

1 TIMOTHY 2 | Prayer and Quietness for Women*Prayer for All People*

1 First of all, then, I urge that supplications (δέησις), prayers (προσευχή), intercessions (ἐντευξίς), and thanksgivings (εὐχαριστία) be made for all people, 2 for kings and all who are in high positions, that we may lead a peaceful (ἡρεμος) and quiet (ἡσύχιος) life (βίος), godly and dignified (σεμνότης) in every way. 3 This is good, and it is pleasing in the sight of God our Savior, 4 who desires (θέλω, pres.) all people to be saved (σώζω, aor.) and to come into the knowledge of the truth (εἰς ἐπίγνωσιν ἀληθείας).

5 For there is one God, and there is one mediator (μεσίτης) between God and men, the man Messiah Jesus, 6 who gave himself as a ransom (ἀντίλυτρον) for all, which is the testimony given at the proper time.

7 For this I was appointed (τίθημι, aor. pass.) a preacher (κήρυξ) and an apostle (ἀπόστολος) (I am telling the truth, I am not lying), a teacher (διδάσκαλος) of the nations (ἔθνῶν) in faith and truth.¹ 8 I desire then that in every place the men should pray, lifting holy hands without anger or quarrelling.

Modesty and Quietness for Women

9 Likewise also women should adorn themselves in respectable (κόσμιος) apparel, with modesty (αἰδώς) and self-control (σωφροσύνη), not with braided hair and gold, pearls, or costly attire, 10 but with what is proper for women who profess godliness—with good works. 11 Let a woman learn (μανθάνω, pres.) quietly (ἡσυχία) with all submissiveness (ὑποταγή). 12 I do not permit a woman to teach (διδάσκω, pres.) or to exercise authority (αὐθεντέω, pres.) over a man/husband (άνήρ). Rather, she is to remain quiet (ἡσυχία). 13 For Adam was formed first, then Eve. 14 And Adam was not deceived (ἀπατάω, aor.), but the woman was deceived (ἐξαπατάω, aor.) and became a transgressor. 15 Yet she will be saved (σώζω) through childbearing (τεκνογονία)—if they continue (μένω, aor.) in faith, love, and holiness, with self-control.

¹ Paul's theology is closely connected to his life story and his personal sense of destiny.

Commentary

1. 1 Timothy 2.

2. Prayer for All People (1 Ti 2:1-8).

- a. **1 Ti 2:1-7** 1 First of all, then, I urge that supplications (δέησις), prayers (προσευχή), intercessions (εντευξίς), and thanksgivings (εὐχαριστία) be made for all people, 2 for kings and all who are in high positions, that we may lead a peaceful (ἡρεμος) and quiet (ἡσύχιος) life (βίος), godly and dignified (σεμνότης) in every way. 3 This is good, and it is pleasing in the sight of God our Savior, 4 who desires (θέλω, pres.) all people to be saved (σώζω, aor.) and to come into the knowledge of the truth (εἰς ἐπίγνωσιν ἀληθείας). 5 For there is one God, and there is one mediator (μεσίτης) between God and men, the man Messiah Jesus, 6 who gave himself as a ransom (ἀντίλυτρον) for all, which is the testimony given at the proper time. 7 For this I was appointed (τίθημι, aor. pass.) a preacher (κήρυξ) and an apostle (ἀπόστολος) (I am telling the truth, I am not lying), a teacher (διδάσκαλος) of the nations (ἔθνων) in faith and truth.² 8 I desire then that in every place the men should pray, lifting holy hands without anger or quarrelling.
- b. As a matter of first importance, Paul urges prayer (v. 1a).
 - (1) Prayer is to be a top priority in our churches.
 - (2) Thanksgiving is to have a prominent place in our corporate prayer life.
- c. The persons for whom the church is to pray are:
 - (1) All people (v. 1b).
 - (2) Kings and those in high positions (v. 2a).
- d. The objective of these prayers is for believers to be able to live:
 - (1) Peacefully and quietly (v. 2b).
 - (a) With Nero's growing antagonism toward Christians—which increased after the fire in Rome in July, ad 64—and the general disintegration of the Roman empire, Christians began to suffer persecution from the Roman authorities. Paul was greatly aware of the deteriorating political situation. Thus he urged prayer for the salvation of all men, but especially rulers, so that a stable, non-interfering environment might be recovered.³
 - (2) In a godly and dignified way (v. 2c).
 - e. This objective is good and pleasing in God's sight (v. 3).
 - f. God's desire is:
 - (1) First, for all people to be saved (v. 4a).
 - (a) Paul repeats the words “everyone” and “all men” (vv. 3-4, 6).
 - 1) **1 Ti 4:10** 10 For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of *all people*, especially of those who believe.
 - (b) Peter taught the same.

