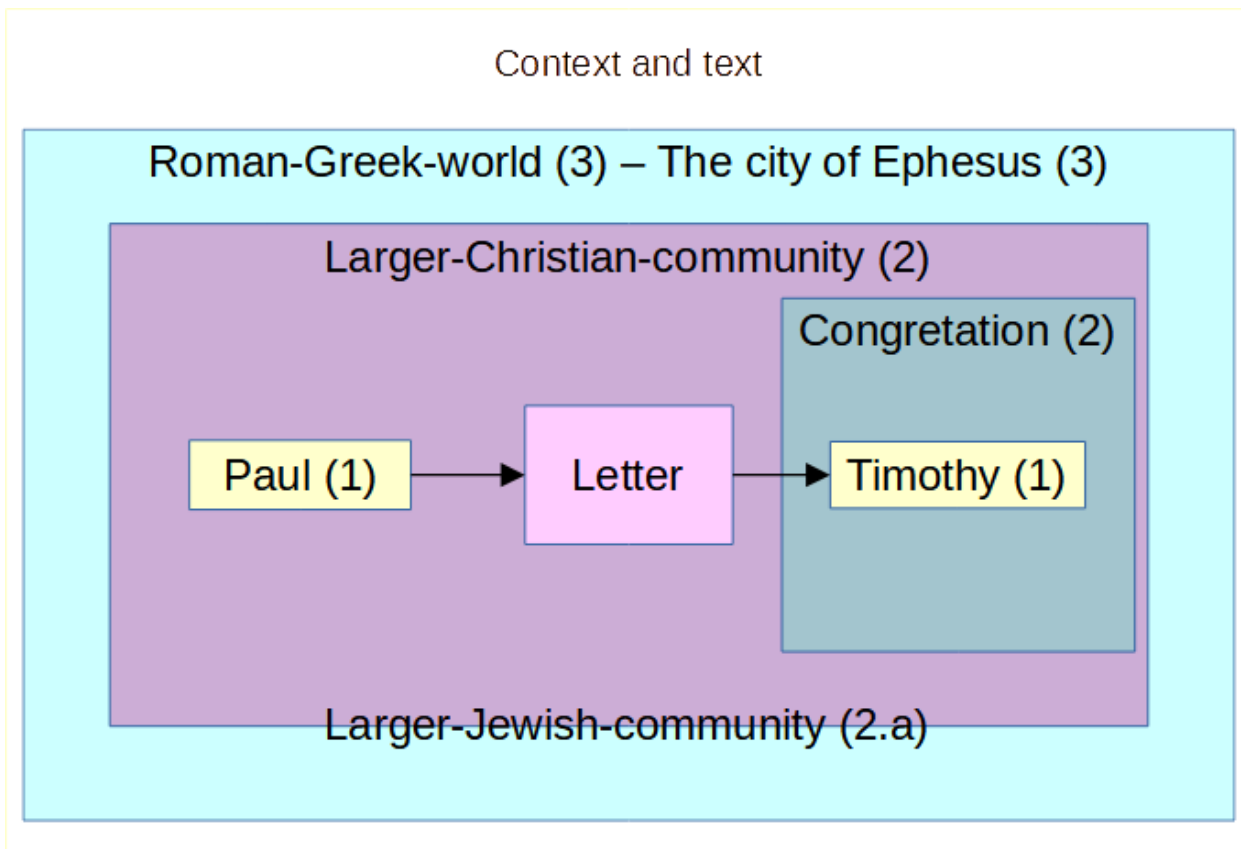
### Different contexts

- ❖ A letter is written in a religious, political, cultural, economical, social and literary context. The contents of 1 Timothy refers to several overlapping contexts. The primary and the secondary context correspond with the literary context of the New Testament, since there are no other sources available.



- The primary context of the letter is the (implied) author Paul and the (implied) reader Timothy. This context is embedded in the New Testament. See below. The author and recipient of the letter knew each other personally. This context is made known especially by personal remarks:
  - “Timothy, my son, I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight” (1 Tim 1:18). See also 1 Timothy 1:3; 3:14, 15, and 2 Timothy 3:14, 15.
- The secondary context of the letter is the Christian community of Ephesus, where Timothy was working as an evangelist, following up Paul’s instructions. This Christian community was part of the larger emerging Christian church. This context is revealed by specific remarks, instructions, theological references, and a song:
  - “Some have rejected these and so have shipwrecked their faith. Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme” (1 Tim 1:19, 20). These two men were probably co-workers of Paul and Timothy.
  - “Although I hope to come to you soon, I am writing you these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God’s household, which is the church of the living God, the pillar and foundation of the truth” (1 Tim 3:14, 15). This verse summarizes the preceding two chapters.
  - “Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory” (1 Tim 3:16).
- Many of the first generation Christians had a Jewish background (synagogue), there is also the context of the Jewish religious world (2.a), known by its literature and historical sources like the works of Josephus.
- The tertiary context of the letter is the Roman-Greek society of Ephesus and the wider Roman-Greek world of the Roman Empire, and especially Rome. There is a difference with the preceding two contexts because there are numerous other sources, literary and archaeological, available.
  - “I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness” (1 Tim 2:1, 2).

- ❖ Finally, Paul refers to Genesis 2:18-3:6. This is part of the literary background of the letter and belongs to the secondary context. The Old Testament was read, studied, preached and used to teach the people (2 Tim 3:16, 17):
  - “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.”
  - “For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner” (1 Tim 2:13, 14).
- ❖ See figure 1:



- ❖ Context and Meaning
  - Words receive meaning from their literary and historical context.
    - For instance, the “kings” (verse 2) weren’t members of the congregation but held a position in the Roman-Greek society. Therefore, to understand the

word “king” fully, it is necessary to do some historical and literary research into the context of these “kings” in the Roman-Greek world.

- A word like prayer belongs primarily to the context of the Christian community, its practices and theology.

