

1 Timothy 2:8-15⁸ I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;⁹ in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing,¹⁰ but, which is proper for women professing godliness, with good works.¹¹ Let a woman learn in silence with all submission.¹² And I do not permit a woman to teach or to have authority over a man, but to be in silence.¹³ For Adam was formed first, then Eve.¹⁴ And Adam was not deceived, but the woman being deceived, fell into transgression.¹⁵ Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

Cultural issues addressed:

1. Women viewed as non-persons in Greek and Jewish culture
 - a. Women were not present typically in life outside the home except in rare instances
 - b. Lydia and Phoebe were an exception to the rule
 - c. The one place women were present outside the home was in the temples serving as temple prostitutes.
 - i. In Corinth, the Temple of Aphrodite boasted a thousand of them, and their activities were not confined to the temple. It may have been difficult to walk the streets of Corinth without being confronted by some of them. In Ephesus, the temple of Diana had hundreds of sacred prostitutes. Prostitution was regarded as a form of worship to some of the gods.
2. A Jewish woman had never been allowed to read the Scriptures in the synagogue or to teach in a school.
 - a. In the temple at Jerusalem, she could only go as far as the outer court.
 - b. Greek woman had rarely had an opportunity to be heard by anyone outside of her home.

II) Connected Pericopes

A) 1 Corinthians 11:2-16 Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you.³ But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.⁴ Every man praying or prophesying, having his head covered, dishonors his head.⁵ But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved.⁶ For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.⁷ For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man.⁸ For man is not from woman, but woman from man.⁹ Nor was man created for the woman, but woman for the man.¹⁰ For this reason the woman ought to have a symbol of authority on her head, because of the angels.¹¹ Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord.¹² For as woman came from man, even so man also comes through woman; but all things are from God.¹³ Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered? ¹⁴ Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? ¹⁵ But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering. ¹⁶ But if anyone seems to be contentious, we have no such custom, nor do the churches of God.

- B) 1 Corinthians 14:34-35 **Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive,** as the law also says.³⁵ And if they want to learn something, let them ask their own husbands at home; for it is **shameful for women to speak in church.**
- C) 1 Peter 3:1-6 **Wives, likewise, be submissive to your own husbands,** that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,² when they observe your chaste conduct accompanied by fear.³ **Do not let your adornment be merely outward**—arranging the hair, wearing gold, or putting on fine apparel—⁴ rather **let it be the hidden person of the heart,** with the **incorruptible beauty of a gentle and quiet spirit,** which is very precious in the sight of God.⁵ For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,⁶ as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.

III) Exposition

- A) “in like manner” saying in effect that as the men are to lead in public prayer, not just by the words that are spoken, but with “holy hands” by the quality of their lives, so the women are to show their faith both by their outward dress and by their good works.
- 1) paragraph deals with three themes: clothing and Christian witness (9–10), leadership in the church (11–12), and the Fall revisited (13–15).
- 2) any description of a virtuous woman had to reflect Proverbs 31:10–31.
- 3) “strength and honor are her clothing; Charm is deceitful and beauty is vain, but a woman who fears the Lord, she shall be praised” (Prov. 31:25, 30).

IV) V 8-10

- A) The issue before us is that of values: what makes a person valuable, and what should a person hold valuable?
- 1) Scholer: “In virtually all the Jewish and pagan texts, the rejection of external adornment was part of a woman’s submission to her husband and a recognition of her place among men in general. The use of external adornments such as pearls, gold jewelry, hair styling and expensive, provocative clothing indicated two undesirable characteristics— **material extravagance and sexual infidelity.** Thus, the progression of thought in 1 Timothy 2: 9– 15 moves from concern for women’s adornment (vv. 9– 10) to concern for women’s submission and silence in public worship (vv. 11– 12). These are two sides of the same coin in the cultural settings of the first century A.D.”
- 2) The problem being discussed in vv 8– 10 is disruption in the church. The men are acting in anger, even during times of prayer; the women are dressing immodestly and putting too much emphasis on external appearances while neglecting the more significant aspects of Christian life such as godly behavior.
- (a) Christians in Ephesus were from both Jewish and Greek backgrounds.
- 3) What we must realize is that when a woman became a Christian, she was, for the very first time in her life, regarded fully as a human being. The way in which Paul singled out women and preached to them (Acts 16:13) was a radical departure from Jewish and Greek culture.
- (a) Treating a slave girl as a human being landed Paul in prison (Acts 16:16–24).
- (b) From the very beginning, women were sought and accepted in the fellowship.
- (c) “There is neither male nor female; for you are all one in Christ Jesus” (Gal. 3:28)

