

Ephesians Series

Lesson #254

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Dean Bible Ministries

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Responsibilities of the Church in Worship
Ephesians 5:21; 1 Timothy 2:8–15; 1 Peter 2:11–3:8



EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

Three-Part Review

- 1. The Divine Institutions;**
- 2. The Creator-creature distinction;**
- 3. The trends of the sexes due to sin.**

1 Tim. 2:12, “And I do not permit a woman to teach or to have authority over a man, but to be in silence.

1 Tim. 2:13, “For Adam was formed first, then Eve.

1 Tim. 2:14, “And Adam was not deceived, but the woman being deceived, fell into transgression.”

Creator-Creature Distinction

1st level
CREATOR
(*Yahweh*)

INFINITE SOVEREIGN *YAHWEH*

2nd level
creature
(man)

• finite
limited
man

Rebellion against *legitimate* authority then is asserting that we, the finite creature, know more about what is best than God.

Gen. 3:15, The Aspect of the Judgment of Sin for the Woman

**General trend
of women**



**General trend
of men**

**Gen. 3:16, “... your
desire shall be to
control your
husband,”**

Women trend
toward wanting to
be the leader

**“But he shall
domineeringly rule
over you.” [~RD]**

Men trend toward being
autocratic, as well of
abdicating responsibility

The Logic Trap of the Serpent's Temptation

Gen. 3:1, “Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, ‘Has God indeed said, “You shall not eat of every tree of the garden”?’”

Gen. 3:2, “And the woman said to the serpent, ‘We may eat the fruit of the trees of the garden;

Gen. 3:3, “ ‘but of the fruit of the tree which is in the midst of the garden, God has said, “You shall not eat it, nor shall you touch it, lest you die.” ’”

Gen. 3:4, “Then the serpent said to the woman, ‘You will not surely die.’ ”

The central issue: authority. The authority of God vs. the authority of the creature.

God: If you eat the fruit you will certainly die.

Satan: If you eat the fruit you won't die; you will be like God, like the Creator Himself.

Because of sin, life is corrupted, our souls are corrupted, our desires are corrupted, our relationships, our responsibilities, everything in life is corrupted and corroded because of sin.

But that does not remove God's design for roles and functions within His plan.

Men and women are equally in the image of God.

Men and women are designed for different roles and functions.

Sin corrupts our understanding.

Sin corrupts our biology.

Paganism attempts to redefine the meaning of male and female.

Comparing and Contrasting

1 Tim. 2:8–15 with 1 Peter 2:11–3:8

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- 1. The broad context of both passages.**
- 2. The narrow context of both passages.**

A. The broad context of 1 Tim. 2:8–15

Paul is addressing problems of false teachers in the churches of Ephesus through universal principles.

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In the context of chapters 2, 3, part of this had to do with the roles of men and women in public worship (ch. 2) and then leadership (ch. 3).

II. The specific context of the two passages.

A. The specific context of 1 Tim. 2:1–4

- 1. Paul began with a challenge to prayers, supplication, and giving of thanks to all men, especially government rulers for the purpose of leading a quiet and peaceable life.**

1 Tim. 2:1, “Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,

1 Tim. 2:2, “for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.”

**ἡσυχίος *hēsuchia*
masc sing acc
quiet, tranquil
“stable and quiet
life” ~RD**

The reason to pray for government leaders focuses on evangelism:

1 Tim. 2:3, “For this is good and acceptable in the sight of God our Savior,

1 Tim. 2:4, “who desires all men to be saved and to come to the knowledge of the truth.

1 Tim. 2:5, “For there is one God and one Mediator between God and men, the Man Christ Jesus, [NKJV]

1 Tim. 2:6, “who gave Himself a ransom for all, to be testified in due time, [NKJV]

1 Tim. 2:7, “for which I was appointed a preacher and an apostle—I am speaking the truth in Christ and not lying—a teacher of the Gentiles in faith and truth.” [NKJV]

First he address the males in the congregation. The men were failing to be spiritual leaders in their families and in the church. Instead they were bickering, they were angry about things and doubting other things.