○ It is possible to relate different words and clauses to different contexts. An example:

Text	Context 1, 2 The Christian community <i>(The New Testament)</i>	Context 3 The Roman-Greek world	Context 2.a The Old Testament <i>(literary)</i>
Verse 1, 2	requests, prayers, intercession, thanksgiving	everyone, kings, all those in authority,	<i>(Psalm 72)</i>
Verse 2	godliness, holiness.	peaceful and quiet lives	

- The “requests, prayers, intercession, and thanksgiving” are part of the instruction of Paul to Timothy and the Christian community of Ephesus. The meaning of these words is clear, also to modern readers. There is continuity in meaning, although the actual practices will be different
- These prayers were on behalf of everyone, kings and all those in authority. The application is easy to be made, without specific knowledge of these kings and those in authority. But for a better understanding of the letter, the Roman-Greek context can provide more information.
- “Godliness and holiness” can be understood against the literary background of especially the New Testament.
- The meaning of “peaceful and quiet lives” is not easily understood. What did this mean in a Roman-Greek context? What were the circumstances which would guarantee a peaceful life in a Roman-Greek city, being respected by the authorities, especially against the background of the possibility of oppression and persecution? How did the Romans view the Christian and Jewish communities?
- Does a “peaceful and quiet life” imply that Christians had to conform to Roman civil law (Rom 13:1-7)?
  - Romans 13:1-7 is of importance because Paul writes about **submitting** to the authorities. Compare 1 Timothy 2:10: “A woman

should learn in quietness and **full submission.**”

- Different words and clauses 1 Timothy 2:8-15 related to the different contexts:

<b>Text</b>	<b>Context 1, 2, 2.a</b> <b>The Christian community</b> <i>(The New Testament)</i>	<b>Context 3</b> <b>The Roman-Greek world</b>	<b>Context 2.a</b> <b>The Old Testament</b> <i>(literary)</i>
Verse 8	holy hands, prayer, anger, dispute		
Verse 9, 10	good deeds, profess to worship God.	to dress modestly, (decency, propriety), not with (braided hair, gold, pearls, expensive clothes)	
Verse 11, 12	learn (quietness, full submission), silent	teach, to have authority over?	
Verse 13, 14	<i>Reading and understanding of Genesis 2:18-3:24</i>		<i>The original text of Genesis 2:18-3:24</i>
Verse 15	will be saved faith, love, holiness, propriety	childbearing	

- Verse 8 doesn't pose any difficulties.
- Verse 9, and 10 are best understood against the background of Roman-Greek fashion in the first century. Because fashion reflected the position of men and women in society, it is worthwhile to study the meaning of “dress”, “authority” and “childbearing” in the Roman-Greek society.
- Verse 11 and 12 pose some serious difficulties, especially the meaning of “to have authority over.” This word occurs only once in the New Testament, and its meaning changed over time. Did Paul address a specific problem within the Christian community of Ephesus? It seems that there was a similar problem in Corinth (1 Cor 14: 33-35). Is it related to a change in the position

of women in the Roman-Greek society? To solve this problem, it is necessary to study Roman-Greek culture and especially the social position of rich married women to men (context 3). A special note: In the introduction of this outline(see above), it is mentioned that opinions about the meaning of these words differ. Therefore, the present writer added a “?”.

- Verse 13, 14 refer to Genesis 2:18-3:24. Paul doesn't quote this passage. How does the argument function in relation to the preceding verses? How did Paul and Timothy (context 1, 2) use and understand this argument? The original context of Genesis 2, 3 didn't speak about “to have authority over.”
- Verse 15 is again difficult to understand. Why does Paul mention childbearing in relation to salvation? Salvation is the main theme in chapter 2 but nowhere in the Scriptures, is salvation related to childbearing, the only exception of Genesis 3:15 and Revelation 12:2: “She was pregnant and cried out in pain as she was about to give birth.”<sup>9</sup> Is there another venue for a solution? Did the women of the congregation relate childbearing to salvation? Did they have a positive or a negative view of childbearing? What was the Roman-Greek view on childbearing?

### **Background: Timothy and Ephesus** (context 1, 2, 3)

#### ❖ Timothy<sup>10</sup>

- A missionary associate, fellow worker, and trusted emissary of Paul over an extended period. Timothy is mentioned after Paul in the prescript of various Pauline letters as a co-sender of those letters (1 Thess 1:1; 2 Cor 1:1; Phil 1:1; Philemon 1; 2 Thess 1:1; Col 1:1). He is variously identified as "our brother" (1 Thess 3:2; 2 Cor 1:1; Philemon 1), as "fellow worker" (1 Thess 3:2; Rom 16:21), and as Paul's "beloved and faithful child in the Lord" (1 Cor 4:17; 1 Tim 1:2) who enjoys a special relationship with this apostle (Phil 2:20–22; 1 Tim 1:2, 18; 2 Tim 1:2; 2:1).
- According to Acts Timothy was a native of Lystra in Asia Minor (16:1, 2), the son of a Jewish woman and a Greek father (16:1). 2 Timothy names his mother as Eunice and his grandmother as Lois, both of whom are described as Christian believers (1:5).

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<sup>9</sup> In both texts, God promises the defeat of Satan by the offspring of woman.

<sup>10</sup> Excerpt from: Gillman, J. (1992, pp. 558-560).

- At Lystra during Paul's second missionary journey, Timothy is chosen by Paul to accompany him, probably because "he was well spoken of by the brethren" of that area (Acts 16:2–3).
  - Timothy along with Silas (= Silvanus) accompanied Paul through Asia Minor to Troas and then went over to Macedonia. At Philippi, they became involved in a conflict (Acts 16:6–40; 1 Thess 2:2).
  - The significance of Timothy is underscored by his being named as the recipient of two pastoral letters. The letters also pick on the theme of the uniquely close relationship between Paul and Timothy, who is referred to variously as “true child of the faith” (1 Tim 1:2; cf. 2 Tim 1:2), and “my son” (1 Tim 1:18; 1 Tim 2:1).
  - According to a later tradition preserved by Eusebius, Timothy, the disciple of Paul, was the first bishop of Ephesus.
- ❖ The City of Ephesus:<sup>11</sup>
- The city was an important administrative and commercial hub of the Roman province of Asia. Nowadays the remnants of the magnificent city theatre can still be viewed. It had a seating capacity of 24,000 people (Acts 19:30-41). The temple of Artemis was famous and already classified in the ancient world as one of the seven wonders of the world. Numerous other gods and goddesses were worshipped.
  - The City of Ephesus in the New Testament:
    - Paul visited Ephesus for the first time only briefly on his way to Jerusalem (Acts 18:18-22). After he had left the city, Priscilla and Aquila continued to preach the gospel (Acts 18:24-28).
    - Paul visited the city for a second time and stayed there for more than two years (Acts 19): **“This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.”** More churches were probably established during these years (Rev 2-3) in the Roman province of Asia.
    - Paul must have encountered severe conditions while he was in Ephesus. In his letter to the Corinthians, he wrote: **“If I fought wild beasts in Ephesus for merely human reasons, what have I gained? If the dead are not raised, ‘Let us eat and drink, for tomorrow we die’”** (1 Cor 15:32). The majority of recent scholars postulate that Paul was in prison one or more times while he was in Ephesus.
    - Paul met the Elders of the church on the beach of the city of Miletus (Acts 20:13-38) when he travelled to Jerusalem.

