

Notes on the Greek New Testament
Day 290 – October 17th – 1 Timothy 2:1-15

Works frequently referenced in these notes on 1 & 2 Timothy

Mounce, William D

Word Biblical Commentary Vol 46: Pastoral Epistles, Nashville, Thomas Nelson, 2000

1 Timothy 2:1-7

The root of the problem at Ephesus was therefore a failure to understand the gospel. Verses 1-7 lay stress on the universality of the gospel. "If the heresy is a form of Jewish legalism, it would be natural for the opponents to exclude Gentiles." Mounce. Hence Paul stresses that he was commissioned *by God* to preach the gospel to the Gentiles.

Verse 1

Παρακαλῶ οὖν πρῶτον πάντων ποιῆσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,

"The Ephesian church's habit of not praying for all people was symptomatic of the more significant issue of the leaders' selective theology." Mounce

παρακαλεῶ exhort, encourage, urge

Here 'urge.'

πρῶτον adv. first, in the first place, first of all

δεήσεις, εως f prayer, plea

προσευχη, ης f prayer

ἐντεύξις, εως f prayer, petition

Only here and at 1 Tim 4:5 in the NT, though "Paul uses its cognate verb ἐντυγχάνειν, 'to intercede,' to speak of the Holy Spirit's intercession (Rom 8:27), of Christ's intercession for the saints (Rom 8:34; cf. Heb 7:25), and of Elijah's accusation to God against a sinful Israel (Rom 11:2; cf. Acts 25:24)." Mounce

εὐχαριστία, ας f thanksgiving

Prayers of all types should be made for all people.

Verse 2

ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

βασιλευς, εως m see 1:17

ὑπεροχη, ης f position of authority

It is not only good rulers or those who rule well that demand our prayer – Nero was emperor at the time when Paul wrote this letter.

Mounce says that the ἵνα clause introduces not the content but the purpose of the prayer.

ἡρεμος, ον quiet, peaceful

Here alone in the NT.

ἡσυχιος, ον quiet, peaceful

Only here and 1 Peter 3:4 in the NT, but cf. 1 Thess 4:11 where the cognate verb is used.

βιος, ον m life, living

διάγω lead, spend (of life)

εὐσεβεια, ας f godliness, godly living

Being "totally consecrated to God, to his worship and to the fulfilment of his will." Spicq.

σεμνοτης, ητος f seriousness, proper conduct, respectability

"A Christian's life should be characterised by peace and tranquillity, reverence and godly dignity." Mounce. Paul's concern is for the church to conduct itself in such a way that it may command the respect of those outside and commend the gospel.

Verse 3

τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,

What is the reference of τοῦτο? Is it the prayer of v.1 or the pattern of life of v.2b or both? Mounce follows Jeremias, Guthrie and Fee in thinking the reference is to the former – it continues the theme of universality.

καλος, η, ον see 1:18

ἀποδεκτος, ον pleasing

ἐνώπιον prep with gen before, in the presence of

σωτηρ, ηρος m saviour

Our prayers should reflect the largeness of God's purpose.

Verse 4

ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

θελω wish, will

σωζω save, rescue, heal

ἐπίγνωσις, εως f knowledge, recognition

ἀληθεια, ας f truth, reality

'Knowing the truth' is equivalent to accepting the gospel message.

ἐλθεῖν Verb, aor act infin ἐρχομαι

"The force of the statement is directed toward the opponents' sectarian theology. As Jeremias ... points out, this statement stands in firm opposition to the synagogue's belief that God hates the sinner and wishes to save only the righteous and to the gnostic belief that salvation is only for those 'in the know.'"

Mounce

Verses 5-6

Verses 5-6a, excluding Paul's comment in 6b, "may have been a creed, or part of a creed known by Timothy and the Ephesian church, which Paul quotes in order to strengthen his argument." Mounce

Verse 5

εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς Ἰησοῦς,

εἷς, μια, ἐν gen ἑνός, μιας, ἑνός one, single

The first phrase reflects the Shema of Deut 6:4.

