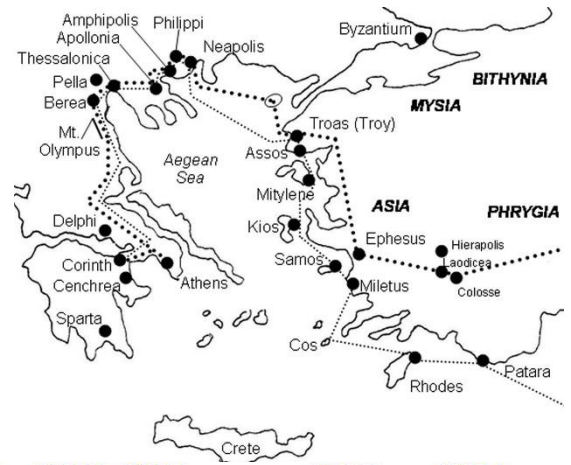


First Timothy 2:9-15

First Timothy 2:8 – I desire then that in every place the men should pray, lifting holy hands without anger or quarreling;

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,



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|-----------|----------|-----------------|----------|------------------|---------------|----------|---------------|----------|--------------|----------------|-------------|
| 5615 [e] | 2532 [e] | 1135 [e] | 1722 [e] | 2689 [e] | 2887 [e] | 3326 [e] | 127 [e] | 2532 [e] | 4997 [e] | 2885 [e] | 1438 [e] |
| Hōsautōs | kai | gynaikas | en | katastolē | kosmiō | meta | aidous | kai | sōphrosynēs | kosmein | heautas |
| 9 Ὡσαύτως | καὶ | γυναικας | ἐν | καταστολῇ | κοσμίῳ | μετὰ | αἰδοῦς | καὶ | σωφροσύνης | κοσμεῖν | ἑαυτάς |
| Likewise | also | women | in | apparel | respectable | with | modesty | and | self-control | should adorn | themselves |
| Adv | Conj | N-AFP | Prep | N-DFS | Adj-DFS | Prep | N-GFS | Conj | N-GFS | V-PNA | RefPro-AF3P |

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|----------|----------|------------------|----------|----------|----------|-------------|----------|-----------|-----------|
| 3361 [e] | 1722 [e] | 4117 [e] | 2532 [e] | 5553 [e] | 2228 [e] | 3135 [e] | 2228 [e] | 2441 [e] | 4185 [e] |
| mē | en | plegmasin | kai | chrysiō | ē | margaritais | ē | himatismō | polytelei |
| μὴ | ἐν | πλέγμασιν | καὶ | χρυσίῳ | ἢ | μαργαρίταις | ἢ | ἱματισμῶ | πολυτελεῖ |
| not | with | braided hair | or | gold | or | pearls | or | clothing | costly |
| Adv | Prep | N-DNP | Conj | N-DNS | Conj | N-DMP | Conj | N-DMS | Adj-DMS |

1. **“women”** – *gynaikas* – from *gune* – meaning “woman”, and used to say “woman”, “wife”
2. **“apparel”** – *katastole* – meaning “garment”, “clothing”, “dress”, “attire”
3. **“respectable”** – *kosmio* – meaning “orderly”, and used to say “virtuous”, “decent”, “modest”, “well-ordered”
4. **“modesty”** – *aidous* – meaning “modesty”
 - a. from *aideomai* meaning “to be ashamed” with reference to matters of feminine sexuality.
 - b. The word refers to moral disgust to being dishonorable
 - c. The KJ translation “shamefacedness” gives the impression the woman are to dress in socially shameful dress referring to outdated clothes, unattractive clothes or poorly dressed. Ugly, unattractive, out-of-style dress is NOT Paul’s point.
5. **“should adorn...not”** – *kosmein* me –
6. **“braided hair”** or “plaits” or “plaited hair – *plegma* – meaning simply “braiding”, “plaits” and is assumed to refer to the woman’s hair being plaited as in 1 Peter 3:3 *emplokes trichon* meaning “of braiding of hair”



7. **“pearls”** – *margaritais* – pearls were worth 3x that of gold

a. Pearls and pieces of gold would be woven into the plaits or braids of hair as decoration

8. 1 Peter 3:1-7 –

“Likewise, wives (γυναικες *gynaikes* from *gune* meaning “woman”), be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct. Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God’s sight is very precious. For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening. Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.”