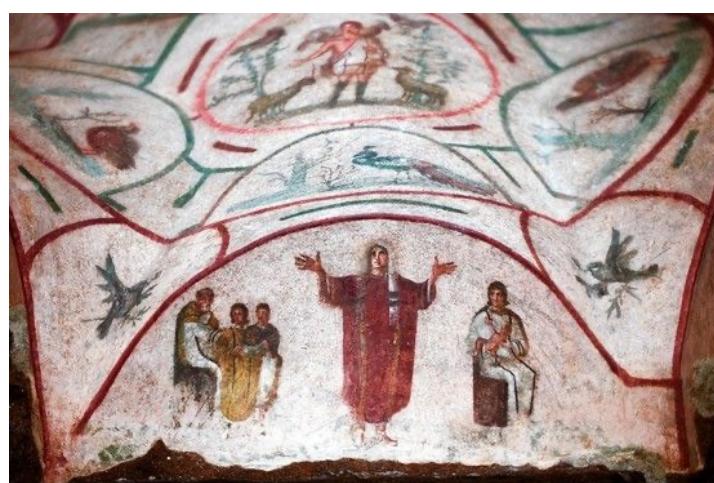
² Paul's theology is closely connected to his life story and his personal sense of destiny.

³ A. Duane Litfin, “1 Timothy,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 734.

- 1) **2 Pe 3:9** 9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.
- (c) Of course not all are saved. Paul is not teaching universalism.
- (d) God desires man to have free will, and this necessarily means not all will be saved.
- (e) God desires not to get everything he desires.
- (2) Second, for all people to come into a full, advanced knowledge (ἐπίγνωσις) of the truth (v. 4b).
 - (a) We are saved in order to come into an advanced knowledge of truth.
- g. There is one God (v. 5a).
 - (1) **Dt 6:4** 4 Hear, O Israel: Yahweh our God, Yahweh is one.
- h. There is one mediator (μεσίτης) between God and men, the man Messiah Jesus (v. 5b).
 - (1) μεσίτης: “one who mediates between two parties to remove a disagreement or reach a common goal, *mediator, arbitrator*” (*BDAG*, 634).
 - (2) Jesus is the only bridge between God and man.
- i. Jesus gave himself as a ransom for all people (v. 6a).
 - (1) **Is 53:10** 10 Yet it was the desire of Yahweh to crush him [Jesus]. He has put him to grief. When his soul makes an offering for guilt, he shall see his offspring. He shall prolong his days. The desire of Yahweh shall prosper in his hand.
 - (2) **Da 9:26** 26 And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing.
 - (3) **Mt 20:28** 28 ...The Son of Man [Jesus] came not to be served but to serve, and to give his life as a ransom for many.
- j. It is now the proper time to testify of Jesus’ ransom for all (v. 6b).
 - (1) **Ac 14:16** 16 In past generations [God] allowed all the nations to walk in their own ways.
 - (2) **Ga 4:4-5** 4 But when the fulness of time had come, God sent forth his Son, born of woman, born under the Torah, 5 to redeem those who were under the Torah, so that we might receive adoption as sons.
 - (3) **He 1:1-2** 1 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us by his Son....
 - (4) **Tt 1:3** 3 ...And at the proper time manifested in [God’s] word through the preaching with which I [Paul] have been entrusted by the command of God our Savior....
 - (5) **Eph 3:4-6** 4 When you read this, you can perceive my insight into the mystery of Messiah, 5 which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. 6 This mystery is that the Gentiles are co-heirs, members of the same body, and partakers of the promise in Messiah Jesus through the gospel.
- k. Paul truly was appointed for this testimony as a preacher, apostle, and teacher of the nations (v. 7a).
 - (1) **2 Ti 1:8-12** 8 Therefore do not be ashamed of the testimony about our Lord [Jesus], nor of me [Paul] his prisoner, but share in suffering for the gospel by the power of God, 9 who saved us and called us to a holy calling, not because of our

