

1 Timothy 2

INTRODUCTION - Read 1 Timothy 2...

- Any general observations?
- Notice any theological themes?
- Did you find any practical applications?

Prayer and Public Worship – vss. 1-8 (plus the role of men in public prayer and worship)

- **vs. 1-2a - the priority of prayer**
 - four separate words for prayer:
 - supplications – “an entreaty for a particular benefit or need” (Knight)
 - prayers – may “give emphasis to the desire to come to God” on behalf of others (Knight)
 - intercessions – petition / appeal with an emphasis on “urgency, boldness, and access”... the picture of a subject coming before a king... (Knight)
 - thanksgivings – draws “attention to the fact that requests are made always in the context of conscious expressions of thankfulness.” (Knight)
 - notice that they are all plural (frequency of prayer)
- **vs. 2b-3 - the purpose of prayer** – quiet, peaceful lives that display godliness and dignity...
 - See – Acts 19.21ff
 - A desire for a “peaceful and quiet life” in a city where gospel ministry had led to a riot is understandable.
- **vss. 4-6 - the foundation of prayer – the character of God and His salvation...**
 - **vs. 4** - the “inclusivity” of salvation (“all” = all kinds of people)
 - **vs. 5** - the exclusivity of the way of salvation
 - **vs. 6** - the availability of redemption
 - **vs. 7** - Paul’s apostleship to the Gentiles is an example of salvation being open to “all kinds of people”.

Notice: All of the emphasis on the “universality” of salvation is not an absolute universality.

- (see Romans 11.32 for an example of where “all” cannot mean an absolute universality).
 - It emphasizes God’s election of “all kinds of people” and Christ’s death for “all kinds of people”.
 - Vs. 5 emphasizes the one and only way of salvation.
 - While vs. 7 emphasizes that Gentiles are included in God’s plan of salvation, which may have been especially important in a setting where “Jewishness” and law keeping were challenging the true Gospel.
- **vs. 8** – Public prayer and worship to be led by godly men.
 - This means that men need to be:
 - **GODLY!**
 - **LEADERS!**

The Role of Godly Women – vss. 9-15

- **PERSONAL CHARACTER and BEHAVIOR – vss. 9-10**
 - **What to do – vs. 9a**
 - respectable apparel
 - modesty
 - self-controlled
 - **What NOT to do – vs. 9b**
 - braided hair
 - gold and pearls
 - costly attire
 - NOTE – This is not an absolute forbidding of hair styles, jewelry, or nice clothes. Paul’s warning makes more sense when we realize that extreme hair styles and exorbitant clothing and jewelry were the habits of courtesans and harlots (Knight, 135).
 - **What to do – vs. 10**
 - adorn themselves with good works!

- **PUBLIC ROLES and BEHAVIOR – vss. 11-14**
 - **What to do – vs. 11**
 - learn, quietly and in submission
 - **What NOT to do – vs. 12**
 - teach men
 - exercise authority over men
 - NOTE that both learning and teaching (**Titus 2.3-4**) are encouraged among Christian women, just not teaching men in a public way.
 - This may have been contra the current religious expectation, especially among Jews, “The men came to learn, the women came to hear (Babylonian Talmud, *Hagiga 3a*, see Knight, 139).”
 - **WHY? - vs. 13-14**
 - The order of creation gives leadership responsibilities to men. - vs. 13
 - When this order is reversed bad things happen! - vs. 14
NOTE that here the emphasis is on something bad happening to a woman – Eve “became a transgressor.”

- **Excursus on SALVATION – vs. 15**
 - Because Paul doesn’t seem to want to end the discussion on the note of Eve becoming a transgressor, he finishes with some comments on salvation and the “role” of women.
 - There are several complex issues and multiple interpretations related to vs. 15. Here’s the best:
 - “She will be saved through childbearing” should be understood as Eve (as a representative woman) being saved from sin through the coming Seed / Messiah (Genesis 3.15), who enters the world through childbearing.
 - Here’s why this is the best interpretation:
 - Eve is mentioned as being a transgressor in vs. 14b.
 - Since “she will be saved” in vs. 15a is singular, it should be taken as Eve being saved.
 - Because “she will be saved” is passive, it should be taken as salvation from sin.
 - Then, since “they continue” is plural, it should be understood that all women who are saved, like Eve, are saved through faith in this Seed / Messiah. And that faith is always accompanied with love, holiness, and self-control.
 - This elevates the role of childbearing in life as well as in the history of redemption.