

1. Last week when the clock struck 11:30, we had just completed the *Doctrine of the Woman* and were about to begin the *Role of the Woman in the Local Church*.
2. I want to review some of that learned and then begin new material on page two but let's first use 1Jo 1:9 as may or may not be necessary.

THE ROLE OF THE WOMAN IN THE LOCAL CHURCH

Preface

To begin our study I want to provide an expanded translation of 1Ti 2:5-11.

Pastors: God appointed me a preacher and an apostle for one purpose: to make clear that there is only one God and one Mediator between God and mankind--the Godman Christ Jesus. The Lord Jesus Christ gave Himself a ransom for all--His testimony having come in its proper time.

Laymen: What I am telling you is the truth, I am not lying; I am a teacher of the true faith. Therefore, it is my desire that noble and honorable **men** in every place, wherever Christian congregations assemble, will lift up holy hands in prayer to God, without anger or skepticism.

Women: Likewise, in every local assembly I want the women to dress themselves attractively in respectable and well-arranged clothing; such apparel to reflect their inner beauty, a beauty characterized by modesty, discretion and respect for God and His church and not a product of braided hair, gold, pearls, or costly garments; but it is suitable for the women to possess inner piety, spiritual maturity, a Godly nature and good works. It is important that the woman learn in silence with proper respect and good manners.

Introduction

1. The *Expositors Commentary* does an excellent job of setting the stage. Paul is making a distinction between the role of the man and the role of the woman in the local church.

“The word ‘men’ (*in 1Ti 2:8*) is preceded by the definite article in the Greek text. Paul means that *the men* as opposed to the women should conduct public worship ... The word ‘everywhere’ is ... more correctly, ‘in every place,’ that is, wherever Christian congregations assemble, not in every place indiscriminately.”

KJV

1Ti 2:8 I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

2. In *verse nine* the subject changes from men to women. More particularly, women assembled in a Christian congregation.

1Ti 2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

1Ti 2:10 but with good deeds, appropriate for women who profess to worship God.

3. We should not take the context beyond what is written. These passages apply to the setting of a local assembly. Therefore, what prohibitions are found in verse nine must not be used of women outside local church meetings.

4. Kenneth Wuest has the following to say of 1Ti 2:11.

1Ti 2:11 A woman should learn in quietness and full submission.

“Paul is still dealing with the context of women in the local assembly. The silence here has to do with maintaining quiet in the assembly, and does not forbid a woman to take an active part in the work of the church in her own sphere and under the limitations imposed upon her in the contextual passage.”

5. Before continuing, a caution is in order. Paul (in verse 9) is not against braided hair, gold, pearls or expensive clothing. It is clearly a principle that is being communicated. A lady with Bible doctrine in her soul will display ordered and attractive apparel; such display will not be a product of outward appearance but of metabolized doctrine in her soul.

6. Kenneth Wuest has the following to say of the silence of women as described in 1Ti 2:11.

“This admonition to the effect that women are to learn in silence with all subjection, is made clear as to its meaning by 1st Corinthians 14:34 and 35, where the women were disturbing the church service by asking their husbands questions, presumably about that which was being preached. The silence here in our 1 Timothy passage has to do with maintaining quiet in the assembly ...”

1Co 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.

1Co 14:35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.

“The silence in 1Ti 2:11 does not forbid a woman to take an active part in the work of the church in her own sphere and under the limitations imposed upon her in the contextual passage.”

7. There are three considerations hidden from many who have exegeted 1Co 14:35 passage:

- How many husbands can answer questions about the Scriptures?
- How often do husbands and wives discuss the Scriptures?
- How many husbands and wives recognize the importance of being occupied with Christ?

8. Before we leave this passage, let me leave you with an Old Testament exhortation for the family.

Deu 6:6 And these words, which I command thee this day, shall be in thine heart:

Deu 6:7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

9. Now let's see what we can learn from 1Ti 2:12.

KJV-Sentence continues

1Ti 2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

NIV

1Ti 2:12 I do not permit a woman to teach or to have authority over a man; she must be silent.

BUT I SUFFER NOT δε ουκ επιτρεπω

1. **De Ouk Epitrepo** is better translated “and I do not permit or allow ...”

