

## “Modeling the Mission” (1 Tim. 2:1-15)

### 1. Prayerful Prospects (1-7)

#### a. Administration/Arbitration (1-3)

- i. God’s plan is for peace not chaos; thus praying for “kings” is something which we ought not to neglect. There is much censoring of truth today, and more truth is filtered by screening authorities and more trash is funneled in by their policies.
- ii. Rome, Emperor, and public declarations of worship. Christians would not pray to the Caesars but Paul instructed to pray for them. Jews set the precedent of holding fiercely to worship of YHWH alone, but with Nero’s aggressive policies, Christians were targeted and killed for their refusal to call Caesar “Lord” and only Jesus LORD. Who is your Lord? Is it you, the majority, your appetite (whose god is their belly (Phil. 3:19), the State, or the Beast? Is Caesar Kurios or Christos Kurios?
- iii. We must note that it is when tyrants rule, however, when the church and message is purified and the body grows. It is interesting and encouraging that we are told to pray for favorable (peaceful) arbitration. Perhaps God gives us a mix in each generation.
- iv. An attitude of prayer helps us not to be too content in peaceful times and too discouraged in tyrannical times. We are not to be “at peace in Zion” (Amos 6:1) and conflict is certain e.g. 2 Tim. 3:12 cf. 1 Pet. 3:16-17).

#### b. Illumination (4)

- i. We pray for illumination – that souls would be convicted. That they would be illuminated re: their spiritual condition and “come to the knowledge of the truth.”
- ii. God desires that none perish. Some, however, refuse to see with a stiff-necked willing ignorance. Revelation gets our attention but illumination is of the Spirit.

#### c. Redemption (5-6)

- i. Prayer must be prayed through the High Priest Jesus who prayed to avoid the cup if it were possible but sought the Kingdom first and also prayed “Thy will be done.”
- ii. He had to give himself as a ransom to mediate our redemption.

#### d. Contribution (7)

- i. For such was Paul called to preach. His contribution was as an evangelist and teacher of the Gentiles.
- ii. It is blessed when one finds her function in the body. Only in the body can one find his part in the commission.
- iii. The prayers, calling, endowments, and contributions are all aimed at advancing the mission of His Kingdom.

### 2. Proper Presentation (8-15)

#### a. Men (8)

- i. Here – the men are briefly instructed in heartfelt, disciplined, public praise. The instruction is not to lift hands per se but to lift them without malice and double-mindedness.
- ii. The balance of these verses focuses on women but if this letter is lopsided it is no contest where the weight is put.

#### b. Modesty (9)

- i. The character and life of a woman ought to be her adornment so as to glorify Christ. Therefore, she ought not to prioritize attention for herself but to dress moderately so as not to ‘steal’ attention or distract/tempt.

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- ii. Now men are visually stimulated and must discipline themselves so as not to lust; and men cannot blame women for a failure in purity of the eyes and mind. A man ought to be able to go to the beach and control himself. →
- iii. Nevertheless, women ought not to make such distractions/temptations obviously available. For a woman in the first century to have her hair let out and down was scandalous, but not so in our culture today. However, for a woman to be revealing too much skin, or extremely tight clothing, especially in a worship service, is not modest.
- c. Modeling (10)
  - It is not a woman’s body, clothing, adornments, etc. which gives her value. Just think about how God described Israel in Ezekiel 16, where she was helpless, discarded, and even selfish, yet He called her to Himself. God is what makes us valuable. And godliness is in righteous living not prioritized luxury and physical beauty.
- d. Mode (11-12)
  - i. Such as has been discussed in 1 Cor. 14:34-35 e.g. possible unruly wives interrupting services by speaking out across the room to their respective husbands or whispering in others’ ears distracting them. The women were not to assert themselves and were not as educated as most men. It is unclear if the instructions may have addressed such specific practical public worship practice, but it is clear why women are not to have authority over men. Paul explains why the precept is not cultural but timeless.
  - ii. It is a matter of God’s design →
- e. Motive (13-15)
  - i. He wrote of creation’s hierarchy of role (13).
  - ii. He recounts that it was not Adam but Eve who was deceived (14). She was not submissive but led both of them into sin. As God addressed their respective sins, Eve’s designed role of submission was accompanied by a frustrating desire to rule over her husband.
  - iii. What is more is that her blessed role of harboring unborn life was accompanied by great pain in childbirth.
  - iv. Paul paired these two cursed aspects of God’s order (w/ regard to women) with redemptive blessings of redemption. (15).
  - v. Much has been speculated re: this salvation via childbirth. What best explains its meaning can be easily grasped once it is viewed in light of the fall.
  - vi. Although God’s design for roles is not reversed nor rescinded – this side of the Cross brings the woman’s roles back into a blessed perspective.
  - vii. In submission to the man, she honors God’s creative order (13) and in childbirth she has the prerogative of bringing forth life as the very Savior had to come through such! How blessed is mother Mary and how blessed are those who rock the cradle and teach their children in admonition of the LORD?
  - viii. Furthermore, such roles are seen in the Godhead and the Body of Christ! The Church submits to Her Bridegroom with love and respect and the Holy Spirit is Her “Helper.” Jesus Himself submitted to the Father as He did only the Father’s will and learned obedience through suffering. Women are seen as submitting to their bridegrooms and suffering to bring forth life in childbirth.

