

# **Exegesis of I Timothy 2 with Emphasis on Women in the Church**

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We live in a period of change. Our lives have seen more changes than those of previous generations. These have been in the form of scientific discovery which have affected our mode of transportation, our communication, the treatment of disease, our working conditions, and our way of life in general. It is only natural that these changes will have had an effect also on our social life. We are in closer contact with people who live at a distance from us; the pace of living has quickened. Change has also entered the religious thinking of many. Practically every church body has displayed change not simply in its external organization or activity but also in its doctrinal position and practice. In some cases the change in doctrine and practice reflects a change in interpretation of Holy Scripture. Many have left the applied such methods teaching of the verbal inspiration of Holy Scripture and have applied such methods of interpretation as the historical-critical method. With such efforts they try to justify their changes in doctrine and practice.

One social change has affected the life of the church in the role of women. In the various societies from which modern America has developed the woman has been traditionally the mother and housewife. She was active in roles supportive to the activity of the man. Some would trace the changing role of the woman to the Industrial Revolution of the last century. Then, at first there was a degradation of the woman as there was of the youth and of most of the laboring class. After the Civil War different women's movements arose. One accomplishment was the XIX Amendment to the U. S. Constitution which granted the right to vote to women. Still there was not a significant change in the role of woman until World War II, when women flocked to the defense plants to work for the war effort. Ever since women have been a significant part of the labor force. Legislation has been enacted protecting and guaranteeing the rights of women in all areas of social life. The most recent is another amendment to the constitution, Article XXVII, the Equal Rights Amendment which is still awaiting the ratification of several states before it becomes law.

Many church bodies have made changes in their practice concerning the role of women. Women are ordained into the ministry, either with or without the sanction of the church; the number of women students in seminaries is increasing; women are granted the right to vote and serve on church boards and committees. In other church bodies, the ordination of women is under discussion and popular opinion seems to be a weighty force to bring about such action. Our synod has been affected also by the changing role of women. For many years we have had women serve in our teaching ministry. At the last convention of our synod a salary schedule was adopted which was without distinction between male and female teachers. Such a schedule was a departure from the past when lady teachers in mission schools were under a schedule different from the men. I am sure that our self-supporting congregations have had to wrestle with the same problem and adopted salaries for men and women which are non-discriminatory. In this salary issue the Scripture passage was followed which says, The laborer is worthy of his hire. Yet, it was the impetus of an investigation of several of our congregations by the United States Department of Labor which brought about this change in salary policy. The issue of giving women the franchise in the local congregations and having them serve on the boards or as officers of the congregation has not arisen our midst. Since we are in a minority of those who have not followed the trend of the times in this matter, it is well for us to examine our position and determine on what basis we take the stand which we follow in our practice. If we are going to be classified as those who live in the horse and buggy days or if we are to be labeled male chauvinists, we should take our stand on nothing else than God's Word which will give us conviction in spite of the ridicule the world may heap upon us.

I feel that this is the purpose of this exegesis, i.e., to study the Word of God to see what it has to say on the role of women in the church. We will study the whole chapter in one of the places where the Bible plainly speaks about the role of women and their relationship to men in reference to their activity in the congregation.

We shall study all of I Timothy 2, but we shall dwell particularly on the last half of the chapter, Are Paul's statements in this chapter applicable today or did they only apply to a specific situation in the congregation at Ephesus of which Timothy was the pastor about 64 A.D.?

Let us now consider the chapter before us in an exegetical manner. We shall use Nestle's Greek as our basic text with reference to various translations as they fit the situation.

### Verse One

Παρακαλῶ οὖν πρῶτον πάντων, first of all then I urge. οὖν is a word of transition Paul had concluded the previous portion, the end of chapter 1, with the admonition and encouragement to Timothy to fight the good fight, armed with the Word, having faith and a good conscience. Timothy was Paul's beloved young companion and fellow worker. He did not want him to bring his faith to ruin as did Hymenaeus and Alexander. Now, Paul proceeds to another subject and therefore the οὖν. He says πρῶτον πάντων, first of all. Those words modify the main verb Παρακαλῶ. The KJV and Luther, however, have them modify the dependent infinitive. It matters little as far as the sense is concerned, but since there are no other succeeding infinitives which are listed secondly and thirdly, it is better to take them with the main verb. In his writing to Timothy Paul considers this matter to be of No. 1 importance. The NIV translates: I urge, then, first of all.

What Paul urges is mentioned in the infinitive clause: ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας—that entreaties, prayers, intercessions, and thanksgiving be made. Paul lists various kinds of prayer, and because he wants to name different kinds, he, uses the noun forms with ποιεῖσθαι, the infinitive. The No. 1 thing is that the Christians at Ephesus were to pray. Paul uses the present passive infinitive to that the Christians are to busy themselves with prayer continually. He writes to the Thessalonians (1 Thess. 5, 17) "Pray without ceasing". Prayer is the vital characteristic of the Christian life. Paul enumerates the various kinds of prayers: δεήσεις—entreaties, the word coming from the verb δέομαι, which means to ask or beg; προσευχάς, the more common word for prayer, most frequently used to refer to prayer in the general sense; ἐντεύξεις, intercessions; and εὐχαριστίας, thanksgiving.