1 Tim. 2:8, “I desire therefore that the men [males] pray everywhere, lifting up holy hands, without wrath and doubting;”

Second he addresses the women in the context of public worship.

The women had spiritual problems as well.

1 Tim. 2:9, “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,” [ESV]

1 Tim. 2:9, “Also, the women are to dress themselves in modest clothing, with decency and good sense, not with elaborate hairstyles, gold, pearls, or expensive apparel,” [HCSB]

1 Tim. 2:9, “in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing,” [NKJV]

Paul's remarks are hyperbolic and thus shouldn't be interpreted as absolute prohibition of braids, jewelry, or nice clothes. Paul's primary purpose was to promote a focus on women's inner beauty and godly character rather than on their external appearance. The dual principle is that Paul "is prohibiting not only extravagant and ostentatious adornment, but also clothing that is seductive and enticing."

~T. R. Schreiner, "An Interpretation of 1 Timothy 2:9–15: A Dialogue with Scholarship," in *Women in the Church*, 3rd ed., 185. See the discussion on pp. 178–86.

1 Tim. 2:10, “but, which is proper for women professing godliness, with good works.”

θεοσέβεια *theosebeia*

fem sing acc godliness, fear of God; religion; reverence for God or set of beliefs and practices relating to interest in God, piety, spiritual growth

1 Tim. 2:11, “Let a woman learn in silence with all submission.”

μανθάνω *manthanō*

3 sing pres act impera

**to learn, cognate to *mathetes*,
disciple**

**Indicates both a command to learn,
but how they are to learn.**

**What is expected of any student in
any class.**

1 Tim. 2:11, “Let a woman quietly receive instruction with all submissiveness.” ~RD

1 Tim. 2:11, “A woman must learn quietly with all submissiveness.” ~NET

Php. 2:6, “who, being in the form of God, did not consider it robbery to be equal with God,

Php. 2:7, “but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

Php. 2:8, “And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.”

1 Tim. 2:11, “Let a woman quietly receive instruction with all submissiveness. ~RD

1 Tim. 2:2, “for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.”

**ἡσυχίος *hēsuchios*
masc sing acc
quiet, tranquil
“stable and quiet
life” ~RD**

2 Thess. 3:12, “Now those who are such we command and exhort through our Lord Jesus Christ that they work quietly and eat their own bread.”

**ἡσυχία *hēsuchia* fem sing dat
silence, quiet used two times to
bracket the *inclusio*
here also *quietly***

Rom. 12:2, “And do not be pressed into the mold of the spirit of the age, but be transformed by the renewing of your thinking, that you may demonstrate that the will of God is good and acceptable and complete.”

1 Tim. 2:12, “But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.”

**ἄνῆρ *anēr* masc sing gen
man, husband, male**

1 Tim. 2:12, “But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.”

ἐπιτρέπω *epitrepō*

1 sing pres act indic

**to entrust to, permit,
allow; cf., 1 Cor. 14:34;
16:7; Heb. 6:3**

Heb. 6:3, “And this we will do if God permits.”

1 Tim. 2:12, “But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.”

ἐπιτρέπω *epitrepō*

**1 sing pres act indic
to entrust to, permit,
allow; cf., 1 Cor. 14:34;
16:7; Heb. 6:3**

διδάσκω *didaskō*

**pres act infin
to teach, to instruct**

1 Tim. 2:12, “And I do not permit a woman to teach or to have authority over a man, but to be in silence.”

1 Tim. 4:11, “These things command and teach.”

1 Tim. 6:2, “And those who have believing masters, let them not despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved. Teach and exhort these things.”

2 Tim. 2:2, “And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.”

Titus 1:11, “whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.”

2 Tim. 4:3, “For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers;”

διδασκαλία (*didaskalia*), teaching, instruction, doctrine

Does *didasko* mean to teach false doctrine?

No, context determines.