μεσίτης, ου m mediator, intermediary

Since there is only one God and only one means of access to him, those who are deprived of the gospel are deprived of God and of his salvation. Furthermore, "Those who have learned the work of Christ will be satisfied with Him alone, whereas those who know neither God nor Christ fashion mediators for their own pleasure." Calvin

Verse 6

ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῦς ἰδίους·

δὸς Verb, aor act ptc, m nom s διδωμι

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

ἀντίλυτρον, ου n ransom, means to effect freedom

Here only in the NT. Guthrie says that ἀντίλυτρον is a strengthened form of λυτρον "drawing special attention to its substitutionary character."

"Building on his earlier statement that 'Christ Jesus came into the world to save sinners' (1:15), he now says that Christ died for everyone in keeping with God's desire that all people be saved, the accent being on the word *all*... Therefore, not to pray for everyone is to treat the death of Christ with contempt."

Mounce

μαρτυριον, ου n testimony, witness

καιρος, ου m time, season, age

ἰδιος, α, ου one's own

The rather enigmatic phrase at the end of this verse is not part of the creedal statement but is Paul's added comment. It is interpreted by Hendriksen to mean that *now* is the time for the proclamation of the Gospel – cf. the use of καιροῖς ἰδιοῖς in Titus 1:3. This mystery could not be fully proclaimed under the old dispensation, before Christ's death and resurrection, but must now be proclaimed to all, since God wishes all to be saved (vv. 4, 7). God has revealed his purpose by sending Christ. His witness to the world in Christ is to be reflected now in our own witness – so v.7.

Verse 7

εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος – ἀλήθειαν λέγω, οὐ ψεύδομαι – διδάσκαλος ἔθνων ἐν πίστει καὶ ἀληθείᾳ.

εἰς ὃ "The antecedent of ὃ, 'which,' could be either μαρτυριον, 'witness,' or the gospel as proclaimed in vv 5-6a. There would be no substantial difference in meaning." Mounce.

ἐτέθην Verb, aor pass indic, 1 s τιθημι
place, set, appoint

I.e. by God.

κήρυξ, υκος m preacher, herald

Implies public proclamation – broadcast of the message.

ἀληθεια, ας f see v.4

Many MSS add ἐν Χριστῷ after λέγω. This appears to be an expansion imitating Rom 9:1. The shorter reading is well supported.

ψεύδομαι lie, speak untruth, deceive

Without the divine appointment to this task, Paul's claims would be most arrogant. Paul's strong interjection reflects his perception that "no less an issue was at stake than the veracity of the Gentile mission." Guthrie.

διδασκαλος, ου m teacher

ἔθνος, ους n nation, people; τα ἐ. Gentiles

πίστει Noun, dat s πιστις, εως f faith

"Chrysostom paraphrases Paul's message thus: 'Since therefore Christ suffered for the Gentiles, and I was separated to be a "teacher of the Gentiles," why dost thou refuse to pray for them?'" Mounce

1 Timothy 2:8-15

On 1 Tim 2:8-15, see particularly James Hurley, *Man and Woman in Biblical Perspective*, IVP, 1981, pp 195-223.

On verses 8-10 Mounce comments, "The problem being discussed in vv 8-10 is disruption in the church. The men are acting in anger, even during times of prayer; the women are dressing immodestly and putting too much emphasis on external appearances while neglecting the more significant aspects of Christian life such as godly behaviour. Paul begins addressing these concerns. When the men pray, they are to be sure that their anger has ceased. Likewise, the women are to put a priority on what is godly, making sure that their dress is appropriate for who they are."

Verse 8

Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.

Mounce says that the stress is not on men alone praying nor on the injunction that they are to pray with hands raised but that they are to pray *without anger*.

βουλομαι want, desire, wish

More than a wish, an instruction, cf. 5:14; Titus 3:8.

προσευχομαι pray
ἄνηρ, ἄνδρος m man, husband
τοπος, ου m place, opportunity

The meaning here is in every place *where Christians meet for worship*.

ἐπαίρω raise, lift up
ὁσιος, α, ον holy, devout, pious
χειρ, χειρος f hand, power

Cf. Ps 24:3-5; also Exod 30:19-21; Isa 1:15; 59:3. The emphasis is upon holiness, not the position of the hands. The call to holiness as a condition for prayer is the obverse of the call to cease from anger.