The object of these prayers, intercessions, entreaties, and thanksgiving is expressed by ὑπέρ and the genitive. Paul says: ὑπέρ πάντων ἀνθρώπων He is all inclusive. Our prayers are to be made for all men, for heathen as well as for believers. Here we have the basis for our general prayers in which we include petitions, intercessions and thanksgiving for men in all stations of life, for the unbelievers as well as for the believers, in short, for all men.

### Verse Two

Paul becomes more specific. He mentions a special group so that they are not forgotten in our prayers. He says: ὑπέρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων. Our prayers are to be made for kings and all those in authority. We Christians will pray for our government. How well we remember to give thanks for our government in this bicentennial year! When despots have subjugated portions of the world, the Lord has permitted us to enjoy 200 years of freedom, especially religious freedom. Oh, let us follow the encouragement of Paul and give thanks! But, let us also make intercessions in this year of celebration that the Lord would continue to grant us that blessing of religious freedom in the future. Paul speaks about πάντων τῶν ἐν ὑπεροχῇ ὄντων, all those in authority. We are not only to pray for the government, but for all the individuals who are in the government. Let us not forget the circumstances under which Paul penned these words. The government was Imperial Rome and the Emperor was the whimsical, despotic Caesar Nero. For him and for all the officials of his government Paul urges Timothy to have the believers pray.

Paul tells us of the purpose for such prayers: ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν. He says that we should pray for those in authority that we might live quiet and peaceful lives. The adjectives are almost synonymous. Both signify tranquility. Paul uses βίον with διάγωμεν, meaning live. It is like the Latin *agere* with

the accusative or the German *treiben* with a noun. To this he adds ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι, in all piety and holiness. The first noun refers to our attitude to God and the other to our attitude to our fellow men. Luther translates *in aller Gottseligkeit und Ehrbarkeit*. Our prayers for all men, especially for men in the government, have this purpose that we might live in peace and quietness and be respectful to God and our fellowmen. Let us hear a brief comment from Luther on this matter: (St. Louis edition, IX, 922, my own translation)

Now after Paul has admonished Timothy that he should be faithful, he establishes the order how he should conduct himself properly as a bishop. First there should be prayer for the civil government. This is most necessary in the world, that we have strict civil authority. The world cannot be ruled by the Gospel, for the Word is too small and narrow and lays hold of so few. Not one in a thousand accepts it. Therefore, one cannot establish outward authority with the Gospel. The Holy Ghost has a little flock, the others are all whores and knaves who must have the civil law enforcement. Wherever the civil government does not enforce its authority with severity, each one usurps authority for himself. (Literally: pulls for himself into the bag.) Then follows riot, murder, war, defilement of women and children, so that no one can live in safety. Mr. Everyone (*Herr Omnes*) isn't a Christian. Kings, princes, and lords must use the sword to cut off heads. The punishment must remain so that the others are held in fear and the pious might hear the Gospel, continue in their work and everyone might be quiet and in peace. The apostle has a great concern for civil law enforcement.

### Verse Three

τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ, this is good and pleasing before our Savior, God. τοῦτο, namely our praying for all men especially for those who are in authority. That is καλὸν, good or beautiful, and also ἀπόδεκτον, well-pleasing. Paul says that this is good and pleases our Savior, God. He identifies God as the Savior. Let no one doubt who the Savior is. No one but God Himself is the Savior, as He said by the prophet Isaiah: I, even I, am the Lord; and beside me there is no savior (Is. 43:11). Before God the Savior it is good and pleasing for the Christians to pray for all men, especially for those in authority so that the Christians can live quiet and peaceful lives in proper relation to God and to their fellowmen. The reason why this is pleasing to God is expressed in the next relative clause.

### Verse Four

ὃς πάντας ἀνθρώπους θέλει σωθῆναι, who (namely God) wants all men to be saved. The New English Bible translates: whose will it is that all men should find salvation. This is not what the text says, but it leaves open the possibility for the Calvinistic error of *gratia particularis*. There is no *gratia particularis* here, however. There is no particular will of God with which He smiles in grace on some and determines others to hell. Here we have the clear teaching of universal grace, *gratia universalis*, which the Reformed so completely reject. In his *Commentary* quoted in Pieper, *Dogmatics II*, 28, in a footnote, Calvin remarks on this passage: "The Apostle is speaking of all kinds of men, not of the individual persons." Similarly, a recent Reformed theologian Boehl has said (Pieper 11, 26): "If according to this passage, 1 Tim. 2:4, God actually willed that all, man for man, be saved, that would have to occur, or there would be nothing more feeble and frail than this will of God, which has not realized its object in the great majority of men from Adam to our day." Pieper also quotes the well-known Reformed theologian Charles Hodge:

It cannot be supposed that God intends what is never accomplished; that He purposes what He does not intend to effect; that He adopts means for an end which is never to be attained. This cannot be affirmed by any rational being who has the wisdom and power to secure the execution

of his purposes. Much less can it be said of Him whose power and wisdom are infinite. If all men are not saved, God never purposed their salvation And never devised and put into operation means to accomplish that end. We must assume that the result is the interpretation of the purposes of God.