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|------------|-----------|----------|----------|----------|-------------|----------|----------|----------------|-----------|
| 3739 [e] | 1510 [e] | 3756 [e] | 3588 [e] | 1855 [e] | 1708 [e] | 2359 [e] | 2532 [e] | 4025 [e] | 5553 [e] |
| hōn | estō | ouch | ho | exōthen | emplokēs | trichōn | kai | peritheseōs | chrysiōn |
| 3 ὧν | ἔστω | οὐχ | ὁ | ἔξωθεν | ἐμπλοκῆς | τριχῶν | καὶ | περιθέσεως | χρυσίων , |
| whose | let it be | not | the | external | of braiding | of hair | and | putting around | of gold |
| RelPro-GFP | V-PMA-3S | Adv | Art-NMS | Adv | N-GFS | N-GFP | Conj | N-GFS | N-GNP |

| | | | |
|----------|------------|-------------|----------|
| 2228 [e] | 1745 [e] | 2440 [e] | 2889 [e] |
| ē | endyseōs | himatiōn | kosmos |
| ἢ | ἐνδύσεως | ἱματίων | κόσμος , |
| or | putting on | of garments | adorning |
| Conj | N-GFS | N-GNP | N-NMS |

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|----------|----------|----------|----------|------------|-----------|----------|----------|--------------|----------|----------|
| 235 [e] | 3588 [e] | 2927 [e] | 3588 [e] | 2588 [e] | 444 [e] | 1722 [e] | 3588 [e] | 862 [e] | 3588 [e] | 4239 [e] |
| all' | ho | kryptos | tēs | kardias | anthrōpos | en | tō | aphthartō | tou | praeōs |
| 4 ἀλλ' ὁ | κρυπτός | τῆς | καρδίας | ἄνθρωπος , | ἐν | τῷ | ἀφθάρτῳ | τοῦ | πραεῶς | |
| but | the | hidden | of the | heart | man | in | the | imperishable | of the | gentle |
| Conj | Art-NMS | Adj-NMS | Art-GFS | N-GFS | N-NMS | Prep | Art-DMS | Adj-DMS | Art-GNS | Adj-GNS |

| | | | | | | | | |
|----------|-----------|-------------|------------|----------|----------|----------|----------|----------------|
| 2532 [e] | 2272 [e] | 4151 [e] | 3739 [e] | 1510 [e] | 1799 [e] | 3588 [e] | 2316 [e] | 4185 [e] |
| kai | hēsychiou | pneumatōs | ho | estin | enōpion | tou | Theou | polyteles |
| καὶ | ἡσυχίου | πνεύματος , | ὃ | ἐστὶν | ἐνώπιον | τοῦ | Θεοῦ | πολυτελέος . |
| and | quiet | spirit | which | is | before | - | God | of great worth |
| Conj | Adj-GNS | N-GNS | RelPro-NNS | V-PIA-3S | Prep | Art-GMS | N-GMS | Adj-NNS |

9. First Corinthians 14:33-36 –

“For God is not a God of confusion but of peace. As in all the churches of the saints, the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church. Or was it from you that the word of God came? Or are you the only ones it has reached?”

2:10 – but with what is proper for women who profess godliness—with good works.

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|-----------|------------|-------------|-----------------|-----------------|-------------------|----------|----------|---------|
| 235 [e] | 3739 [e] | 4241 [e] | 1135 [e] | 1861 [e] | 2317 [e] | 1223 [e] | 2041 [e] | 18 [e] |
| all' | ho | prepei | gynaixin | epangellomenais | theosebeian | di' | ergōn | agathōn |
| 10 ἀλλ' ὁ | πρέπει | γυναῖξιν | ἐπαγγελλομέναις | θεοσεβείαν , | δι' | ἔργων | ἀγαθῶν . | |
| but | with what | is becoming | to women | professing | [the] fear of God | through | works | good |
| Conj | RelPro-NNS | V-PIA-3S | N-DFP | V-PPM/P-DFP | N-AFS | Prep | N-GNP | Adj-GNP |