works but because of his own purpose and grace, which he gave us in Messiah Jesus before the ages began, 10 and which now has been manifested through the appearing of our Savior Messiah Jesus, who abolished death and brought life and immortality to light through the gospel, 11 for which I was appointed a *preacher, apostle, and teacher*, 12 which is why I suffer as I do.

- (2) Like Paul, we are to discover and carry out our life's mission for Jesus, despite the suffering involved.
 - l. Paul carries out this appointment in faith and truth (v. 7b).
 - (1) **Ro 9:1** 1 I am speaking the truth in Messiah—I am not lying. My conscience bears me witness in the Holy Spirit....
 - (2) **2 Co 11:31** 31 The God and Father of the Lord Jesus, he who is blessed forever, knows that I am not lying.
 - (3) **Ga 1:20** 20 (In what I am writing to you, before God, I do not lie!)
 - m. In summary, then, Paul desires men (ἄνδρας) in every place to pray with uplifted hands instead of quarrelling (v. 8).
 - (1) Lifting one's hands in prayer was a common Old Testament practice.
 - (a) **1 Ki 8:22** 22 Then Solomon stood before the altar of Yahweh in the presence of all the assembly of Israel and spread out his hands toward heaven....
 - (b) **2 Ch 6:13** 13 Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high, and had set it in the court, and he stood on it. Then he knelt on his knees in the presence of all the assembly of Israel, and spread out his hands toward heaven....
 - (c) **Ezr 9:5** 5 And at the evening sacrifice I [Ezra] rose from my fasting, with my garment and my cloak torn, fell upon my knees, and spread out my hands to Yahweh my God....
 - (d) **Ps 28:2** 2 Hear the voice of my pleas for mercy, when I [David] cry to you for help, when I lift up my hands toward your most holy sanctuary.
 - (e) **Ps 141:2** 2 Let my [David's] prayer be counted as incense before you, and the lifting up of my hands as the evening sacrifice!
 - (f) **La 2:19** 19 Arise, cry out in the night, at the beginning of the night watches! Pour out your heart like water before the presence of Yahweh! Lift your hands to him for the lives of your children, who faint for hunger at the head of every street.
 - (g) Paintings on the walls of the catacombs in Rome portray this posture.



- (2) Our hands are to be holy (ὅστιος), signifying internal cleanliness and purity.
- (a) **Ps 24:3-4** 3 Who shall ascend the hill of Yahweh? And who shall stand in his holy place? 4 He who has *clean hands* and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully.
- (3) We cannot pray when we are angry or consumed in disputes with others.
- (a) ὥργη: “state of relatively strong displeasure, w. focus on the emotional aspect, *anger*” (*BDAG*, 720).
- (b) διαλογισμός: “verbal exchange that takes place when conflicting ideas are expressed, *dispute, argument*” (*BDAG*, 232).
- 1) **Php 2:14** 14 Do all things without grumbling or disputing (διαλογισμός)....
- (c) Broken human relationships affect our ability to pray.
- 1) **Mt 5:23-24** 23 So if you are offering your gift at the altar and there remember that your brother has something against you, 24 leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.
 - 2) **Mt 6:12** 12 ...Forgive us our debts, as we also have forgiven our debtors.
 - 3) **1 Pe 3:7** 7 Likewise, husbands, live with your wives in an understanding way, showing honour to the woman as the weaker vessel, because they are heirs with you of the grace of life, so that your prayers may not be hindered.
- (d) We are to resolve conflict and settle differences in order to get back to our chief business of prayer.

