

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.

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.

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.

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 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. 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 διδάσκω

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.”

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. ἀλλὰ εἰμι ἐν ἡσυχία.

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 disputes or questions of interpretation, where authoritative pronouncements are to be made, the woman is to keep silence ...

“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. 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 and associated authority ... The term usurp authority over in verse 12 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 a categorical study of the woman.

Doctrine of the Woman

1. The woman of her own volition surrenders her freedom to her right-man or some other man. This surrender includes both soul and body.
2. Every woman should study everything in the Bible regarding Category II love, i.e., love of the right-man for the right-woman and the love of the right-woman for the right-man.
3. Before saying yes to a man, the woman must ask herself the question, “Can I submit myself as a slave to this man?” Remember you will never be smarter than your right-man and you cannot change that man--most women unfortunately enter marriage with the belief “they will be able to change bozo into a prince.”
 - 3.1 Ladies, what you see is what you get.
4. You must be willing to make this man lord of your life.
5. To become one with a man the woman surrenders freedom and much of her privacy.
6. In response to her right-man, the woman receives love and happiness.
7. Woman's submission is total soul submission, so she must know all about his soul.

8. A woman's soul response

8.1 A woman's soul is structured just like a man's.

8.2 Every woman has self-consciousness and a vain soul totally infatuated with herself.

8.3 When she becomes aware of the man she loves, she becomes infatuated with her right-man and her instincts change; she tries to please him.

8.4 A right-man must cater to this enthusiasm and never squelch it. Man is usually a fool here.

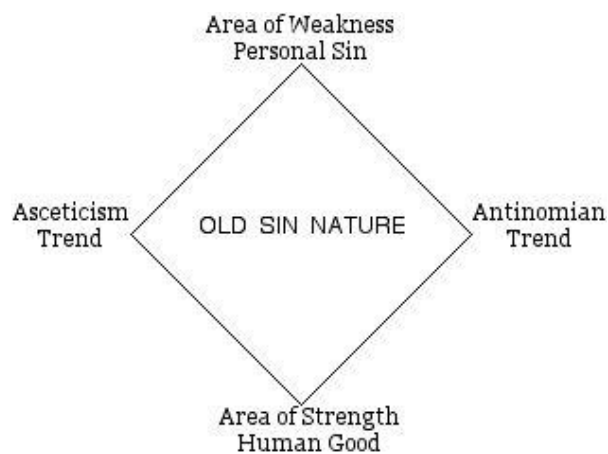
8.5 A woman will soon find her enthusiasm for her right-man fading. It is then from the mentality of her soul that her love must come. This is pivotal and will determine success or failure in a marriage.

8.6 She therefore must use her volition and learn to love her husband.

8.7 She must use her emotions as a responder to the Bible doctrine resident in her soul. It is the job of the man to love her, lead her and expose her to what the Bible has to say about marriage, while respecting her volition.

8.7.1 He must never bully her or react to her moods. He must be the initiator and never the responder, even when it is clear she does not appreciate either him or her situation.

8.8 A woman also has an old sin nature with trends, areas of strength and weakness, and a man must know these and use great judgment in these areas.



8.8.1 There is only one way a man can know about her soul and that is to talk with her. Most men are fools in this regard. This practice is often a subject of jest, demonstrating a failure to recognize its necessity and pleasure.

9. Let me give you several points both the right-man and right-woman should know about the first three divine institutions--volition, marriage and family.

9.1 The woman was formed out of man to be his essential supporting element. As a result, the Bible assigns headship to the man. In the divine order man's authority over his wife is based on the priority of creation, not on superiority.

Gen 2:21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh.

Gen 2:22 Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

Gen 2:23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

1Co 11:7 A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man.

1Co 11:8 For man did not come from woman, but woman from man;

1Co 11:9 neither was man created for woman, but woman for man.

1Co 11:10 For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

1Co 11:11 In the Lord, however, woman is not independent of man, nor is man independent of woman.

1Co 11:12 For as woman came from man, so also man is born of woman. But everything comes from God.

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

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

9.2 As in the case of the Son to the Father within the Triune Godhead, the woman's position of dependence indicates a difference in function, not inferiority.

9.3 Woman was created to be man's "help meet," a "helper suitable for him" or "an associate to complete him."

Gen 2:18 The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

Gen 2:19 Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name.