- First Timothy 5:9-16 –
“Let a widow be enrolled if she is not less than sixty years of age, having been the wife of one husband, and having a reputation for good works: if she has brought up children, has shown hospitality, has washed the feet of the saints, has cared for the afflicted, and has devoted herself to every good work. But refuse to enroll younger widows, for when their passions draw them away from Christ, they desire to marry and so incur condemnation for having abandoned their former faith. Besides that, they learn to be idlers, going about from house to house (church to church), and not only idlers, but also gossips and busybodies, saying what they should not. So I would have younger widows marry, bear children, manage their households, and give the adversary no occasion for slander. For some have already strayed after Satan. If any believing woman has relatives who are widows, let her care for them. Let the church not be burdened, so that it may care for those who are truly widows.”
- Second Timothy 3:6-7 – *“For among them are those (false teaching elders) who creep into households (churches) and capture weak women (no self-control), burdened with sins and led astray by various passions, 7 always learning and never able to arrive at a knowledge of the truth.*”
- 1 Corinthians 11:5 – woman praying and prophesying in church
- Titus 2:3-5 – *“Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.”*
- Romans 16:3-7 – “3 Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. 5 Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia. Greet Mary, who has worked hard for you. Greet Andronicus and Junia, my kinsmen and my fellow prisoners.
- Philippians 4:2-3 – “I entreat Euodia and I entreat Syntyche to agree in the Lord. Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.”
- Acts 18:26 – “He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.”
- False teachers abusing the OT
 - First Timothy 1:7 –
 - Titus 3:9 – “Avoid foolish controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless.”

2:11 – **Let a woman learn quietly with all submissiveness.**

| | | | | | | | |
|----|----------|----------|------------------|------------------|----------|----------|-----------------------|
| | 1135 [e] | 1722 [e] | 2271 [e] | 3129 [e] | 1722 [e] | 3956 [e] | 5292 [e] |
| | Gynē | en | hēsychia | manthanetō | en | pasē | hypotagē |
| 11 | Γυνή | ἐν | ἡσυχία | μανθάνετω | ἐν | πάσῃ | ὑποταγῇ . |
| | A woman | in | <u>quietness</u> | <u>let learn</u> | in | all | <u>submissiveness</u> |
| | N-NFS | Prep | N-DFS | V-PMA-3S | Prep | Adj-DFS | N-DFS |

1. “LET A WOMAN LEARN”

- a. This verse begins with something that was rare in ancient cultures and religions: the concept of teaching the women!
 - b. For women (or, any person) to receive salvation and grow in that salvation it was first required that they be taught and instructed concerning the Truth in the Word of God and the Gospel.
 - c. Women were not second-rate people.
 - d. Women were in the church setting and in the place of instruction.
 - e. In ancient Judaism women were:
 - i. Expected to understand the laws pertaining to themselves
 - ii. Not allowed to be taught the details of the Scriptures (Torah).
 1. “And you shall teach your sons and not your daughters.”
(https://www.sefaria.org/Sifrei_Devarim.46?lang=bi)
 2. “One who teaches his daughter [Oral] Torah — it is as though he teaches her frivolity.” – Rabbi Eliezer ben Hyrcanus (90-110 AD)
(<https://jwa.org/encyclopedia/article/torah-study#:~:text=Rabbi%20Isaac%20ben%20Moses%20Arama,Yizhak%2C%204%3A178>)
 3. Rabbi Isaac ben Moses Arama (1420–1494 AD) ruled that it is permitted to teach women Torah if they are “quiet and righteous”
 - f. Jesus taught women:
 - i. John 4:27-30 –
 - ii. John 11:28-30 –
 - iii. John 19:25 –
2. “quietness” – *hesychia* – from *hesuchios* – meaning “stillness” and is used to say “quietness”, “silence”
- a. The woman should learn in a setting that is void of distractions caused by her (hair, dress, self-promotion) and void of distractions from men arguing with the men and flirting with the women.
 - b. 1 Timothy 2:2 – “First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and **quiet** life, godly and dignified in every way.
 - c. 1 Thessalonians 4:11 – “We urge you, brothers, to do this more and more, and to aspire **to live quietly**, and to mind your own affairs, and to work with your hands, as we instructed you, so that you may walk properly before outsiders and be dependent on no one.”
 - d. 1 Peter 3:4 – “Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and **quiet** spirit, which in God's sight is very precious.
3. “all submissiveness” – *pase hupotage* - /pas hoop-ot-ag-ay/
a. “all” – *pase* - /pas/ - means “all”, “every” and is used to say “the whole”, “every kind of”
b. “submissiveness” – *hupotage* - /hoop-ot-ag-ay/ meaning “subjection” and is used to say “submission”, “obedience”
 - i. This verse does not say who or what the woman is to submit to:
 1. It does NOT say “women should submit to and obey the men”
 - a. This cannot be true because:

- i. Some of the men are false teachers
 - ii. Some of the men are angry and quarreling about their opinions, teaching and speculations
2. It does NOT say specifically “a wife should submit to her husband”
 3. It could be referring to the subject being taught (the Word, Truth) meaning:
 - a. a woman is to learn in stillness in full submission to the information being taught
 - b. a woman is to learn in stillness in whole obedience to the Truth
 - ii. “submission” during learning in the church can only be expected if the Truth is being taught.
 1. Women cannot be expected to submit to error
 2. Women cannot be expected to learn without evaluating the information being taught.
 3. Women are not being called to blind compliance to the speaking men in the Ephesian house churches at this time.
 - a. According to 1 Timothy 1:7 the Ephesian house churches have men who want to be teachers “without understanding either what they are saying or the things about which they make confident assertions.”
 - b. The churches are filled with error, speculation, myths that need to be rejected and refuted.
 4. Women are not commanded to surrender their own mind and conscience. They maintain personal responsibility for judgment of the content taught.
 - iii. Paul uses the exact same word in Galatians 2:5 referring to his refusal “to yield” “to submission” to the false teaching legalist in Jerusalem (and, Antioch). In Paul’s case he refused to yield his submission to the false teaching:

| | | | | | | | | |
|------------|----------|------------|----------------|---|----------|---|----------|----------|
| 3739 [e] | 3761 [e] | 4314 [e] | 5610 [e] | 502 [e] | 3588 [e] | 5292 [e] | 2443 [e] | 3588 [e] |
| hois | oude | pros | hōran | eixamen | tē | hypotagē | hina | hē |
| 5 οἷς | οὐδὲ | πρὸς | ὥραν | εἴξαμεν | τῇ | ὑποταγῇ | , ἵνα | ἡ |
| to whom | not even | for | an hour | did we yield | - | in subjection | so that | the |
| RelPro-DMP | Adv | Prep | N-AFS | V-AIA-1P | Art-DFS | N-DFS | Conj | Art-NFS |
| | | | | "to yield", "to submit", "to give way" | | "subjection" "submission" "obedience" | | |
| 225 [e] | 3588 [e] | 2098 [e] | 1265 [e] | 4314 [e] | 4771 [e] | | | |
| alētheia | tou | euangeliou | diameinē | pros | hymas | | | |
| ἀλήθεια | τοῦ | εὐαγγελίου | διαμείνη | πρὸς | ὑμᾶς | | | |
| truth | of the | gospel | might continue | with | you | | | |
| N-NFS | Art-GNS | N-GNS | V-ASA-3S | Prep | PPro-A2P | | | |

GALATIANS 2:5

“After fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain. But even Titus, who was with me, was not forced to be circumcised, though he was a Greek. Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery— **to them we did not yield in submission even for a moment**, so that the truth of the gospel might be preserved for you. 6 And from those who

seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed influential added nothing to me.” – Galatians 2:1-6

4. Some Bible translations of the verse:
 - a. International Children’s Bible (ICB):
“A woman should learn by listening quietly and being fully ready to obey.”
 - b. New Life Version (NLV):
“Women should be quiet when they learn. They should listen to what men have to say.”
 - c. New International Reader’s Version (NIRV):
“When a woman is learning, she should be quiet. She should follow her leaders in every way.”
 - d. New Century Version (NCV):
“Let a woman learn by listening quietly and being ready to cooperate in everything.”
 - e. Worldwide English (WE):
“A woman must learn quietly and be very humble.”
 - f. Tree of Life Version (TLV):
“Let a woman receive training in a quiet demeanor with complete respect for order.”
 - g. New Testament for Everyone (NTFE):
“They must study undisturbed, in full submission to God.”
 - h. New Living Translation (NLT):
“Women should learn quietly and submissively.”
 - i. Names of God Bible (NOG):
“A woman must learn in silence, in keeping with her position.”
 - j. Living Bible (TLB):
“Women should listen and learn quietly and humbly.”