3. Modesty and Quietness for Women (1 Ti 2:9-15).

- a. **1 Ti 2:9-15** 9 Likewise also women should adorn (κοσμέω, pres.) themselves in respectable (κόσμιος) apparel, with modesty (αἰδώς) and self-control (σωφροσύνη), not with braided hair and gold, pearls, or costly attire, 10 but with what is proper for women who profess godliness—with good works. 11 Let a woman learn (μανθάνω, pres.) quietly (ήσυχία) with all submissiveness (ὑποταγή). 12 I do not permit a woman to teach (διδάσκω, pres.) or to exercise authority (αὐθεντέω, pres.) over a man/husband (ἀνήρ). Rather, she is to remain quiet (ήσυχία). 13 For Adam was formed first, then Eve. 14 And Adam was not deceived (ἀπατάω, aor.), but the woman was deceived (ἐξαπατάω, aor.) and became a transgressor. 15 Yet she will be saved (σώζω) through childbearing (τεκνογονία)—if they continue (μένω, aor.) in faith, love, and holiness, with self-control.
- b. Christian women are to adorn themselves in respectable, modest clothing instead of braided hair, gold, pearls, and costly clothing (v. 9).
- (1) κοσμέω: “to cause someth. to have an attractive appearance through decoration, *adorn, decorate*” (*BDAG*, 560).
- (a) **1 Pe 3:3-5** 3 Do not let your adorning (κόσμος) be external—the braiding of hair and the putting on of gold jewellery, or the clothing you wear—4 but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God’s sight is very precious. 5 For this is how the holy women who hoped in God used to adorn themselves....

- (2) “These terms stress not so much the absence of sexual suggestiveness, though it is included, but rather an appearance that is simple, moderate, judicious, and free from ostentation. The specifics Paul mentioned (braided hair or gold or pearls or expensive clothes) are not wrong in themselves, but become inappropriate when they indicate misplaced values.... In the Ephesian church these styles may have been associated with the local temple prostitutes. Christians must be careful about letting a pagan culture set their fashions.”⁴
- c. Christian women are to be self-controlled (v. 9) and godly (v. 10).
 - (1) Women are to concentrate on virtuous qualities, not external appearance.
 - (2) **1 Sa 16:7** 7 But Yahweh said to Samuel, Do not look on his appearance or on the height of his stature, because I have rejected him. For Yahweh sees not as man sees. Man looks on the outward appearance, but Yahweh looks on the heart.
 - (3) **Pr 31:30** 30 Charm is deceitful, and beauty is vain, but a woman who fears Yahweh is to be praised.
 - d. Christian women are to adorn themselves with good works (v. 10).
 - (1) “This was no plea for women to make themselves unattractive; it was simply an exhortation to reject the world’s yardstick for measuring beauty and adopt heaven’s standard....”⁵
 - e. Women are to learn quietly with all submissiveness (vv. 11-12).
 - (1) ήσυχία: “state of quietness without disturbance, *quietness, rest* (...opp. to accompaniment of thunder and lightning; ...without any fanfare; ...of a quiet scholar’s life w. implied contrast of being engaged in public affairs; ...‘to harmonious peace’ among citizens; ...opp. bustle of city life).... Of living in a way that does not cause disturbance...of an injunction to bit-players in a cultic drama not to overplay or ‘ham it up’; ...state of saying nothing or very little, *silence...*” (*BDAG*, 440).
 - (a) This word does not mean complete silence or no talking. It is clearly used elsewhere (Ac 22:2; 2 Th 3:12) to mean “settled down, undisturbed, not unruly.” A different word (*sigaō*) means “to be silent, to say nothing” (Lk 18:39; 1 Co 14:34).⁶
 - (b) **Ac 22:2** 2 And when they heard that he was addressing them in the Hebrew language, they became even more quiet (ήσυχία).
 - (c) **2 Th 3:12** 12 Now such persons we command and encourage in the Lord Jesus Messiah to do their work quietly (ήσυχία) and to earn their own living.
 - (d) **Lk 18:39** 39 And those who were in front rebuked him, telling him to be silent (σιγάω). But he cried out all the more, Son of David, have mercy on me!
 - 1) σιγάω: “say nothing, keep still, keep silent” (*BDAG*, 922).

