

MBC MEN'S STUDY

LEADERSHIP 9: THE PASTORAL EPISTLES

CLASS 2: 1 TIMOTHY 2

Here is the layout of the framework for our five-month men's study class.

- August 11th: Introduction and 1 Timothy 1
- **September 22nd: 1 Timothy 2**
- October 20th: 1 Timothy 4
- November 10th: 1 Timothy 3
- December 8th: 1 Timothy 5-6

CHAPTER 2 BREAKS DOWN PRETTY EASILY INTO TWO PARTS:

Verses 1-8 Paul discussed the priority of prayer in the church.

- Misunderstood or Controversial Passages:
 - Verse 4: "...who desires all men to be saved..."
 - Verse 6: "...who gave Himself as a ransom for all..."
 - Verse 8: "...I want men in every place to pray..."

Verses 9-15 Paul discusses the place of women in the church.

- Misunderstood or Controversial Passages:
 - Verse 11: "...a woman must quietly receive instruction with entire submissiveness."
 - Verse 12: "...I do not allow a woman to teach...but to remain quiet..."
 - Verse 15: "...women will be preserved through the bearing of children..."

An Introductory Note:

- There are two important points to make you aware of as we start chapter 2.
- One is quite obvious; chapter 2 comes after chapter 1.
- This is important to keep in mind because chapter 1 builds the foundation for what Paul says in chapter 2.
- He starts with why he is telling Timothy any of this:

- **1 Timothy 1:5** “But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.”
- He also says that men are coming into the church at Ephesus and are “straying from these things...” (v. 6).
 - Spurgeon says they were bored with the Bible (doctrine) and turned to “fruitless discussion, wanting to be teachers of the Law, even though they do not understand wither what they are saying or the matters about which they make confident assertions.” (vv. 6-7).
- These false teachers were doing what they wanted to and calling it Christianity.
- The second point to make you aware of stems from the first.
 - Our church is part of a small group of churches which is considered a Bible church. Our goal is to follow what the Bible says for all matters in life in godliness.
 - This would include our overall church service on Sunday mornings.
 - We want to know:
 - What is supposed to happen at our corporate gatherings...
 - How are those things supposed to take place...
 - Who should be in charge and/or doing thing things which need to take place...
- By simply desiring to follow what the Bible says, it puts us at odds with the broader culture in general and the evangelical culture specifically.
- This would especially apply to the role that Paul delegates to women in the church in verse 9-15.
- After Paul finishes with instructing Timothy on how to handle the false teachers in Ephesus, he moves on to what is a main point in the letter as a whole...*how the church is to conduct itself*.
- Though this certainly is not an all-inclusive “how-to” manual, Paul does lay out a series of instructions on how the church should operate and function in the world.
- Paul is going to emphasize the church leadership’s organization and the body’s conduct as they all seek to live together and glorify Christ.
- Paul is beginning to fulfill what he says in **1 Timothy 3:14-15** “I am writing these things to you, hoping to come to you before long; but in case I am delayed, *I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God*, the pillar and support of the truth.”
- Much of what we see today is not how Paul would have wanted the church to operate.
- While we certainly have latitude (personal expressions) as to how we do many things, there should be some firm convictions and some similarities between every church that names Christ as their head.

vv. 1-8: Priority of Prayer for all.

- Before Paul gets into how the church is to function and organize itself, in **verse 1** he starts with prayer. It is significant that Paul starts with prayer and also says *first of all*.