2:12 – I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

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|--------------|----------|----------|----------|-------------|----------|-----------------------|----------|---------|----------|----------|-----------|
| 1321 [e] | 1161 [e] | 1135 [e] | 3756 [e] | 2010 [e] | 3761 [e] | 831 [e] | 435 [e] | 235 [e] | 1510 [e] | 1722 [e] | 2271 [e] |
| didaskein | de | gynaiki | ouk | epitrepo | oude | authentain | andros | all' | einai | en | hesychia |
| 12 διδάσκειν | δὲ , | γυναικὶ | οὐκ | ἐπιτρέπω | , οὐδὲ | αὐθεντεῖν | ἀνδρός , | ἀλλ' | εἶναι | ἐν | ἡσυχίᾳ . |
| To teach | however | a woman | not | I do permit | nor | to use authority over | a man | but | to be | in | quietness |
| V-PNA | Conj | N-DFS | Adv | V-PIA-1S | Conj | V-PNA | N-GMS | Conj | V-PNA | Prep | N-DFS |

1. Key words:

- a. *Epitrepo* – “I do not permit” – means “to turn to”, “to entrust”, “to permit”, and is also used to say, “commit, allow, yield”
 - i. *Didaskein* – “to teach” – means “to teach”, and is also used to say “direct”, “admonish”

1. Women Teaching in Paul’s words:

- a. 2 Timothy 1:5 – “I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.”
- b. 2 Timothy 3:15 – “As for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.”

c. Titus 2:3-5 – “Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.”

ii. *Authentein* – “to use authority over” – means “to govern”, “exercise authority”, and is also used to say, “domineer”, “have mastery over”

2. Key situation:

a. *gunaiki to andros* – “a woman” to “a man”

3. Women are “to be in quietness” – *einai en hesychia* – instead of teaching or governing men.

a. “quietness” – *hesychia* – means “stillness”, and is also used to say, “quietness”, “silence.”

b. 2 Thessalonians 3:12 – “For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. For we hear that some among you walk in idleness, not busy at work, but busybodies. Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living. As for you, brothers, do not grow weary in doing good. If anyone does not obey what we say in this letter, take note of that person, and have nothing to do with him, that he may be ashamed. (2 Thessalonians 3:10-14)

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| 3588 [e] | 1161 [e] | 5108 [e] | 3853 [e] | 2532 [e] | 3870 [e] | 1722 [e] | 2962 [e] | 2424 [e] | 5547 [e] | 2443 [e] | 3326 [e] |
| tois | de | toioutois | parangellomen | kai | parakaloumen | en | Kyriō | Iēsou | Christō | hina | meta |
| 12 τοῖς | δὲ | τοιούτοις | , παραγγέλλομεν | καὶ | παρακαλοῦμεν | ἐν | Κυρίῳ | Ἰησοῦ | Χριστῷ | , ἵνα | , μετὰ |
| To | now | such | we warn | and | exhort | by | our Lord | Jesus | Christ | so that | with |
| Art-DMP | Conj | DPro-DMP | V-PIA-1P | Conj | V-PIA-1P | Prep | N-DMS | N-DMS | N-DMS | Conj | Prep |

| | | | | | |
|-----------|-------------|----------|-------------|---------|--------------|
| 2271 [e] | 2038 [e] | 3588 [e] | 1438 [e] | 740 [e] | 2068 [e] |
| hēsychias | ergazomenoi | ton | heauton | arton | esthiōsin |
| ἡσυχίας | ἐργαζόμενοι | , τὸν | ἑαυτῶν | ἄρτον | ἐσθίωσιν |
| quietness | working | - | their own | bread | they may eat |
| N-GFS | V-PPMP-NMP | Art-AMS | RefPro-GM3P | N-AMS | V-PSA-3P |

c. Acts 22:2 – (57 AD Paul speaking on the Temple Mount from Fort Antonia) “when they heard that he was addressing them in the Hebrew language, they became even more quiet.”