How do they arrive at such rejection of a clear statement of Scripture? They use their philosophy. They say “we must assume that the result is the interpretation of the purpose of God,” as just quoted from Hodge above. They explain away the clear teaching of God with their logic.

But let’s return to the text before us, God not only wants all men to be saved, the apostle continues: *καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.*

God wants all men to come to the knowledge of the truth. God’s will is not only the salvation of all men, but also the bringing of all men to the knowledge of this salvation. He has not only willed to save all men, but He has ordained means for bringing this salvation to men. He has not only sent His Son to die for all but He sends His Holy Spirit to bring men to the knowledge of the truth. In the original, the word truth is anarthrous, does not have an article. It is the well-known truth. That truth which proclaims salvation through the Lord Jesus Christ is the one and only truth of its kind. There is no need to use the demonstrative article for there is only one truth of its kind. This is the great truth of history, the only reality, the one basic plan of God for man. God wants all men to come to a realization, *ἐπίγνωσιν, Erkenntnis* of this truth. Therefore he

breaks every evil will and counsel, and hinders whatever would not let us hallow the name of God nor let His kingdom come, such as the will of the devil, of the world, and of our flesh; but strengthens and keeps us steadfast in His Word and in the faith unto our end. This is His gracious good will (Luther’s explanation to the 3<sup>rd</sup> Petition.)

Because this is His will it is good and pleasing to Him that we pray for the government so that we are granted lives in which we will be able to spread His Word without let or hindrance.

### Verse Five

Paul continues to explain this will of God. *εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς.* The *γὰρ* is explanatory. It offers two facts which elucidate the preceding. The facts agree perfectly. The one that God wants all men to be saved and to come to the knowledge of the truth agrees with the other two that there is one God and there is one mediator of God and men, the man Christ Jesus. *μεσίτης* is one who mediates to remove a disagreement. The reason that God wants all men to be saved rests upon the fact that there is one God and He has one plan of salvation for all men, and that is through the mediator of God and men, the man Christ Jesus. The juxtaposition of men and the man Christ Jesus both in the original, and in the translation reminds us of the incarnation of Christ in which God became flesh and dwelt among us, took our form, became like us so that He might take on our sins, pay the penalty, and earn our redemption. A man, for men—a man Christ Jesus for all men in accord with the will of God, this is what Paul tells Timothy and us.

### Verse Six

He continues to describe how Jesus carried out His work as the mediator. *ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων,* the one who gave Himself as a ransom for all. This is a participial phrase describing Jesus and what He did. He gave Himself as an *ἀντίλυτρον*. The simplex *λύτρον* is the price for the manumission of slaves. The prefix *ἀντί* emphasizes the idea of substitution. *ἀντίλυτρον* then is the price paid as a substitute for those who were held in slavery. The vicarious atonement is plainly taught. Paul writes about a ransom, but a ransom which was paid to take the place of someone. He also tells us for whom this ransom was paid: *ὑπὲρ πάντων*. Here *ὑπὲρ*

means instead of. He gave Himself as a ransom instead of all men. Only because He died in our stead do we benefit by His death. Death was our doom, but thanks be to God He hath made Him to be sin for us as Paul writes in II Corinthians 5:21, and there also uses the preposition: ὑπὲρ ὑμῶν; or, as he wrote earlier in the same chapter: εἷς ὑπὲρ πάντων ἀπέθανεν, II Cor. 5:14. The price is instead of all men, and that is the ransom, Christ Jesus Himself. He gave Himself as a ransom in the place of all men, for all.

Paul adds the apposition: τὸ μαρτύριον καιροῖς ἰδίοις, the testimony in its own time. The NIV translates, the testimony given in its proper time. We have the temporal dative plural. The testimony is the statement of the facts of man's redemption. Here the testimony is synonymous with κήρυγμα. The redemption of Christ is a testimony in its time. For all time the Gospel stands as a testimony. It is the Lord's gracious will. He has only one will for all time and that is what Paul has just told us: namely, that all men be saved by coming to the knowledge of the truth which is salvation through Jesus Christ, the one mediator.

### Verse Seven

Paul cannot forget that he is a messenger of that wonderful testimony. He writes, εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, for which I was appointed as a herald and an apostle. Paul was appointed, literally, placed, to be the spokesman of that testimony. Someone called him to be such a herald and apostle. The Lord on the road to Damascus met Saul the persecutor and converted him into Paul, His "chosen vessel... to bear" His "name before the Gentiles, and kings, and the children of Israel," Acts 9:15. Paul corroborates this call with the words: ἀλήθειαν λέγω, οὐ ψεύδομαι, I am speaking the truth, I am not lying. Yes, God had made Paul a messenger of that testimony concerning the one way of salvation through the one Mediator who gave His life a ransom for all. Paul further identifies himself, διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ, a teacher of the Gentiles in faith and truth. Paul is a teacher of the Gentiles and his area of teaching is not architecture, engineering, chemistry, or music, but faith and truth. He is a teacher of the saving confidence of the heart, but this is not some nondescript, metaphysical emotion. Faith cannot be separated from the truth upon which it is founded. Paul mentions faith and truth, that Gospel truth of which he spoke before, that testimony of the one God and one Mediator between God and man, Jesus Christ. This unalterable truth rings through this portion of the letter.