### Further Consideration:

**Pray for all:** (cf, Rom 15:11; 1 Cor 9:22; 2 Cor 5:19; cf. Acts 1:8) It would be overwhelming to say the least, to pray for all people at even one time. I personally apply this as when issues come to mind or requests or petitions are asked of me, I pray for those involved. It matters not where, what, or who is being prayed for as long as it is for the Kingdom’s sake – which is souls of every tribe, tongue, nation, and ethnicity thus we pray for all people without praying for every single person. Generally speaking (or praying), we should pray for those who govern us as Paul instructs. As I expound above and as Philip Towner does below.

### Praying for rulers:

“But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare” (Jer 29:7; cf. Ezra 6:9–10; 1 Macc 7:33).<sup>18</sup> This could perhaps be dismissed as an expedient measure designed to help the displaced Jewish people make the best of temporary difficulties. But lying behind the prophetic instruction and evident in the prophetic and Wisdom writings<sup>19</sup> was a developing theological (and eschatological) awareness that with the exile the lines of Israel’s religious world were being redrawn. YHWH now accomplished his will through pagan leaders whom he called his “ministers” and “servants” (Jer 25:9; Isa 45:1; cf. Isa 5:26–29; 7:18–20; 8:7–8; 13:4–5). In exile Israel’s vision had to expand to encompass all the nations<sup>1</sup>

### Context of Caesar:

**2:1–4.** The Romans permitted subject peoples to worship their own gods, but they had to show their loyalty to Rome by also worshiping the goddess Roma and the spirit of the emperor. Because Jewish people worshiped one God to the exclusion of all others, Rome allowed them to pray and sacrifice *for* the emperor’s health without praying and sacrificing *to* him. Prayers were offered for him regularly in the synagogues, showing the loyalty of these Jewish institutions to the Roman state. When the Zealots decided to throw off the Roman yoke “for God,” however, they abolished the sacrifices in the temple. This act in a.d. 66 constituted a virtual declaration of war against Rome, several years after Paul wrote this letter. Christian public prayers for the emperor and provincial and local officials showed Christians as good citizens of the society in which they lived (Jer 29:7). Paul’s motive is more than keeping peace (1 Tim 2:2); it is also to proclaim the gospel (2:3–4).<sup>2</sup>

### Women’s submission and childbirth:

**13, 14.** As already indicated, these directives regarding the woman’s role in connection with public worship are based not on temporary or contemporary conditions or circumstances but on two facts that have meaning for all time, namely, the fact of *creation* and the fact of *the entrance of sin*. Accordingly,

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<sup>18</sup> See also Bar 1:10–13; *Epistle of Aristeeas* 44–45; Josephus, *Jewish Wars* 2.197, 409; Philo, *Legation to Gaius* 157, 317; E. Schürer, *The History of the Jewish People in the Age of Jesus Christ* (Rev. Ed. by G. Vermes, F. Millar, M. Goodman; Edinburgh: T & T Clark, 1973–79), 2:311–13; H.-W. Bartsch, *Die Anfänge urchristlicher Rechtsbildungen: Studien zu den Pastoralbriefen* (Hamburg: Reich, 1965), 34–39; Johnson, 195–96; Marshall, 421–22.

