

LEAD



## We're All In This Together

[I Timothy 2:8-14; Titus 2:1-8, 11-14]

### 1] LIVE : Doing Life Together [I Timothy 2:8-11]

- a] Prayer, Holiness, and Peace [8]
- b] Presentation - Godliness with Good Works [9-10]
- c] Behavior [11-14]
  - Learn quietly - receive teaching [11]
  - Respect God-given Authority [12]

### 2] LOVE: Redemption [Gen. 3:14-16; I Tim. 2:13-15]

### 3] LEAD: Working Together In The Church [Titus 2]

- a] Pastoral Responsibilities [2:1, 7-8, 15]
- b] Generational Responsibilities [2:2-6]
- c] Transformation [found in relationship with Jesus Christ] that leads to Good Works [2:11-14]

### Discussion Questions

1. Read I Timothy 2:8-15. Why would these verses have been important in the churches of Paul's day? How should we apply these verses throughout the church today? [LCSB]
2. Read I Timothy 2:15. Many different views have been shared about this verse. David Guzik states that the article "the" [found in the Greek] is missing from our text - between "through" and "childbearing" - and it points to a very special birth. Who's birth is this verse talking about?
3. Read Titus 2:1-8. What are some spiritual truths you have learned from those who are older than you? How would you assess the interaction and influence between different generations in the church today? [LCSB]
4. Read Titus 2:11-14. On a practical level, what does it mean to be "self-controlled" as a Christian today? To be "righteous"? To be "godly"? How do these disciplines combat the ungodliness and lawlessness around us? [LCSB]
5. Pray together focusing on the unity of the church as we all play our part building the Church together for God's glory.

**I Timothy 2:8-14** I desire then that in every place the **men** should pray, lifting holy hands without anger or quarrel; <sup>9</sup> likewise also that **women** should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, <sup>10</sup> but with what is proper for women who profess godliness—with **good works**. <sup>11</sup> Let a woman **learn** quietly with all submissiveness. [**behavior expected of male students studying under a rabbi**]

<sup>12</sup> I do not permit a woman to teach or to exercise authority [**pushing one's own way**] over a man; rather, she is to remain quiet. <sup>13</sup> For Adam was formed first, then Eve; <sup>14</sup> and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup> Yet she will be saved through [**the**] childbearing — if they continue in faith and love and holiness, with self-control.

**Genesis 3:14-16** The Lord God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life.

<sup>15</sup> I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

<sup>16</sup> To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you.

**Titus 2:1-8** But as for **you**, teach what accords with sound doctrine. <sup>2</sup> **Older men** are to be sober-minded, dignified, self-controlled, sound in faith, in **love**, and in steadfastness. <sup>3</sup> **Older women** likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, <sup>4</sup> and so train the **young women** to **love** their husbands and children, <sup>5</sup> to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. <sup>6</sup> Likewise, urge the **younger men** to be self-controlled. <sup>7</sup> Show **yourself** in all respects to be a model of **good works**, and in your teaching show integrity, dignity, <sup>8</sup> and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.

**Titus 2:11-14** For the grace of God has appeared, bringing salvation for all people, <sup>12</sup> training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, <sup>13</sup> waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, <sup>14</sup> who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for **good works**.

<sup>15</sup> Declare these things; exhort and rebuke with all authority. Let no one **disregard** you. [**look down upon**]

**I TIM 2:8 BEHAVIOR [PRAYER]** I desire then that in every place the men should pray, lifting holy hands [common prayer stance] without anger or quarreling; [call to unity driven by attitude and love]

[8] Men are to take the lead in calling heaven down to earth. Men are to be leaders in their homes and in their churches. And there's no more important way to lead among the people of God than by praying for divine intervention. Jesus is looking for men who are willing to get in the game and get dirty on the field. Leading in prayer is frontline ministry. [Tony Evans Study Bible - TESB]

### **Attitude and Behavior of Men in the Christian Church (2:8) [The NIV Application Commentary - NIVAC]**

The use of *oun* ("therefore") in this verse, while it may be simply an idiomatic nonessential indication of transition (omitted by niv), does suggest that content affects attitude. Those who have been instructed to pray for people in authority for the sake of peaceful and quiet lives should themselves pray without argumentation. "I want" can indicate a strong preference, though not as strong as "I urge" (2:1) or "I do not permit" (v. 12) and certainly not equal to "[God] wants" (v. 4). Although it is not a command, the word used here (*boulomai*) can express what the individual strongly wants, expects, or even intends to happen.