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<sup>11</sup> Arnold, C. (1993). Ephesus. In *Dictionary of Paul and His Letters* (pp. 249-253). Downers Grove: InterVarsity Press.

- Jews from Asia recognized Paul when he entered the temple in Jerusalem: **“Some Jews from the province of Asia saw Paul at the temple.** They stirred up the whole crowd and seized him” (Acts 21:27; 24:19).
  - Later, Paul sent Timothy to Ephesus (1 Tim 1:3) to support this church through teaching and instructions.
- Finally, the apostle John received his Revelation of Jesus Christ and sent it to the seven churches in Asia, the first being Ephesus (Rev 1:11; 2:1-7). According to old church traditions, John stayed probably at the end of his life in Ephesus.

**Background: Roman-Greek culture and wealthy women** (*context 3*)

- ❖ This paragraph will introduce some aspects of fashion, hairstyles, and childbearing in the Roman-Greek culture.

Fashion<sup>12</sup>

- Paul is addressing Timothy about the behaviour of wealthy married women. They could afford themselves to buy handmade woven textiles. **“Married citizen women** wore a woolen mantle, known as a *palla*, over a stola, a simple, long-sleeved garment.” “Wealthy matrons, including Augustus' wife Livia (59/58 BC – AD 29), might show their traditionalist values by producing home-spun clothing, but most men and women who could afford it bought their clothing from specialist artisans. The manufacture and trade of clothing and the supply of its raw materials made an important contribution to Rome's economy. Relative to the overall basic cost of living, **even simple clothing was expensive**, and was recycled many times down the social scale.”
- **Some laws were issued to limit public displays of personal wealth and luxury.** “None were particularly successful, as the same wealthy elite had an appetite for luxurious and fashionable clothing. Exotic fabrics were available, at a price; silk damasks, translucent gauzes, cloth of gold, and intricate embroideries; and vivid, expensive dyes such as saffron yellow or Tyrian purple. Not all dyes were costly, however, and most Romans wore colourful clothing. Clean, bright clothing was a mark of respectability and status among all social classes. **The fastenings and brooches used to secure garments such as cloaks provided further opportunities for personal embellishment and display.**”

Hairstyles – braided hair<sup>13</sup>

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<sup>12</sup> Clothing in ancient Rome. (2020, December 23). Retrieved from [https://en.wikipedia.org/wiki/Clothing\\_in\\_ancient\\_Rome](https://en.wikipedia.org/wiki/Clothing_in_ancient_Rome). This article refers to some important studies.



Marble statues and coins reveal hair styles, common in Rome. The left image shows a buste of Livia (59/58 BC – 29 CE), the wife of Emperor Augustus. The golden coin shows Agrippina II., the wife of Emperor Claudius (15-59 CE, wife of Claudius, with her son (left). The right image shows the hairstyle of a young woman during the 80's – 90's CE.

- Hairstyles were changing in Rome. Each period had its distinctive style(s). These were characteristic and limited to certain social classes in society. **A woman's hairstyle was an expression of personal individuality, social status, and wealth.** A woman spends time on her hair to create a flattering appearance. There are many depictions found of women hairdressing and gazing in a mirror. Hairstyling was the leisure pursuit of the cultured, elegant female. Childbirth<sup>14</sup> and Abortion in the Roman world
- Roman wives were expected to bear children, **but wealthy women accustomed to a degree of independence, showed a growing disinclination to devote themselves to traditional motherhood.** Large families were not the norm. The birth rate among the leading and wealthy families declined to such an extent that the first Roman emperor Augustus (reigned 27 BC – 14 CE) passed a series of laws intended to increase the number of children born, including special honours for women who bore at least three children (the *ius trium liberorum* = *the law of three children*). Those who were unmarried, divorced, widowed, or barren were prohibited from inheriting property unless named in a will.

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<sup>13</sup> Roman hairstyles. (2020, December 25). Retrieved from [https://en.wikipedia.org/wiki/Roman\\_hairstyles](https://en.wikipedia.org/wiki/Roman_hairstyles)

<sup>14</sup> See also Dasen, V. (2011, p. 291-314) *Childbirth and Infancy in Greek and Roman Antiquity*. In Beryl Rawson (Ed.).



- The Roman philosopher Seneca (4 BC – 65 CE) wrote to his mother the following:
  - "You have never been ashamed of your fruitfulness as though it were a reproach to your youth:
  - you never concealed the signs of pregnancy as though it were an unbecoming burden,
  - nor did you ever destroy your expected child within your womb after the fashion of many other women, whose attractions are to be found in their beauty alone."<sup>15</sup>
    - The apostle Paul has met Gallio (5 BC – c. 65 CE), the older brother of Seneca when he was proconsul at Corinth (Acts 18:12-17).
- The poet Juvenal (55? - 138? CE) wrote:
  - "Yet at least such women endure the dangers of childbirth, and all
  - The effort of nurturing their offspring their lot in life dictates.
  - Hardly any woman who sleeps in a gilded bed will lie there in labour,
  - Such is the power of the arts and drugs, of that woman who procures
  - Abortions, and contracts to murder human embryos in the womb" (Satyre VI, lines 6.592-596).<sup>16</sup>
- Pliny the Younger (61 – c. 113 CE) wrote in one of his letters: "Rufus has a number of children. Even in this respect he has acted the part of a good citizen, in that he was willing to freely undertake the responsibilities entailed upon him by the fruitfulness of his wife, in an age when the advantages of being childless are such that many people consider even one son to be a burden" (4.15.3).<sup>17</sup>

### **Background: The New Testament**

- ❖ 1 Timothy 2:8-15 and 1 Corinthians 11:3-17 and 14:33-35 (*context 1, 2, and 3*)

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<sup>15</sup> Projects, C. T. (2021, January 02). *Of Consolation: To Helvia*. Retrieved from [https://en.wikisource.org/wiki/Of\\_Consolation:\\_To\\_Helvia#XVI](https://en.wikisource.org/wiki/Of_Consolation:_To_Helvia#XVI).

