

She Shall Be Saved in Childbearing
(1 Timothy 2:8–15)

Grace Chapel November 22, 2009 Dr. John Niemelä

INTRODUCTION

DATES OF PAUL'S WRITINGS

First journey:	1
1 book: Galatians (49)	
Second journey:	
2 books: 1 & 2 Thessalonians (51)	2
Third journey:	
3 books: 1 Corinthians, Romans, 2 Corinthians (56–57)	3
Fourth journey (Roman imprisonment):	
4 books: Ephesians, Colossians, Philemon, Philippians (61–62)	4
Post-Acts:	
3 books: 1 Timothy (62), Titus (66), 2 Timothy (67)	<u>+3</u>
	13 books

REVIEW: THE CONDUCT OF CHURCH SERVICES IN PAUL'S DAY
(ACTS 20:9) Paul's use of dialogue in a church service

(1 John 4:1–3) Testing messages uttered by prophets

(1 Corinthians 14:29–35) Testing messages uttered by men (not women)

(1 Corinthians 11:4–5) Men were to pray or prophesy with uncovered heads; women were to pray or prophesy with covered heads

Reconciling 1 Corinthians 14:35 with 11:5

ANOTHER LOOK AT CHURCH SERVICES IN PAUL'S DAY

Where did they meet?

Romans 16^{5a} Likewise *greet* the church that is in their [Priscilla & Aquila] house.

1 Corinthians 16^{19b} Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house.

Colossians 4¹⁵ Greet the brethren who are in Laodicea, and Nymphas and the church that *is* in his house.

Philemon 1:2 to the beloved Apphia, Archippus our fellow soldier, and to the church in your [Philemon] house.

2 John 1¹⁰ If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him;

How did they meet?

Reconciling 1 Timothy 2:10–11 with Titus 2:4

Remember, 1 Timothy and Titus were written near the end of Paul's ministry, when the transition from apostles to text was nearly complete

(2:8) Paul wants men (males) to pray everywhere, lifting their hands to God, rather than [lifting their hands] in wrath and disputing

Note how the concept of prayer carries on the thought of the prior verses.

The word translated men *anēr*, which is gender specific (like our word *gentlemen*)
(cf. the exposition of verse 9)

It is not *anthrōpos*, which often includes women (the English word *man* does this also).

Within the verse, the lifting of hands to God is contrasted with an implicit lifting of hands against man (as in *Pick up your dukes*).

The text should read *disputing*, rather than *doubting*.

(2:9) [Similarly to how Paul wants men (males) to pray everywhere, he also wants] women [to pray everywhere], are to adorn themselves sensibly and discretely, rather than making the focus of their adornment their hairstyle, their gold and pearls, or their extravagantly priced attire

Making sense of *Similarly*

(2:10) [Instead] women who speak of their devotion to God should [especially] adorn themselves with good works

(2:11) A woman is to learn in quietness and in submission

The word translated silence in this verse and in the next verse is *hēsuchia*. Note how this same word (in 2:2), is translated *quiet*. It does not mean absolute silence.

Note Acts 22:2, where an antagonistic crowd settled down to listen to Paul

Note 2 Thessalonians 3:12, where busybodies are to quietly do their own work

The word does not mean absolute silence, unlike the word in 1 Cor 14:34

(2:12) Paul does not [nor should Timothy] appoint women to teach [the congregation] nor does he put women in authority over men (*anēr*), but they are to have quietude

This book was written late in Paul's ministry, as the church made the transition from apostles and prophets to the Word. This (as the New Testament was nearing completion) is not a time when we expect large numbers of prophets, which was a gift that some women did exercise (in earlier times documented in 1 Corinthians and Acts)

Ephesians 2:20 and 3:5 linking prophets with revelation by God and a foundational role in the Church [which links with the writing of Scripture]

Paul's words make the most sense, if prophetesses no longer were functioning

Quietude refers to a peaceable approach to those in authority, rather than disrespect (cf. the passages we considered for verse 11)

(2:13) [The basis for God establishing male church leadership] is the creative order, where Adam was formed first and then Eve [was created as a corresponding help]
Cf. Genesis 2:18 in context

(2:14) [Additionally] Adam was not deceived, but the woman [eve] fell into transgression, because she was deceived [and Adam followed her lead into transgression]

Many take the thrust of this passage to be that women are gullible

If that were Paul's thrust [I do not believe that it is], then Paul's corollary to that point would be that men are willful.

How can willfulness qualify one, if gullibility disqualified the other?

The alternative is to see Paul saying that God intended for men to take responsibility (to lead), rather than abdicating the responsibility to lead (as Adam did).

If Adam had led, rather than followed, things would have been better in the Garden.
In other words, Paul's emphasis is upon men not repeating the error of Adam.

It is a matter of perspective.

(2:15) Women receive deliverance [into a God-given ministry] through the births of children, if these women continue in faith, love, holiness, and self control

Saved **does not mean** saved from the lake of fire. What does it mean? How do we know?

This deliverance does not require a woman to have given birth.

She is delivered through *someone's* childbearing. In many cases, the woman herself gives birth. In other cases, a woman may minister to children that other women have given birth to.

In other words, a woman may minister to her own children or to the children of others. This is an ongoing ministry, because there are always many children in this world.

Let's tie this verse into the context.

CONCLUSION