With this Paul brings to a close the first half of the chapter and we might think that he has carried us away on a digression, that he has present an excursus. But, think again. His presentation of the Gospel truth and his apostleship as a teacher of that Gospel are really the explanation for his urging Timothy to see to it that prayers be made for all men, especially for those who are in authority.

### Verse Eight

I mark the division of the chapter at this point for two reasons although I realize others include verse eight with the first half. Paul again uses the transitional word οὖν, which merely marks the transition to another topic and is not inferential at this point. He also changes from the use of the word, ἄνθρωπος, man, meaning mankind with no distinction of the sexes to the use of ἀνὴρ and contrasts this with γυνή, woman, thus distinguishing between what he says about men and that which he says about women.

He begins the second half: Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας, Now I want the men to pray. The Βούλομαι is similar to the Παρακαλῶ at the beginning of the chapter. It is related in thought to θέλω, but θέλω has the connotation of being energetically resolved, and βούλομαι simply has the thought of intending. The word also bears upon the consideration of the rest of the chapter. It is the last finite verb until verse 11. Paul says: I want. Is he expressing his own feelings? or is he writing by inspiration? First of all there is no emphatic ἐγώ; then also does Paul ever present his own opinion? Even when he speaks of custom of the time he is speaking under inspiration and does not simply express personal opinions which are apart from inspiration. As he did at the beginning of the chapter so he does now and says 'Now I want the men to pray.' They are to pray

ἐν παντὶ τόπῳ, in every place. Men are to pray everywhere. They are the leaders in public worship. Paul describes the manner in which they are to pray: ἐπαίροντας ὀσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ, they are to pray lifting up holy hands without wrath and argument. The lifting up of the hands was the ancient manner of prayer; it corresponds to our folding of the hands-Paul encourages lifting up holy hands. This is a metonymy. The hands are holy because the heart is holy. These are believers who are praying; they are those who have been declared righteous by faith. The righteousness of Christ has been applied to them. They pray without wrath and without disputing. Anger is completely foreign to Christian worship and prayers. How dare we who have been forgiven by a gracious God hold a grudge, be angry with, or continue an argument or dispute with another and still address our God in prayer? Think of Jesus words in the Sermon on the Mount: If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way: first be reconciled to thy brother, and then come offer thy gift. Proper prayer comes from a heart which has been sanctified by the Holy Spirit. It therefore without wrath and argument.

### Verse Nine

Now Paul turns to the matter which is undoubtedly the reason for this exegetical study. He says, ὡσαύτως γυναῖκας, similarly the women. The construction demands the addition of a finite verb. We supply the previous βούλομαι, although the thought certainly is connected with prayer and worship. Paul now speaks about the women's activity in the church. That should be ἐν καταστολῇ κοσμίῳ, in respectable deportment. The word καταστολή refers to deportment as it expresses itself in clothing. The colloquial "get-up" might come closest to the literal meaning. I don't know how many of you had the privilege of studying German with Prof. Alexander Sitz, but those of us who did read a collection of German short stories in which one was entitled either: *Kleider machen Leute* or *Leute machen Kleider*. I forget which one was the title. The point of the story at least illustrated what Paul wants say here, namely that one's clothes are certainly an expression of one's inward bearing. Paul says women are to pray in proper, respectable dress.

An explanation follows of what is ἐν καταστολῇ κοσμίῳ. This is said to be μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς. The respectable dress of Christian women in worship will be "with modesty and judgment." The KJV translates these words with "shamefacedness, and sobriety", Certainly these are a frightening pair of terms to modern women. No wonder many fail to give this passage a second reading. Luther says, "*mit Scham und Zucht sich schmueken.*" The RSV says, "modestly and sensibly" which is what the original tells us. Similarly the NIV conveys the thought with the words: "with decency and propriety." αἰδώς is the feeling of respect for that which is proper, the feeling that one just cannot do that sort of thing, hence modesty. σωφροσύνη is sobermindedness, self-control, fine Christian tact, good judgment, the quality of not being prudish or flippant in one's bearing. Here we might comment that for women today to wear their skirts six inches above the ankles would not be in keeping with the words of Paul. A woman could not adorn herself with modesty and good judgment in such an overly modest fashion. Paul proceeds with the negative and shows what is not respectable as far as dress is concerned: μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῶ πολυτελεῖ, not in braids and gold, or pearls or overly expensive clothing. Christian women are to be adorned in respectable dress and not in the high style of the day. The style described by Paul and condemned by him as improper for Christian women at worship is the style of typical evening wear for the first century Roman women. Christian women are to be sensible in their dress for worship lest their style of clothes attract attention and interfere with worship. Rather than emulating the women of the world in their fashion and style the Christian woman in the style of clothes she wears especially for worship will lag a little behind the times.

