

# 1 Timothy 2 - Godliness in Prayer and Subjection

These principles are simple but challenging in a world that teaches exactly the opposite. Our daily lives should reflect similar principles.

## 2v1-8 The Importance of Ecclesial prayers

We should pray for others regularly. Paul's "heart's desire and prayer" was that others should turn to God: **Rom 9v2,3; 10v1**.

Brethren are to pray at all ecclesial activities: **v8** ('men' = males)

**Supplications:** Earnest, continual prayer for others, eg. **Rom 10v1**.

**Prayers:** The most common, general term for prayer. Particularly refers to personal devotion to God, eg. **Lk 6v12**

**Intercessions:** Our personal confiding in God. Christ is an intercessor for us: **Heb 7v25; Rom 8v27,34**. We are Christ's representatives for a world in darkness: **2 Cor 5v20; 1 Pet 2v9**.

**Thanks:** A vital aspect of our worship: **Col 3v17; 1 Thess 5v18**.

## 2v9-10 Women's clothing not to detract from Spiritual thoughts

ESV "women should adorn themselves in respectable apparel, with modesty and self-control". Women are not to wear clothes which are revealing. Jesus warns men of impure thoughts in **Matt 5v28**.

**Shamefacedness:** Reverence, same word as in **Heb 12v28**.

Bullinger: "a graciousness that rejects evil".

**Sobriety:** NIV "propriety" Str. Soundness of mind, self-controlled.

In **1 Pet 3v3-4** women are exhorted to develop a Godly character, rather than outward display: "your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight" NIV **2v10 Actions speak louder than words!** Their powerful example.

## CHAPTER 2.

**1** He exhorteth to pray and give thanks for all men. **9** How women should be attired. **25** They shall be saved in travail, if they continue in faith.

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

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

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

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

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

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

**v5 For:** Link with **v4. The man:** Christ's **humanity** was fundamental in God's salvation plan: **Gen 3v15; Phil 2v7-10; Heb 2v7,9,14-18**.

**v6** Jesus **willingly** gave his life: **Jn 10v11,15,18; 1 Pet 2v23**.

Colour code: Blue (God & Jesus); Red (sin/devil/judgment of wicked); Green (Kingdom); Orange (important words & phrases); Purple (return of Jews to the land); Yellow (practical exhortation).

Prepared for Study Week 2010. For a PDF file, email [acdangerfield@webshield.net.au](mailto:acdangerfield@webshield.net.au) or download from [www.studyweek.net](http://www.studyweek.net) First principles Bible marking sheets are also available.

## v8 Men are to give all Ecclesial prayers

Praying is a responsibility not to be abused. Don't include personal disputes.

**Holy hands:** **Lam 3v41**. A symbol of our way of life: **2 Kgs 9v35; Rev 14v9**.

## v9-10 Women's Modesty and Godliness

A link is made with **v8**: "in like manner". The context is *everywhere* in the ecclesia, the 'house of God': **1 Tim 3v1,5,15**.

## v11-15 Different Ecclesial Roles.

In Eden, the woman was speaking and the man was listening. This is now reversed.

**v11 Subjection:** Same word as in **3v4**. NIV "submission". **'learn'** (v11) cp. **'teach'** (v12)

**'subjection'** (v11) cp. **'usurp authority'** (v12)

**v12** Confirms and explains **v11**.

**v13 1st Reason:** The Order of Creation. Nothing to do with culture of their times, otherwise why reason from **Genesis**?

**v14 2nd Reason:** **Gen 3v16-17**: Eve acted upon emotional impulse.

**v15 Childbearing:** cp. **5v14**. Hope beyond the curse of **Gen 3v16**. Faithful women will be saved *through the process* of bringing up and caring for children, despite its trials. **Strong:** 'by implication *maternity*, the performance of maternal duties'.

## The Key to understanding 1 Tim 2v11-15... Go back to Genesis 3:

In **Gen 3v15** we read of God's wonderful purpose in sending a Saviour. All these principles relate to **our relationship with God and Jesus Christ**.

There are 2 reasons given for women not teaching in ecclesial meetings.

**1. Woman was created Second: Gen 2v22. 2. The fall in Eden:** In **Gen 3**, the curse on Adam and Eve **directly relates** to the issues in **1 Tim 2v11-15**.

**Gen 3v16** - In sorrow she will "bring forth children" ('childbearing'), and her husband will rule over her. **v17** The curse on the man (hard work) came because "he listened to the voice of his wife". Adam was "with" Eve (**v6**) when she took the fruit. The woman took the lead in the first sin. Adam failed by not providing spiritual leadership. As such, God makes this a feature of curse by reinforcing that man is her head: **1 Cor 11v3**. The man is commanded to be the leader in ecclesial meetings. Sisters provide an important supporting role. It is a similar principle in marriage: **Eph 5v22-33**.