- e puts prayer at the highest of standards for the church.
- But this is not just any prayer or prayer that has no meaning. This is not about just praying to hear yourself or to make yourself sound spiritual.
 - This prayer that Paul is referring to is prayer *for all people*.
 - Though Paul may have evangelistic prayer in mind, I do not think that is the only type of prayer he has in mind. He does say *pray for all people*, so it certainly includes those who are lost, but not exclusively.
 - **Notice the four terms that Paul uses for praying.** To be sure, he is using similar terms, but they do have slightly different distinctions.
 - **Supplications**
 - This carries with it the idea of making a plea before God.
 - This comes from a sense of need as we know that it is only God who is able to supply it.
 - **Prayers**
 - Paul uses this term as a general reference to how we are to talk to God.
 - When we pray to Him, we are to do so with a sense of reverence and in an act of worship.
 - **Intercessions**
 - This word that Paul uses is unique. It bears the weight of the emotion of our prayers before God. Those whom we are praying for, we must have compassion for them and sympathize with them. We do this best when we realize that we too were once where they are.
 - **Thanksgivings**
 - We should always be thankful before God when we are praying to Him. He is the one who grants salvation and the one from whom all good things come. As we pray for all people, we must be thankful to God for them.
- In **verse 2**, Paul moves from *all people* to specifically praying for *kings and all who are in high positions* (or authority).
 - Most likely Paul singles out this specific group for a couple of reasons:
 - They are not in the church and subsequently forgotten about to pray for.
 - Most church people simply pray for what is in front of them and usually only for their own needs.
 - They are not kind and most likely talked about in a negative way.
 - Praying for someone is the opposite of complaining about them. Christians should not be known as those who complain or talk evil of their rulers. By doing so, it shows they are ultimately upset with God and not content with what He has provided.

- **Romans 13:3-4** “For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; *for it is a minister of God to you for good*. But if you do what is evil, be afraid; for it does not bear the sword for nothing; *for it is a minister of God*, an avenger who brings wrath on the one who practices evil.”
- They are most likely not saved and need to be born again.
 - In Paul’s time (and most likely ours) the majority of men and women who serve in office are not saved. They are corrupt and live by the world’s standards.
 - Imagine if a nation was ruled by born again believers?
 - This is not a push for Theonomy, but a prayer that those who are in charge would be born again and make rules out of love for others; not out of what brings them the most glory.

BRIEF EXCURSES ON THEONOMY

- What is theonomy? Two Greek words, *theos* which means God and *nomos* which means law. Essentially, it means that those who are theonomists believe that our society should be governed by God’s law.
- Many faithful Christians today sense that the world has been turned upside down. Basic social values that once seemed immovable appear to be collapsing, particularly sexual ethics. Secular and Christian pundits alike are sounding alarms about the present state of American culture and civil order.¹
- Theonomists teach that the true mission of the church can be seen in the mandate God gave to Adam in the garden to take dominion over the earth and subdue it. Though Adam sinned and brought the curse upon the earth, Christ came to save his people, which includes enabling us to accomplish the original mandate given to Adam.²
- This is an important point to grasp. It means the church has not fully accomplished its mission by preaching the Lord Jesus, his law, and his gospel to every tribe and tongue for the conversion of souls and the building up of churches. Rather, the church must also work for transforming the kingdoms of this world into the kingdom of our Lord and Christ. It does this by teaching the nations God’s law and working to implement it. They also believe the church will assert its dominion, promised by the gospel, through the masculine leadership of godly men in their homes, churches, and societies.³
- **We are not theonomists.** When we speak of biblical ethics, we are not saying that we need to put God’s law in place over all the nations so that they will live according to what the Bible says.

¹ <https://www.9marks.org/article/theonomy-primer-what-is-it-and-how-does-it-work/>

² Ibid.

³ Ibid.