<sup>19</sup> Isa 41:2–4; 45:1–7; Jer 21:7, 10; 27:5–6; Dan 2:21, 37–38; 4:17, 25, 32; 5:21; Prov 8:15–16. Sir 10:4; 17:17; WisdSol 6:3.

<sup>1</sup> Towner, P. H. (2006). *The Letters to Timothy and Titus* (p. 168). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

<sup>2</sup> Keener, C. S. (1993). *The IVP Bible background commentary: New Testament* (1 Ti 2:1–4). Downers Grove, IL: InterVarsity Press.

Paul writes: **For Adam was formed first, then Eve. And it was not Adam who was deceived, but it was the woman who was indeed deceived and fell into transgression.**

In *forming* or *moulding* (cf. Rom. 9:20) the human pair, God first made Adam; afterward Eve. Not only that, but he made Eve *for the sake of* Adam, to be his helper (Gen. 2:18–25), and his glory (1 Cor. 11:7–9). Neither is complete without the other (1 Cor. 11:11). But in his sovereign wisdom God made the human pair in such a manner that it is natural for *him* to lead, for *her* to follow; for *him* to be aggressive, for *her* to be receptive; for *him* to invent, for *her* to use the tools which he invents. The tendency *to follow* was embedded in Eve’s very soul as she came forth from the hand of her Creator. Hence, it would not be right to reverse this order in connection with public worship. Why should a woman be encouraged to do things that are contrary to her nature? Her very body, far from *preceding* that of Adam in the order of creation, *was taken out of* Adam’s body. Her very name—*Ish-sha*—*was derived from* his name—*Ish* (Gen. 2:23). It is when the woman recognizes this basic distinction and acts accordingly that she can be a blessing to the man, can exert a gracious yet very powerful and beneficent influence upon him, and can promote her own happiness, unto God’s glory. Longfellow was right when he said:

“As unto the bow the cord is,  
So unto the man is woman;  
Though she bends him she obeys him,  
Useless each without the other!”

(Hiawatha)

Added to this fact of *creation* is that of the entrance of *sin*. Eve’s fall occurred when she ignored her divinely ordained position. Instead of *following* she chose *to lead*. Instead of remaining submissive to God, she wanted to be “*like God*.” *She*—not Adam—*was indeed* (or *was completely*) *deceived or deluded*.<sup>56</sup>

Eve “was indeed deceived,” but Adam “was not deceived.” Of course, this cannot be taken absolutely. It must mean something on this order: Adam was not deceived in the manner in which Eve was deceived. See Gen. 3:4–6. *She* listened directly to Satan; *he* did not. *She* sinned before *he* did. *She* was the leader. *He* was the follower. She led when she should have followed; that is, she led in the way of sin, when she should have followed in the path of righteousness.

And so she fell *into transgression*, into the fatal *stepping aside* from the path of obedience. And now that which before was an unmixed blessing—namely, that Eve, by virtue of her creation, constantly followed Adam—is an unmixed blessing no longer; for now she who, by her sinful example, chose *to rule* him who at that moment was still her *sinless* husband, *must obey* the creature of her own designing, namely, her *sinful* husband. Hence, let none of her daughters follow her in reversing the divinely established order. Let none assume the role that was not intended for her. Let not the daughter of Eve teach, rule, lead, when the congregation gathers for worship. Let her learn, not teach; obey, not rule; follow, not lead.