<sup>16</sup> Juvenal. (n.d.). Retrieved from [https://www.poetryintranslation.com/PITBR/Latin/JuvenalSatires6.php#anchor\\_Toc282858869](https://www.poetryintranslation.com/PITBR/Latin/JuvenalSatires6.php#anchor_Toc282858869)

<sup>17</sup> Smith, A. (n.d.). Pliny the Younger : *Letters*. Retrieved from <http://www.attalus.org/old/pliny4.html#15>

- Paul addresses comparable problems in his first letter to the Corinthians:

1 Timothy 2:9-14	1 Corinthians 11:3-17; 14:33-35
<p>I want men everywhere to lift up holy hands in <b>prayer</b>, without anger or disputing.</p> <p>I <b>also</b> want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God. (... See below:)</p> <p>For Adam was formed first, then Eve.</p> <p>And Adam was not the one deceived; it was the woman who was deceived and became a sinner.</p>	<p>(...) Every man who <b>prays</b> or <b>prophesies</b> with his head covered <b>dishonours</b> his head.</p> <p>And every woman who <b>prays</b> or <b>prophesies</b> with her head uncovered <b>dishonours</b> her head (...) she should cover her head.</p> <p>In the Lord, however, woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman. But everything comes from God.</p>
<p>A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be <b>silent</b>.</p>	<p>As in all the congregations of the saints, women should remain <b>silent</b> in the churches. They are not allowed to speak, but must be in submission, as the <b>Law</b> says.</p> <p>If they want to inquire about something, they should ask their own husbands at home; for it is <b>disgraceful</b> for a woman to speak in the church.</p>

- A few comments:

- 1 Corinthians 11:4, 5 makes clear that both men and women were **praying** and **prophesying**. This was probably also the case in Ephesus (1 Tim 2:8, 9).
- These passages reveal that **silence** was not absolute. Paul uses two different words for silence: **‘εἶναι ἐν ἡσυχίᾳ’** (1 Tim 2:12) and **“σιγάω”** (1 Cor 14:34).

- The head covering of women was a veil. Matrons were expected to wear veils; a matron who appeared without a veil was held to have repudiated her marriage.<sup>18</sup>
  - Paul refers to the Law (1 Cor 14:34) but to which Law? There are two options:
    - The Old Testament Law. But, there is no such command found. Reference to Genesis 3:16 is out of place because these words were part of the curse.
    - Did he refer to Roman civil Law?
  - Paul's main argument in 1 Corinthians 11 and 14 is based on the avoidance of dishonour and disgrace.
    - dishonor (1 Cor 11:4, ) = “καταισχύνω”: 1. *dishonor, disgrace*.<sup>19</sup>
    - disgraceful (1 Cor 11:6; 14:35) = “αἰσχρός”: A term especially significant in honour-shame oriented society; generally in reference to that which fails to meet expected moral and cultural standards pertaining to being socially or morally unacceptable, shameful, base.<sup>20</sup>
  - “Paul presumably tells Corinthian women prophets that they must continue to observe the social custom of veiling in public even though they have a newfound freedom in Christ. To argue his point, he uses language of subordination and of shame.”<sup>21</sup>
- ❖ Women and the Churches of Christ (*context 1, 2*)
- The apostle Paul gave firm instructions about the position and role of women in the congregation of Ephesus. To develop a balanced view, it is helpful to have an overview of the role women played in the apostolic church.
  - Several women are mentioned in the Book of Acts and the Letters of Paul.<sup>22</sup>

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<sup>18</sup> Sebesta, J. L., p. 49

<sup>19</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 517).

<sup>20</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p.29).

<sup>21</sup> Osiek, C. (2002, p. 202). *What We Do and Don't Know About Early Christian Families*. In B. Rawson (Ed.).

<sup>22</sup> Ellis, E. E. (1993, p. 183-189). *Coworkers, Paul and His*. In G. F. Hawthorne, R. P. Martin, & D. G. Reid (Eds.).

Name - place	Reference	Summary
Lydia – <i>Philippi</i>	Acts 16:13-16, 40	<i>and the members of her household.</i>
Phoebe – <i>Cenchrea, (Rome)</i>	Romans 16:1, 2	a servant (deaconess) of the church
Prisca (Priscilla) and Aquila – <i>Rome, Corinth, Ephesus</i>	Romans 16:3 Romans 16:5 Acts 18:26 2 Tim 4:19	my fellow workers in Christ Jesus the church that meets at their house (Apollos) began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.
Nympha – <i>Colosse</i>	Colossians 4:15	The church at her house.
Mary – <i>Rome</i>	Romans 16:6	Who worked hard for you (Romans)
Tryphena and Tryphosa, Persis – <i>Rome</i>	Romans 16:12, 13	Who work(ed) very hard in the Lord
Euodia and Syntyche – <i>Philippi</i>	Philippians 4:2, 3	they fought (contended; NIV) at my side (Paul) in (spreading) the gospel. <sup>23</sup>
Others: Apphia – ? (Philem 2); Chloe – <i>Corinth</i> (1 Cor 1:11); Damaris – <i>Athens</i> (Acts 17:34); Julia – <i>Rome</i> (Rom 16:15); Junia – <i>Rome</i> (Rom 16:7). <sup>24</sup>		

- Three questions can be asked:
  - (1) What was the position of a woman and her authority in the church, when she was the head of a house (Lydia, Nympha)?
  - (2) Priscilla – she is mentioned first – and Aquila were teaching Apollos. How does this relate to 1 Timothy 2:12, where Paul doesn't allow women to teach?

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<sup>23</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 964).

<sup>24</sup> There is disagreement among scholars about the identity and position of this woman or man (Junias).

- (3) Unfortunately, Paul didn't specify the hard work which was done by women. Euodia and Syntyche were working hard alongside Paul. What was the character of their hard work?
- These women are mentioned and receive praise but, except for Priscilla, Paul didn't write about their position in the church. One thing is clear, their service was of great value.