- 4) As women received their liberation in Christ from the old Hebrew and Greek suppressions, we have to believe that some of them went beyond the boundaries of common sense in expressing their new-found freedom and power.
- B) But if a woman, or a man for that matter, starts measuring personal worth by the clothing worn and the outward appearance, it becomes a case of misplaced values.
- 1) clothing is often the first statement we make about who we are to those who do not know us.
 - 2) cannot separate our clothing from what I want to say about myself.
 - 3) clothing says something about the person wearing it, it is related to Christian witness.
 - (a) women in the church at Ephesus were coming to the meetings in all kinds of finery and lavish accessories,
 - (b) making a statement as to what this new Christian community believes about values.
- C) Extravagance and ostentation are always to be avoided, partly as our witness to our belief that our money should be used, not for selfish consumption, but for the kingdom of God.
- 1) May well have been that the Christian women in Ephesus were looking more like prostitutes than like newly redeemed children of God
 - 2) admonition to the women at Ephesus needs to be heard by us all. Our culture drives us to place too much value on outward appearance.
- V) Leadership in the church (vv. 11–12).
- A) 1 Timothy 2:11-12¹¹ **Let a woman learn in silence with all submission.** ¹² And I **do not permit a woman to teach or to have authority over a man**, but to be in silence.
- B) **Titus 2:3-5** the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things— ⁴ that they admonish the young women to love their husbands, to love their children, ⁵ to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.
- 1) There's no indication that such problems existed in places such as Thessalonica, Philippi, or Rome.
 - (a) Paul referred to women in Rome and Philippi as "fellow workers."
 - (b) admonition to the women to learn in silence isn't bad advice for men either. How else does most learning take place?
 - (c) Paul was addressing some women who had lost the art of listening.
 - 2) in contrast to segments of Judaism that prohibited women from learning, asserts the ability and value of women's education
- C) What is the application today???
- 1) Was this only a personal issue with Paul that applied to Ephesus due to cultural issues weaving their way into the church?
 - (a) Is this a caution for the church as a whole to be applied to the entirety of the body of Christ?
 - 2) When we understand that the issue was most likely a local issue and was a response to bring the newly liberated back into a measure of moderation we can then prescribe global application without taking on a wrong mindset.
 - (a) When it comes to raising up young women who is better at it then older women? Likewise, Men are better at relating to the issues of adolescent boys.
 - (b) **Titus 2:3-5** the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things— ⁴ that they admonish the young women to love their husbands, to love their children, ⁵ to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

3) The ultimate head of the church is God. Elder leadership is a step down in direction. God is still the head.

(a) Men are responsible for the spiritual condition of their homes and therefore it would seem that God would hold men to be responsible for the spiritual condition of the church.

(b) Hypothetical: How could a man be expected to lead his house when his wife is a pastor?

(i) Her husband's spiritual authority has to cease at the door casing.

(ii) When one condition is permitted in one place but not in another that is called confusion and God is not involved in confusion. He took all of the chaos and confusion that was and brought it under His authority as He created all that exists.

VI) The fall as justification

A) 1 Timothy 2: 13-15 ¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not deceived, but the woman being deceived, fell into transgression. ¹⁵ Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

1) Gen 2 states that Adam was created first, and then Eve. For Paul, this indicates that God intended male authority. The specific application of this principle is that the Ephesian women should not try to reverse the created order by being in authority over men.

(a) Paul has not grounded his demand in the order of creation but has appealed to Gen 2 as an illustration of what happens when God's intentions are subverted.

(b) In approaching Eve, then, the serpent subverted the pattern of male leadership and interacted only with Eve during the temptation. Adam was present throughout and did not intervene.

(c) Eve took the initiative in responding to the serpent, and Adam let her do so. Thus the appeal to Genesis 3 serves as a reminder of what happens when God's ordained pattern is undermined.

2) "she will be saved in childbearing" Does not indicate salvation as we might expect. The reference is not to a person being spiritually saved rather it is to the safety people can find in heeding and adhering to God's providential plan

(a) The safe place for a woman is in her place as a woman, childbearing is an exclusively feminine act.

(b) Paul is saying here that the safest place for women is where God placed women and men where God placed men.

(i) A man is not safe in a submissive role to his wife bc he is not adhering to God's purpose for himself