### Verse Ten

She will adorn herself as Paul describes: ἀλλ' ὁ πρέπει γυναίξιν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν, but that which is suitable for women professing godly piety—by means of good works. The grammatical structure is simple and there is no need to complicate it. The last three words are a prepositional phrase, by means of good works, and are in contrast to the apparel of the Roman night life which is unbecoming a Christian woman. This is introduced with a parenthetical clause: that which is suitable for women professing godly piety. Christian women will adorn themselves by means of good works. No special good works are mentioned, but the good works with which Christian women adorn themselves are the evidence of modesty and good judgment.

Before we leave the matter of women's dress for worship, I beg you to permit some observations. Paul here gives his description of the proper woman's dress. His description does not permit the gaudy, wild fashions of the night club or the jet set for Christian women in the public service or for that matter elsewhere in public. Nor does his description permit any false modesty which displays itself in an outmoded highly Victorian type of dress. His comments are governed by the terms μετὰ αἰδοῦς καὶ σωφροσύνης, with modesty and good judgment. Respectable dress as Paul describes it is not that type which is designed to attract the attention of men, either by uncovering of the female body or by covering it in such a manner that it is suggestive and thus arouses the speculation of the male. The watchwords are modesty and good judgment. In other words, good taste. Each woman is left to her own subjective opinion as long as the dress is respectable and governed by modesty and good judgment. Paul is warning against the vain display of fashion. The Christian woman is adorned not by her fashionable clothes but by her good deeds.

### Verse Eleven

The second point regarding women is introduced without a connective: γυνὴ ἐν ἡσυχίᾳ μαθησθήτω ἐν πάσῃ ὑποταγῇ, Let a woman learn in silence, in all subjection. Once again we have the anarthrous γυνή. This is the same as in verse 9 where the discussion and description of women's clothes began. This is the woman in distinction to ἀνὴρ. The important words here are the two prepositional phrases: ἐν ἡσυχίᾳ, which is repeated again at the end of the next verse, and ἐν πάσῃ ὑποταγῇ. Let's look at the last phrase first. Its meaning is: in all subjection. The Arndt-Gingrich edition of *Bauer's Lexicon of the New Testament* offers the translation "submitting herself in every respect." Beck translates "completely submitting herself." This is the same thought which Paul uses when speaking about women in 1 Corinthians 14:33&34: As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. In the Corinthian passage Paul uses the verb; here in our passage he uses the noun. Both noun and verb carry the same idea, namely, being under in a certain order of things. There is no distastefulness in being subordinate in this order. The woman because she is a woman is under the man. The man does not force this order nor does the woman try to overturn the order established by her being a woman. The man-woman relationship is one of order in which the woman is subordinate to the man but not with the idea of the man oppressing the woman or the woman living in a life of suppression, something less than freedom. The other phrase is ἐν ἡσυχίᾳ. This is in accord with her subjecting herself in every respect. She learns in silence, without herself talking, not putting herself forward, not making herself heard in self-assertion.

### Verse Twelve

Paul explains what he means by learning in silence by continuing: διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, now I do not permit a woman to teach. The δὲ is not adversative but continues with further elaboration. Phillips translates, "Personally, I don't allow women to teach, nor do I ever put them in positions of authority over men—I believe their role to be receptive." Note how he undermines the authority of Scripture. This directive is not a personal matter with Paul. It's a statement of the Holy Spirit. The reason for this directive will come out immediately, but Paul further explains: οὐδὲ αὐθεντεῖν ἀνδρός, or to domineer the man, to exercise authority over

man. This is actually what a woman would be doing if she would publicly teach, she would be exercising authority over the man. To teach is to act as a master over those who are taught. We need only consider the postgraduate degree of Master of Arts which permits the holder to teach as an indication that to teach implies mastery not only of the subject taught but over those who are taught. The Greek word διδάσκειν also has this connotation of being a master over those taught. Paul continues by stating the opposite: ἀλλ' εἶναι ἐν ἡσυχία, but to be in silence. In the affairs of the congregation silence, not public teaching as a display over men is to be the role of the woman. This is the apostle's directive under the Holy Spirit's inspiration. The public teaching of the Word by women which in any way shows the mastery over men is contrary to that Word which they would teach. Prof. W. Gawrisch in an article entitled "The Place of Women in the Life of the Church" (*Wisconsin Lutheran Quarterly*, Vol. 66, No. 1) writes,

The teaching about which Paul is speaking is, of course, the teaching of God's Word. This does not mean, however, that women are altogether prohibited from teaching religious truths. The point is that they are not to usurp authority over men. They are not to dominate over men. In their relationship to men they are not to become autocrats. They are to be subjects. One who stands before others in the position of a teacher has a position of authority. A woman who would presume to step before men and to teach them the Word of God would by that very act be violating His Word. In cases of emergency, of course, the women may be compelled to speak in order that the preaching of the Gospel be not entirely omitted. If men are either unable or unwilling to act, then the women should step in. Luther writes, "Order, decency, and honor require, therefore, that women keep silence when the men speak; if, however, there is no man to preach, then it would be necessary that women preach." Zerbst comments, "A woman may proclaim the Word to a congregation of men and women only when it is generally understood that she is doing something which is improper and which puts the men to shame."