- **We firmly and unapologetically believe that the only hope for any person is the gospel of Jesus Christ so that they would be saved from their sin and only then are they able to live according to God's commands.**
- Biblical ethics can **only be truly followed by born again believers.** While the unsaved world can act in accordance with the law on the hearts, it has been tainted by sin and they cannot truly know it.
- **1 Corinthians 2:14** “But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.”
- While all Christians should take advantage of the rights and privileges we have to vote, peacefully assemble, and write our elected officials, ***our hope is not that the church would usher in God's Kingdom.***⁴
- Our only hope is in the gospel and then those people who have been born again are now indwelt by the Spirit will submit to the Spirit and live according to God's righteous standards.
- We cannot reform the flesh, making pagans hold dear to biblical standards.
- **Notice that Paul does not say to pray for the removal or overthrow of a government.** He does not say that we should participate in strikes or anything that would subdue the government.
- Instead, in **1 Timothy 2:1-2**, we as Christians are to pray for them.
- Paul is not speaking from an ivory tower. This period in church history was not kind to believers. In fact, as Paul is penning this letter, one of the worst rulers was over the Roman Empire, Nero.
 - He infamously burned Rome down in order to build more monuments to himself and blamed the fire on the Christians.
 - He beheaded and burned believers alive, **but Paul never says to resist him...he says to pray for him.**
- The only way a corrupt government official is going to change is by their heart being turned from stone into flesh. Any other attempt at social reform is a waste of time and should not be pursued by Christians.
 - While the passing of certain laws and the banning of certain practices is always a good thing, it is not the ultimate purpose of the believer here on earth.
 - Those things just make our stay on earth more comfortable but does nothing for the kingdom of God.
- In the rest of **verse 2** Paul gives the motivation behind praying for people and specifically the rulers, so that *believers may live a peaceful and quiet life, godly and dignified in every way.*
 - This is similar to what Paul commanded the church in **Titus 3:1-3** “**Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, to speak evil of no one, to**

⁴ This is postmillennialism. At its root, it is unbiblical and simply has no exegetical weight.

avoid quarreling, to be gentle, and to show perfect courtesy toward all people. For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another.”

- When our church is praying for their leaders, they are not trying to overthrow them.
- Prayer transforms our hearts so that we have compassion for people.
 - I believe that it is impossible to be praying for someone’s salvation and for them to have a heart change and at the same time cursing them.
 - While man in our government have only their own desires motivating them, our goal should be to be a blessing to our government and those around us.
- We can live a holy life and the church will thrive as it seeks to live out the mandates from God.
 - Do not mistake this for having a life which is free from all trials and persecution from the people and government around you.
 - Paul also says in **2 Timothy 3:12** “Indeed, all who desire to live a godly life in Christ Jesus will be persecuted...”
 - We must reconcile these two truths together; we are to live in a way which seeks after peace and tranquility. But we must be ready because that way of living is going to be contrary to what the world desires and will therefore persecute us.
 - The point it this, our actions should not be the catalyst for such persecution...only because of our faith in Christ.
- **Verse 3** starts out with *this is good*.
 - The word *this* is referring back to the command to pray for all people. We should never think of praying for the lost or praying for our government as a subpar or secondary action of the church.
 - Our church should be known as a praying church, praying for each other (all men in verse 1) and praying for our rulers (kings and those in authority in verse 2).
 - What we believe about prayer is either going to motivate us to pray or keep us focused on ourselves with the hopes that we can do something.
 - Prayer does not change God nor His plans. Prayer takes our hearts and minds and aligns it with what God is already doing or desires to do.
 - Prayer is also not a one-way ticket...as if our prayers somehow negate the fact that we have something that we must do as well.
 - **2 Corinthians 1:11** “...you also joining in helping us through your prayers, so that thanks may be given by many persons on our behalf for the favor bestowed on us through the prayers of many.”

