

## COMMENTARY ON 1 &amp; 2 TIMOTHY, TITUS.

Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010),

**BACKGROUND of Timothy and Titus (P. 16-17, 357-358)**

**1) Missing in the letters to Timothy and Titus is the common Pauline terminology** of justification by faith, the cross, and the body of Christ, which are prominent in Galatians, Romans, and the Corinthian letters. In addition, about 175 words in the letter to Timothy and Titus are not found in other Pauline writings. These differences in terminology have led some scholars to conclude that Paul did not write these letters.<sup>1</sup> However, other Pauline themes are present in these letters, such as God, Christ, salvation, Holy Spirit, church and eschatology. Five "faithful sayings" appear in these letters, marking a theological tradition that was handed down (I Tim 1:15; 3:1; 4:8-9; 2 Tim 2:11-13; Titus 3:8). Several confessional formulations point to Paul's view of salvation (I Tim 2:5-6; 3:16; 2 Tim 1:9-10; 2:11-13; Titus 2:11-14; 3:4-7). Differences in terminology, such as "God our Savior" and "godliness" may suggest that the author was writing for a large Greco-Roman audience in addressing these letters to Timothy in Ephesus and Titus in Crete. Furthermore, Paul used different secretaries in his writings.<sup>2</sup>

**2) What is the relationship between these three letters?**

Today many scholars place these three letter together as one body of writing and call them pastoral epistles. Indeed, 1 & 2 Timothy and Titus work with pastoral issues, but they do so in the context of larger theological and ethical issues.... First Timothy and Titus have a common interest in God as Savior, character qualities for church leaders (1 Tim 3:1-13; Titus 1:5-9), and household behavior (I Tim 2:8-15; 5:3-25; 6:1-2; Titus 2:3-10). First Timothy and Titus are distinguished from 2 Timothy by these common features and by a literary form called *mandata principis* (commands and exhortations from a superior). Nevertheless, significant differences exist between 1 Timothy and Titus. They are written to different co-workers. Timothy is in Ephesus, where imperial religion is strong, the influence of Artemis of the Ephesians still lingers, and where elders need special attention (I Tim 5:17-25). ....The

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<sup>1</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 18.

<sup>2</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 18.

church at Ephesus began during Paul's second missionary journey (Acts 19:1-41) and now needs midcourse corrections. Timothy, as a confidant of Paul, is told what changes to make in the church at Ephesus.<sup>3</sup>

The letter to Titus deals with leadership for a young mission church of the island of Crete. The Crete church exists in a context of behavior that is morally and culturally suspect. Some unhealthy teaching affect this church (Titus 1:10-16; 3:9-11). Refer to Order and Historical Sequence, p. 358).<sup>4</sup>

### **OCCASION AND PURPOSE**

**First Timothy** is addressed to Timothy, "my loyal child in the faith" (1:2), whom Paul left in Ephesus as his personal delegate to stop the influence of unhealthy teaching in the church. Paul was on his way to Macedonia (I Tim 1:3) when he first instructed Timothy "to remain in Ephesus so that you may instruct certain people not to teach any different doctrine." In the undisputed Pauline, the apostle dealt with the teachers from Jerusalem who insisted on circumcision. In I Timothy, promoters of unhealthy teaching have combined Hellenistic Judaism with its allegorical interpretation of the OT and other forms of Hellenistic religious syncretism, including the emperor worship. In contrast to the religious, social and political life of the culture of Ephesus, Timothy is commanded to set forth a divinely organized pattern of life, God's ordering of reality, as stated in I Timothy 1:4. The emperor took to himself the role of savior, the role of father or householder, and regarded the empire and its inhabitants as his household.<sup>5</sup>

First Timothy is written to help the church understand that all of life is subject to the will of God. Not only does this mean a rejection of deviant, unhealthy teaching, but house churches are also to be a microcosm or paradigm of a world obedient to God's ordering. Both right doctrine and right living are emphasized. Timothy must know how to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth (I Tim. 3:15). ... Church models Christian behavior in its care of widows (I Tim 5:3-16). Behavior of men and women in worship and slaves at work at part of the church's witness of God's grace (2:8-15; 6:1-2). As such, the church will be a visible expression of God's

<sup>3</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 19.

<sup>4</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 20.

<sup>5</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 20.

redemptive presence in the midst of Greco-Roman Ephesus. Timothy is commanded to carry on the work of public ministry in his life, his preaching, and his teaching (4:11-16).<sup>6</sup>

**Titus** was left on the island of Crete to set in order what had not yet been done at that time: to appoint elders in the various congregations across the whole island (Titus 1:5). Here also unhealthy teachings appeared. Some deviant teachers are "of the circumcision" (1:10). Titus is instructed to silence them..... . In contrast to the prevailing Roman culture of imperial religion, the letter includes two major confessional statements in 2:11-14 and 3:4-7... In comparison with I Timothy, the letter to Titus has fewer second-person imperatives, suggesting less urgency. Titus must deal with opponents forthrightly so the church can move forward in its life and mission. Salvation in Jesus Christ brings about good works, which now must characterize these young Christians (1:8, 16; 2:7, 14; 3:1, 8, 14). Christ died to create a people who are zealous of good works (2:14). Young Christians in Crete are invited to Christlike living within their household for the sake of outsiders (2:5, 7-8, 10; 3:1, 8).<sup>7</sup>