The word translated "men" (pl. of *aner*) usually means males, though there are examples in classical Greek rhetoric of its use to include women. Here, however, it clearly stands in contrast with "women" in verse 9. This policy is in accordance with public prayer in the Jewish synagogue, though women did pray in gatherings of Christians (1 Cor. 11:5). "Everywhere" is reminiscent of "as in all the congregations of the saints" in 1 Corinthians 14:33, where the subject is the role of women in public meetings. This fact should caution us against any assumption that Paul's instructions in our passage apply only to the church at Ephesus. To lift up "holy hands" does not put emphasis on the hands themselves (as washed and ritually pure). Such would go against Jesus' teachings (Matt. 15:1 - 2, 10 - 11). Rather, it is assumed that men will pray in the customary Jewish manner, with hands uplifted; thus, these hands should belong to men whose lives are consistent with God's holiness.

The Bible teaches that there are controllable factors affecting the efficacy of our prayer. These are mainly relational – both our relationship with God (hidden sin, "planned" sin, lack of trust) and our relationship with other people ("forgive us our debts, as we also have forgiven our debtors," a condition that Jesus singles out for further comment after the Lord's Prayer in Matt. 6:12, 14 - 15). In 1 Timothy 2:8 "anger" and "disputing" are inconsistent with the life of holiness that God requires of those who pray publicly, but they are also counter to effective praying.

**TIM 2:9-10 BEAUTY [GOOD WORKS] likewise** also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, <sup>10</sup> but with what is proper for women who profess godliness—with good works.

[9-10] Walk in godliness, dress with godliness, and be worthy of respect. [TESB] In verses 9-10 the example is that women’s inner piety should be expressed in good deeds. [NIVAC]

**Attitude and Behavior of Women in the Christian Church (2:9 -10) [NIVAC]**

These verses have been differently interpreted depending on how one evaluates the significance of syntax and word order. The main issues are the omission of “to pray” in verse 9 and the syntactical role of “to dress,” which seems to replace prayer in the previous clause.

In the following structure the syntactical elements are listed in the order in which they occur in the order of the Greek text.

Syntactical Element	Verse 8	Verse 9
Main verb	I want	[understood]
Infinitive object of main verb	<b>to pray</b>	
Accusative of reference ("subject" of the infinitive)	the men	women
Adverbial modifiers		
place	in every place	
manner [worship → unity, and holiness]	lifting holy hands,	in tasteful attire
	without anger or disputing	with decency and propriety
Infinitive object of the unexpressed main verb, “I want”		<b>to dress</b>
Further adverbial modifiers		not with braided hair ... but with good deeds

The question we face is whether Paul (1) intends to imply that the women do not pray (publicly) and that instead of praying their ministry is to dress modestly, or (2) expects the reader to infer that women do also pray (perhaps implied by hosautos, “also” in niv; lit., “likewise”), and that while praying they are to be modestly dressed. The reason Paul puts the first expressed verb in the second clause (kosmein, “to dress”) into the infinitive form is for grammatical correctness (since he omits the verb “to pray,” which would have been in the infinitive). It corresponds in the sequence of thought, but not in syntax, to the participle epairontas (“to lift up [holy hands]”) in verse 8. If Paul had intended to state clearly that the counterpart to men’s prayer was women’s modest dress, we must ask why he did not put the verb “to dress” up front in the unoccupied position in verse 9 that corresponds to the infinitive “to pray” in verse 8.

It will be helpful to recall that there are basically two types of information communicated in a Greek sentence. One is what might be called "message" or "content" information; the other is "structure" information. The first is that which we learn from word meanings (i.e., lexical or semantic meaning). This includes the meaning of nouns, verbs, adjectives, adverbs, prepositions, conjunctions, prefixes, suffixes, and so on. Structure information is what we learn from the relative placement of words, the case endings of nouns, the relationship between verb and indirect object, and so forth. Structure usually depends on syntax, but structural meaning is also found in word order (which may be independent of syntax). Both types of information combine in a clause or sentence to produce a semantic whole.

To analyze 2:9 in terms of message information, we note the absence of any verb meaning "to pray." Further, in terms of structure information two facts are worth noting.

- (1) According to the syntax, "to dress" is the only expressed infinitive object of the understood verb "I want."
- (2) According to the word order it can be understood that Paul assumes women's prayer (suggested by the "likewise") and proceeds to describe how women should dress when they are praying. He then goes beyond the circumstance of prayer to comment on the function of good works as an appropriate substitute for expensive clothing. The interpreter must choose (1) or (2); either is possible.

A major reason, external to this passage, for doubting that Paul is excluding women from praying in church meetings is that his instructions in 1 Corinthians 11:2 -16 on women's head-covering is based on the fact that women did pray and prophesy (v. 5). Any doubt that Paul had the regular church meeting in mind is erased by the fact that this passage and the following one (11:17 - 34) on the Lord's Supper "when you come together as a church" (v. 18) are not only placed together but are linked structurally by the similar phrases "I praise you" (v. 2) and "I have no praise for you" (v. 17). The Eucharist was mentioned in the preceding chapter (10:14-22), so the church service was already in mind when Paul wrote chapter 11.