**Lexicographical comments** (1 Tim 2:2, 3; 8-15)

Verse 2, 3

- ❖ “peaceful” = “ἡρεμος”: **quiet, tranquil**, of life.<sup>25</sup>
- ❖ “quiet” = “ἡσύχιος”: **quiet, well-ordered**. Here it means probably: **without turmoil**.<sup>26</sup>
  - See also below verse 11-12.
- ❖ “holiness” (NIV) / “dignified” (ESV) = “σεμνότης”: **a manner or mode of behaviour that indicates one is above what is ordinary and therefore worthy of special respect; a. of a human being dignity, seriousness, probity, holiness**.<sup>27</sup>
  - “σεμνός”: **worthy of respect/honor, noble, dignified, serious**<sup>28</sup> (1Tim 3:8, 11).
- ❖ “godliness” (NIV) / “godly” (ESV) = “εὐσεβεια”: **awesome respect accorded to God, devoutness, piety, godliness**.<sup>29</sup>
  - **“It denotes a manner of life. It is the honouring of God the Creator and Redeemer of all men.”**<sup>30</sup>
  - Paul uses a similar word in verse 10: “θεοσεβεια”: **reverence for God or set of beliefs and practices relating to interest in God, piety, godliness**.<sup>31</sup>

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<sup>25</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 439).

<sup>26</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 440, 441).

<sup>27</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 919).

<sup>28</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 919).

<sup>29</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 412).

<sup>30</sup> Foerster, W. (1964–, Vol. 7, p. 183).

<sup>31</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 452).

- ❖ “good” = “καλός”: 2. **pertaining to being in accordance at a high level with the purpose of something or someone, good, useful.** b. of moral quality *good, noble, praiseworthy, contributing to salvation.*<sup>32</sup> c. in any respect *unobjectionable, blameless, excellent.*<sup>33</sup>

Verse 9-10

- ❖ “modestly” = “κόσμιος” / “κοσμίως” (Adv.): **pertaining to being in accord with accepted standards of propriety, modestly, decorously, observing decorum.**<sup>34</sup>
  - Paul demands this virtue of an overseer (1 Tim 3:2) and Christian women. It is not specifically Christian but already found in the classical Greek world and the popular ethics of Hellenism along with αἰδώς (“decency”) and σωφροσύνη (“propriety”).<sup>35</sup>
- ❖ “decency” = “αἰδώς”: “This term expresses the opposite of considering or treating something in a common or ordinary manner; **a respect for convention.**”<sup>36</sup>
- ❖ “propriety” = “σωφροσύνη”: **one of the four cardinal virtues;**
  - 1. generally **soundness of mind, reasonableness, rationality;**
  - 2. **practice of prudence, good judgment, moderation, self-control** as exercise of care and intelligence appropriate to circumstances.<sup>37</sup>
- ❖ “expensive” = “πολυτελής”: **pertaining to being of great value or worth, ordinarily of relatively high degree on a monetary scale, (very) expensive, costly.**<sup>38</sup>
- ❖ “profess” = “ἐπαγγέλλομαι”:
  - 1. **to declare to do something with implication of obligation to carry out what is stated, promise, offer.**
  - 2. **to claim to be well-accomplished in something, profess, lay claim to, give oneself out as an expert in something.**<sup>39</sup>

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<sup>32</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 504).

<sup>33</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 505).

<sup>34</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 561).

<sup>35</sup> Sasse, H. (1964–). *κοσμέω, κόσμος, κόσμιος, κοσμικός*. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.).

<sup>36</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 24).

<sup>37</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 987).

<sup>38</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 850).

- ❖ “worship (NIV) / godliness (ESV)” = “**θεοσεβεία**”: **reverence for God or set of beliefs and practices relating to interest in God, piety, godliness.**<sup>40</sup> See also Genesis 20:11, Job 28:28.
  - Women who confess Christianity must substantiate this confession of their religion by good works.<sup>41</sup>

Verse 11-12

- ❖ “learn” = “**μανθάνω**”: 1. **to gain knowledge or skill by instruction, learn.**<sup>42</sup>
- ❖ “quietness” = “**ἡσυχία**”:
  - 1. **state of quietness without disturbance, quietness, rest** (2 Thess 3:12).
  - 2. **state of saying nothing or very little, silence.**<sup>43</sup>
    - These two descriptions complement each other. The silence (2) is meant to avoid or to stop disturbance (see also Acts 22:2).
- ❖ “full submission” = “**ὑποταγή**”: **the state of submissiveness, subjection, subordination, as opposed to setting oneself up as controller, subordinating herself in every respect.**<sup>44</sup>
  - In the NT the only use of ὑποταγή is found in the Pauline letters. In 1 Cor 14:34, it means "submission" in the sense of renunciation of initiative (compare 1 Tm. 2:11).<sup>45</sup>
- ❖ “not permit” = “**ἐπιτρέπω**”: not 1. **to allow someone to do something, allow, permit.**<sup>46</sup>

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<sup>39</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 356).

<sup>40</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 452).

<sup>41</sup> Bertram, G. (1964–). *θεοσεβής, θεοσεβεία*. In G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.).

<sup>42</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 615).

<sup>43</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 385).

<sup>44</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 1041).

<sup>45</sup> Dellling, G. (1964–). *τάσσω, τάγμα, ἀνατάσσω, ἀποτάσσω, διατάσσω, διαταγή, ἐπιταγή, προστάσσω, ὑποτάσσω, ὑποταγή, ἀνυπότακτος, ἀτακτος (ἀτάκτως), ἀτακτέω*. In G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.).

<sup>46</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 385).

- ❖ “to have authority over” = “**αὐθεντέω**”: **to assume a stance of independent authority**, *give orders to, dictate to*.<sup>47</sup> To control in a domineering manner—‘to control, to domineer.’ γυναικὶ οὐκ ἐπιτρέπω ... αὐθεντεῖν ἄνδρος ‘I do not allow women ... to dominate men’ 1 Tm 2:12. ‘To control in a domineering manner’ is often expressed idiomatically, for example, ‘to shout orders at,’ ‘to act like a chief toward,’ or ‘to bark at.’<sup>48</sup>

#### Verse 13-14

- ❖ “Adam was not the one **deceived**” = “**ἁπατάω**”: 2. *deceive, mislead*.<sup>49</sup>
- ❖ “the woman who was **deceived**” = “**ἐξαπατάω**”: **to cause someone to accept false ideas about something**, *deceive, cheat*.<sup>50</sup> (Also 1 Cor 11:13).
- ❖ “sinner” / “transgressor” (ESV) = “**παράβασις**”: **act of deviating from an established boundary or norm**, *overstepping, transgression*.<sup>51</sup>

#### Verse 15

- ❖ “will be saved through (= “**διὰ**”) childbearing”: “**διὰ**”: c. **of attendant or prevailing circumstance**.<sup>52</sup>
  - Through is not “by means of”. A Christian (woman) is saved by grace. “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God— not by works, so that no one can boast” (Eph 2:8, 9). Childbearing is not a “work” by which the woman will be saved.
- ❖ “holiness” = “**ἁγιασμός**”: **personal dedication to God**, *holiness, consecration, sanctification*.<sup>53</sup> What is expressed is not the state but the conduct of women.<sup>54</sup>

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<sup>47</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 150).