**Second Timothy** is the most Pauline of the three letters. Paul's circumstances have changed. He is in prison a second time and knows that death is imminent. Thus the letter contains elements of Paul's last will and testament (4:6-8). Concern about unhealthy teachings reappear, and Timothy is directed to deal urgently with them.<sup>8</sup>

In contrast to the emperor's supposed role as savior for the kingdom's inhabitants and his occasional formal appearance, Timothy is to focus his ministry on the grace and loving kindness of God, as seen in the appearing of Christ in the world, through whom brought salvation, life, and immortality through the gospel (2 Tim 1:9-10). .... Finally, eh

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<sup>6</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 21.

<sup>7</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 21.

<sup>8</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 22.

warmth of Paul's relationship with Timothy is seen in Paul's request that Timothy come to him soon-before winter ( 2Tim 4:9, 21).<sup>9</sup>

### **AUTHORSHIP AND DATE**

No one knows for sure who wrote 1 & 2 Timothy and Titus [Authorship, p. 325], or when they were written. Scholars who believe that Paul wrote these epistles date them in the last two or three years of his life. Other scholars believe they were written by unnamed writer after Paul's death, toward the end of the first century, and that the letters speak to the post-Pauline period of the church as it faced new issues in its development within the Greco-Roman world.<sup>10</sup>

Some hold to one author for all three letters. Others suggest two authors - one for 1 Timothy and Titus, and a second for 2 Timothy. Yet others propose three separate authors - one for each letter.<sup>11</sup> Authorship? First, the authenticity and authority of the letters to Timothy and Titus does not rest on Pauline authorship.

Second, the letters to Timothy and Titus were early recognized as authoritative Scripture - long before the canon was recognized as a canon. Third, letters to Timothy and Titus were written *before* the writings of Clement of Rome (ca. AD 96), Ignatius (ca. 115), and Polycarp (ca. 117). Fourth, the letters to Timothy and Titus speak in "Pauline" language, meaning in terms with which Paul would have been comfortable. To say that these letters speak in Pauline language does not tell us *how* the letters came from Paul, but it does assert Paul's major influence over them. Fifth, some scholars in the last twenty-five years have raised serious questions about assumptions underlying the view of non-Pauline authorship.<sup>12</sup>

### **NAMES FOR GOD AND THE IMPERIAL CULT**

Emperor worship (designating the political ruler a god) has a long history. The Pharaohs in Egypt were traditionally deified. The Syrian Seleucid ruler Antiochus IV Epiphanes ([god] manifest) demanded that the Jews worship him (likely identified as Zeus), which led to the

<sup>9</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 22.

<sup>10</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 22.

<sup>11</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 23.

<sup>12</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 23.

Maccabean revolt in 167BC. In his later years, Julius Caesar was planning to institute the cult of *Divus Julius*. This cult was used by his successors to ensure stability in Roman society and to instill loyalty to the empire in the various provinces. Some Roman emperors, such as Gaius, Nero, and Domitian, took their divinity seriously. During the last two years of Nero's life, he was described as "lord and savior of the world." Emperor Domitian demanded that he be addressed as *dominus et deus noster* (our lord and god).<sup>13</sup>

Some Christians were persecuted during Nero's reign and some during Domitian's reign. During the reigns of Domitian, Nerva, and Trajan (AD 81-117), the imperial cult became a serious problem for Christians. When local authorities coordinated worship of these Roman emperors as divine, they claimed that the emperor as god had begun a new age for humankind.<sup>14</sup>

In contrast, the letters to Timothy and Titus apply to Christ the terms used in the imperial cult. Paul was aware of the imperial cult. He calls Christ both Lord and Savior. For Paul, Caesar's empire is the parody; Jesus' empire is the reality. Theologically, the author of the letters to Timothy and Titus presents Christ as the true Savior of the human race, over against the imperial cult of the Roman emperor. The term *appear* (*epiphaneia*) was also used by the imperial cult. This term was used to describe the deified Roman emperor's birth, coming into power, enthronement, imperial visits, victories, and return from foreign lands. But in the letters to Timothy and Titus, it is *Christ* who will appear as God and King, not the Roman emperor (I Tim 6:14; 2 Tim 1:10; 4:1, 8; Titus 2:13).<sup>15</sup>

In using the language of the emperor cult, the author of Timothy and Titus implies that Christ, not Caesar, is the true God. In this way the early Christians denied the imperial cult its false status and declared their faith in God and in Jesus Christ as the only true Lord. From this point of view, therefore, this counter empire can never be merely critical, never merely subversive. It claims to be the reality of which Caesar's empire is

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<sup>13</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 357.

<sup>14</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 357.