It is possible, of course, that Paul had a different kind of prayer in mind here in 1 Timothy from that in 1 Corinthians, but that is hard to imagine since there is nothing in the circumstances to indicate such a difference. In both 1 Corinthians and 1 Timothy there is a concern for appearance (head-covering in one, modest dress in the other), suggesting that both meetings are public. Whatever the case may be as to women praying, it is clear that the main goal of the instruction in 1 Timothy 2:8 -10 is not to command the act of prayer (the specific command to pray having already been given in vv. 1 - 2) but the demeanor of both men and women while praying and worshiping (see below on v. 10).

It is clear by now in this sequence of thought that Paul is dealing with expressions of morality in connection with the religious practices of men and women. He insists that their outward appearance should not be in conflict with their inner character. In verses 9-10 the example is that women's inner piety should be expressed in good deeds.

In ancient Greece, and to some extent still in Paul's day, lavish dress, hair style, and jewelry were considered inconsistent with moral uprightness and true piety. Thus, Christian women were to dress "modestly."

The description of the clothing, hairstyle, and jewelry suggests two reasons why they were improper.

- (1) One is inordinate expense. The mention of gold speaks for itself, and the adjective used to describe the inappropriate clothing is "expensive."
- (2) The other is traditional association with immoral behavior. "With decency" is not the antithesis of extravagance, but has to do with ancient concepts of shame and honor.

- (a) The noun used here (*aidos*) can mean reverence, self-respect, or shame. One could have a sense of shame not because of doing something immoral but as a commendable modest attitude. The word “propriety” (perhaps better translated “modesty”) accords with this as another factor in Christian women’s being moderate in their appearance. In sum, they are to avoid what exudes wealth and what suggests immorality.
- (b) Such external appearance may seem inconsequential to us, but it was not so in the ancient world. While it was not a doctrinal matter from a Christian standpoint, what one wore did communicate something to morally sensitive Jews and pagans. Note how the antithesis to wearing ostentatious and expensive clothing and jewelry is not only modesty but also “good deeds” (v. 10). In this context, good deeds are important not only for the help they bring to individuals, but especially for what they demonstrate about Christianity.

Paul emphasizes good deeds in the Pastoral Letters. While some deeds are to be done modestly in private (cf. Jesus’ words in Matt. 6:16 - 18), Jesus did teach that our light should shine before others so that they “may see your good deeds and praise your Father in heaven” (5:16). Several references to good deeds in the Pastoral Letters specifically mention public awareness of them. A widow, for example, must be “well known for her good deeds” in order to be put on the list for support (1 Tim. 5:10). Good deeds are “obvious” and “cannot be hidden” (1 Tim. 5:25). Titus 2:7 says that young men should show themselves as a “model of good works” (nrsv) so that opponents will be ashamed since they will then have nothing bad to say about Christians.

It is debatable whether the “worship” in which women participated (v. 10) was limited to acts of worship in the church, which, as we have just suggested, could include public prayer. The implication of the niv translation, “women who profess to worship God,” can be taken to be that while these women professed the object of their worship to be God, it is indeed the act of worshipping that is in view, presumably in the church service. This implication does not, of course, exclude worship in daily life.

The word for “worship” here is *theosebeia*, which refers to piety in general, not necessarily to acts of worship. It can connote church worship, however, as the word does in Epistle to Diognetus 4:5. There it refers to the practice of religion that in Christianity does not require the use of visible accouterments, as it does in pagan worship. [NICNT]

**I TIM 2:11-12 BEHAVIOR** [Don't forget I Cor. 11:11-12] Let a woman learn quietly with all submissiveness.

12

**[BUT]** I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. [Guzik - without Contention - peaceable - we see women pray in the church I Corinthians 11:5]

[11-12] Paul allows women to speak in the church when it is under the proper covering of legitimate male authority (see 1 Cor 11:2-10).

- What he's talking about here is the exercise of a role, an office.
- He's talking about teaching and having authority.
- An overseer/elder/pastor (these terms are interchangeable in the New Testament) is expected both to teach and to govern and lead the church (see 1 Tim 3:2, 5; 5:17; Titus 1:9; cf. 1 Thess 5:12; Heb 13:17).

To learn in silence has the idea of women receiving the teaching of the men God has chosen to teach in the church, with submission instead of contention. [application] [Guzik]

**I Corinthians 11:11-12** . . . in the Lord woman is not independent of man nor man of woman; <sup>12</sup> for as woman was made from man, so man is now born of woman. And all things are from God.