Gen 2:20 So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found.

9.4 Thus she is designed to complement man, an essential supporting element to complete him.

9.5 The husband's leadership was made necessary by the Fall, not the Creation.

Gen 3:16 To the woman he said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you."

1Ti 2:14 And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

10. In Hebrew society the ordinary woman had a secondary position legally and was considered part of man's property.

Gen 31:14 Then Rachel and Leah replied, "Do we still have any share in the inheritance of our father's estate?"

Gen 31:15 Does he not regard us as foreigners? Not only has he sold us, but he has used up what was paid for us.

10.1 At one time daughters received no inheritance until Moses consulted the Lord and a change in policy occurred.

Num 27:4 Why should our father's name disappear from his clan because he had no son? Give us property among our father's relatives."

Num 27:5 So Moses brought their case before the LORD

Num 27:6 and the LORD said to him,

Num 27:7 "What Zelophehad's daughters are saying is right. You must certainly give them property as an inheritance among their father's relatives and turn their father's inheritance over to them.

10.2 In actual practice within the home, the woman's status was one of dignity, especially as a wife and mother in the home.

Exo 20:12 "Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.

Lev 19:3 Each of you must respect his mother and father, and you must observe my Sabbaths. I am the LORD your God.

Deu 21:18 If a man has a stubborn and rebellious son who does not obey his father and mother and will not listen to them when they discipline him,

Deu 21:19 his father and mother shall take hold of him and bring him to the elders at the gate of his town.

10.3 Disrespect toward her was severely punished.

Lev 20:9 If anyone curses his father or mother, he must be put to death. He has cursed his father or his mother, and his blood will be on his own head.

Deu 27:16 "Cursed is the man who dishonors his father or his mother." Then all the people shall say, "Amen!"

10.4 She also shared in the religious life of the community.

Lev 10:13 Eat it in a holy place, because it is your share and your sons' share of the offerings made to the LORD by fire; for so I have been commanded.

Lev 10:14 But you and your sons and your daughters may eat the breast that was waved and the thigh that was presented. Eat them in a ceremonially clean place; they have been given to you and your children as your share of the Israelites' fellowship offerings.

Num 18:11 "This also is yours: whatever is set aside from the gifts of all the wave offerings of the Israelites. I give this to you and your sons and daughters as your regular share. Everyone in your household who is ceremonially clean may eat it.

Deu 12:12 And there rejoice before the LORD your God, you, your sons and daughters, your menservants and maidservants, and the Levites from your towns, who have no allotment or inheritance of their own.

Deu 12:13 Be careful not to sacrifice your burnt offerings anywhere you please.

Deu 12:14 Offer them only at the place the LORD will choose in one of your tribes, and there observe everything I command you.

Deu 12:18 Instead, you are to eat them in the presence of the LORD your God at the place the LORD your God will choose--you, your sons and daughters, your menservants and maidservants, and the Levites from your towns--and you are to rejoice before the LORD your God in everything you put your hand to.

10.5 Women participated in the arts, such as singing and dancing and in weaving for the tabernacle.

Exo 15:20 Then Miriam the prophetess, Aaron's sister, took a tambourine in her hand, and all the women followed her, with tambourines and dancing.

Exo 15:21 Miriam sang to them: "Sing to the LORD, for he is highly exalted. The horse and its rider he has hurled into the sea."

Exo 35:24 Those presenting an offering of silver or bronze brought it as an offering to the LORD, and everyone who had acacia wood for any part of the work brought it.

Exo 35:25 Every skilled woman spun with her hands and brought what she had spun--blue, purple or scarlet yarn or fine linen.

Exo 35:26 And all the women who were willing and had the skill spun the goat hair.

10.6 They could take part in business, such as real estate ventures and the manufacture and sale of linen garments and tents.

Pro 31:10 A wife of noble character who can find? She is worth far more than rubies ...
Pro 31:13 She selects wool and flax and works with eager hands.
Pro 31:14 She is like the merchant ships, bringing her food from afar ...
Pro 31:16 She considers a field and buys it; out of her earnings she plants a vineyard ...
Pro 31:18 She sees that her trading is profitable, and her lamp does not go out at night ...
Pro 31:20 She opens her arms to the poor and extends her hands to the needy ...
Pro 31:24 She makes linen garments and sells them, and supplies the merchants with sashes.