2. **De** is a conjunction followed by the negative adverb **Ouk** and the verb **Epitrepo**, parsed as 1st person singular, present active indicative.

3. **De** is an adversative conjunction. **De** is used as a connective to continue the thought of verse 11. Verse 11 recall was translated: “It is important that the woman learn in silence with proper respect and good manners ...”

4. **Epitrepo** according to Zondervan’s *Analytical Greek Lexicon* means “to give over, to leave to the entire trust, management of anyone, to allow” or “to permit.”

4.1 **Epitrepo** appears 18 times in the New Testament where it is translated “permit, permitted, allowed, suffer, suffered” or “gave him leave.”

Mat 8:21 And another of his disciples said unto him, Lord, **suffer** me first to go and bury my father.

Mat 8:22 But Jesus said unto him, Follow me; and let the dead bury their dead.

Joh 19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate "**gave him leave.**" He came therefore, and took the body of Jesus.

Joh 19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

Acts 28:16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was **allowed** to dwell by himself with a soldier that kept him.

Heb 6:1 Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God,

Heb 6:2 instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment.

Heb 6:3 And God **permitting**, we will do so.

A WOMAN TO TEACH γυνή διδασκω

1. **Gune Didasko** is well translated “a woman to teach ...”

2. **Gune** is a noun declined as a dative singular followed by the verb **Didasko**, parsed as a present active infinitive.

3. **Gune** appears more than 100 times in the New Testament, where in the KJV it is translated “woman, women, wife” and “wives.” Let’s look at Eph 5:22-33 where **Gune** is found nine times.

Eph 5:22 **Wives**, submit to your husbands as to the Lord.

Eph 5:23 For the husband is the head of the **wife** as Christ is the head of the church, his body, of which he is the Savior.

Eph 5:24 Now as the church submits to Christ, so also **wives** should submit to their husbands in everything.

Eph 5:25 Husbands, love your **wives**, just as Christ loved the church and gave himself up for her

Eph 5:26 to make her holy, cleansing her by the washing with water through the word,

Eph 5:27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

Eph 5:28 In this same way, husbands ought to love their **wives** as their own bodies. He who loves his **wife** loves himself.

Eph 5:29 After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church --

Eph 5:30 for we are members of his body.

Eph 5:31 "For this reason a man will leave his father and mother and be united to his **wife**, and the two will become one flesh."

Eph 5:32 This is a profound mystery -- but I am talking about Christ and the church.

Eph 5:33 However, each one of you also must love his **wife** as he loves himself, and the **wife** must respect her husband.

4. **Didasko** is the common Greek word for teaching. Women then must be careful to understand they are on “thin ice” when teaching. Clearly, women are never to teach men. We find in Scripture only one exception to the prohibition against women teaching in the local church--Tit 2:3-5

Tit 2:3 Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good.

Tit 2:4 Then they can train the younger women to love their husbands and children,

Tit 2:5 to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.

5. Now let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

1Ti 2:11 It is important that the woman learn in silence with proper respect and good manners, and she must not be allowed to teach ...

6. Now let's take a look at the phrase “nor to usurp authority over the man.”

NOR TO USURP AUTHORITY OVER THE MAN

ουδε αυθενεω ανηρ

1. **Oude Autheneo Aner** is better translated “or to have authority over a man ...” or “or be placed in a position of authority over a man ...”

2. **Oude** is a *negative conjunctive adverb* followed by the verb **Autheneo**, parsed as a present active infinitive.

3. **Oude** is often translated “or, nor” or “neither.”

4. **Autheneo** is a hapax legomenon. **Autheneo**, according to Zondervan's *Analytical Greek Lexicon*, means "to act by one's self, to act by one's own power or authority, to execute with one's own hand, to have authority over" or "to dominate."

4.1 **Authentes** is the noun form; it was used by Josephus of a master over a slave and by Ptolemy of "one being under the authority of another."

4.2 The prohibition to teach does not include the teaching of classes of women, girls, or children, but it does prohibit the woman from being a pastor-teacher. A woman must not teach a mixed class of adults. Vincent has written of the expression, usurp authority. "This is not a correct translation of the Greek word. It is rather, 'to exercise dominion over.'