- **Ephesians 6:19** “...and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel...”
 - **Philippians 1:19** “...for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ...”
 - **2 Thessalonians 3:1** “Finally, brethren, pray for us that the word of the Lord will spread rapidly and be glorified, just as it did also with you...”
- Paul continues on in **verse 3**, he says that this prayer is not only good, but it is *pleasing in the sight of God our Savior*.
- Generally speaking, prayer is always pleasing to the Lord because it shows our dependance upon Him and keeps our eyes away from ourselves.
 - Our prayer life is a direct indicator of our dependance upon God.
- Specifically, why is praying for all men good and pleasing in the sight of God?
- Paul says in **verse 4** that God *desires all people to be saved and come to the knowledge of the truth*.
 - Much controversy has arisen over this point, if God desires all men to be saved, why are all men not saved *and* is salvation truly for all men?
 - Is there a contradiction between the doctrine of election and God’s desire for all men to be saved?
 - We must not confuse *desire* of God with *purpose* of God.
 - God desires all men to be saved, that is why we pray for all men.
 - But God’s eternal saving purpose is only for the elect.
 - Since we do not know who the elect are on our side of eternity, we are commanded to pray for all men.
 - Never in Scripture are we commanded or required to seek the elect or only pray for those whom God has chosen. *We are to have God’s heart, a heart that desires all men to be saved.*
 - This prayer for the lost is good and pleasing to the Lord because it aligns with His nature that He desires all men to be saved.
 - Notice at the end of **verse 3** that Paul calls God *our savior*.
 - This is a very unique title for God and is only used a few times in the New Testament.
 - **Paul is saying that God not only desires men to be saved but also saves them.**
 - We know that God does not take pleasure in the death of anyone (**Ezekiel 18:23, 32; 2 Peter 3:9**) and we should never preach such things.
 - We should not preach that God is satisfied when sinners die.
 - This means that our own hearts should not be thankful or hoping that sinners perish, but rather praying for them...that the Lord would open their eyes, and they would repent of their sin.

- This is what God did for us and we should have the same desire for people who have not yet heard the gospel or have heard it and not responded to it.
 - We also know that though He does not take pleasure in their death, He is glorified by it.
 - Paul writes in **Romans 9:22-23** “What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory...”
 - Here is the bottom line, God desires all men to be saved, He takes no pleasure in their death, He elects some to salvation and passes over others and holds them accountable for their rejection of the gospel.
 - How this all reconciles is known only in the mind of God.
 - But He has revealed this to us in His Word.
- **Verse 5** clearly states that there is but one God, not many forms or many little gods, but one God.
 - Christianity is an exclusive religion. We do not worship the same God as the Muslims or the Catholics or *even the Jews*.
 - Because there is one God, there is one way to salvation.
 - Paul hits on that next in **verse 5**, it is the *man, Jesus Christ*.
 - Paul calls Him the *mediator*. This means that he is the one who intervenes between God and us.
 - He does this in order to restore peace.
 - Paul’s point here is another of exclusivity to Christianity. If Christ is the only mediator between God and man, then there are no other ways to get to God than through Christ.
 - We do not come to God through Mary or angels as other teacher. It is not our ancestors who pray for us or who make the path before us. It is only through Christ that one can be saved.
- **Verse 6** is another verse which seems to give people some hope that all people will be saved.
 - The word that Paul chooses here *ransom*, carries with it the meaning of Christ’s substitutionary death on the cross.
 - When Paul speaks of ransom, some have taken this to mean that since we were held captive by Satan.
 - **2 Timothy 2:25-26** “...with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, **having been held captive by him to do his will.**”
 - In other words, the death of Christ paid Satan so that we could then be set free in order to know the truth.

- This is simply not true, as if God were in debt to Satan. What Paul is saying is that *our debt* is to God and that Christ paid that debt for us by taking the penalty for our sins so that God was satisfied.
- More trouble is found in the phrase *for all*. What does Paul have in mind?
 - Did Christ die to save everyone? Did He pay the ransom due to God for every person who ever lived?
- Or does it mean that the atonement Christ accomplished on the cross was sufficient to save all but limited in its application to the elect?
- If God had *decreed* that all be saved, then Christ's sacrifice would have been for all to be saved.
- ***But, because we know that not all men are saved***, His atonement was only for those would call upon Him for salvation.
- As many hold out for some sort of universal salvation, it is important to remember what the rest of the Bible teaches us.
 - Romans 9:15-16, "For he says to Moses, 'I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.' ***So then it depends not on human will or exertion, but on God, who has mercy.***"
 - Mark 10:45 "For even the Son of Man came not to be served but to serve, and to give his life as a ransom ***for many.***"
 - There are many other verses which speak to the atonement being limited in the amount of people it saves, not in its ability to save.
- Exegetically, **what does all people mean?**
 - Looking specifically at the word *all*:
 - Verse 1: prayer for *all* men
 - Verse 2: prayer for *all* in authority
 - Verse 4: desires *all* men to be saved
 - Verse 6: ransom for *all* people
 - All" can mean "every kind" or "all kinds" of something. Paul may be stressing that Christ's ransom applies to whoever seeks it, Jew or Gentile.⁵
 - When we look at the word *all* and that Paul also uses the word for *man* and *people* so many times, he is really showing that God's saving work through Christ is for everyone.