Acts 16:14 One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message.

Acts 18:2 There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to see them,
Act 18:3 and because he was a tent maker as they were, he stayed and worked with them.

10.7 Some even played a significant role in military and political life. For example there were Deborah, Jael and Bathsheba.

Jdg 4:4 **Deborah**, a prophetess, the wife of Lappidoth, was leading Israel at that time.
Jdg 4:5 She held court under the Palm of **Deborah** between Ramah and Bethel in the hill country of Ephraim, and the Israelites came to her to have their disputes decided.
Jdg 4:6 She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, "The LORD, the God of Israel, commands you: 'Go, take with you ten thousand men of Naphtali and Zebulun and lead the way to Mount Tabor.
Jdg 4:7 I will lure Sisera, the commander of Jabin's army, with his chariots and his troops to the Kishon River and give him into your hands.'"
Jdg 4:8 Barak said to her, "If you go with me, I will go; but if you don't go with me, I won't go."
Jdg 4:9 "Very well," **Deborah** said, "I will go with you. But because of the way you are going about this, the honor will not be yours, for the LORD will hand Sisera over to a woman." So Deborah went with Barak to Kedesh ...
Jdg 4:16 But Barak pursued the chariots and army as far as Harosheth Haggoyim. All the troops of Sisera fell by the sword; not a man was left.
Jdg 4:17 Sisera, however, fled on foot to the tent of **Jael, the wife of Heber** the Kenite, because there were friendly relations between Jabin king of Hazor and the clan of Heber the Kenite.
Jdg 4:18 Jael went out to meet Sisera and said to him, "Come, my lord, come right in. Don't be afraid." So he entered her tent, and she put a covering over him.
Jdg 4:19 "I'm thirsty," he said. "Please give me some water." She opened a skin of milk, gave him a drink, and covered him up.

Jdg 4:20 "Stand in the doorway of the tent," he told her. "If someone comes by and asks you, 'Is anyone here?' say 'No.'"

Jdg 4:21 But **Jael**, Heber's wife, picked up a tent peg and a hammer and went quietly to him while he lay fast asleep, exhausted. She **drove the peg through his temple into the ground, and he died.**

1Ki 1:11 Then Nathan asked **Bathsheba**, Solomon's mother, "Have you not heard that Adonijah, the son of Haggith, has become king without our lord David's knowing it?"

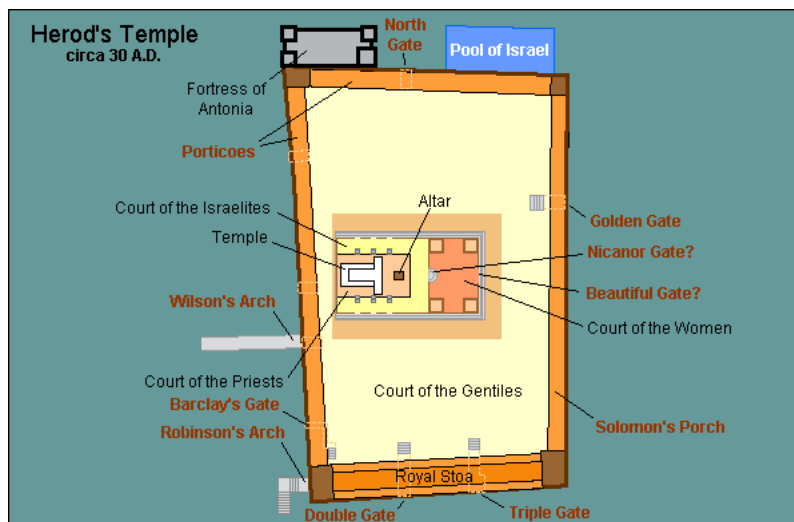
11. Only the men in Israel were required to attend the three annual festivals, but this ordinance seems to have been a humane concession because of the inconveniences of childbirth and the woman's responsibility for the children in the home. She possessed full rights of participation when she could attend.

Exo 23:17 "Three times a year all the men are to appear before the Sovereign LORD.

1Sa 1:22 Hannah did not go. She said to her husband, "After the boy is weaned, I will take him and present him before the LORD, and he will live there always."