Paul's words do not mean, as we have indicated, that a woman is forbidden to teach the Word to other women. This is specifically mentioned in Titus 2:3-5, where Paul bids Titus to instruct the older women to "teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." In such teaching God's ordinance respecting the relationship which is to prevail between men and women is not violated.

It is not contrary to God's will and order, therefore, for a woman to lead a ladies' group in worship or in a Bible study. Neither is the basic principle contravened when a woman teaches God's Word to children. Timothy's grandmother Lois and his mother Eunice are, as we have seen, outstanding examples cited in the Scriptures of women whose instruction and training in the truths of God's holy Word had a wholesome influence on the children entrusted to their care. This is, indeed, one of the principal responsibilities of a Christian mother. She is to concern herself not merely with the physical welfare but, above all, with the spiritual welfare of the children with which God has blessed her and whom He has entrusted to her care.

If, in addition, this all-important and necessary work of giving children a thorough Christian training is committed to women who have outstanding ability in this respect and whose natural gifts have been developed through formal training in the most effective methods for accomplishing this important goal, in other words, if the church calls such women to serve as Sunday school teachers or Christian day school teachers, this too does not overthrow the divine principle that women are not to lord it over men. It is just in this field, on the contrary, that the particular talents and gifts of consecrated Christian women may find a legitimate and useful outlet. Here those God-given traits, characteristics, qualities, and abilities may properly find expression which are so necessary to win the confidence and touch the hearts of children, particularly the little ones—traits, characteristics, qualities, and abilities which are but rarely



found in men. Here, then, we find another area where women can and do have a significant part to play in the life and work of the church. (pp. 36-37)

### Verse Thirteen

Let us return to the text of 1 Timothy 2. Paul continues by giving the reason for the subordinate position of women in the church. He refers to the creation of man and woman. Ὁ Ἄδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Ἐῦα, for Adam was formed as the first, then Eve. This is a simple statement, which is easily understood. The order of creation as presented in Genesis is that Adam was created and then Eve. Man was created first and then woman as a helpmeet for him. “For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.” 1 Corinthians 11: 8 & 9. This is God’s order of creation established by Him, the Creator. Consider the names אָדָם and חַוָּה, man and woman. Lenski quotes Matthias Loy, a leader of the Ohio Synod about the turn of the century,

“There are effeminate, long-haired men, who claim the rights of women, and masculine short-haired women who claim the rights of men, and, in virtue of the good sense with which the Creator has endowed humanity, they become the laughing stock of the sober-minded in both sexes. But when such men, shouting liberty and equality, assert their right to be women and set up a lugubrious whine because all nature and all social instincts are against them, they become not only ridiculous, but simply contemptible. And when such women claim the rights of men, what then? Why, they are not men and all their crying and clamoring and pulling and whining will not make them men or secure for them the right to be men. How could they have such right when God has unalterably made them women and destined them to be useful and happy in their womanhood?” God did not make even all the angels alike. He made both angels and human beings. Who will undo and re-do His creative work?

“The fact that all believers have the same spiritual prerogatives in the church (which are those of children as well) never for one moment abolishes the differences due to nature. Always the husband is the head of the family—two heads make a monstrosity. As a woman has her own divinely appointed sphere, into which man intrudes only when he is a fool, so man has his divinely appointed sphere, into which it is folly for a woman to intrude. As in a normal family the husband and father leads and directs, and the sons gradually rise to the same duty, so in the larger family of the congregation the mature men have the duty to lead and direct. God’s people gladly follow God’s order, and recognize that any wisdom of their own, dictating a different course, is only pretense.” (Lenski, *The Active Church Member* pp. 566-567)

Plass writes concerning Luther’s thoughts on this matter:

While developing this thought in the course of lectures on Ecclesiastes, Luther said, “A woman handles a child much better with one finger than a man does with both fists. Therefore let everyone continue to perform the work to which God has called him and for which he was destined.” Naturally there would be exceptions, but Luther held that the normal sphere for the woman was the home. She had been created to be a wife and a mother. (*This is Luther*, p. 258)

This is the Creator’s appointed way. The man-woman relationship in marriage is unique. The woman acknowledges the headship of her husband but thereby does not resign herself to a life of slavery, distasteful and burdensome. She rather fulfills the role in its fullness for which the Lord created her. The husband on the other hand does not rule with austere authority over the wife after the caricature of the German *Hausvater* who

pontificates, *Ich bin der Herr im Haus*. Prof. William Henkel wrote in an article, "The Status of Woman in the Public Life of the Congregation," translated by Pastor Max Herrmann, appearing in the *Wisconsin Lutheran Quarterly*, Vol. 58, No. 3, and Vol. 59, No. 1,

