

1. Last week we completed a study of the *Doctrine of the Woman* and when the clock tolled 11:30 we were in the process of reviewing the *Doctrine of the Role of the Woman in the Local Church*.

2. Thank you Joshua for that song from Psalm 119. Let's review several of the blessed things spoken in Psalm 119.

Those who walk according to His Word are blessed (v. 1);

They do no iniquity (v. 3);

Walking according to His Word (v. 6);

The Word cleanses (v. 9);

Keeps from sinning (v. 11);

Quickens and gives strength (vv. 25, 28);

Mercy and salvation (v. 41);

Source of hope (v. 43);

Comfort in affliction (v. 50);

Mercy, kindness and comfort obtained by prayer (v. 76);

Word is forever settled in the Heavens (v. 89);

Sweeter than honey (v. 103);

Lamp unto the feet – Light for the path (v. 105);

A hiding place and shield (v. 114);

Upholds the trusting heart (v. 116);

Giveth Light (v. 130);

Orders our steps (v. 133);

Iniquity has no dominion over us (v. 140);

Endures forever (v. 160);

Produces great joy (v. 162);

Leads to praise and worship (v. 164);

Great peace comes from it (v. 165).

2.1 Such are a few of the inspired quotes found in Psalm 119 and listed in Arno Gaebelein's book, entitled *The Book of Psalms*:

Introduction-The Role of Women in the Local Church

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.

5.1 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 1 Corinthians 14:34, 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 here ... 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 this 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. We then exegeted 1Ti 2:11-12.

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.

10. So much for review, now for new material and an analysis of verse thirteen.

KJV-New Sentence

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

NIV

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

FOR ADAM WAS FIRST FORMED, Γαρ Αδαμ πρωτωσ πλασσω

1. **Gar Adam Protos Plasso** is well translated “For Adam was first formed ...”

2. **Gar** is an explanatory particle followed by the proper noun **Adam**, declined as a nominative singular and the adjective **Protos** and the verb **Plasso**, parsed as a 1st person singular, imperfect active indicative.

3. **Gar** is an explicative used to describe further that which has been just taught. **Adam** is clearly a reference to the first man. **Protos** is the adjective communicating first in point of time.

4. **Plasso** appears two times in the New Testament. Let me provide how it has been translated in first the KJV and the NIV.

KJV

Rom 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that **formed it**, Why hast thou made me thus?

NIV

Rom 9:20 But who are you, O man, to talk back to God? "Shall what is formed say to him who **formed it**, 'Why did you make me like this?'"

THEN EVE εἶτα Εὐα.

1. **Eita Eua** is well translated "then Eve ..."
2. **Eita** is an adverb followed by the proper noun **Eua** declined as a nominative singular.
3. **Eita** appears 15 times in the New Testament, where it is translated "afterward, then, then after that" and "furthermore."

Mar 4:16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;
Mar 4:17 And have no root in themselves, and so endure but for a time: **afterward**, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Mar 8:25 **After that** he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.
Mar 8:26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

Luk 8:12 Those by the way side are they that hear; **then** cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

Heb 12:9 **Furthermore** we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

4. **Eua** appears one other place in the New Testament where it is also translated Eve in both the KJV and the NIV.

KJV

2Co 11:3 But I fear, lest by any means, as the serpent beguiled **Eve** through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

NIV

2Co 11:3 But I am afraid that just as **Eve** was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ.

5. Before we leave our exegesis of the Greek, I want to review what the book of Genesis has to say of the making of Adam and the building of Eve.

5.1 The image of God.

5.1.1 On the sixth day God continues His restoration by dotting the lush landscape with animals. His next act was the making of man in His Own image.

Gen 1:26

Then God said, "Let Us make (**asah**) man in Our image (**betslem**), according to Our likeness (**demuth**); and let them rule (**radah**) over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

5.1.2 The image of God distinguishes man from the lower creatures and inevitably guarantees the supremacy over them which God intended. Man was created to rule creation. God delegated to man authority over every living thing on the earth.

Gen 1:27

And God created (**bara**) man in His Own image, in the image of God He created (**bara**) him; male and female He created them.

5.1.3 The souls of man and woman were now created in the image of God and it was now time to provide a home for the souls; first a body for the man and then the woman.

5.1.4 The details of the creation of man and woman are further revealed in Gen 2:7 and 22.

Gen 2:7

Then the Lord God formed (**yatsar**) man of dust from the ground, and breathed (**naphach**) into his nostrils the breath of lives (**nishmat chayyim**).

Gen 2:22

And the Lord God built (**banah**) a woman using the rib which He had taken from the man and brought her to the man.

6. Now let's see how our entire verse looks by way of an expanded translation.

Expanded Translation

1Ti 2:13 For you see Adam was first formed from the dust of the earth and then Eve was constructed from a rib taken from Adam.

7. I would like to motivate your further study by introducing you to the Doctrine of *Right/Man Right Woman*.

Doctrine of the Right Man/Right Woman

1. The term Right Man/Right Woman (RM/RW) refers to two souls prepared in eternity past uniquely designed to come together in time as husband and wife.

GEN 1:27 So God created man in his own image, in the image of God he created him; male and female he created them.

GEN 2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him ...

GEN 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took (**LAQACH**-to seize with force) one of his ribs (**TSELEM**-a structural beam), and closed up the flesh instead thereof;

GEN 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

GEN 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

GEN 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

1.1 From Gen 1:27 compared with Gen 2:24, we can safely conclude that the souls of the RM/RW were created in eternity past concurrently. Though created in eternity past they are to become one in time. Perfect souls housed in perfect bodies designed one for another.

2. It is God's desire that the RM and RW come together in marriage. There are those who have married someone other than their RM/RW. When this occurs God's protocol demands you take in the Word and enjoy the mistake.

3. If you are married, as far as the Scripture is concerned, you have your spouse. Your job is to acquire the skills to enjoy him or her. Even if you think you have missed the boat, the Bible tells you to row a little faster, you can still reach the port of “conjugal bliss.”

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