11.1 Their restriction to a separate "court of the women" in Herod's Temple was an inter-testament and unbiblical innovation that developed out of Judaism corrupted by contact with the Hellenistic world.

11.2 Herod's Temple was an enlarged Nehemiah's Temple. Herod's modification was designed to appease and please various sects of Judaism. Of particular importance was the appeasement of the Hellenist Jews. The court of the women was designed to cater to Hellenistic chauvinism.



11.3 In ancient Greek society women were considered inferior to men, intermediate between freemen and slaves. Wives led lives of seclusion and practical slavery.

12. The gospel of Christ brought a revolution in the status of women, God's favor to the Virgin Mary being the starting point.

Luk 1:28 The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you."

Luk 1:30 But the angel said to her, "Do not be afraid, Mary, you have found favor with God.

Luk 1:46 And Mary said: "My soul glorifies the Lord

Luk 1:47 and my spirit rejoices in God my Savior,

Luk 1:48 for he has been mindful of the humble state of his servant. From now on all generations will call me blessed,

Luk 1:49 for the Mighty One has done great things for me -- holy is his name.

12.1 Jesus taught women and received their acts of kindness and financial support.

Joh 4:5 So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. . .

Joh 4:10 Jesus answered the Samaritan woman, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

Joh 4:11 "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water?"

Joh 4:12 Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?"

Joh 4:13 Jesus answered, "Everyone who drinks this water will be thirsty again,

Joh 4:14 but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."

Joh 4:15 The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

Joh 4:16 He told her, "Go, call your husband and come back."

Joh 4:17 "I have no husband," she replied. Jesus said to her, "You are right when you say you have no husband.

Joh 4:18 The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true." . . .

Joh 4:22 You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews.

Joh 4:23 Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks.

Joh 4:24 God is spirit, and his worshipers must worship in spirit and in truth."

Joh 4:25 The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

Joh 4:26 Then Jesus declared, "I who speak to you am he."

Joh 11:20 When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

Joh 11:21 "Lord," Martha said to Jesus, "if you had been here, my brother would not have died.

Joh 11:22 But I know that even now God will give you whatever you ask."

Joh 11:23 Jesus said to her, "Your brother will rise again."

Luk 8:3 Joanna the wife of Cuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.

Luk 10:38 As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him.

Luk 10:39 She had a sister called Mary, who sat at the Lord's feet listening to what he said.

Luk 10:40 But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!"

Luk 23:55 The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it.

Luk 23:56 Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.

Luk 24:1 On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb.

Luk 24:2 They found the stone rolled away from the tomb,

Luk 24:3 but when they entered, they did not find the body of the Lord Jesus.

12.2 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.

13. 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.

13.1 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.

13.2 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.

13.3 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.

14. 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.

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 Genesis 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. Let's see what we can learn from 1Ti 2:14.

Introduction

1. In verse 14 there are two words translated deceived. The first word “deceived” is from **Apatao** and means to be cheated or deceived or beguiled which we are told Adam was not.

2. The second word “deceived” is **Exapatao** and means to be completely or thoroughly deceived and thus, she literally fell into the transgression for **Ginomai** is in the perfect tense.

3. We will see more of the meaning of these three words later as I exegete the entire verse.

KJV-New Sentence

1Ti 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

NIV

1Ti 2:14 And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

AND ADAM WAS NOT DECEIVED, **Και Αδαμ ουκ απαταω**

1. **Kai Adam Ouk Apatao** is well translated “Now Adam did not receive the action of being deceived ...”

2. **Kai** is a conjunction used as a simple connective followed by the proper noun **Adam**, declined as a nominative singular and the negative adverb **Ouk**, and the verb **Apatao**, parsed as a 3rd person singular, aorist passive indicative.

3. **Apatao** according to Moulton's *Analytical Greek Lexicon Revised* means “to deceive” or “to seduce into error.” The verb **Apatao** can be found two other places in the New Testament.

Eph 5:6 Let no man **deceive** you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Eph 5:7 Be not ye therefore partakers with them.

Eph 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

Jam 1:26 If any man among you seem to be religious, and bridleth not his tongue, but **deceiveth** his own heart, this man's religion is vain.