This question involves an ordinance which God made already at creation and which has its foundation in the very nature of man and woman. This cannot be reversed without bitter results and evil consequences for family, state, and church. We indeed are witnesses of the unhappy consequences which the change in the divinely willed relationship between man and woman has already had. When one looks at the "modern" woman, how she, although basically different from man according to body, spirit, and disposition, is nevertheless concerned to wipe out the differences between him and herself; how in spite of the difference in endowments she demands complete equality with him in all the situations of life; how she imitates him in clothing, hairdo, smoking, drinking, sports, coarse talk, and other things; how she is concerned to put aside that which good men treasure and admire in her, namely feminine grace and then again puts forth every effort to attract man and to bind him to herself; when we read the sad accounts of divorces in our large cities, how so many young marriages go on the rocks because woman does not want to be man's help-meet, but his mistress for whose wishes and whims and for whose insatiable lust for pleasure he must bring one sacrifice after another; when we hear how women especially also in the so-called "better circles" put away the thought of motherhood and would rather bring up a dog than a child, then one might despair of the future and realize that it is no little thing but a great obligation to put into practice in our midst the will of God with regard to the relationship between man and woman and so be a salt to the world. And wouldn't the church suffer considerable harm if woman were to go beyond the bound which God has set for her and not only take part in the discussion of questions of outward management but also join in admonishing and reproving in cases of discipline, in advising about and voting upon the calling of pastors and teachers? Let no one be a blind optimist here! Let no one think that the participation of women would indefinitely improve the tone of the discussions, would further peace, and would cause monies to flow into the congregational and Synod treasuries. That certainly would not happen in the long run. For the salutary management of the outward and inward affairs of the congregation one needs, besides love for Christ and His kingdom, above all calmness, prudence, capable judgment, objectivity. The love for Christ and His church among women is certainly not inferior to that among men; but calm discussion, a careful weighing of pros and cons, strict objectivity that is not disturbed by personal likes and dislikes are not a woman's forte. ...The advantage that woman has over man in the area of perception, namely, that she is more intuitive than man and therefore arrives more quickly at decision, which, in certain areas of life, is more sure and dependable than the judgment of man attained through logical deliberation, does not come into consideration in the congregational meeting. Here it is not enough to have found out merely what is right; the reasons on which the correct views are based must be given and one must also take into consideration the opinions of others. Woman is not very able to prove and defend her position. If that which she feels to be right is attacked, she easily becomes uncertain and not infrequently lets herself be led astray by reasons which only appear as such. And why should the gifts for God's kingdom increase if woman joins in the discussion and voting at congregational and Synod meetings? Whatever she wants to give out of love for Christ and His kingdom she can give also without being a voting member. But the offerings she is prepared to bring only if she is given equal rights with man she does not bring to Christ but to her vanity and pride, and they are therefore no blessing for God's Kingdom. Gifts which do not flow out of sincere love have no value in God's eyes. So for the sake of clinging firmly to the authority of Scripture, and also for the sake of the thing itself we must be concerned

that the Scripture teaching about the subordinate status of woman under man continues to prevail in our church. (pp. 31-34)

### Verse Fourteen

Paul continues, *καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν*, and Adam was not deceived but the woman being completely deceived was in the transgression. The Fall did not change or invalidate the created order. Adam was not deceived is Paul's statement. Eve was completely deceived and the results of the transgression are still evident in the woman. Paul's remark about Adam not being deceived in no way absolves Adam of sin or contradicts Romans 5:14: Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. Adam sinned but he was not deceived. Eve was completely deceived. She fell for the devil's line completely, "and gave also unto her husband with her; and he did eat" (Genesis 3:6). "Woman introduces a disastrous innovation—sin" (Pieper I, 524). Thus the Fall did not alter the order of creation. Prof. Gawrisch remarks:

Adam was fully conscious of the fact that he was deliberately transgressing the clear command of God. He chose, however, to follow his wife in obeying Satan. In doing this he was not acting as the leader, as the head, but as a follower. He permitted Eve to persuade him. God pointed to this when He pronounced His sentence on the man, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it..." (Gen. 3:17).

Eve had taken the initiative in this terrible offense against God. She had seized the leadership which properly belonged to her husband, her God-appointed head. "She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:6). In doing this she was deceived, thoroughly deceived as the verb which Paul uses indicates. This does not, of course, exonerate her. She, too, had the clear Word of God with its plain statement that the consequences of eating of the forbidden tree would be death. By using the passive form, "being deceived," Paul points to the Wicked one, the Deceiver, the devil, who was the active agent in the deception. In 2 Corinthians 11:3 we are told that "the serpent beguiled Eve through subtlety." By her act the woman became guilty of transgressing the holy commandment of God. Paul's use of the word "woman" in 1 Timothy 2:14 rather than the name "Eve," which he used in verse 13, designates her as a representative of her sex.