<sup>48</sup> Louw, J. P., & Nida, E. A. (1996, Vol. 1, p. 473).

<sup>49</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 98).

<sup>50</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 345).

<sup>51</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 758).

<sup>52</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 224).

<sup>53</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 10).

<sup>54</sup> Procksch, O., & Kuhn, K. G. (1964–). ἅγιος—ἀγιάζω—ἁγιασμός ἀγιότης—ἀγιωσύνη. In: G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.).



## Exposition

### Summary 2:1-7; 3:15, 16

- ❖ Paul is concerned about the presence of the church in the society. Therefore he wants the members of the church to pray so that the Christians "live peaceful and quiet lives in all godliness and holiness" (2:2).
  - "Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, **so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody**" (1 Tess 4:11, 12).
  - "**The mystery of godliness is great**: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory" (1 Tim 3:16).
  - This quiet life means: not being disturbed (See above).
- ❖ This urgent call to pray for all men and kings is especially urgent when one realizes that Christianity is not one of the many religions, but claims to be and is the only true religion.
- ❖ "Holiness": A Christian lifestyle pleases God because it supports the proclamation of the Gospel (compare 1 Tim 3:15). This is good because God "wants all men to be saved and to come to a knowledge of the truth:"
  - **"the truth.**
  - **For there is one God (1)**
  - **and one mediator between God and men, (2)**
  - **the man Christ Jesus, (3)**
  - **who gave himself as a ransom for all men" (4)**
    - See for further information: 1 Timothy 2:1-7.<sup>55</sup>

### Verse 8

- ❖ **"men everywhere to lift up holy hands in prayer"**
  - For prayer: see verse 1, 2.
  - **"lift up holy hands"**. This is a visible sign of devotion to God.
  - Not disturbed by, nor distracted by anger or dispute. See also 1 Timothy 3:2.

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<sup>55</sup> <https://www.christianstudylibrary.org/files/pub/word/1%20Timothy%202.1-7.pdf>

- “As Jesus himself insisted, reconciliation must precede worship.”<sup>56</sup>

#### Verse 9-10

- ❖ **“I also want”** (NIV) / **“Likewise”** (ESV). The NIV gives the impression that Paul shifts his attention to a new subject. “Likewise” connects verse 9 with **“I want”** and with **“prayer”**.
- ❖ **“Women.”** Women became from the outset of the Christian mission members of the church (Acts 9:36-42; 16:13; 17:4, 12, 23; 18:18). They were called sisters (Rom 16:1; Philem 2; Jas 2:15). They were not always followed by their husbands (1 Cor 7:13, 14; 1 Pet 3:1, 2).
- ❖ **“Dress.”** When women pray, they must dress modestly, not with braided hair (see above) with “good deeds, appropriate for women who profess to worship God” and show their devotion to God. This instruction is of course not limited to moments of prayer.
  - Given this description, Paul envisages rich women and not lower class women nor women-slaves. They didn’t have the means, nor the liberty to spend much money and time on their dresses and hair.
    - A similar critique is found in 1 Timothy 6:5, 6: (people) “who think that godliness is a means to financial gain. But **godliness with contentment is great gain.**”
  - “Expensive cloths” and “braided hair” were a form of public display, drawing attention to oneself. This is at odds with the truth of the gospel (1 Tim 2:5). It seems that these women were influenced by the Roman-Greek culture. See above.
  - **“Propriety.”** “Describing a life characterised by balance and self-control which is linked to the Christ-event and the change of life which faith in Christ produces. Applied specifically to women, “propriety” (σωφροσύνη) might suggest chastity and sexual purity as a form of self-control.”<sup>57</sup>
- ❖ **“good deeds.”** Paul lists a few in 1 Timothy 5:10: “such as bringing up children, showing hospitality, washing the feet of the saints, helping those in trouble and devoting herself to all kinds of good deeds.”
- ❖ **“Who profess to worship God.”** The same thought is expressed in James 2:17: “In the same way, faith by itself, if it is not accompanied by action, is dead.”
- ❖ **Conclusion:** expensive clothing and hair-dress would distract the attention from prayer, while good deeds give strength to sincere prayer. Compare Matthew 6:5.

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<sup>56</sup> Stott, J. R. W. (1996, p. 82).

<sup>57</sup> Marshall, I. H., & Towner, P. H. (2004, p. 449), referring to Spicq.

Verse 11, 12

- ❖ The meaning and significance for today of verse 11-14 hasn't been solved yet. Concerning the significance for today, the main question is: Is this command incidental, given the situation in the Ephesian church at that time, or an instruction for all times, like the Ten Commandments (Ex 20:1-17, and the Law of Love (Mt 22:37-40)?
- ❖ The structure of these verses is important; a linear translation and the ESV are added for comparison.

Greek	Linear Translation	NIV	ESV
γυνή ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ ἀυθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ.	A woman in quietness must learn in <i>subordinating herself in            every respect,</i> <sup>58</sup> to teach I do not permit a woman or to exercise authority over a man, but to be in quietness.	A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent.	Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

- **“A woman.”** Not only the (rich) women are in view but each adult woman.
- **“In quietness.”** See above: without disturbance. Paul places “quietness” at the start of verse 11 and he repeats it at the end of verse 12. This implies that disturbance was a problem in the gatherings of the Christians in Ephesus. In that case, Paul wants to restore a peaceful and quiet atmosphere in the church. See also 1 Timothy 2:2. Were (rich) women causing a disturbance by:
  - Withdrawing themselves from subordination/submission, not willing to learn?
  - Teaching?

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<sup>58</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 1041).