Jam 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

BUT THE WOMAN BEING DECEIVED ΔΕ Ο ΓΥΝΗ ΕΞΑΠΑΤΑΩ

1. **De Ho Gune Exapato** is better translated “being thoroughly beguiled ...” or “but Eve by choosing not to follow the protocol of God was thoroughly deceived ...”

2. **De** is a conjunction used as an adversative followed by the monadic noun **Gune**, declined as a nominative singular and the verb **Exapatao**, parsed as an aorist active participle.

3. **Exapatao** according to Moulton’s lexicon means “to deceive thoroughly, to delude” or “to beguile.” Several uses will illustrate its contextual meaning.

Rom 7:11 For sin, seizing the opportunity afforded by the commandment, **deceived** me, and through the commandment put me to death.

Rom 7:12 So then, the law is holy, and the commandment is holy, righteous and good.

Rom 16:17 I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them.

Rom 16:18 For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they **deceive** the minds of naive people.

1Co 3:18 Do not **deceive** yourselves. If any one of you thinks he is wise by the standards of this age, he should become a "fool" so that he may become wise.

1Co 3:19 For the wisdom of this world is foolishness in God's sight. As it is written: "He catches the wise in their craftiness";

WAS IN THE TRANSGRESSION ΓΙΝΟΜΑΙ ΕΝ ΠΑΡΑΒΑΣΙΣ

1. **Ginomai En Parabasis** is better translated “and thus, she became a sinner because she transgressed the protocol of God ...”

2. **Ginomai** is a verb parsed as a 3rd person singular, perfect active indicative followed by the preposition **En** and the noun **Parabasis**, declined as an instrumental singular.

3. **Ginomai** appears more than 700 times in the New Testament, where it is translated “become, became, come into existence, create, created, to be born, came to pass” or “was.”

1Co 8:9 But take heed lest by any means this liberty of yours **become** a stumblingblock to them that are weak.

1Co 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am **become** as sounding brass, or a tinkling cymbal.

1Co 13:11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I **became** a man, I put away childish things.

Heb 5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and **are become** such as have need of milk, and not of strong meat.

Heb 5:13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

Heb 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

3.1 In the perfect tense the disobedience of Eve, though a single act had a lasting effect on the entire human race. The source of her disobedience was deception, but none the less it was sin. The active voice of **Ginomai** tells us, that though the reason for her disobedience was deception, she did produce the action of the verb. Eve used her volition, she chose to be deceived.

4. **Parabasis** appears seven times in the New Testament, where in the KJV it is translated “transgression, transgressions” or “breaking.” **Parabasis**, according to Zondervan’s *Analytical Greek Lexicon* tells us it means “a stepping by the side, deviation of various types” or “a transgression.”

Rom 2:22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

Rom 2:23 Thou that makest thy boast of the law, through **breaking** the law dishonourest thou God?

Rom 2:24 For the name of God is blasphemed among the Gentiles through you, as it is written.

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's **transgression**, who is the figure of him that was to come.

Gal 3:19 Wherefore then serveth the law? It was added because of **transgressions**, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Gal 3:20 Now a mediator is not a mediator of one, but God is one.

Gal 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Gal 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.

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

Expanded Translation

1Ti 2:14 Now Adam did not receive the action of being deceived; but Eve, by choosing not to follow the protocol plan of God, was thoroughly deceived and thus, she became a sinner because she transgressed that protocol;"

6. Now let's see what we can learn from 1Ti 2:15.

KJV-Sentence Continues

1Ti 2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

NIV

1Ti 2:15 But women will be saved through childbearing -- if they continue in faith, love and holiness with propriety.

1. Kenneth Wuest has written of 1Ti 2:15.

"Verse 15 is most difficult in interpretation. The phrase "she shall be saved" ... is not in the ordinary sense ... for 1st Timothy is an epistle to believers ... for Paul speaks here of a continuing in the faith and love and holiness. This an unbeliever of course cannot do.

"The Greek Sozo has many meanings like "made whole, delivered from drowning; made well etc." and it is also used for phase I salvation and phase II salvation. What she is delivered out from by "child bearing" is twofold: from the seed of the woman and the woman only will come the Messiah Who will provide salvation to all mankind.

"More particularly in our context is the deliverance from the original curse just as man who by means of Bible doctrine finds deliverance from his curse."