The egalitarian (liberal) view is “I do not permit a woman to teach falsely or domineer over a man.”

The conservative, biblicist view is “I do not permit a woman to teach or exercise authority over a man.”

1 Tim. 2:12, “But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.”

ἐπιτρέπω *epitrepō*

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διδάσκω *didaskō*

**pres act infin
to teach, to
instruct**

αὐθεντέω *authentēō*

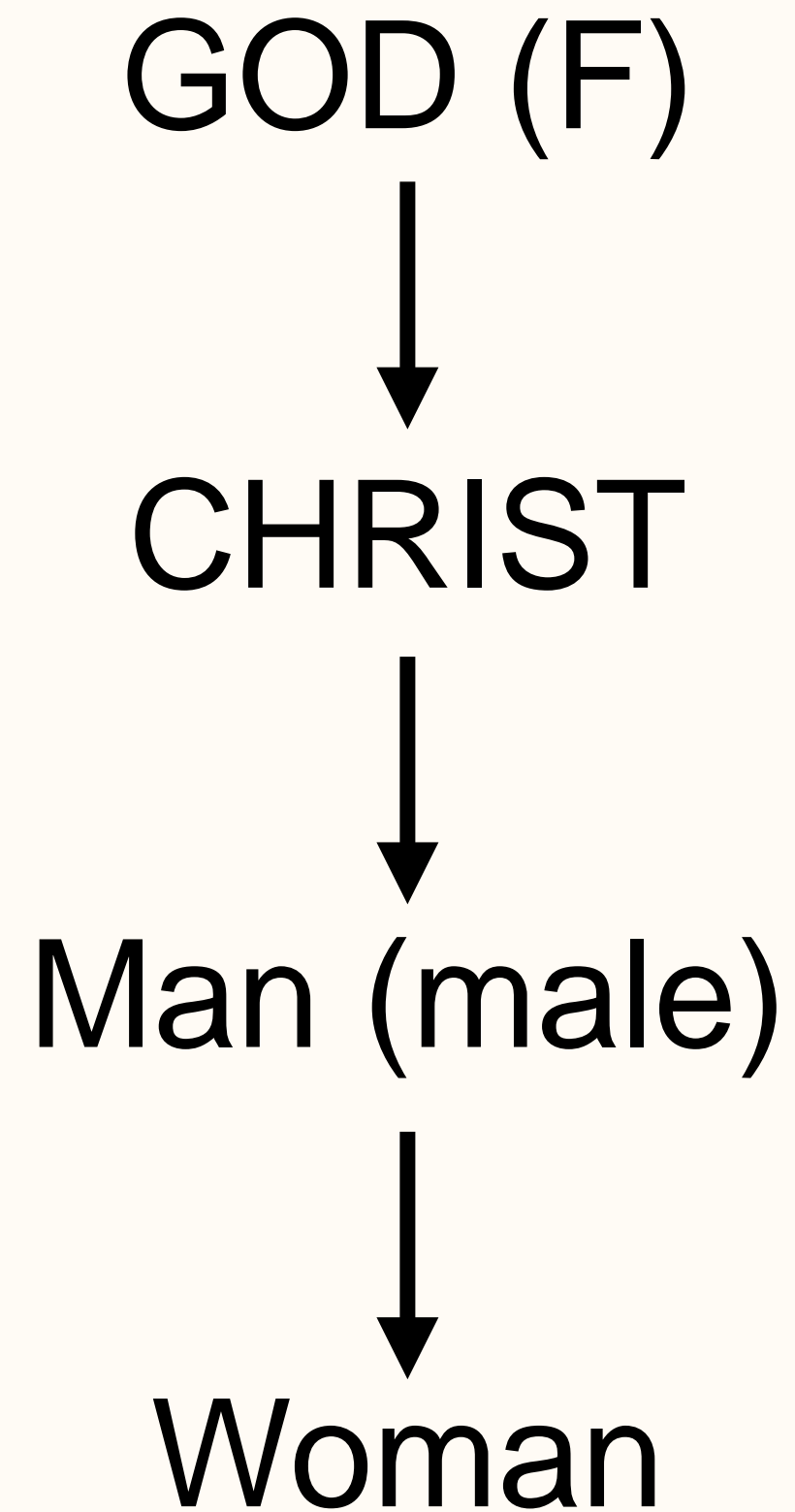
**pres act infin
have authority
over; NOT to
domineer or
exercise authority
in an overbearing
manner.**