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| 191 [e] | 1161 [e] | 3754 [e] | 3588 [e] | 1446 [e] | 1258 [e] | 4377 [e] | 846 [e] | 3123 [e] | 3930 [e] | 2271 [e] |
| akousantes | de | hoti | tē | Hebraidi | dialektō | prosephōnei | autois | mallon | pareschon | hēsychian |
| 2 ἀκούσαντες | δὲ | ὅτι | τῇ | Ἑβραϊδὶ | διὰ λέκτρῳ | προσεφώνει | αὐτοῖς | , μᾶλλον | παρέσχον | ἡσυχίαν |
| Having heard | then | that | in the | Hebrew | language | he was addressing | them | even more | they became | quiet |
| V-APA-NMP | Conj | Conj | Art-DFS | Adj-DFS | N-DFS | V-IIA-3S | PPro-DM3P | Adv | V-AIA-3P | N-AFS |

4. First Corinthians 14:33-36 –

“For God is not a God of confusion but of peace. As in all the churches of the saints, the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church. Or was it from you that the word of God came? Or are you the only ones it has reached ?”

a. “in all the churches” –

b. “silent” – *sigatosan* – “let them be silent” – “to keep silent”, “to keep secret”

c. “not permitted to speak” –

- i. Epitrepo – “to turn to”, “entrust”, “to permit”
- ii. Same word as in 1 Timothy 2:12 used in “I do not permit”
- d. “be in submission” – *hypotassesthōsan* – from *hupotasso* – meaning “to place under”, “to rank under”, “to subject”
 - i. **Hypo** meaning “under”
 - ii. **Tasso** meaning “arrange”
- e. “as the Law also says” –
- f. “ask their husbands at home” –
- g. “shameful for a woman to speak in church” –
 - i. “shameful” is from *aischros* meaning “shameful”, “disgraceful”, “base”, “a dishonor”

2:13 – **For Adam was formed first, then Eve;**

| | | | | | | |
|-----------|--------|----------|----------|------------|----------|----------|
| | 76 [e] | 1063 [e] | 4413 [e] | 4111 [e] | 1534 [e] | 2096 [e] |
| | Adam | gar | prōtos | eplasthē | eita | Heua |
| 13 | Ἀδὰμ | γὰρ | πρῶτος | ἐπλασθη | , εἶτα | Εὕα . |
| | Adam | for | first | was formed | then | Eve |
| | N-NMS | Conj | Adj-NMS | V-AIP-3S | Adv | N-NFS |

1. This verse has only six words in the Greek
2. This Old Testament verse is Paul’s text verse for his admonitions to the church concerning women and leadership that he gave in the two proceeding verses, 2:11-12.
3. Paul is position is not based on personal feelings or preferences, but on the Torah.
 - a. Men lead in prayer (1 Timothy 2:1-2; 2:8)
 - b. Men lead in teaching (1 Timothy 3:1-7)
 - c. Women can pray – 1 Corinthians 11:5, 13 – “Every **wife** who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head...Judge for yourselves: is it proper for a **wife** to pray to God with her head uncovered?”
 - d. Women can teach - Acts 18:26 – “He (Apollos) began to speak boldly in the synagogue, but when **Priscilla** and Aquila heard him, they took him aside and explained to him the way of God more accurately.”
 - e. Women can lead – Romans 16:1 – “I commend to you our **sister Phoebe**, a servant of the church at Cenchreae, that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.”
 - f. Women cannot break rank and take the role of a man

2:14 – and Adam was not deceived, but the woman was deceived and became a transgressor.

| | | | | | | | | | | | | | | | |
|----------|--------|----------|----------|----------------|----------|----------|---------------|----------------------|-----------|---------------------|----------|----------|-----------|---------|---|
| 2532 [e] | 76 [e] | 3756 [e] | 538 [e] | 3588 [e] | 1161 [e] | 1135 [e] | 1818 [e] | 1722 [e] | 3847 [e] | 1096 [e] | | | | | |
| kai | Adam | ouk | ēpatēthē | hē | de | gynē | exapatētheisa | en | parabasei | gegonen | | | | | |
| 14 | καὶ | Ἀδὰμ | οὐκ | <u>ἠπατήθη</u> | ; | ἡ | δὲ | γυνή | , | <u>ἔξαπατηθεῖσα</u> | , | ἐν | παραβάσει | γέγονεν | . |
| | And | Adam | not | was deceived | - | but | the woman | having been deceived | into | transgression | has come | | | | |
| | Conj | N-NMS | Adv | V-AIP-3S | | Art-NFS | Conj | N-NFS | V-APP-NFS | Prep | N-DFS | V-RIA-3S | | | |