⁵ Robert W. Yarbrough, *The Letters to Timothy and Titus*, ed. D. A. Carson, Pillar New Testament Commentary (Grand Rapids, MI; London: William B. Eerdmans Publishing Company; Apollos, 2018), 156.

- Also interesting to note, “Timothy must not let the scope of church prayer and evangelistic concern shrivel to a preferred people group.”⁶
 - We should not be limiting our prayers for salvation to those who we think are savable or we think deserves salvation.
- It is important as a pastor to understand this doctrine and be able to articulate it to your congregation. It is one of the most misunderstood doctrines, but I believe it not only is one of the most comforting, but also it honors and glorifies God so much.
- “Yet it is worth reiterating once more that while God’s saving purpose is limited to the elect, His desire for the salvation of sinners is as broad as the human race. He desires all men to be saved and to come to the knowledge of the truth. And so Christ gave Himself as a ransom sufficient for all. How graphically the atoning work of Christ reveals to us the heart of God for the salvation of sinners!”⁷
- Paul also says that Christ gave himself *at the proper time*.
 - The death of Christ on the cross was a testimony from God that He desired all men to be saved.
- This echoes what Paul says in **Galatians 4:4-5** “But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons.”
- In **verse 7**, Paul sets forth the procedure of how all this is going to take place on our side of things. He says *for this* he has *appointed a preacher and apostle*.
 - What is the *this* that Paul is referring to? Paul is to preach (tell everyone the gospel) and to be an apostle (he is sent forth for the mission).
 - This aligns perfectly with what he has been saying about God up to this point.
 - We pray for the Lord to work in the hearts of men, God desires all men to be saved, He proved that by sending Christ to die on the cross and take the punishment for sins, and now Paul preaches that gospel to everyone.
 - We too should be like Paul, going and preaching this good news to everyone. Furthermore, we should have, in our churches, a culture of sharing the gospel with people around us.
 - Churches which fail to look outward are going to eventually shrivel and die.
 - If our only focus is inward, what we can do for ourselves, then we have missed the point of the gospel and the church community and will no longer be a light to the lost.

⁶ Ibid. 152.

- **Verse 8** ends this section with a plea to the men of the church.
 - Up until this point Paul had been using the general term for mankind (*anthrōpos*), but now he switches to the gender of man (*anēr*).
 - Not only does he switch to the gender of man, but the usage of a particular verb seems to point to the fact that **he is speaking to the men's responsibility in the church.**
 - He is specifically saying that he expects *the men to pray*.
 - The *therefore* (or *then* in ESV) tells us that Paul is linking this phrase with what precedes it, not with what follows it.
 - Here is how it is put together for our church...**we are to be praying churches, and those prayers are to be led by the men who are in our church.**
 - The phrase *in every place* is referencing their actual churches.
 - Does Paul have any and all men in mind when he writes this?
 - No, In fact he gives us a description of the men who can take on this responsibility.
 - He says they should *lift up holy hands without anger or quarreling*.
 - This tells us the man we should look for in our churches to lead our churches in prayer.
 - He has a holy life, unstained by evil and has a disposition which is not characterized by constant strife and anger.
 - This is not a perfect man, but a man who desires the things of God in his life.

Verses 9-15: The place of women in the church.