- Exercising authority over a man?
- **“In full submission.”** First, we need to ask: To whom? Paul gives this instruction in the context of learning. Teaching was done by Timothy (1 Tim 4:11, 13; 6:2), the overseers (1 Tim 3:2), elders (1 Tim 5:17), and also older women (Tit 2:3).
  - It seems that (rich) women in Ephesus and other cities of the Roman Empire were distancing themselves from their husbands with disregard of their duties at home:
  - Young women must be trained “to love their husbands and children, to be self-controlled, pure, working at home, kind, **and submissive to their own husbands**, that the **word of God** may not be reviled” (Tit 3:4, 5).
  - The apostle Peter writes: “Likewise, wives, **be subject to your own husbands**, so that even if some do not obey **the word**, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct.”
    - In both texts, the **“word of God”** is involved.
    - This is also the case in 1 Timothy 2-3. See also the introduction:
    - “This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of **the truth**” (1 Tim 2:4).
    - “you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress **of the truth**” (1 Tim 3:15).
- **“Must learn.”** About widows with children and grandchildren Paul writes: “let them first learn to show godliness to their own household and to make some return to their parents, for this is pleasing in the sight of God” (1 Tim 5:4).
- **“I do not permit.”** The apostle Paul is taking full responsibility for the command: “not to teach”, “not to exercise authority over a man”, and “to be in quietness.”
- **“To teach.”** Words like “quietly”, “in full submission” and “to have authority over” indicate that the main problem was not what was taught but how.<sup>59</sup>It caused disturbance. Their teaching should be distinguished from the false teachings mentioned in 1 Timothy 1:3, 4:2, and 6:3.

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<sup>59</sup> See also Marshall, I. H., & Towner, P. H. (2004, p. 455).

- Paul summons Titus to “teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women” (Tit 2:3, 4). These elderly women are taught to teach younger women what is good.
- After Apollos arrived in Ephesus, “he began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately” (Acts 18:26).
  - It is interesting to see that Priscilla is mentioned first before her husband Aquila, explaining (teaching) Apollos (a man) the way of God.
- **“To exercise authority over.”** There is much debate about the character of this authority. Does Paul use this word in a neutral or positive sense, like a teacher having authority over his pupils? Or has it negative overtones. Louw and Nida opt for the second possibility (see above): “to shout orders at.” This meaning fits, according to the present writer, in the immediate context. It contrasts “quietness.” For an overview and further discussion, see Marshall and Towner.<sup>60</sup>

Verse 13, 14

❖ 1 Timothy 2:13, 14 and Genesis 2, 3:

1 Timothy 2:12, 13	Genesis 2, 3
For Adam was formed first,	Genesis 2:7
then <b>Eve</b> ; ( <i>woman</i> )	Genesis 2:21-23; <b>3:20</b>
And Adam was not the one deceived;	Genesis 3:6; 12
it was the woman who was deceived and became a sinner (transgressor; ESV).	Genesis 3:1-5; 3:13 Genesis 3:6
<b>(Adam called his wife Eve)</b>	<b>(Genesis 3:20)</b>

❖ Paul summarizes the story of the creation and fall. At one point, he diverges from the original narrative. Where Adam called his wife after the fall, Paul uses the name Eve, while

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<sup>60</sup> Marshall, I. H., & Towner, P. H. (2004, p. 456-460).

this is not necessary for the argument. See also 2 Corinthians 11:3. Did the women in Ephesus appeal to Eve, as the mother of all living beings?

- Braun writes: “In 1 Tm. 2:13 the command that women should not teach or rule men, and that they should keep silence, is based on the fact that Adam was formed first, then Eve.”<sup>61</sup> But Paul used two arguments: “And Adam was not the one deceived; it was the woman who was deceived and became a sinner.”
  - The first part of the argument seems to run as follows:
    - (1) *“Adam was formed first, then Eve; – therefore I do not permit a woman to teach or to have authority over a man; she must be silent.”*
    - This sounds reasonable, although Genesis 2, 3 doesn’t address the question of authority but rather responsibility.
  - The second part of the argument might look like this:
    - (2) *“And Adam was not the one deceived; it was the woman who was deceived and became a sinner; – therefore I do not permit a woman to teach or to have authority over a man; she must be silent.”*
  - Comparing both parts of the argument, the second seems to carry the weight. This concurs with the judgment of God passed on Adam: **“Because you have listened to the voice of your wife”** (Gen 3:17).
    - The argument seems to function as a warning. When it is taken into account that the verb “to have authority over” carries the meaning **“to assume a stance of independent authority”**, it fits very well in the context of the Genesis-narrative. The serpent addressed woman (Gen 3:1-6). She took the initiative (“a stance of independent authority”), and she also gave some to **her husband who was with her**, and he ate” (Gen 3:6). Woman (Eve) acted independently, although her husband was with her.
  - A tentative conclusion. The weight of the argument is in the second part, the fact that woman was deceived and became a sinner (transgressor). The translation “transgressor” (ESV) seems to be better. It indicates that woman overstepped the God-given boundaries. Paul likely named woman Eve at the beginning of his argument, probably because women in Ephesus (and

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<sup>61</sup> Braun, H. (1964–). *πλάσσω, πλάσμα, πλαστός*. In G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.).

Corinth; 2 Cor 11:3) appealed to her to justify their (independent) behaviour.

- Marshall and Towner remark: “Attempts to explain the rationale of the argument have explored several strands of speculation about Eve and the fall into sin.”<sup>62</sup> Therefore, the modern reader needs to be cautious and he can conclude tentatively.
- Woman was deceived by Satan, the Devil. The apostle warns for the Devil:
  - An overseer “must not be a recent convert, or he may become **conceited** and fall under the same judgment as **the devil**” (1 Tim 3:6; see also 1 Tim 6:3-5). “He must also have a good reputation with outsiders, so that he will not fall into disgrace and into **the devil’s trap**” (1 Tim 3:7).
  - “The Spirit clearly says that in later times some will abandon the faith and follow **deceiving spirits** and **things taught by demons.**” (1 Tim 4:1; see also 1 Tim 1:18-20).
  - “So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander. **Some have in fact already turned away to follow Satan**” (1 Tim 5:13, 14).
  - “People (men/women) who want to get rich **fall into temptation** and a **trap** and into many **foolish and harmful desires** that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil” (1 Tim 6:9, 10a).
- Paul warns Timothy that people who search for status (rich) women (2:10-12), people who want to get rich (6:9, 10a), new believers who want to become overseer (3:6, 7) can be deceived by the devil and will fall into these traps.
- ❖ The following picture emerges.
  - Women didn't submit to others, teachers, husbands, Timothy? Instead of learners, they wanted to be teachers and assumed authority over man, even shouting at him, causing disturbance (1 Timothy 2:11, 12).
  - They appealed to Eve, but Paul reminds them that Adam was created first and not Eve. He also warns them that woman was deceived (by Satan) when she assumed a

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<sup>62</sup> Marshall, I. H., & Towner, P. H. (2004, p. 464-467).

stance of independent authority. Wrong motives make a believer susceptible to the devil's trap, and even losing faith See for a slightly different venue, Marshall and Towner.<sup>63</sup>