1 Tim. 2:12, “But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.”

**ἡσυχίος *hēsuchios*
feminine sing dat
quiet, tranquil
“stable and quiet
life” ~RD**

**ἄνθρωπος *anēr* masc sing gen
man, husband, male**

1 Cor. 11:3, “But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.”



1 Cor. 11:11, “Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord.

1 Cor. 11:12, “For as woman came from man, even so man also comes through woman; but all things are from God.”

The reason for the prohibition

1 Tim. 2:13, “For Adam was formed first, then Eve.”

**πλάσσω *plassō* 3 sing aor pass indic
to form, mould; make up, fabricate**

1 Tim. 2:14, “And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression.”

Gen. 3:13, “And the LORD God said to the woman, ‘What is this you have done?’ The woman said, ‘The serpent deceived me, and I ate.’ ”

1 Tim. 2:15, “But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.”

Is Paul suggesting salvation by works?

What is the subject of the verbs “saved” and “they continue?”

In what sense can a woman be “saved” by bearing children?

What would be so virtuous about bearing children that could become the cause of women’s salvation?

And what about single women or married women who do not or cannot have children?

2 Tim 2:15, “Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.” [NKJV]

2 Tim. 2:15, “Yet she will be saved through childbearing—if they continue in faith and love and holiness with self-control.”

2 Tim. 2:15, “But she will be delivered through childbearing if she continues in faith and love and holiness with self-control.”

1 Tim. 2:15, “But women shall be preserved through the bearing of children if they (women) continue in faith and love and sanctity with self-restraint.”

σώζω *sōzō*

**3 sing fut pass indic
to heal (gospels) to
save; maintain,
preserve**

THREE STAGES OF SALVATION

**PHASE
ONE**

Justification

**Positional
Sanctification**
Saved from the
Penalty of Sin

**PHASE
Two**

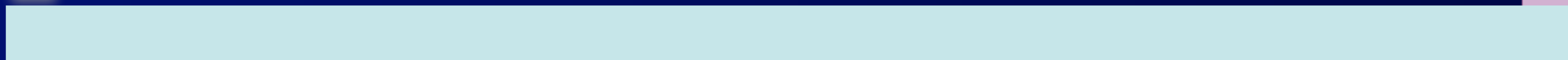
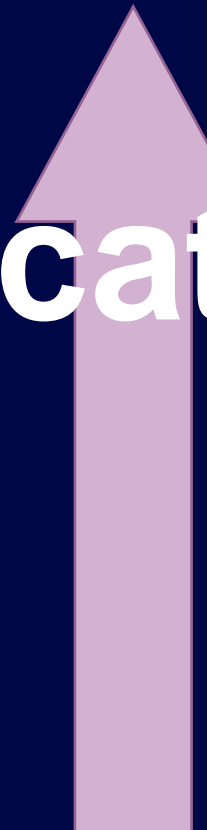
**Spiritual
Life**

**Progressive
Sanctification**
Saved from the
Power of Sin

**PHASE
THREE**

Glorification

**Ultimate
Sanctification**
Saved from the
Presence of Sin



What does Paul mean by *sozo* (saved)?