4.2.1 In the sphere of doctrinal disputes or questions of interpretation, where authoritative pronouncements are to be made, the woman is to keep silence."

5. **Aner** is an anarthrous noun declined as a genitive singular. Given the anarthrous instruction and the strict meaning of **Aner**, attention is called to the quality of the man--a believer in a local assembly.

BUT TO BE IN SILENCE. *αλλα ειμι εν ησυχια.*

1. **Alla Eimi En Hesuchia** is better translated "but is most certainly to be silent."

2. **Alla** is an adversative conjunction followed by the verb **Eimi**, parsed as a present active infinitive and the prepositional phrase **En Hesuchia** where **En** is the preposition and **Hesuchia** serves as the object of the preposition.

3. **Hesuchia** is declined as a locative singular and according to Moulton's *Analytical Greek Lexicon Revised*, means "rest, quiet, tranquil life, silence," or "silent attention." Ergo, she is to be "in silence given the locative declension."

3.1 **Hesuchia** appears four times in the New Testament, where in the NIV it is translated "quiet, settle down" or "in quietness."

NIV

Acts 22:2 When they heard him speak to them in Aramaic, they became very **quiet** (translated “the more silence in the KJV). Then Paul said:
Acts 22:3 "I am a Jew, born in Tarsus of Cilicia, but brought up in this city. Under Gamaliel I was thoroughly trained in the law of our fathers and was just as zealous for God as any of you are today.

NIV

2Th 3:11 We hear that some among you are idle. They are not busy; they are busybodies.

2Th 3:12 Such people we command and urge in the Lord Jesus Christ **to settle down** and earn the bread they eat.

NIV

1Ti 2:11 A woman should learn **in quietness** and full submission.

4. Now let's see how our sentence looks by way of an expanded translation.

1Ti 2:11-12 It is important that the woman learn in silence with proper respect and good manners, and she must not be allowed to teach or to have authority over a man, but to serve in silence.

5. Wuest writes further of 1Ti 2:9-12:

“The prohibition to teach does not include the teaching of classes of women, girls, or children, but it does prohibit the woman from being a pastor-teacher. A woman must not teach a mixed class of adults. Vincent has written of the expression, usurp authority. ‘This is not a correct translation of the Greek word. It is rather, ‘to exercise dominion over.’ In the sphere of doctrinal ... interpretations, where authoritative pronouncements are made, the woman is to keep silent ... “Paul is still dealing with the context of women in the local assembly. The silence here has to do with maintaining quiet in the assembly, and does not forbid a woman to take an active part in the work of the church in her own sphere and under the limitations imposed upon her in the passage. Paul therefore is saying here that I do not permit a woman to be a teacher in the sense of one with the gift of pastor teacher ... The term usurp authority over in verse twelve is rather ‘to exercise dominion over.’

“In the sphere of doctrinal disputes or questions of interpretation where authority pronouncements are to be made the woman is to keep silence; “the reason for the above position ... is found in the original order of the creation and circumstances of the fall of man.”

6. Before we move to our next verse, I want to review some of what we learned last week.

7. Women are to be considered as spiritual equals in Christ.

Gal 3:28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

8. After Jesus' resurrection the women united with the other disciples in prayer and full fellowship.

Acts 1:14 They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.

8.1 They received the power and gifts of the Holy Spirit along with the men on the Day of Pentecost.

Acts 2:17 "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

Acts 2:18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

8.2 Some women like Lydia, Priscilla, and Phoebe were outstanding as fellow-workers with Paul and as women in whose homes churches met.

Rom 16:1 I commend to you our sister Phoebe, a servant of the church in Cenchrea ...

Rom 16:3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus.

Rom 16:4 They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them.

Rom 16:5 Greet also the church that meets at their house. Greet my dear friend Epenetus, who was the first convert to Christ in Asia.

8.3 Christian women were permitted to pray and prophesy in the church meetings, although the New Testament does not allow them to occupy positions of leadership in local assemblies.

1Co 11:5 And every woman who prays or prophesies with her head uncovered dishonors her head--it is just as though her head were shaved.

9. Now let's see what we can learn from 1Ti 2:13.

KJV-New Sentence

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

NIV

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

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