<sup>15</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 357.

the parody (서투른 모방); it claims to be modeling the genuine humanness, not least the justice and peace, and the unity across traditional racial and cultural barriers, of which Caesar's empire boasted.  
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**Regarding Timothy, read p. 363-365.**

Essays p. 325-

Before the nineteenth century, scholars tended to assume Pauline authorship. In the nineteenth and twentieth centuries, most scholars held that someone else had written these letters in Paul's name (that they are pseudonymous), though some scholars continued to hold that Paul had written them. Pseudonymity, the act of writing in someone else's name, was practiced widely in the ancient world. Almost every Jewish apocalypse was written under the name of a famous person from long ago, some hero of the faith who would give the writing authority. Pseudonymity might be acceptable if the content of the writing was in keeping with Christian truth.<sup>17</sup>

**Women's Behavior in the church 2:9-15**

Tim. 2:11-12:

*Let a woman\* learn in silence with full submission. <sup>12</sup>I permit no woman\* to teach or to have authority over a man;\* she is to keep silent. <sup>13</sup>For Adam was formed first, then Eve; <sup>14</sup>and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup>Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.*

First Timothy 2:9-15 is a key passage in discussions about women's leadership roles in the church. [There has been numerous different kind of interpretations for or against ordaining women as pastors in the church]. However, Zher presents his observations based on the literary

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<sup>16</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 358.

<sup>17</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 325.

settings, the social and cultural setting, exegetical insights, and what Paul means by the phrase "*save through childbearing*." <sup>18</sup>

**First, the literary setting (larger context).** First Timothy 2:9-15 is part of a larger literary unit dealing with unhealthy doctrine in the church (I Tim 1:3). Some of the women in Ephesus were apparently attracted by unhealthy teaching, and Paul seeks to correct the situation. <sup>19</sup>

The sinful teaching that Paul addresses here includes forbidding marriage, advocating abstinence from certain foods, claiming that the resurrection has already taken place (I Tim 4:3-; 2 Tim 2:18). It has affected both men and women who *deviated from or renounced* the faith, *missed the mark, or wandered away* from the goal of Paul's instruction (I Tim 1:4-6; 4:1; 6:21; 2 Tim 1:15; 4:4). <sup>20</sup>

One can see clear literary parallels between 1 Timothy 2:8-3:13; 1 Timothy 5:1-6:2; and Titus 2:1-14. These literary parallels indicate that God's salvation is also for women. In 1 Timothy 2:3-4, God desires that both men and women be saved. Timothy is to honor the faith that his mother and grandmother taught him (2 Tim 1:5). <sup>21</sup>

**Second, the larger social and cultural setting of the Roman world** provides insight into 1 Timothy 2:9-15. From about 44 BC onward women in some circles of the Roman Empire claimed a bold new freedom. Certain scholars refer to the emergence of a "new woman" at this time. Some philosophers and Roman rulers spoke against the liberation of women because they worried that it would bring about a breakdown in family morality. The women of high standing who became Christians in Thessalonica (Acts 17:4) and Beroea (17:12) may have included some of these newly liberated women in the Roman Empire. <sup>22</sup>

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<sup>18</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 61.

<sup>19</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 61.

<sup>20</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 61.

<sup>21</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 62.

<sup>22</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 62.

These "liberated" women exercised significant social, financial, and sexual freedom. Some of them were lax in their commitment to sexual faithfulness in marriage and in some cases practiced adultery freely. In Corinth their influence affected some Christian women to the degree that they removed their head veil in the worship service (1 Cor 11:1-16). Paul asks these Corinthian women to keep the veil on because removing it associates these Christian women with promiscuous, liberated women in society. 이 부분은 고린도 전서 해석에 포함할것 Bruce W. Winter writes, "If according to Roman law, 'she was what she wore' or in this case what she removed from her head, then this gesture made a statement in support of the mores (관습) of some of her secular sisters, the new wives, who sought to ridicule the much-prized virtue of modesty which epitomized (전형이 된) the married women" (Winter 2003: 96).

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The newly liberated women in Ephesus appeared with special braided hairstyle, gold, pearls, and expensive clothing. Witherington imagines a "scene in an evening Christian worship meeting in a relatively small space with many lamps lit. In this situation, hair-styles featuring reflective items such as gold or pearls would be a regular distraction from the proper focus of worship." (Witherington 2006: 225). In contrast, Christian women are to appear in more culturally acceptable clothing so that the Christian message itself is not misinterpreted by the large society.

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Winter's research suggests that the Christian woman's modesty was set against the antithetical (정 반대의, 대조되는) behavior of the promiscuous wife in public. The public perception of Christian wives was a critical matter in the community; it would play into the hands of the enemy of the early Christian movement in Ephesus if they dressed like high-class prostitutes. The dress code was prescribed in 2:9b because it sent signals of a lack of moral respectability and sexual availability to those at banquets, at other social gatherings, or in the public spaces that women frequented, including theaters. Thus 2:9a seeks an adornment of the female virtues of modesty and self-control, coupled with good deeds, rather than the wrong attire. Because in Roman society you were what you wore, the concerns in this new community of Christians were that the values of the "new woman" could

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<sup>23</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 62.