χωρὶς prep with gen without, apart from
ὀργη, ης f wrath, anger
διαλογισμος, ου m dispute

The disputes and associated anger are not to be taken into the time of prayer and particularly are not to colour the content of the prayer.

Verse 9

ὡσαύτως καὶ γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ,

"It would appear that the women were dressing immodestly to the point that it was causing disruption; they were becoming preoccupied with the externals of beauty (the clothing being condemned is opulent, the jewellery excessive) and neglecting things that were truly important such as doing good deeds. Therefore, Paul says that they are to dress in a way that is in keeping with their Christian character and to concentrate on what is most important. While their dress is an issue, their attitude is Paul's true concern. As Prov 31:25 says, 'strength and dignity are her clothing.'" Mounce.

ὡσαυτως adv in the same way, likewise
γυνη, αικος f woman, wife
καταστολη, ης f manner of dress, deportment

κοσμιος, ον respectable; modest
αἰδως, ους f propriety, modesty

Only here and Heb 12:28.

σωφροσυνη, ης f good sense; modesty, decency

Has a basic meaning of 'restraint' or 'self-control.'

κοσμεω adorn, put in order
ἑαυτος, ἑαυτη, ἑαυτον see v.6
πλεγμα, ατος n elaborate hairstyle
χρυσιον, ου n gold
ἢ or

μαργαριτης, ου m pearl
ἱματισμος, ου m clothing, apparel
πολυτελης, ες expensive, costly

Cf. 1 Peter 3:3,4. "The issue is not clothing or braided hair, but excess, possibly appearing to be immoral... Christian women are to present themselves faithful and godly. While certain aspects of this are culturally bound (e.g., braided hair with gold), the basic principles are timeless; priorities should not be based on the external, and the external must be an accurate representation of the internal." Mounce Some have suggested that the dress described and condemned would have been possible only for well-to-do women and that the context is that of the Ephesian heresy in which false teachers had particularly targeted the richer women in the congregation and that this excess in dress was perhaps a result of their teaching.

Verse 10

ἀλλ' ὁ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.

πρεπει impers verb it is fitting, it is proper

ἐπαγγελλομαι promise, profess, claim
θεοσεβεια, ας f religion, piety

Only here in the NT. It is a virtual synonym of εὐσεβια.

ἀγαθος, η, ον good, useful, fitting

"What Paul wants the Ephesian women to do is to place a priority on what really matters, i.e., behaviour appropriate to a person who has made a commitment to godliness." Mounce

Verse 11

γυνή ἐν ἡσυχία μανθανέτω ἐν πάσῃ ὑποταγῇ·

ἡσυχια, ας f silence, quietness

Not absence of sound but rather quiet receptivity.

μανθανω learn, find out

"Some of the women are characterised as learning to be idlers, gadding about from house to house, gossiping (or talking foolishly), and in general being busybodies (1 Tim 5:13). They were anything but quiet. Evidently the lack of constraint, also characteristic of the Corinthian church, was a problem at Ephesus." Mounce

ὑποταγη, ης f obedience, submission

I.e. submission to the teaching leaders and to what they taught.

Verse 12

διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχία.

διδασκω teach

ἐπιτρέπω let, allow, permit

αὐθεντεω domineer, have authority over

ἀνηρ, ἀνδρος m see v.8

εἶναι Verb, pres infin εἰμι

ἡσυχια, ας f see v.11

Hurley emphasises that verses 11 & 12 need to be taken together and not treated as a series of individual and general injunctions. Paul does not demand silence of women in the church (see 1 Cor 11), nor does he say that they may never be involved in teaching. The issue is that of quiet respect for the teaching in which men are to demonstrate headship or leadership. "What Paul disallowed therefore was simply the exercise of authority over men which was incompatible with submission." Mounce stresses that the context for this instruction or prohibition is the public ministry of the church.

Verse 13

Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐα·

Cf. Paul's argument in 1 Cor 11:8-9.

πρωτος, η, ον first

ἐπλάσθη Verb, aor pass indic, 3 s πλασσω
mould, form; perhaps create

An echo of Gen 2:7,8,15,19.