1 Tim. 1:15, “This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.”

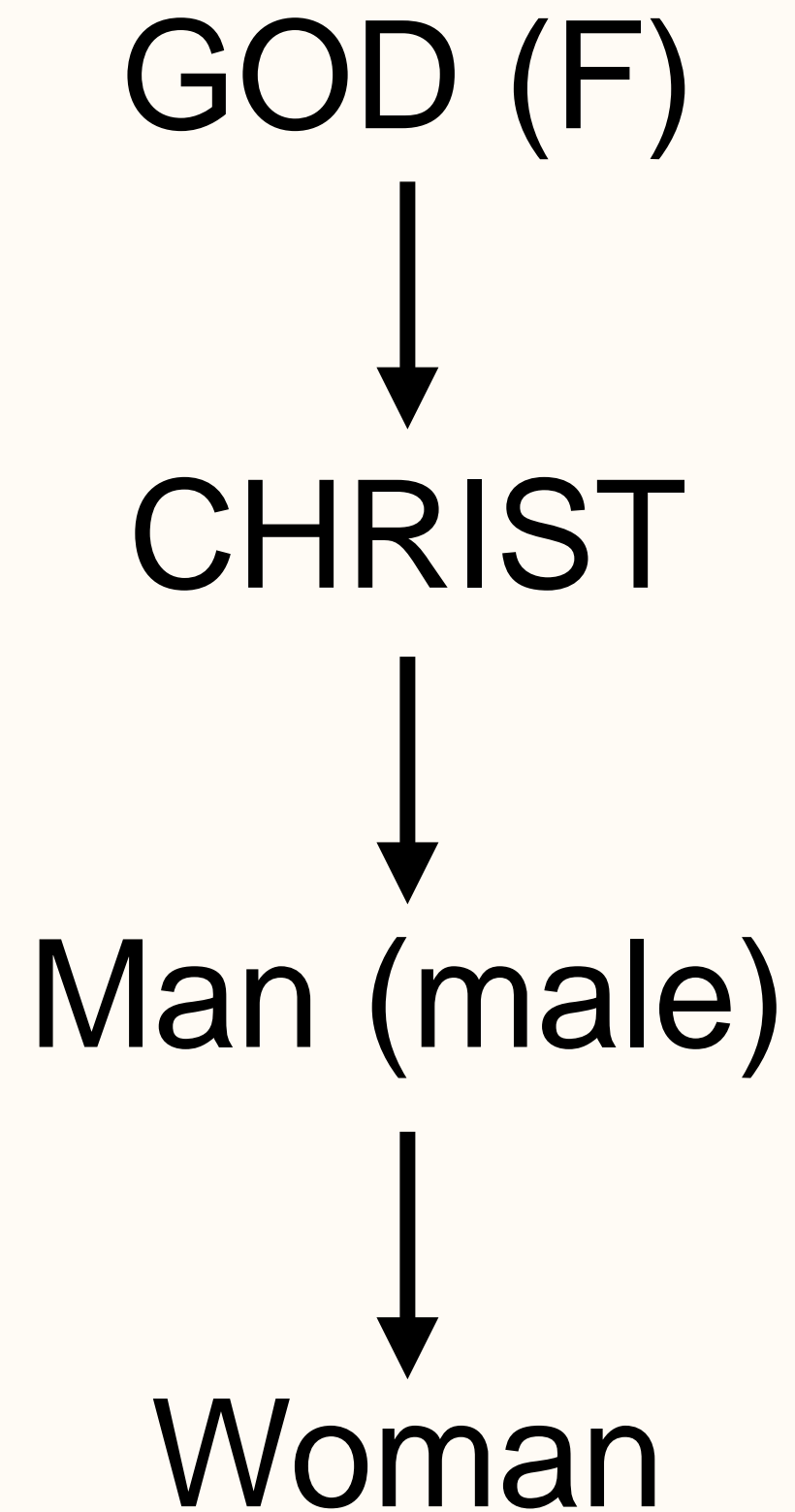
1 Tim. 2:4, “who desires all men to be saved and to come to the knowledge of the truth.”

What does Paul mean by *sozo* (saved)?