<sup>24</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 63.



intrude into the gatherings in Christian homes; hence the concern for preventive measures in 1 Timothy 2:9-15 (Winter 2003: 121-22).<sup>25</sup>

Another cultural factor was the cult of Artemis in Ephesus. "Artemis of the Ephesians," honored in the great temple in Ephesus, was a female image that exalted the female. Artemis was thought to pursue the male gods in the Greco-Roman world, and she and her female adherents were considered to be superior to men..... R.C. Kroeger and C.C. Kroeger try to match 1 Timothy 2:13 with several reference to the Artemis cult that claimed woman to be the originator of man (37-55).<sup>26</sup>

Paul corrects the false teaching that women are superior to men by saying that *Adam was formed first, then Eve*. In fact, Paul says Eve was deceived (1 Tim 2:13-14), indicating that the female cannot claim superiority. Christian women in Ephesus need not look to Artemis as their protector for safe travel and protector through the childbearing process, as did other non-Christian Ephesian women. Since Christians are facing the excesses of a new class of liberated women as well as the cult of Artemis in Ephesus, one can readily understand Paul's call for adornment of the heart in the Christian virtues and his negative responses to the cult's view of women's superiority.<sup>27</sup>

**Third, exegetical insights.** ... Women are not merely encouraged to learn: they are commanded to learn. They are to learn in quietness and submission to their teacher. The passage describes how women are to learn and does not command absolute silence or subordination to men in general. The phrase *She is to keep silent* (*She must be silent*, NIV) is more correctly translated as *She is to keep quite*. The primary meaning of the Greek term *hesychia* is "quietness." Both Paul and other NT writers use this term or its cognate forms this way (1 Thess 4:11; 2 Thess 3:12; 1 Tim 2:2; Luke 23:56; Acts 11:18; 21:14; 1 Pet 3:4). Both men and women are to lead a quiet and peaceful life in 1 Timothy 2:2. Women are to learn in quietness (*hesychia*) in Timothy 2:11 and to keep quite (*hesychia*) in Timothy 2:12. Four times in 1 Timothy 2 Paul calls for quiet and peace instead of disputing. When Paul and other NT writers want to write about "silence," they use a different Greek word, *sigao* (Rom 16:25; 1 Cor 14:28, 30, 34). The learning context in 1 Timothy

<sup>25</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 63.

<sup>26</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 63.

<sup>27</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 64.

2:11-12 suggests that Paul is talking about maintaining the reverence and quietness necessary for learning to take place. Submission to the teacher fits a learning context. In the first-century world, women were not as well-educated as men. To dominate the worship time with questions or comments would have disrupted the meeting. Thus Paul commands the women to learn in a manner conducive to learning. Rather than being totally silent and under the authority of men, women are commanded to learn by listening attentively. The thought is not so much of silence as it is acceptance without demurring (이의/불만을 제기하다). First Timothy 2:11-12 refers not to how a wife is to be submissive to her husband but how a godly wife is to respond to Christian instruction. Negatively, she is to exercise quietness instead of extensive talking. Positively, she is to learn.<sup>28</sup>

Given the first-century setting, *the woman is not to teach or to have authority over a man.* Some interpret verse 12 to mean that even now a woman cannot exercise a teaching or governing role over men in church and therefore cannot be a pastor. Unfortunately, the Greek word *authenteo* was translated as "rule over" or "exercise authority over" another (cf. NIV, NJB). Some church leaders have employed this translation to insist that a woman is not to have authority over men in the church. A closer examination of the Greek construction in 1 Timothy 2:12 does not support this view (*authenteo*, p. 333). .....<sup>29</sup> 333 을 읽을 것

One may interpret *authenteo* in neutral way, suggesting that Paul is prohibiting any kind of teaching that places a woman over a man. Or one may interpret *authenteo* in a more negative domineering sense (cf. "usurp authority over," KJV), as we see in a papyrus letter from 27 BC. Paul is not condemning all women's teaching of men, but rather a certain kind of teaching by women. Zehr takes the negative interpretation of *authenteo*. The command is clear: a woman is to be quiet. She is not to be silent, but to exercise a demeanor that is conducive to learning, as suggested in the previous verse. The use of the two infinitives in the given word order suggests that a woman is not to teach and domineer a man (perhaps her husband), but give herself to a learning demeanor, since most women were not educated in the first-century world. The entire context of verses 11 and 12 is negative. Paul is correcting

<sup>28</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 65.

<sup>29</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 65.

problems in worship and in verse 12 corrects the abuse of power and teaching privilege in the worship setting at Ephesus.<sup>30</sup>

Given the context of the verse, it seems most likely that some women in Ephesus, perhaps encouraged by the unhealthy teachers, were trying to gain an advantage over the men by teaching in a domineering, dictatorial fashion. The men became angry and disputed what the women were doing so that their prayers were hindered by anger or argument (v.8). Paul wants to correct inappropriate behavior on the part of both men and women. So the apostle instructs men to put aside the anger that was affecting their prayers and instead exercise quietness of demeanor. And Paul encourages Christian women not to use the public worship setting as a place to domineer men, but to go about the task of learning in a gentle, quiet demeanor.<sup>31</sup>

Paul is not excluding women from teaching in the church nor is he excluding women from teaching men in the church. There is no universal and unqualified prohibition of women teaching and preaching in this text.<sup>32</sup>

Given the Ephesian context when 1 Timothy 2:9-15 was written, Paul is correcting a situation that was detrimental to the spread of the gospel. .... It is, therefore, more likely the verb characterizes the nature of the teaching rather than the role of women in church leadership in general.<sup>33</sup>

Fourth, what Paul could mean by saying yet shall be saved through childbearing.