1. Paul continues to build on the OT text of Genesis 1-3.
2. In Genesis and in Romans 5:12 Adam is charged with the first sin although the woman was “deceived into becoming a transgressor”:
 - a. Genesis 3:12-13 – “*The man said, ‘The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.’ Then the Lord God said to the woman, ‘What is this that you have done?’ The woman said, ‘The serpent deceived me, and I ate.’*”
 - b. Romans 5:12 – “*Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.*”
3. The process:
 - a. Satan deceived the woman. Satan did not deceive the man.
 - b. The deceived woman brought the bad fruit to the man.
 - c. The man took the bad fruit from the deceived woman and ate it.
 - d. The man brought sin into the whole world without being deceived.
 - e. The Point: Do not repeat the process! Do not let a deceived woman bring bad fruit to a man who wants to rebel and lead the whole group into sin.
4. All people, not only Eve or women, have sinned. Women are not worse than men:
 - a. Romans 3:23 – “*All have sinned and fall short of the glory of God.*”
 - b. 1 John 1:8 – “*If we say we have no sin, we deceive ourselves, and the truth is not in us.*”
 - c. Romans 3:10 – “*As it is written: ‘None is righteous, no, not one.’*”
 - d. Psalm 14:3 – “*They have all turned aside; together they have become corrupt; there is none who does good, not even one.*”
 - e. Psalm 53:3 – “*They have all fallen away; together they have become corrupt; there is none who does good, not even one.*”
5. Paul’s purpose is to establish church leadership in the order of creation.

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

| | | | | | | | | | | | | |
|-------------------|----------|----------|----------|--------------|----------|------------|----------|----------|----------|--------|----------|----------|
| 4982 [e] | 1161 [e] | 1223 [e] | 3588 [e] | 5042 [e] | 1437 [e] | 3306 [e] | 1722 [e] | 4102 [e] | 2532 [e] | 26 [e] | 2532 [e] | 38 [e] |
| sōthēsetai | de | dia | tēs | teknogonias | ean | meinōsin | en | pistei | kai | agapē | kai | hagiasmō |
| 15 σωθήσεται | δὲ | διὰ | τῆς | τεκνογονίας | ἐὰν | μείνωσιν | ἐν | πίστει | καὶ | ἀγάπῃ | καὶ | ἁγιασμῷ |
| She will be saved | however | through | - | childbearing | if | they abide | in | faith | and | love | and | holiness |
| V-FIP-3S | Conj | Prep | Art-GFS | N-GFS | Conj | V-ASA-3P | Prep | N-DFS | Conj | N-DFS | Conj | N-DMS |

3326 [e] 4997 [e]
meta sōphrosynēs
μετὰ σωφροσύνης
with self-restraint
Prep N-GFS

σῶζω - **sozo** /sode-zo/ meaning "to save"
Used to say "save", "heal", "preserve", "rescue"

τῆς τεκνογονίας = "the childbearing"
use of definite article may refer to a specific "childbearing"

Conditional "if"

1. "Saved" from sozo meaning "to save", but also "heal", "preserve", "rescue", "deliver"
 - a. Saved from sin or salvation
 - i. Not possible because all people are saved by grace, not by doing something
 - ii. Not possible because all people are saved through faith in Jesus
 1. John 3:16
 2. Ephesians 2:8-9
 - b. Saved from the physical danger of giving birth
 - i. If a woman uses self-control during childbirth to continue in faith, love and holiness she will be physically saved
 - ii. This verse could be translated correctly that way (as it is), but that does not mean this is the correct interpretation of the translation.
 - iii. This interpretation does not match the context of these verses
 - iv. This interpretation does not find support in the OT or NT.
 - c. Saved from the world (kosmos system) that is in rebellion to God's plan
 - i. If a woman uses self-control to resist the ways of the world, and instead, chooses to live in faith, love and holiness she will be saved from being swept into the ways of the fallen world.
 - ii. A woman who chooses God's plan for women instead of the world's corrupted, rebellious plan for women will find themselves choosing to bear children and raise the children in their homes.
 - iii. Eve serves as an example of a woman who choose rebellion (the kosmos), instead of showing self-restraint to resist the temptation to live in a way that was outside God's plan.
 - iv. This fits nicely with the story line and makes an interesting "sermon" or "warning", but may be too much to ask the text to support.
 - d. "She will be saved" in 2:15 is still in context referring "the woman" who was deceived (2:14) which is clearly Eve (2:13).
 - i. Thus, reading 2:13-15 in the context of "Eve", "the woman", and "she shall be saved" the interpretation of 2:15 may be clearer in this simple context: "Eve...the woman having been deceived into transgression...she shall be saved however through childbearing"
 - ii. The untranslated direct article in the Greek text may add a significant identifier to what Paul is referring to when he says "childbirth".
 1. "the childbearing" is a specific "childbearing"