- No matter what your thoughts or cultural beliefs are, we must always submit ourselves to what the Bible says on this topic. It does not matter if your denomination or other pastors believe differently, the only thing which matters is our submission to Scripture.
- Just as Paul lays out the responsibilities for men in the church to lead in prayer, now he lays out some of the responsibilities for the women in the church.
- It is safe to say that this church which Timothy pastored most likely was struggling with the roles of men and women in the church. Paul is going to address this for us.
- First, he says in **verse 9** *likewise*.
 - *This is important to note because Paul is not abandoning the overall idea of church conduct but changing only the content of his overall idea.*
 - He is going from men to women but staying in the context of the local church.
 - Both verses, 8 and 9, are held on by the same verb that Paul uses in **verse 8**...*I want*. This is why the *I want* in verse 9 is most likely in italics in your Bible...it is not there in the original but through a process called gapping, it is carried over to the next verse.

- Paul wants men to pray in a certain way in the church and he wants women to adorn themselves and act in a certain way in the church.
- The way that Paul exhorts them to dress is with *respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire.*
 - The point that Paul is making is that the outside of the woman is going to reflect her heart.
 - If she is coming to worship the Lord, then she is going to dress in such a way that reflects that motive.
 - There is no issue with owning nice things or wearing clean and attractive clothes.
 - ***The point Paul makes is that it is not the outward appeal that makes a Christian woman attractive, but the inward love of Christ.***
 - It is easy for a woman to flaunt how much money she has by wearing costly outfits and jewelry. This should not be in the church!
- The women should not dress in a way which is going to detract from the corporate meeting or be a distraction in the corporate meeting.
- The church does not gather together to look at her and gaze at her beauty, but to look to Christ and worship Him.
- In **verse 10**, Paul goes even further for the women of the church. They should not be seeking the congregation to look at them, they should honor the Lord in their dress, **but** they should support their outward look by their works for Christ.
- It is her Christian character, not how beautiful she looks, that makes the woman attractive.
 - Paul's heavy emphasis on works throughout the Pastoral Epistles should be a warning light to us all.
 - It is easy for our doctrine and our practice to slowly drift apart without us even noticing.
 - It is one thing to teach proper doctrine, but we must also strive to live that right doctrine out daily.
 - Paul's implication here is that women who profess to know Christ are held to a higher standard and to live according to a higher plane.
 - The world should see, not just hear, the differences which abound.

Verses 11-15, once again, have caused much debate, division and disrespect over the past several hundred years. It is important that as we read these verses, we lay aside any presupposition that we may have for women in ministry and simply allow the text to speak to us.

- In **verse 11**, Paul simply commands that all women in the church are to learn.
 - ***The verb which Paul uses is an imperative***, a command. He is commanding that the women learn just as the men are to learn.
 - This command can be taken as to show the men of the church that the women are equal to learn.

- It can also be taken as Paul exhorting the women to sit and listen and not be a busybody during the church service.
- He also says *how they are to learn*. They are to be quiet and be submissive.
- When the corporate church comes together for their worship service, the women are to listen to the men teach. *That is the plain reading of the text.*
- As he calls them to be submissive as well, this means they are to be content with learning and place themselves under the man teaching.
- A woman's natural tendency is to be over the man.
- **Genesis 3:16** "To the woman He said, 'I will greatly multiply your pain in childbirth, in pain you will bring forth children; *yet your desire will be for your husband*, and he will rule over you.'"
 - If we are to take the lexical and structural similarities as intentional, we must read the verses in concert. This recommends that 3:16b also describes a struggle for mastery between the sexes.⁸
 - This is what we see in far too many churches today. Women have taken roles that God has given to men and there is chaos.
- To fully understand what Paul means in **verse 11**, he unpacks it for us in **verse 12**.
 - What roles have women taken in the church that God has *exclusively and explicitly* given to men?
 - Paul says that a woman is not to teach or exercise authority over a man.
 - This gives us the content of what Paul means back in **verse 11** when he spoke about a woman learning quietly and in all submissiveness.
 - They are to learn quietly because they are not teaching, and they are to be submissive by not exercising authority over the man teaching.

This does not mean that women are inferior to men or that God somehow loves men or favors men over women. That has no place in the church and certainly is not at all in Paul's letter to Timothy. Men and women are equal in standing before God but simply have different roles they are to fulfill. Jesus Himself was subordinate to the Father (1 Cor. 11:3).