In 2:13 the apostle looks back at creation (Gen 2:7, 22) and in 2:14 the fall (Gen 3:1-13). He cites the creation not to talk about order to guide the church's view of men and women but to explain his reaction to false teaching. Because the apostle's concern is about women in Ephesus who are deceived by deviant teachers, he uses the account of Eve's deception in Genesis 3 for instructional purposes rather than to set forth an order in

<sup>30</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 65.

<sup>31</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 66.

<sup>32</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 66.

<sup>33</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 66.

creation. Paul is prohibiting women from domineering men not because Eve was formed after Adam and sinned first. True, Eve was deceived by Satan (Gen 3:13b; Rom 7:8; 2Cor 11:3), but Adam likewise sinned without being deceived. In the Genesis 2 narrative, Eve was not yet created when God gave the original prohibition to Adam. Nothing is said here about women being more susceptible by nature to deception than men. Elsewhere, Paul makes it clear that sin passed on through Adam, who represents fallen humanity (Rom 5:12-21; 1 Cor 15:22), when he could have placed blame on Eve. The point Paul makes it that Eve was deceived just as women in Ephesus are in danger of being deceived by deviant teaching (1 Tim 5:14-15).<sup>34</sup>

**Saved through childbearing** -It is more likely that Paul is instructing the women to turn away from deviant teaching that rejects women's domestic role by avoiding marriage and even terminating pregnancy by abortion. Read this way, the text says that women will experience salvation in Christ in the context of their normal domestic pattern of living, including giving birth to children. The issue is not salvation through (by means of) the pain of childbirth. Nor does one obtain salvation by avoiding marriage, childbirth, and aborting pregnancy, as the unhealthy teachers implied. Instead, one has salvation in Christ while following (during) the normal domestic life in the first-century world. This, 1

Timothy 2:13-14a ties into what is stated in verse 11-12. Moreover, this salvation will become reality for the Ephesian women, *provided they continue in faith and love and holiness, with modesty.*<sup>35</sup>

**In summary**, 1 Timothy 2:9-15, though difficult to interpret, as the recent debate indicates, invites the reader inside the first-century church at Ephesus as it struggles against deviant teaching; we can observe how Christian teaching was applied in that historical and cultural setting. The passage is not an attempt to lay down a rule for how men and women are to relate to each other in the church across the centuries. Paul does not give full support either to a hierarchical view or to an egalitarian

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<sup>34</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 66- 67.

<sup>35</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 67.

view. Instead, the passage suggest that women and men complement each other and that neither is to "exercise authority over" the other in a hierarchical way. By emphasizing learning in quietness, Paul turns women's attention away from both the unhealthy teachers infiltrating the young Christian church at Ephesus and the Jewish and Greco-Roman practices of not educating women.<sup>36</sup>

### **THE TEXT IN BIBLICAL CONTEXT**

Salvation for All

#### **Women in the Church**

The closest parallel to 1 Timothy 2:9-15 is 1 Corinthians 14:34-35.

Whereas 1 Timothy 2:11-12 speaks about "quietness" (*hesychia*) 1 Corinthians 14:34 speaks about "silence" (*sigao*). Paul wrote the Corinthian passage to a church that utilized women's gifts in praying and prophecy (1 Cor 11:2-16). Paul wrote 1 Timothy 2:9-15 in a context where some Christian women were given special roles in the church (1 Tim 3:11; 5:9; 2 Tim 1:5; Titus 2:3-5). But in 1 Timothy we see more warning against women going astray through unhealthy teaching than we do in 1 Corinthians. Both passages rest on Jewish teaching regarding the order of creation. Both passages must be interpreted in their sociocultural context. Jewish women were generally unlearned. Without the opportunity to study Scripture, women in many parts of the first-century church were not qualified to teach. Newly liberated women were causing major social and domestic problems in the Roman Empire. In some settings they were bringing disrepute upon the church. Paul desired orderly worship in he midst of freedom in Jesus Christ, which was a different kind of freedom. Thus, Paul's teaching on "silence" in 1 Corinthians 14:34-35 and "quietness" in 1 Timothy 2:11-12 should be understood within its respective historical context rather than as a general rule for all the church throughout time.<sup>37</sup>

Adam and Eve were equals in creation. Both were created in the image of God (Gen. 1:27), and Eve was a suitable helper as Adam's partner, not as an inferior (2:18). In Genesis 1:26-27 we learn that God created Adam and Eve in the image of God and created *them* male and female, indicating equality of role. In Corinthians 11:11-12, Paul states that both

<sup>36</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 68.