2. The Expositors Greek Testament explains it rather well:

“The penalty for the transgression, so far as the woman is concerned, was expressed in the words “I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children” Gen 3:16 ... in the case of the woman the sentence has proven to be a great blessing to the world.

“The woman like the man has a normal and natural duty to work out their own deliverance in time. The phrase in verse 15: ‘Yet she shall be saved in her childbearing if she continue in faith and love and holiness accompanied by sober mindedness,’ refers to the process of her transforming the mind by means of using the filling of the Spirit and cycling Bible doctrine into her right lobe where it will produce just as it does for the man.”

3. Now let’s see what we can learn from the exegesis of 1Ti 2:15.

KJV-Sentence Continues

1Ti 2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

NOTWITHSTANDING SHE SHALL BE SAVED ΔΕ ΣΩΖΩ

1. **De Sozo** is better translated “yet she shall be delivered from her curse ...”
2. **De** is a conjunction followed by the verb **Sozo**, parsed as a 3rd person singular, future middle indicative.
3. **Sozo** has various meanings, such as “to deliver from danger, to heal, to provide temporal salvation” or “to provide positional salvation.”
4. **Sozo** can signify “an act of deliverance” or “a shield from danger, disease or death.” It implies even safety, health and victory. Acts 27:20 and Heb 11:7

Acts 27:20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should "**be saved**" was then taken away.

Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the "**saving**" of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

5. In Christian parlance, the verb **Sozo** came to mean “a deliverance from eternal death and an endowment of everlasting life.” Rom 5:10; Eph 2:8-9

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall "**be saved**" by his life.

Eph 2:8 For by grace "**are ye saved**" through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

5.1 Salvation brings the righteousness of God to man when he meets the condition of faith in Christ. 1Co 1:21 and Rom 1:16-17

1Co 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching "**to save**" them that believe.

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto "**salvation**" to everyone that believeth; to the Jew first, and also to the Greek.

Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

6. In our verse the deliverance refers to being delivered from the curse described in verse 14. A woman is delivered from her curse in the same way a man is saved from his curse--the consistent use of the two power options. We will soon get to the man's curse, i.e., having to work for a living as opposed to living in the garden and having everything provided.

1Ti 2:14 And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

7. The curse in view here is not child bearing but the tendency to be deceived. Metabolized doctrine allows the woman to embrace this vulnerability.

IN CHILD BEARING, ΔΙΑ Ο ΤΕΚΝΟΓΟΝΙΑ

1. **Dia Ho Teknogonia** is better translated "through the miracle of the virgin birth ..."

2. **Dia** is a preposition followed by the monadic noun **Teknogonia**, declined as a genitive singular.

3. **Teknogonia** is a hapax legomenon. Its verb form is **Teknogoneuo** and it appears once in 1Ti 5:14 where it is used as an infinitive urging the younger women to marry and bear children.

1Ti 5:14 I will therefore that the younger women marry, **bear children**, guide the house, give none occasion to the adversary to speak reproachfully.

3.1 **Teknogonia** on page 815 of Arnt and Gingrich's *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* says of **Teknogonia**, "of Hippocrates, Ep. 17, 21; Aristotle, H. A. 7, 1, 8. p. 582a, 28; and Stoic III 158, 5 ... *the bearing of children ...*"

IF THEY CONTINUE IN FAITH ΕΑΝ ΜΕΝΩ ΕΝ ΠΙΣΤΙΣ

1. **Ean Meno** is better translated "if they abide in the faith ..."

2. **Ean** is a 3rd class conditional particle followed by the verb **Meno**, parsed as a 3rd person plural, aorist active subjunctive and the preposition **En** with **Pistis**, declined as a locative singular.

3. Our phrase begins with a 3rd class conditional particle indicating maybe they will and maybe they will not continue their temporal sanctification and thus escape the result of the curse of deception.

4. **Meno** appears more than 100 times in the New Testament, where it is translated "abide, abode, remain, dwell, tarry" or "continue."

5. **Pistis** appears more than 300 times in the New Testament, where it is translated "faith, assurance, belief" or "fidelity."

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the **faith (Pistis)** of the Son of God, who loved me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Gal 3:22 But the scripture hath concluded all under sin, that the promise by **faith (Pistis)** of Jesus Christ might be given to them that believe (**Pisteuo**).