Though the modern-day church would argue that this is keeping women down or simply men trying to exercise some over-masculine view of the Bible, Paul is *explicit* in what he is saying. We need not read into the text or even try to find some hidden implication. It is clear, women are not to teach in the church nor are they to have authority over men in the church.

⁸ K. A. Mathews, *Genesis 1-11:26*, vol. 1A, New American Commentary (Nashville: Broadman & Holman Publishers, 1996), 251.

What Paul is saying does not restrict a woman to no teaching whatsoever. In fact, women are commanded in Scripture to teach other women (Titus 2:3 "...they are to teach what is good..." and to teach their children Proverbs 1:8 "...and forsake not your mother's teaching...") but it must be done in the proper context. Paul is saying here to Timothy that they are not to fill the role of teaching men as church leaders or elders.

It is important also to note that women are not excluded from having any of the spiritual gifts. It is not about what gift they have, just the context in which they use them. Simply because someone (man or woman) has a gift to teach, does not mean they are to have a prominent role in the church. Furthermore, the Lord will never violate His own principles just to have someone teach the Word. If there are no men who are qualified, but there appears to be a woman who can handle the Word, that does not mean she should take up the pastorate. Where the Lord desires there to be a church, He will provide men to fulfill their roles.

This table is from *God's Design for Man and Woman* by Andreas and Margaret Köstenberger page 210.

Word/Phrase in 1 Timothy 2:12	Disputed Meaning
"I"	Is Paul merely stating his personal opinion or preference?
"Do not permit"	Is Paul only currently opposed but may change his mind later?
"A Woman"	Does Paul's prohibition merely pertain to wives?
"To Teach"	Is only false teaching in view, not teaching in general?
"Or"	Is Paul's concern that women not teach in a domineering way?
"To have/exercise authority"	Does Paul not want women to usurp men's authority?
"Over a man"	Do Paul's words relate only to husbands?

- "...you won't be surprised to learn that virtually every word in verse 12 as conventionally translated has been disputed..." (Köstenberger, page 206)
- This is not something that is going to go away...and something that is even present in our church.
- "If women can't teach, then what role do they play?" is a common question.
- There are three issues with that question:
 - It places teaching as the ultimate ministry in the church.
 - It shows a lack of the full understanding of the roles of men and women in the church.
 - It gives honor only to those who are able to teach.

- **Verses 13-14** give us the foundation for what Paul is saying about women in the church.
 - It was not the fall of man which brought about the order of man and woman. In fact, Paul here refers back to *creation itself* for our understanding.
 - Because God created man first, then created woman for his helper, the priority in leadership is clear.
 - We know it was not an *Ephesus* or a *cultural issue*, but a timeless principle which we can rightly apply today.
 - Not only did Paul look at who was created first and for what purpose, but then looking at the fall he points out that Eve was the one deceived.
 - She was not made for what Satan brought upon her. Satan came to her perhaps because he knew that his chances were better than if he went to Adam.
 - Even though Eve was the one who was deceived, it was Adam who bore the ultimate responsibility for what took place in **Genesis 3**.
 - He chose to willingly disobey God and rather follow Eve. Paul elaborates on this in **Romans 5** and **1 Corinthians 15:21-22**.
 - Paul aptly shows that it has been God's design from the beginning for men to lead and women to be their helper.
- Finally, in **verse 15**, Paul says some interesting things.
 - The first thing to note is that he is not saying that when a woman gives birth she is saved from the effects of sin. That goes against the rest of Scripture.
 - Once establishing that fact, there are various ways to interpret this passage. I lean towards just the simple reading of the text. Paul has just said that women are not to teach, be quiet, be submissive, that Eve was deceived and not exercise authority over men.
 - Perhaps he is balancing out his argument about women by saying they have one of the most important roles in a person's life.
 - She gets to have greater influence on her children than the father's do.
 - She will spend more time, pour more of her heart into them and guide them in all things spiritual. This is a great privilege and honor for a woman.