<sup>37</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 70.

order in creation and order in birth need to be taken into account when considering male and female roles in the church. In creation, man is first, and women comes from man; in birth, woman is first, and man comes from woman. Neither is independent of the other. In the OT, such women as Miriam, Deborah, Huldah, and Ester led God's people.<sup>38</sup>

Jesus honored women and included them in his ministry. Five women are listed in his messianic pedigree (Matt. 1:3-16). Jesus conversed with the Samaritan woman when it was not socially acceptable (John 4: 1-42). In contrast to traditional teaching that favored men in marriage, Jesus' ministry consistent with women and men serving as equal partners in the marriage covenant (cf. Mark 10: 2-9, 42-45). He ministered to women and healed them (Matt 15:28; Luke 7:36-50; 8:40-42), used female terms to describe himself (Matt 23:37; Luke 13:34), and taught women (Luke 10:38-42). Women honored Jesus by anointing him before the crucifixion (John 12:3-8), being present at the crucifixion (Matt 27:55-56; Mark 15:40-41; Luke 23:48-49; John 19:25), and staying at the crucifixion when others left (Luke 23:48-49). Women were the last persons to leave the cross and the first persons to bear witness of the resurrected Lord. One cannot push the fact that Jesus chose twelve men as disciples too far because women also followed him, provided the financial resources needed for his ministry (Luke 8:1-3), and bore witness to the resurrection.<sup>39</sup>

In the book of Acts, Luke gives special attention to Christian women, including husband-wife teaching teams, women teachers, women prophets, and women deacons. The church in Philippi met in Lydia's home (16:40). Luke "takes care to reveal to his audience that where the Gospel went, women, often prominent, were some of the first, foremost, and most faithful converts to the Christian faith, and that their conversion led to their assuming new roles in the service of the Gospel.<sup>40</sup>

Basic NT teaching on women in the church is found in Galatians 3:27-28. As F.F. Bruce writes, "Paul states the basic principle here; if restrictions on it are found elsewhere in the Pauline corpus, as in 1 Cor. 14: 34f ... or 1 Tim 2:11f ..., they are to be understood in relation to God 3:28, and not vice versa." The old orders in creation and especially in the fall are

<sup>38</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 70-71.

<sup>39</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 71.

<sup>40</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 71.

replaced with a new order of redemption in Christ.<sup>41</sup> Paul openly declares that a woman does not need to become a man in order to be included in the new covenant. And it logically follows that if a Gentile Christian can be a leader in the Christian church without becoming a Jew by way of circumcision, so also a woman can become a leader in the Christian church without becoming a man by way of surgery. This is the essence of the gospel.<sup>42</sup>

Moreover, Paul speaks freely of women's involvement in the church. Women as well as men exercised the gift of prophecy and teaching (1 Cor 11:4-5; 12:29; 14:26; Eph 4:11; Col 3:16). We know over fifty men by name in Paul's writings. And we know many women by name in these same Pauline writings. Of the twenty-six Christian named in Romans 16, seven are women to whom Paul gives some title or compliment. In fact, one named Junia is identified as an apostle (16:7). What is surprising, given the first-century culture, is that Paul mentions thirteen women as co-workers: Apphia (Pilem 2); Chloe (1Cor 1:11); Euodia (Phil 4:2); Syntyche (Phil 4:2); Nympha (Col 4:15); Lydia (Acts 16:13-15); Phoebe (Rom 16:1); Priscilla (Rom 16:3); Junia (Rom 16:7); Tryphaena (Rom 16:12); Tryphosa (Rom 16:12); Persis (Rom 16:12); Mary (Rom 16:6).<sup>43</sup>

Four of these women led house churches (Lydia, Chloe, Nympha, and Apphia). Four "worked hard [kopiao] in the Lord" (Rom 16:6, 12). These four are Mary, Trophaena, Tryphosa, and Persis. The phrase "worked hard in the Lord" refers to Paul's apostolic ministry and work of leaders in the churches in his day. He specifically calls Priscilla/Prisca, Euodia, and Syntyche co-workers. He calls Phoebe a diakonos, which means "minister" as well as "deacons." It is the *normal* NT Greek word used when referring to a minister of the gospel. And he calls Junia an apostle (Rom 16:7). There is no evidence of any man with this name in all of ancient literature. This name was not changed from a female name to a male name until thirteenth century AD by Giles of Rom. Junia was a female apostle.<sup>44</sup>

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<sup>41</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 71.

<sup>42</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 72.

<sup>43</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 72.

<sup>44</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 72.

In addition to these women in Paul's epistles, we discover the following in the book of Acts: women prophesy at Pentecost (2:16-18), Sapphira is as culpable as Ananias (5:11), women as well as men are martyred (9:1-2), Dorcas has a significant role in the church and is specifically called a "disciple" (9:36-43), the disciples meet in Mary's home (12:12), women of standing apparently become Christians (17:4, 11-12, 34; cf. also 13:50), and four daughters of Philip prophesy (21:9).<sup>45</sup>

Interpreting 1 Timothy 2:9-15 within the larger biblical context leads to the conclusion that Paul is dealing with a local situation in the church at Ephesus. First Timothy 2:9-15 is not a universal prohibition against women teaching men, nor is it a reason to exclude women from pastoral ministry. Instead, it is a limited and particular restriction on the guidelines for women's involvement in the church of Jesus Christ, guidelines found elsewhere in the NT. Paul does not want the gospel hindered or the church brought into disrepute by unacceptable behavior on the part of some women who follow deviant teaching or are not socially acceptable in the Greco-Roman setting at Ephesus. Read this way, 1 Timothy 2:9-15 is not normative for church today in any direct, straightforward way. Apparently the second-century church did not understand it as a timeless prohibition of women's ministry, since Pliny's letter to the Roman Emperor Trajan in AD 112 refers to "two slave-women who are ministers" in his report about Christians in the province of Bithynia.<sup>46</sup>

## **THE TEXT IN THE LIFE OF THE CHURCH**

### Freedom of the Will

In the early 1600s, Jacob Arminius turned away from aspects of Calvinistic theology and emphasized human freedom. Between the times of Hubmaier and Arminius, the brilliant Geneva theologian John Calvin went beyond Augustine in explaining his view on predestination, election, and salvation. Followers of Arminius, preferring the name Remonstrants, promoted human freedom.<sup>47</sup>

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<sup>45</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 73.