Men and women should view themselves as mutually dependent. God has demonstrated through his creation design that neither can do without the other, and neither is superior. [TESB]

All believers, male and female, are equal in the Lord and complementary in the Lord's work. Their roles are different in function and relationships, not in spirituality or importance (cf. Gal. 3:28). See note on 1 Tim. 2:15. [MAC]

**I TIM 2:13 ORIGIN:** For Adam was formed first, then Eve;

[13] In other words, the limitation on women serving in the role of [ELDER] in the church is based on a creation principle. There was an order to God's creation of humanity. He created the man first not because the man was superior to the woman, but because he was to be the positional leader. This established a pattern for the home and the church. [TESB]

The married couple was to function as an inseparable team, exercising dominion together over God's creation, with the man exhibiting godly servant leadership. The man's role as "head" (i.e., governing authority) over the woman (Eph 5:22-23) does not make him superior to her any more than God the Father's role as "head" makes him superior in essence to God the Son (see 1 Cor 11:3). They are coequal members of the Trinity, though they have different functions. Likewise, the husband is to submit to Christ's headship over him and the wife is to submit to her husband's headship (Eph 5:24; Col 3:18; 1 Pet 3:1); nonetheless, they are unified in Christ (Gal 3:28) and "coheirs of the grace of life" (1 Pet 3:7). [TESB]

"From the first link to the last, the chain of authority starts with God the Father and moves to God the Son, man, and finally, to the woman. This order isn't established to enforce relationships of superiority or inferiority. Rather, the order is meant to promote harmony and peace in the family relationship. (Please read those two sentences again.)" [SWINDOLL]



**I TIM 2:14** and Adam was not deceived, but the woman was deceived and became a transgressor [sinner].

[14] Though Eve was deceived, Scripture lays responsibility for humankind's fall into sin at the feet of Adam (see Rom 5:12; 1 Cor 15:21). As the "head," he should have defended both his wife and God's garden against the lying intruder (see Eph 5:22-23). Similarly, God-called men are to serve as spiritual guardians and overseers in the church, leading God's people, teaching the truth, and equipping the church to guard against Satanic intrusion. [TESB]

**I TIM 2:15** Yet she will be saved through childbearing – if they continue in faith and love and holiness, with self-control.

She will be saved [through] childbearing: The best way to approach this passage is based on the grammar in the original Greek language. In the original, it says she will be saved in "the" childbirth. This has the sense, "Even though women were deceived, and fell into transgression starting with Eve, women can be saved by the Messiah – whom a woman brought into the world." [Guzik]

## ◀ 1 Timothy 2:15 ▶

### 1 Timothy 2 - Click for Chapter

4982 [e]	1161 [e]	1223 [e]	3588 [e]	5042 [e]	1437 [e]	3306 [e]	1722 [e]	4102 [e]	2532 [e]	26 [e]	2532 [e]
sōthēsetai	de	día	tēs	teknogonias	ean	meinōsin	en	pistei	kai	agapē	kai
15 σωθήσεται	δὲ	διὰ	τῆς	ΤΕΚΝΟΓΟΝΙΑΣ	, ἔὰν	μείνωσιν	ἐν	πίστει	καὶ	ἀγάπῃ	καὶ
She will be saved	however	through	-	childbearing	if	they abide	in	faith	and	love	and
V-FIP-3S	Conj	Prep	Art-GFS	N-GFS	Conj	V-ASA-3P	Prep	N-DFS	Conj	N-DFS	Conj

38 [e]	3326 [e]	4997 [e]
hagiasmō	meta	sōphrosynēs
ἁγιασμῶ	, μετὰ	σωφροσύνης .
holiness	with	self-restraint
N-DMS	Prep	N-GFS

[Biblehub.com](https://www.biblehub.com) [accessed July 17, 2023]

#### God's sentence on the serpent:

"Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. 15 I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

#### God's judgment on the woman:

16 To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you."

[speaks to the inherent challenge for a woman to let her husband lead in the home - Guzik]

"It is difficult for women in Christian lands to realize the miseries of their hundreds of millions of sisters in pagan lands, where the lot of women is little above that of cattle. Where the gospel has gone, the load has been lifted, and woman in Christ have become the reflection of the redeemed Church, the bride of Christ." (Barnhouse)

Genesis 3:15-16 We should not overlook the relationship between the promise of v.15 and the words to the woman in v.16. In that promise the final victory was to be through the "seed" of the woman. In the beginning, when the man and the woman were created, childbirth was at the center of the blessing that their Creator had bestowed on them (1:28). Now, after the Fall, childbirth is again to be the means through which the snake would be defeated and the blessing restored. In the pain of the birth of every child, there was to be a reminder of the hope that lay in God's promise. Birthpangs are not merely a reminder of the futility of the Fall; they are as well a sign of an impending joy (Ro 8:22-24; cf. Mt 24:8). [Guzik]