⁴ A. Duane Litfin, “[1 Timothy](#),” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 735.

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- (e) **1 Co 14:34** 34 ...The women should keep silent (σιγάω) in the churches. For they are not permitted to speak (οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν), but should be in submission, as the Torah also says.
- f. Women are not to teach or exercise authority over men (v. 12).
 - (1) “The females in the congregation should receive instruction from the male leadership with quietness and full submission. They should not attempt to turn the tables by clamoring for the office of congregational teacher or by grasping for authority over men.”⁷
- g. The reasons are general and universal, not specific to Paul’s culture.
 - (1) Adam was formed before Eve (v. 13) and is therefore the God-instituted head.
 - (a) **1 Co 11:8-10** 8 For man was not made from woman, but woman from man. 9 Neither was man created for woman, but woman for man. 10 That is why a wife ought to have a symbol of authority on her head, because of the angels.
 - (b) Men are to teach and exercise authority in the church because it manifests an understanding and acceptance of God’s design for the human race. Paul bases his view of male/female relationships in the church on Ge 2. Male/female roles are a product of God’s fundamental design wherein Adam was formed first, then Eve. This indicates God gave leadership to the male, to which the woman should respond.⁸
 - (c) “Paul’s arguments are not cultural arguments.”⁹
 - (2) Eve was deceived by Satan, but Adam was not (v. 14).
 - (a) In general, women are more easily deceived than men, which is a reason why they should not teach or exercise authority in the church.
 - (b) When women usurp men’s leadership role, great harm results.
 - (c) Paul is not excusing or absolving Adam’s responsibility for the fall of man.
 - 1) **Ro 5:12** 12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned....
- h. Women will be saved through childbearing (v. 15a).
 - (1) Kept safe through childbirth have given rise to several interpretations:
 - (a) Saved physically through the difficult process of childbirth.
 - (b) Saved from insignificance by means of her role in the family.

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⁹ Dr. Elliott Johnson, Dallas Theological Seminary.

- 1) A woman will find her greatest satisfaction and meaning in life, not in seeking the male role, but in fulfilling God's design for her as wife and mother.¹⁰
- (c) Saved through the ultimate childbirth of Jesus.
 - 1) **Ge 3:15-16** 15 I [God] will put enmity between you [Satan] and the woman [Eve], and between your seed and her seed. He shall bruise your head, and you shall bruise his heel. 16 To the woman he said, I will surely multiply your pain in conception. In sorrow you shall bring forth children. Yet your desire shall be for your man, and he shall rule over you.
- (d) Saved from the corruption of society by being at home raising children.
 - 1) **1 Ti 5:13-15** 13 They also learn to be idle—as they go around from house to house—and not merely idle, but also gossips and busybodies, talking about things not proper to mention. 14 Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach. 15 For some have already turned aside to follow Satan
 - i. To be saved in this way, women are to live a life of faith, love, holiness, and self-control (v. 15b).

¹⁰ A. Duane Litfin, "[1 Timothy](#)," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 736.