

1 TIMOTHY VERSE BY VERSE  
SESSION 6 | 1 TIMOTHY 2:9-15

1 TIMOTHY 2:9-15 | THE SECOND CHARGE: WOMEN

*Note: the outline assumes that the charge of 1:18 is carried out in 2:1-3:13*

- Verse 9 –
  - Paul speaks **in like manner** to the exhortation of verses 1-8. He gives instructions now to **women**, though the Greek word for *women* and *wives* is the same, so this could be limited to *wives only* (i.e.: married women), as Bullinger argues.
  - Verse 9 gives the *exhortations of Paul* concerning a woman's appearance.
    - She should be dressed in **modest apparel**. The word **modest** is from the Greek κόσμιος [kosmios], from *kosmos*, carrying the idea of *orderly*. We would perhaps say that a woman should dress *appropriately*.
    - She should be adorned **with shamefacedness**. The archaic English word means *modest*. The concept behind the word is *a lack of arrogance*.
    - Her adornment should be with **sobriety**. The Greek σωφροσύνη [sophrosune] is literally, "wise thinking."
    - Paul gives a fourfold prohibition:
      - **broided hair** - The word **broided** has now become *braided* in the English language. The prohibition is *likely* a discussion against elaborate hairstyles that bring attention to the woman.
      - **Gold and Pearls** are, once again, likely something that would have communicated opulence and conceit rather than a prohibition against the jewels themselves.
      - **Costly array** is simply *expensive clothing*.
  - Why does Paul give these instructions for women?
    - Many believe that he is speaking about *women in church* rather than women in general. This argument can be made, but one would then wonder why women can be one thing in church and another out of church.
    - It is more likely that Paul is simply discouraging a woman's adornment that draws undue attention to her body and away from Christ.
- Verse 10 –
  - The godly woman is to be adorned with **good works** rather than the description of verse 9.
  - The fact that a woman better not leave the home adorned only in her **good works** tells us that we can take verses 9-10 as illustrative rather than literal.
- Verse 11 –
  - Here Paul moves from the plural (women) to the singular, **woman**.
  - She is to **learn in silence** and **with all subjection**.
    - Though the words seem offensive to modern ears, Paul is really just saying that, at least in spiritual matters, it is the role of the man to teach.
    - The word **subjection** simply has to do with the *order* which God has given to fallen creation, for their own protection.
    - The word **silence** is also an *order* word, not prohibiting noise, but rather an instruction to speak only at the appropriate times.
  - The instruction of verse 12 helps to clarify that **silence** does not mean "no sound whatsoever."
- Verse 12 –

- The words **suffer not** is literally, *do not allow*.
  - Paul's clear instruction is that a woman may not teach.
  - Since Titus 2:3-4 instructs older women to **teach the young women**, we can take this to mean that Paul did not allow *women to teach men*.
- This is clarified as Paul also prohibits a woman to **usurp authority over the man**.
  - The word **usurp authority** is ἀυθεντέω [authenteo], which is a compound of *auto* (self) and *hentes* (a worker), thus *doing the work yourself*.
- Note that while Paul does not allow a woman to teach, many denominations do.
- Verses 13-14 –
  - Paul gives the first sin as the basis of his prohibition. Adam had a *priority responsibility* as the **first formed**.
  - Eve was **deceived** in the sin, but **Adam was not deceived**.
    - Though Adam was not deceived, he did *succumb to the temptation*.
    - It is difficult to know whether *willful sin* (like Adam's) or *deceived sin* (like Eve's) is worse, but at least in terms of *teaching* Paul puts the emphasis on the deception.
- Verse 15 –
  - This is one of the most mystifying verses in all the Bible.
  - The first key to understanding is to recognize that this speaks of a specific **she**, which is named **Eve** in verse 13.
    - Eve is *the only woman in the context*.
    - Literally the text speaks of *the childbearing*, and the definite article seems to be of importance.
    - However, with this we would expect a reference to the Messiah. But rather than a singular, the passage continues in the plural, **if they continue**.
  - Likely the best interpretation is to take this out of the realm of salvation of the soul and into the realm of *salvation from her deception*. Though she was shamefully deceived, her value is restored in the bearing of faithful children.
  - Is this a message *about Eve* or *about all women*?
    - If it is *about Eve*, then we must take the words **if they continue** to be spoken from the perspective of the time of the deception, looking forward.
    - If it is *about all women*, then we must take the **she** to be a reference to *any woman*. This requires a recognition that verses 13-14 are about Eve, but they are illustrating why *all women* are to **be in silence** (v. 12).
    - Neither approach is free from problems.
  - Likely the best interpretation:
    - *Paul is teaching that a woman's role is not to flaunt herself, nor to be in a place of teaching within the church, but rather to raise godly children who are faithful, loving, holy, and thoughtful. This contribution will be far more valuable to society than a position of authority, and it will "save" the reputation of woman, from "deceived woman" to "mother," with all the rights and privileges carried with the title.*