<sup>46</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 73.

<sup>47</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 73



Arminianism differs from the historic five points of Calvinism: total depravity, unconditional election, limited atonement, irresistible grace, and the perseverance of the saints (or eternal security). Arminius taught that inherited human depravity leaves the will free and humans responsible for their own destiny through the human choice of faith or unbelief. Calvin taught that the human person is fully depraved by Adam's sin and therefore does not have the freedom of choice. Arminius said that predestination is conditional, based on God's foreknowledge, and not upon an arbitrary decree. Calvin taught unconditional election-that it is entirely of God. He even held to double election: some are predestined to salvation and some are predestined to damnation. Arminius said that Christ's work of redemption is for all, not just the elect, even though not all people accept redemption in Christ and therefore fail to lay hold of the benefits of the cross. Calvin said that Jesus died only for the elect not for everyone. Therefore the atonement is limited. Arminius said that grace can be rejected by humans in their exercise of free will. Thus it is possible that one may become a Christian and later turn away from Christ and thereby reject God's grace and goodness. Calvin said that grace is irresistible. And once one is saved in Christ, one can never again become lost. Arminius emphasized the keeping power of Christ. He did not deny the omnipotent power of God, but he did not go so far as to make God the author of sin and of the eternal damnation of humans. Instead, he emphasized the importance of the response of faith as the basis for the operation of God's grace in one's life. Calvin held to the perseverance of the saints: a person once saved can never go astray because one is eternally secure. Arminianism and Calvinism have had a Significant influence on Western theology for four hundred years, and they continue to be debated.<sup>48</sup>

Historically, the believers churches have never accepted Calvinism nor have their confessions of faith promulgated the five points of Calvinism. Sixteenth-century Anabaptism, predated the Calvinist-Arminian controversy. These early Anabaptists were influenced by Erasmian humanism, which emphasized human freedom and responsibility within the context of God's sovereignty and salvation by grace. This view took human depravity and the primacy of divine grace seriously without denying the freedom of the will.<sup>49</sup>

Anabaptists resisted Augustine's attempt to ascribe all choice to God and little to humankind. They believed that Augustine's view sanctioned the status

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<sup>48</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 74.

<sup>49</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 74.

quo and tended to equate Christianity with it.<sup>50</sup>

**Slaves (I Tim. 6:1-2)**

In the Roman world a small percentage of people were very rich. Persons serving in the Roman Senate and the equestrians made up the privileged classes of people and numbered less than 1 percent of population. Most persons were patrons or clients. Patrons provided for well-being of clients by providing jobs, food, shelter, and so forth. In some wealthy households, even some of the slaves had clients, who hoped that they would influence their owner to secure favors for them. Slavery was not limited to the poor persons in Roman society, nor was it based on race. Roman law did not formally recognize slave marriage. Slaves were considered property. Fully 25 percent of the Roman population were slaves, while another writer thinks that slaves may have constituted a majority in society. (In biblical times, slavery was not tied to race. Slavery was an economic institution, much like unjust employer-employee relations in the modern world; an institutionalized classism. In Greek traditions, an enslaved person was considered inferior by nature and thus fortunate to have a Greek master. Aristotle thought that some ethnic groups were by nature suited to be slaves. Slaves were bought and sold, deposited as security, included in dowries, and transferred by inheritance. Ancient laws prohibited slaves from leaving their master. A slave who escaped and was caught had to return to the master. P.128)

Persons became slaves if their country was conquered by another country. Criminals, persons who defaulted on their debts, and those born into slave families were all considered slaves in the first century. Some slaves served in high levels of administration, while others worked in domestic and fieldwork. Though Aristotle defined a slave as a “living tool,” Stoics and Christians recognized the humanness of slaves. [Therefore, I put these people who served as slaves in the poor/homeless population today].

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<sup>50</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 74.

In the Pauline mission, slaves became Christians and participated in the household of God. A Christian slave owner could go to worship service in his household and see his slave(s) in the gathering. The slave may even be leading worship. The church understood that freedom in Christ meant that the slaves was a brother or sister in the congregation (Gal. 3:28). Therefore the church had to learn how to live out its life of freedom and faithfulness to Christ in the midst of a culture that generally treated slaves poorly.<sup>51</sup> [This means they experience spiritual coming home although their complete freedom was not yet granted].