### Verse 15

#### ❖ **“But women will be saved through childbearing”**

- **“Women.”** In Greek has the singular “she” (ESV).<sup>64</sup>
  - “She” refers in the first instance to “Eve / woman” (1 Tim 2:13, 14). Reminding the women of Ephesus that Eve was “the mother of all the living” (Gen 3:20). Also “I (God) will greatly increase your pains in childbearing; with pain you will give birth to children” (Gen 3: 16).
  - Rich Roman-Greek women were not positive about childbearing. See above. And Paul writes about young widows: “So I counsel younger widows to marry, to have children” (1 Tim 5:14).
- **“Will be saved through childbearing.”** Childbearing is not a means of salvation, as some commentators state. That would cause a serious pastoral problem when women didn’t bear children due to personal, or physical circumstances.
  - Christ is our Saviour (1 Tim 2:5): who gave himself as a ransom for all men
  - These women should not worry about their salvation during the process of childbearing.

#### ❖ **“—if they continue in faith, love and holiness with propriety.”**

- “if” is conditional.
- Paul worries about the behaviour of (rich) women. These (rich) women were focused on expensive dresses, braided hair, independency (not submitting to), teaching, exercising authority over man, appealing wrongly to Genesis 2 and 3, and avoiding childbearing. Paul asserts: “continue in faith, love and holiness with

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<sup>63</sup> Marshall, I. H., & Towner, P. H. (2004, p. 467).

<sup>64</sup> “Given the context (1 Tim 2:8-3:15) involves an interchange of singular and plural generic nouns, suggesting strongly that the singular is used as a generic noun. Note: The singular reference Eve / woman in 2:15, embedded in the verb σωθήσεται, then the plural generic reference to women embedded in μείνωσιν.” (Wallace, D. B. (1996, p. 229 and note 43)).



propriety.” The propriety is: “**good judgment, moderation, self-control** as exercise of care and intelligence appropriate to circumstances.<sup>65</sup>

- in faith with propriety;
- in love with propriety;
- in holiness with propriety.

## Application

### Remark

- ❖ It is advisable to read this letter a few times, to get acquainted with its contents.
- ❖ The first conclusion is: be careful while interpreting these passages. We are facing a serious hermeneutical problem because we lack the first-hand experience. We only have access to the actual circumstances by inference. This is especially relevant when discussing the ordination of women. That was not the application, which Paul had in mind when he wrote this letter. That is a question which needs a broader approach.

### Summary 1 Timothy 2, 3

- ❖ The main thrust of 1 Timothy 2 and 3 is the salvation of all men that they come to a knowledge of the truth:
  - “This is, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth” (1Tim 2:3, 4).
  - “you will know how people ought to conduct themselves in God’s household, which is the church of the living God, the pillar and foundation of the truth” (1 Tim 3:15).

### Praise

- ❖ Praise Christ Jesus, he is the mediator between God and men. There is no other name. Without his coming into this world, his witness, his death on the cross, his resurrection, his sitting at the right hand of God, the Father, this world would have been at loss under the wrath of God.

### Prayer (Verse 1, 2, 8, 9)

- ❖ Teach the importance of prayer for the authorities (verse 1):

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<sup>65</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 987).

- “The motif that Christians will benefit by a right attitude to the State is clearly present in each occurrence of the tradition (verse 2). The mission motive should also not be excluded, especially in the present passage. In such a situation Christians will be able to live a life that will not bring reproach from outside (verse 8-15)”<sup>66</sup>
- Teach the believers to pray for their families, neighbours, colleagues, also those who didn't accept Jesus Christ as their Lord and Saviour to the glory of God.

Peaceful and quiet lives (verse 2, 8, 9-15)

- ❖ Pay attention to “peaceful and quiet lives in all godliness and holiness” (2:2) as a witness to the world and to support the proclamation of the Gospel. The Christian conduct in church and society is attractive and not offensive.
  - “It denotes a manner of life. It is the honoring of God the Creator and Redeemer of all men.”
  - How would you describe a peaceful and quiet life in your context, village, city, country?
  - The secret of this godliness is Christ Jesus:
    - “Beyond all question, the mystery of godliness is great:
    - He appeared in a body,
    - was vindicated by the Spirit,
    - was seen by angels,
    - was preached among the nations,
    - was believed on in the world,
    - was taken up in glory.” (1 Tim 3:16)

Disturbance (verse 8-15)

- ❖ The prayers were disturbed by disputes and anger among men (verse 8).
  - What might cause disturbance in your congregation during prayer or worship services and gatherings of the congregation?
  - We must “ask ourselves whether we approach God with the right attitude in our personal worship and in the church.”<sup>67</sup>

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<sup>66</sup> Marshall, I. H., & Towner, P. H. (2004, p. 421).

<sup>67</sup> Adeyemo, T. (2006, p. 1497).

- ❖ A very trenchant question: do men assume their roles and responsibility in the family, the church and society?
- ❖ The behaviour of (rich) women disturbed the gatherings of the Ephesian community.
  - Status was important (expensive clothing, braided hair). Is the status of men, women, families important in your congregation? John Stott remarks: What Paul is emphasizing is that Christian women should adorn themselves with clothing, hairstyles and jewellery **which in their culture are inexpensive, not extravagant,** modest not vain, and chaste not suggestive.<sup>68</sup>
  - Women (and men) must dress with good deeds, what is appropriate in your situation?
  - There was a tendency of women to exercise authority over a man in the congregation of Ephesus. They wanted to teach and not to submit to a teacher, a husband, or the situation. They want to have some rights based on theology with an appeal to the Genesis story.
    - It happens that Christians claim certain theological positions, liberties based on a faulty or selective understanding of Scripture. If so, try to identify these false assumptions and explanations.
    - “In applying this instruction in Africa today, we need to think carefully about how women express their submission to the authorities and to men. Or in other words, what is the equivalent of ‘silence’ in African (Asian) culture?”<sup>69</sup>
  - The women and also the men were prone to conform themselves to the Roman-Greek-lifestyle, including their view on childbearing.
- ❖ Teach (discuss, study):
  - A lifestyle faith, love and holiness with propriety.

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<sup>68</sup> Stott, J. R. W. (1996, p. 84).

<sup>69</sup> Adeyemo, T. (2006). [\*Africa Bible commentary\*](#) (p. 1498). Nairobi, Kenya; Grand Rapids, MI: WordAlive Publishers; Zondervan.

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