The sainted Prof. William Henkel in his article, "The Status of Woman in the Public Life of the Congregation," has ably summarized the line of thought in Paul's argument:

The Greek words show that what is emphasized is that woman, unlike man, was deceived through deception. The thought that the woman on account of her greater sin should be subject to man is completely foreign to the Apostle; as shown, he does not trace the subordination of woman to man back to the fall into sin but to the creation. And if Eve was made to fall through deception and Adam by persuasion, his sin is certainly not the lesser, but should one want to make any distinction at all, the greater; in spite of clearer understanding he transgressed the same command of God as Eve did. It is therefore clear that the Apostle does not forbid woman to teach publicly and to rule because she has committed a greater sin in Eve than man in Adam, but because from the beginning she showed herself to be "the weaker vessel," because in the area of understanding she is not equal to man, because she is more easily deceived and therefore not qualified for ruling and authoritative teaching.

How completely this entire sorry episode destroyed the blessed fellowship which man had enjoyed with God! In how many respects the holy will of God was flouted! And how thoroughly the woman by the part she played in it overthrew the divinely established order regarding the relationship between man and woman. By obeying the voice of his wife, by submitting to her misdirected leadership, by his acquiescence and complicity in her rebellion against the authority of both her husband and of God, Adam, the head of the human race, sinned. By his fall all mankind fell. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5: 12). “By one man’s disobedience many were made sinners” (Rom. 5:19). (*WLQ*, pp. 39-41)

### Verse Fifteen

Now Paul concludes his remarks about women by stating her sphere of activity, *σωθήσεται δὲ διὰ τῆς τεκνογονίας*, now, she shall be saved by way of childbearing. Paul does not want to give the impression that women are of any less worth soteriologically before God. He had already written to the Galatians, and he does not abrogate the statement here: “For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for Ye are all one in Christ Jesus” (Gal. 3:27-28). Woman, too, shall be saved. This is how Paul begins his final statement. The next prepositional phrase opens a variety of translations and interpretations. The KJV doesn’t bring out the thought clearly. It says, “Notwithstanding she shall be saved in childbearing.” Some translate the phrase as the RSV does in a footnote: “By the birth of the child,” and thus refer this to the birth of the Savior. Others refer this simply to the woman enduring safely the travail of giving birth, as the NIV seems to do with its translation, “But women will be kept safe through childbirth.” The prepositional phrase, however, does not mean by means of, but *διὰ* is a preposition here which introduces a phrase which describes attendant circumstances. Compare the same use of words in Acts 14:22: confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through (*διὰ*) much tribulation enter into the kingdom of God. How simple that statement is that the woman will be saved by way of childbearing, which means that by way of motherhood, since that is her God-given sphere of activity, she will be saved. God’s way for her through life is child bearing. She has her sphere in life and in that sphere she too will be saved. To rule out all work righteous thoughts Paul concludes: *ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης*, if they remain in faith and love and holiness with good judgment. Paul changes to the plural when he generalizes. The way of salvation for women is no different from that for men. Justification by faith which expresses itself in the sanctified life of love and is filled with that ingredient which permeates Christian living: *σωφροσύνη*, good Christian judgment. This is Paul’s presentation of prayer in public worship and the woman’s place in public worship.

Let us close with another quote from Prof. Henkel’s article:

Can there be a more noble, a more precious task than to bring the Gospel in full measure into her home, to help bring it about that a Christian spirit pervades the entire house, that old and young are seized by the Gospel and without hypocritical piety serve God in a child-like spirit and find joy in their faith? Can there then be a more important and more richly blessed activity than the one to which the Christian woman has been called? How little would even the public preaching accomplish, to which Christians come once a week and many by far less often, if the preachers did not have the Christian mothers as helpers, if the latter did not daily apply what the preacher proclaims once a week and daily continue to build upon that foundation. One cannot say what a stream of blessing has been poured out upon the church, yes, upon the whole world, flowing from the Christian home, whose spirit in most cases quite naturally is influenced more by the mother than by the father. How many a man whom no preacher could win for Christ has been won for the Gospel by the conduct of his wife, by her trust in God, by her rejoicing in hope, by

her patience in suffering, by her readiness to serve the members of her family and make daily sacrifices for them, by her modesty, by her selflessness, by her faithfulness, by her quiet, gentle disposition! How many a person who belongs to the great in the kingdom of God and has shown many the way to heaven would have, humanly speaking, belonged neither to the great nor to the small in the kingdom of God if he had not had a pious mother who brought him up as a Christian, who by her life exemplified the Gospel truth, taught him to pray, and prayed for him until her lips were sealed in death! Woe unto the Church, the State, the whole human race, when the Christian home fails; when genuine piety is no longer fostered in the home; when the women forget their special task and instead pursue after vain things; when mothers no longer teach their children to pray, no longer tell them stories of the Savior, no longer educate them in Christian customs and discipline, but let a heathen spirit rule in their home! Yes, woe to the world when also the women sink back into heathenism and have no more concern for God, His Word, and His Church! Then nothing will delay the complete bankruptcy of culture, the complete ruin of the human race; then the world is ready for God's final judgment.