**The love of money: a Root of Evil (I Timothy 6:7-10)**

*<sup>7</sup>for we brought nothing into the world, so that we can take nothing out of it; <sup>8</sup>but if we have food and clothing, we will be content with these. <sup>9</sup>But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. <sup>10</sup>For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.*

A corrupt mind [of unhealthy teachers] lead to thinking that religion is a means to material gain (6:5b; 2 Tim. 3:2). The author of 1 Timothy counters the [unhealthy] teachers' greed by stating why godliness is not a means of financial gain. Real gain is *godliness combined with contentment* (I Tim. 6:6). The term *contentment* means self-sufficiency, rather than living luxury or being greedy for wealth. Contentment means being satisfied with what one has. In short, godliness provides all that we need. The gain is in contentment rather than in using religion for selfish ends.

*For we brought nothing into the world, so we can take nothing out of it* (I Tim.6:7). These words suggest the reason we should not selfishly seek wealth: we cannot take it with us when we leave this world. These words are similar to Job's words: "Naked I came from my mother's womb, and naked shall I return there" (Job 1:21). Verse 7 is also similar to the words in Ecclesiastes: "As they came from their mother's womb,

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<sup>51</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 119.

so they shall go again, naked as they came; they shall take nothing for their toil, which they may carry with their hands” (5:15). Likewise, Jesus taught that one cannot take riches into the next world (Luke 12:16-21).

In verse 8: *But we have food and clothing, we will be content with these.* These words echo the teaching of Jesus in the Sermon on the Mount (Matt. 6:24-34). Contentment with food and clothing produces gain in godliness, which is not to say that religion is a means of financial gain.

In verses 9-10, the author returns to the sin of greed. The persons in Ephesus about whom Paul is concerned do not recognize the danger in their selfish desire for riches.<sup>52</sup> The teaching on riches here in 1 Timothy 6:9-10 agrees with Jesus’ teaching on riches in Luke 16:19-31 and the rejection of Simon the magician by Peter and John in Acts 8:9-24. Paul in effect says the desire *to be rich* plunges one into a deceiving *temptation* and leads one into the devil’s snare which leads to *ruin and destruction* (1 Tim. 6:9). Three steps lead the greedy person to destruction. First is the lure of *temptation* by Satan, second is the trap that catches one in many *senseless and harmful desires*, third is plunging headlong *into ruin and destruction*.

*For the love of money is a root of all kinds of evil* (v. 10a): one root among several that bring evil. It indicates the danger of loving money. It is a trap that leads to many other sins. *In their eagerness to be rich* (10b), the [unhealthy] teachers *have wandered away from the faith* and have inflicted pain upon themselves in their unfulfilled desire for riches.<sup>53</sup>

***Rich in good works (1 Tim. 6: 17-19)***

*As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment.*<sup>18</sup> *They are to do good, to be rich in good works, generous, and ready to share,*<sup>19</sup> *thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.*

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<sup>52</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 123.

<sup>53</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 124.

Paul turns to the positive and speaks about the good way in which money can be used in the church. In 6:17-19, Paul turns to faithful Christians who are wealthy and are not guilty of greed. In 6:17-18; Paul gives wealthy Christians four commands on how to use riches with an awareness that all one has is a gift from God. The four commands are *to do good, to be rich in good works, to be generous, and to be ready to share* (I Tim. 6:18). Wealthy Christians can do good deeds with their money. How can the wealthy be rich in good works? By helping the church care for needy widows and by providing financial support for those who preach and teach (5:3, 17). Generosity and the readiness to share demonstrate a willing and generous spirit. In all these ways, the rich use their wealth for the benefit of others, and their actions correspond to God's way of providing richly for us. This teaching parallels what Jesus says in Luke: one should hope in God and not in riches (Luke 12: 22-34; 18:29), use wealth for doing good (Luke 12:33; 14:12-14; 18: 22), and store up treasure for eternal life (Luke 12:16-21; 18:22). Zacchaeus experienced economic conversion and shared his wealth with others (19: 1-10). In like manner, 1 Timothy 6:17-19 teaches a positive use of riches, the opposite of using greed for financial gain (6: 6-10). In carrying out these four commands, wealthy Christians store up treasure for the future and take hold of real life – eternal life (v. 19). Paul encourages Timothy [he can also encourage others] to pursue this eternal life. As William D. Mounce says, “By being generous, the rich are not losing their wealth. Rather they are laying it away in heaven, and by doing so they are establishing a firm foundation for eternity, for life that is truly life.”<sup>54</sup>

I can witness many wealthy people including some poor people who are rich in good works in making generous contributions with their wealth, sharing their rich talents and times in doing volunteer work serving the most downtrodden people – the most poor and homeless around us. Our Nest Mission has been doing good work by their support, without which the service hasn't been possible at all. We don't get any public money yet but many local service agencies like ours serve the same population in every city in the nation with government funds which are our tax money. Therefore, citizens are serving the poor by paying

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<sup>54</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 125.

taxes. Their support for the Nest Mission is above their tax –extra generous help. They are the godly ones not the one who serve the poor in the field.

### **Money (130)**

In first-century Palestine about 93 percent of the Jewish people were poor peasants. In the first century, the income of a moderately wealthy person would have been seven hundred times greater than of a poor person. Given the economic injustice of the time, it is not surprising that many of Jesus' teachings were directed to rich persons.<sup>55</sup>

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<sup>55</sup> Paul M. Zehr. *Believers Church Bible Commentary on 1 & 2 Timothy & Titus* (Scottsdale, PA. Herald Pres, 2010), 131.