Gal 3:23 But before faith came, we were kept under the law, shut up unto the **faith (Pistis)** which should afterwards be revealed.

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by **faith (Pistis)**.

Gal 3:25 But after that **faith (Pistis)** is come, we are no longer under a schoolmaster.

Gal 3:26 For ye are all the children of God by **faith (Pistis)** in Christ Jesus.

1Pe 1:5 Who are kept by the power of God through **faith (Pistis)** unto salvation ready to be revealed in the last time.

1Pe 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

1Pe 1:7 That the trial of your **faith (Pistis)**, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet **believing (Pisteuo)**, ye rejoice with joy unspeakable and full of glory:

1Pe 1:9 Receiving the end of your **faith (Pistis)**, even the salvation of your souls.

6. Let me give you several other passages, where we find **Meno** and **Pistis** used similarly.

KJV

Phi 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

Phi 1:24 Nevertheless **to abide (Epimeno)** in the flesh is more needful for you.

Phi 1:25 And having this confidence, I know that I shall **abide (Meno)** and continue with you all for your furtherance and joy of **faith (Pistis)**;

Phi 1:26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Phi 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the **faith (Pistis)** of the gospel;

Phi 1:28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

Phi 1:29 For unto you it is given in the behalf of Christ, not only **to believe (Pisteuo)** on him, but also to suffer for his sake;

Phi 1:30 Having the same conflict which ye saw in me, and now hear to be in me.

NIV

Acts 14:20 But after the disciples had gathered around him, he got up and went back into the city. The next day he and Barnabas left for Derbe.

Acts 14:21 They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch,

Acts 14:22 strengthening the disciples and encouraging them to **remain (Emmeno)** true to the **faith (Pistis)**. "We must go through many hardships to enter the kingdom of God," they said.

Acts 14:23 Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, on whom **they had believed (Pisteuo)**.

2Th 2:13 But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through **belief (Pistis)** in the truth.

Tit 2:9 Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them,

Tit 2:10 and not to steal from them, but showing all good **fidelity (Pistis)**, so that in every way they will make the teaching about God our Savior attractive.

7. We will now begin a prepositional phrase with the preposition **En** and two objects. The two objects are: **Agape** translated charity, and **Hagiasmos**, translated “holiness.” Each of the objects is declined as instrumental singulars. Ergo, the best translation reads “by means of love as a product of doctrine in their souls and by means of their living a set-apart life.

AND CHARITY AND HOLINESS ΚΑΙ ΕΝ ΑΓΑΠΗ ΚΑΙ ΑΓΙΑΣΜΟΣ

1. **Kai Agape Kai Hagiasmos** is better translated “and by consistently metabolizing doctrine and by living a set-apart life ...”

2. **Kai** is a conjunction followed by the noun **Agape**, declined as an instrumental singular and the conjunction **Kai** followed by the noun **Hagiasmos**, declined as an instrumental singular.

3. Let’s first look at the word **Agape** translated in the KJV as “charity.”

3.1 **Agape** is better translated "by means of love as a product of doctrine in her soul ...”

3.2 The **Agape** kind of love depends entirely upon whom and what the subject is and not upon whom and what the object of the verb is.

3.3 To better understand **Agape**, I want us to look at the other word for love found in the Bible.

3.4 That word is **Phileo** in verb form and **Philos** in noun form. This love more often than not will include an emotion; it is based on whom and what the object is.

3.5 Mankind in one sense was always loved by God with **Agape** but only the believer can experience the **Philos** kind of love from God.

3.6 Believers are objects then of God's **Philos** kind of love, certainly not because we are or even approach perfection, but because of what Christ did for us on the cross.

4. God's love is said to be **Agape** meaning the right mental attitude which has nothing to do with emotion or attraction.

5. For example, Joh 3:16, which most of us memorized at some point in our life, says:

Joh 3:16 For God so loved (**Agapao**) the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

5.1 Doubtless the devil's world was no object of God's affection-in fact it would be blasphemous to ascribe to God a love for this miserable world in which we are temporarily residing, a world called by God "Satan's world."

6. Joh 3:16 might better be translated, "For God had the right mental attitude toward the world based on His essences and attributes and thus gave his only born son that whosoever accepts him as Savior will not perish but have everlasting life."