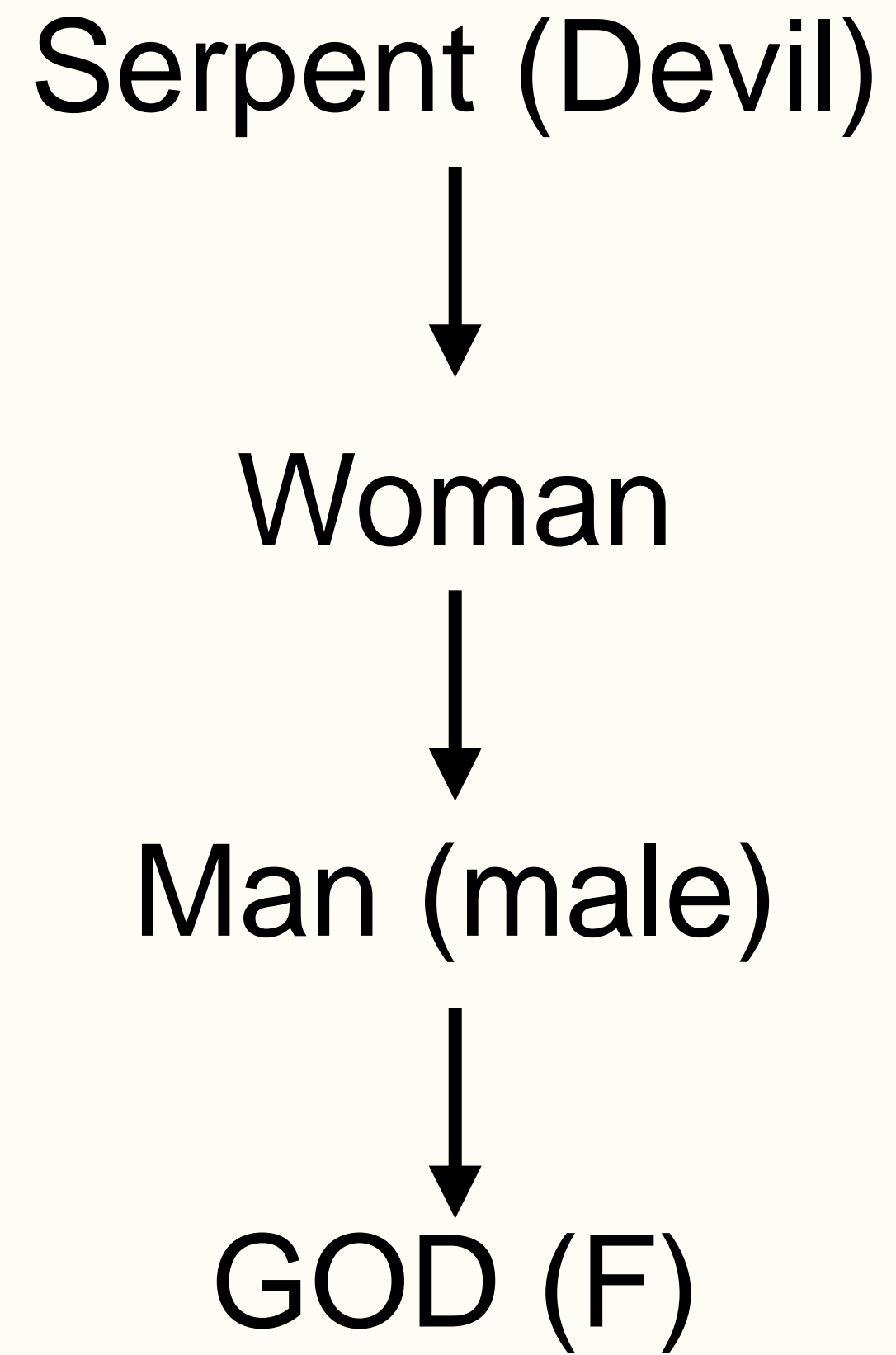
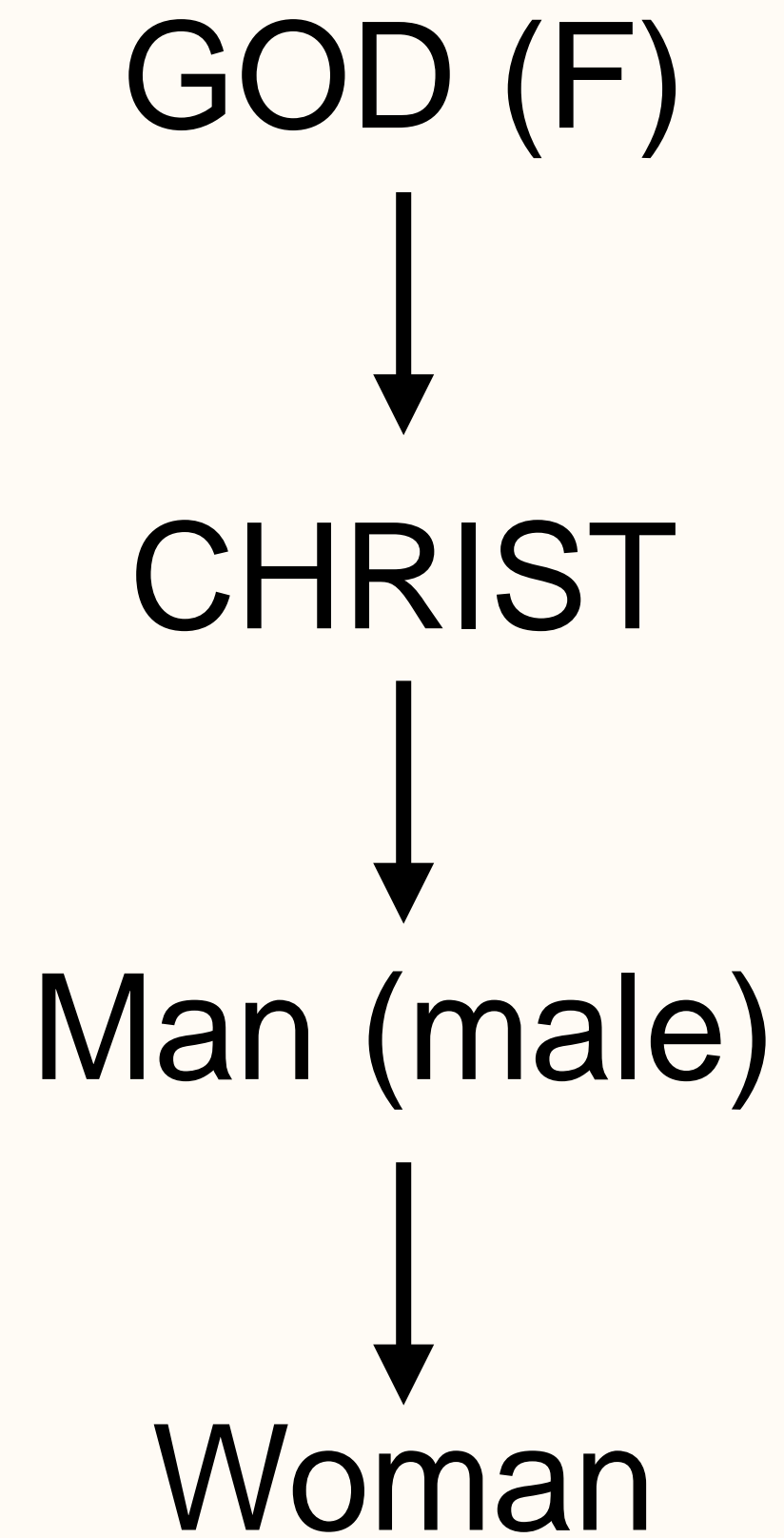
1 Timothy 4:16: “Pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you”;

2 Timothy 4:18: “The Lord will deliver me from every evil deed, and will bring me safely to his heavenly kingdom.”

1 Cor. 11:3, “But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.”



But in the temptation failure of Eve the roles are reversed.



2 Tim. 2:25, “in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth,

2 Tim. 2:26, “and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.”