2. This may be a reference to the key role of the first transgressor in receiving God's promise in the garden:

*"I will put enmity between you and **the woman**,
and between your offspring and **her offspring**;
he shall bruise your head,
and you shall bruise his heel."* – Genesis 3:15
- e. "She will be "preserved" or "kept safe" (both are translation options for *sozo*)
 - i. Referring to preservation in time through out history in cultures and civilizations
 - ii. The woman will be "preserved" throughout history by having children, raising children and keeping a home.
 - iii. The best thing for humanity and civilizations is woman to be mothers.
 - iv. If woman are not self-controlled and become distracted from being mothers and seek the "forbidden fruit" that is not on the trees offered to woman, then all will suffer the consequences:
the woman, the family, the children, the culture, the nation and the world.
 - v. Women are not safe in a world where women are not encouraged to bear and raise children in their homes.
 - vi. The "if" means the woman can decide to pursue something other than children to the ruin of herself, her family, her culture.
 - vii. Childbearing would be a form of preservation when done in faith, love and holiness.
2. Note the singular "woman" and the plural "they" in 2:15.
 - a. The "woman" is the wife and is referring to her role as mother in the home
 - b. The "they" in "they abide" is the husband and wife, referring to the home led by a married couple who continue together in faith, love and holiness in self-control.
 - i. ΜΕΙΝΩΣΙΝ – *meinosin* from *meno* meaning "to stay", "to abide", "to remain", "to wait"
 - ii. The man or husband (angry with bad doctrine in 2:1-8) and the woman or wife (self-promoting and out of place in 2:9-12) can be "preserved" if they "abide" or "wait" together in faith, love and holiness with self-control (the original failure in the garden)

Women in Paul's Writings:

- Titus 2:3-5 – "Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled."
- Philippians 4:2-3 – "I entreat **Euodia** and I entreat **Syntyche** to agree in the Lord. Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life."
- 2 Timothy 1:5 – "I am reminded of your sincere faith, a faith that dwelt first in your grandmother **Lois** and your mother **Eunice** and now, I am sure, dwells in you as well."
- 2 Timothy 3:15 – "As for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus."

- Women can pray – 1 Corinthians 11:5, 13 – “Every **wife** who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head...Judge for yourselves: is it proper for a **wife** to pray to God with her head uncovered?”
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- Women can lead – Romans 16:1-13 – “I commend to you our **sister Phoebe**, a servant of the church at Cenchreae, that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well. Greet **Prisca** and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia. Greet **Mary**, who has worked hard for you. Greet Andronicus and **Junia**, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me... Greet those workers in the Lord, **Tryphaena** and **Tryphosa**. Greet the beloved **Persis**, who has worked hard in the Lord. Greet Rufus, chosen in the Lord; also **his mother**, who has been a mother to me as well.”
- Acts 16:13-16 in Philippi, Macedonia – “And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together. One who heard us was a woman named **Lydia**, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul. And after she was baptized, and her household as well, she urged us, saying, “If you have judged me to be faithful to the Lord, come to my house and stay.” And she prevailed upon us.”
- 1 Corinthians 1:11 – “For it has been reported to me by **Chloe's household** that there is quarreling among you, my brothers.
- 1 Corinthians 16:19 – “The churches of Asia send you greetings. Aquila and **Prisca**, together with the church in their house, send you hearty greetings in the Lord.
- Colossians 4:15 – “Give my greetings to the brothers at Laodicea, and to **Nympha** and the church in her house.”
- Philemon 1-2 – “To Philemon our beloved fellow worker and **Apphia** our sister and Archippus our fellow soldier, and the church in your house.”