### **15. She will, however, be saved by way of her child-bearing.**

Not by way of preaching to *adults* (see on verse 12) but by way of bearing *children* does a woman attain to real happiness, to *salvation*, with stress on its positive aspect (see on 1 Tim. 1:15). The path that leads to salvation is ever that of obedience to God’s ordinances. It is his will that the woman should influence mankind “from the bottom up” (that is, by way of *the child*), not “from the top down” (that is, not by

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<sup>56</sup> Though it is true that Paul uses the verbs *ἀπατάω* and *ἐξαπατάω* to express the same basic idea (see N.T.C. on 2 Thess. 2:3a), yet when, as here in 1 Tim. 2:14, he uses the strengthened and the unstrengthened form side by side, it is reasonable to assume that he intends to convey a difference in meaning. Hence, *was not deceived* ... *was indeed deceived* (or: *was completely deceived*).

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way of *the man*). She must choose to do that for which by God’s creation-ordinance she is naturally equipped, both physically and spiritually. She must reach her goal *by way of* (διά) *her child-bearing*. Again, not by way of *exercising dominion* over men but by way of *submission* does a woman reach the state of true freedom and blessedness (see on verses 11 and 12). Now the curse which was pronounced upon Eve included two elements: a. *submission* to her (now sinful) husband, and b. painful *child-bearing* (mentioned in reverse order in Gen. 3:16). It is therefore not at all surprising that Paul, thoroughly at home in The Law and writing by inspiration, immediately mentions *child-bearing* after having mentioned *submission*. He sees what Adam also saw. Paul, however, sees it more clearly. Adam already perceived that by God’s grace *the curse* of child-bearing (think of its *painful* character) was changed into *a blessing* (Gen. 3:20). Because of the prospect of child-bearing Adam’s wife was named *Eve*, that is “Life” (the mother of all *living*). Paul takes up this thought and develops it. Child-bearing will mean *salvation* for the Christian mother, for what Christian mother does not experience inner delight, joy, blessing, and glory in seeing the image of her Savior reflected in little ones who belong to him? In *bearing children* (here *the noun: child-bearing; the verb* is used in 1 Tim. 5:14) the Christian mother by faith in God’s covenant promise (Gen. 17:7; Acts 2:38, 39) looks forward to all the joys of Christian motherhood unto the glory of God. This to her is *salvation*.<sup>57</sup>

When Paul says *she* (in the clause “She ... will be saved by her child-bearing”), he is thinking of “the woman” of verse 14. This referred first of all to Eve, but then also to any Christian mother taken as a representative of *the entire class* to which she belongs. Hence, it is not strange that the apostle now shifts from the singular to the plural (from “she” to “they”) as he continues: **if they continue in faith and love and sanctification along with good sense.** Not child-bearing as such procures salvation.<sup>3</sup>

PC:

Our objectives are based upon what we value. Therefore, Paul called for prayer which sought to advance the Kingdom and practices which reflected the proper intent of God’s order. The Gospel is advanced through the Sword of the Spirit, not the policies of the State though we should pray for our leaders that they do justly that we can live in peace and have freedom to share our faith without penalty. It is also good for men and women to fulfill their given roles which reflect the glorious Gospel. In our focal passage today, there are a couple controversial verses which also seem to lack continuity upon initial observation. However, when we consider the context of Paul’s charges, the canon, the curse, and the Cross, the harmony of God’s design and redemption is expressed in Paul’s instructions to the church in these particular verses.

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<sup>57</sup> I reject the following explanations:

(1) “She will be saved by means of The Childbirth” (that is, the Birth of Christ).

(2) “She will come safely through child-birth.”

Objection: both of these ideas are foreign to the present context. In addition, Number (2) assigns a meaning to the verb which in the present context is not warranted. See the verb in 1:15 and 2:4.

(3) “By means of bearing children she will be rescued from everlasting damnation and will merit everlasting glory.”

Objection: this idea of making child-bearing a meritorious act strikes at the very heart of Paul’s theology as expressed both in the Pastorals and elsewhere (see pp. 18, 19). Besides, the immediately following words (“... if they continue in faith,” etc., suffice to rule it out).

<sup>3</sup> Hendriksen, W., & Kistemaker, S. J. (1953–2001). [\*Exposition of the Pastoral Epistles\*](#) (Vol. 4, pp. 109–112). Grand Rapids: Baker Book House.