εἶτα adv. then, and then

Εὐα, ας f Eve

Hurley links this with the theme of the first-born as heir. He draws on many Old Testament passages and also on Paul's use of this theme in connection with Christ who is:

i) Image of God;

ii) The first-born;

iii) The Source of creation;

iv) The head of the church.

"I consider Paul's comment that men should teach and exercise authority because the man was formed first ... to say, in effect, that the man is to exercise the role appropriate to the first-born male."

Verse 14

καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν.

ἠπατήθη Verb, aor pass indic, 3 s ἀπαταω
deceive, lead astray

ἐξαπατηθεῖσα Verb, aor pass ptc, f nom s

ἐξαπαταω deceive, lead astray

παραβασις, εως f overstepping,

transgression, disobedience, sin

γέγονεν Verb, perf act indic, 3s γινομαι

Paul is not saying that Eve, rather than Adam, was responsible for the entrance of sin. This would contradict what he teaches elsewhere (see particularly Romans 5:12-21). Nor is he saying that all women are gullible and untrustworthy teachers (see Titus 2:3 and 2 Tim 3:15, 1:5). Hurley argues that the fall involved a subversion of God's principle of headship – the woman took her lead from the serpent and the man from the woman. Paul is arguing that God's pattern for headship needs to be reflected in the life of the people of God.

Similarly Moo writes, "Verse 14, in conjunction with verse 13, is intended to remind the women at Ephesus that Eve was deceived by the serpent in the Garden (Genesis 3:13) precisely in taking the initiative over the man whom God had given to be with her and to care for her. In the same way, if the women at the church in Ephesus proclaim their independence from the men of the church, refusing to learn 'in quietness and submission (verse 11), seeking roles that have been given to men in the church (verse 12), they will make the same mistake Eve made and bring similar disaster on themselves and the church."

("What Does It Mean Not to Teach or to Have Authority over Men? (1 Timothy 2:11-15)' in *Recovering Biblical Manhood and Womanhood*, ed. J. Piper and W. Grudem, Wheaton: Crossway, 1991).

An opposite view is advocated by some to the effect that Adam was first created and prepared by God in a way that Eve was not. She was deceived because she was still unlearned. The Ephesian women likewise are being deceived by false teachers and therefore should not teach. Paul, in this view, is prohibiting teaching *by unlearned and deceived women until they have learned more accurately themselves*. Fee similarly believes that the central concern of Paul is "to rescue these women and the church from the clutches of the false teachers. Their rescue includes proper demeanour in the assembly (including learning in all quietness), and getting married and bearing children (one of the good works urged in v.10, seen in the light of 5:9-10)... All these instructions, including 2:11-12, were ad hoc responses to the waywardness of the young widows in Ephesus who had gone astray after Satan and were disrupting the church." Mounce provides a lengthy discussion and critique of the various interpretations, favouring Hurley and Moo rather than Fee.

A very difficult text. Some suggest that the meaning is 'kept safe' – the godly woman will be kept safe when giving birth to children – but this hardly seems to match experience. Hurley interprets 'saved' here as women being saved from usurping the teaching/ruling role in the church which God has assigned to men by devoting themselves to care for the family and godly living. Others suggest that the definite article, *the* childbirth, refers to a particular childbirth, i.e. Jesus coming into the world as the seed of the woman (so Warfield, Jewett et al.).

Mounce thinks that "If v 15 is tied to the call for the offer of salvation to all in vv 1-7, then σωζειν must refer to spiritual salvation and most likely is proclaiming the possibility of salvation for women who do not follow the opponents' teaching and decide to accept domestic values such as having children."

This is the way in which they are to work out their salvation or live the life of the saved woman.

ἐάν if, even if, though

μείνωσιν Verb, aor act subj, 3 pl μένω trans
remain, stay, abide

πίσται Noun, dat s πιστις, εως f faith, trust
ἀγιασμος, ου m sanctification, holiness
σωφροσύνης, ης f see v.9

Verse 15

σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

σωθήσεται Verb, fut pass indic, 3 s σωζω
save, rescue

τεκνογονια, ας f childbirth, the bearing of children