**Hope beyond the curse:** **1 Tim 2v15** says that sisters will be saved "through childbearing" (Gk). The curse on the woman was that she would bear children: **Gen 3v16**. By remaining faithful through the trial of bringing up children, sisters will be **SAVED** if they continue in faith and love. The very *process* of nurturing children (even if they are not their own) can bring sisters into a **closer relationship with God**. They learn to be more like God: **Isa 49v15; Hos 11v3**. Meanwhile, brethren gain spiritual benefit from preparing studies: **1 Tim 4v16. God's ways are beautiful and positive**.

**Jesus Christ** is seed of the woman: **Gen 3v15**. This is **the** 'child-bearing' that saves God's ecclesia (who the sisters represent): **Isa 9v6; Luke 1v31**.

**7** <sup>a</sup> 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.

**8** I will therefore that men pray <sup>b</sup>every where, lifting up holy hands, without wrath and <sup>c</sup>doubting.

**9** In like manner also, that <sup>e</sup>women adorn themselves in modest apparel, with shamefacedness and sobriety; not with <sup>3</sup>broided hair, or gold, or pearls, or costly array;

**10** <sup>h</sup>But (which becometh women professing godliness) with good works.

**11** Let the woman learn in <sup>i</sup>silence with all **subjection**.

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

**13** For <sup>j</sup>Adam was first formed, then Eve.

**14** And Adam was not deceived, but <sup>o</sup>the woman being deceived was in the transgression. **'in'** = Gk. **'through'**

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

## Parallel Scripture: 1 Cor 14v33-38 NIV

"As **in all the congregations** of the saints, women should remain **silent in the churches**. They are **not allowed to speak**, but must be in **submission**, as the Law says. If they want to inquire about something, they should ask their own husbands (Gk.'men') at home; for it is **disgraceful for a woman to speak in the church**. ...What I am writing to you is **the Lord's command**. If he ignores this, he himself will be ignored."

This is consistent with **1 Tim 2v11-15**. Paul says these are God's commandments. This word "**disgraceful**" (*shame*, KJV) is also in **1 Cor 11v6** and **Eph 5v12**.

"**as the law says**" - The principle of submission was also in the Law of Moses: **Num 30v3-15**.

The context of all these Scriptures is **the Ecclesia**:

**1 Cor 14v34** "in the ecclesias"; **1 Cor 11v16** "the ecclesias of God"; **1 Tim 3v15** "in the house of God" **1 Tim 3v1-14** is all about ecclesial responsibilities **1 Tim 1v19-20** speaks of issues in the ecclesia.

## Other important Scriptures:

**Gen 4v8; Heb 11v4** Cain worshipped God in his own way. Abel however **understood the principle** that a **covering** is required (**Isa 61v10; Gal 3v27**), that a lamb would be provided, the seed of the woman: **Gen 3v15**. God's requirements for ecclesial worship are very important. The male and female roles represent Christ and the Ecclesia. These principles teach of our forgiveness through Christ. Such symbols represent wonderful principles (similar to baptism, bread / wine) **Rom 5v12,17,19**; "By **one man** sin entered into the world" - Adam is held responsible for the first sin as he was created 1st to provide leadership. cp. **1 Cor 15v21**

## These are consistent Biblical principles:

**Gen 2v7,22** Man formed first. Woman formed out of man. God's law was given to Adam in **Gen 2v16**. **Gen 3v16** *Desire shall be to husband, he will rule over thee* - The yearnings and needs of the woman would be fulfilled through the man, and under his authority. **2 Chron 21v3** Law of firstborn similar. He had certain responsibilities by order of creation, not by merit. **Isa 3v12** Evil in Israel characterised by a reversal of the curse in **Gen 3v16**: "women rule over them" **Matt 9v22; 10v2** Christ's disciples were all men, yet his treatment of women was **revolutionary** for his day. **1 Cor 11v1-16** When speaking of headcoverings in the ecclesia, Paul also uses **Genesis** as his proof. **1 Cor 11v8; Gen 2v18-23** Eve was created for Adam. **Titus 1v5-6** Ecclesial elders were to be brethren **Titus 2v4,5** "keepers at home, obedient to husbands" yet involved in the **crucial role** of teaching younger women and children. **Rev 2v20** "you suffer that woman Jezebel to teach"