6.1. God never loved the **Kosmos**, i.e., the devil's world in a **Phileo** sense. The prince of this world was never, in his fallen state, the object of God's love. Joh 21:5-17 provides an interesting contrast between **Agape** and **Philos** love.

Joh 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest (**Agapao**) thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love (**Phileo**) thee. He saith unto him, Feed my lambs.

Joh 21:16 He saith to him again the second time, Simon, son of Jonas, lovest (**Agapao**) thou me? He saith unto him, Yea, Lord; thou knowest that I love (**Phileo**) thee. He saith unto him, Feed my sheep.

Joh 21:17 He saith unto him the third time, Simon, son of Jonas, lovest (**Phileo**) thou me? Peter was grieved because he said unto him the third time, Lovest (**Phileo**) thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love (**Phileo**) thee. Jesus saith unto him, Feed my sheep.

7. Let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

1Ti 2:15 yet she shall receive *positional* deliverance from her curse by the miracle of the virgin birth and *temporal* deliverance, if she continues to abide in the faith by consistently metabolizing doctrine ...

8. Now let's see what we can learn of this word **Hagiasmos**.

9. **Hagiasmos** appears 10 times in the New Testament, where it is translated in the KJV as "sanctification" or "holiness." The verb form of **Hagiasmos** is **Hagiazao**. The verb **Hagizao** appears 28 times in the New Testament, where in the KJV it is translated "hallowed, that sanctifieth, hath sanctified, sanctify" or "might sanctify." Let's see how these two words are used elsewhere in Scripture.

Hagiasmos

Rom 6:18 You have been set free from sin and have become slaves to righteousness.
Rom 6:19 I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to **holiness**.
Rom 6:20 When you were slaves to sin, you were free from the control of righteousness.

1Co 1:28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

1Co 1:29 That no flesh should glory in his presence.

1Co 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and **sanctification**, and redemption:

1Co 1:31 That, according as it is written, He that glorieth, let him glory in the Lord.

1Th 4:3 It is God's will that you **should be sanctified**: that you should avoid sexual immorality;

1Th 4:4 that each of you should learn to control his own body in a way that is **holy** and honorable,

Rom 6:22 But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to **holiness**, and the result is eternal life.

Rom 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Hagiazo

Mat 6:9 "This, then, is how you should pray: "Our Father in heaven, **hallowed** be your name,

Mat 6:10 your kingdom come, your will be done on earth as it is in heaven.

Mat 6:11 Give us today our daily bread.

Mat 6:12 Forgive us our debts, as we also have forgiven our debtors.

Mat 6:13 And lead us not into temptation, but deliver us from the evil one.'

1Co1:2 To the church of God in Corinth, to those **sanctified** in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ -- their Lord and ours:

1Pe 3:15 But **sanctify** the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

1Pe 3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

10. Now for the phrase "and sobriety."

AND SOBRIETY μετὰ σωφροσύνη

1. **Meta Sophrosune** is better translated “with modesty and soundness of mind ...”
2. **Meta** is a preposition followed by the noun **Sophrosune**, declined as a genitive singular.
3. Now let’s see how our verse looks so far by way of an expanded translation.

Expanded Translation

1Ti 2:15 yet she shall receive *positional* deliverance from her curse by the miracle of the virgin birth and *temporal* deliverance, if she continues to abide in the faith by consistently metabolizing doctrine and by living a set-apart life with modesty and soundness of mind.

4. I want to again provide several Scriptures related to our study of 1Ti 2:11-15 but first, let’s see how verses 11 through 15 look by way of an expanded translation.

1Ti 2:11-15 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. For you see Adam was first formed from the dust of the earth and then Eve was constructed from a rib taken from Adam. Now Adam did not receive the action of being deceived; but Eve, by choosing not to follow the protocol plan of God was thoroughly deceived and thus, she fell headlong into the transgression, yet she shall receive *positional* deliverance from her curse by the miracle of the virgin birth and *temporal* deliverance, if she continues to abide in the faith and by consistently metabolizing doctrine and by living a set-apart life with modesty and soundness of mind.

5. What a challenge for the ladies. “Living a set-apart life with modesty and soundness of mind” is impossible in the flesh. Fortunately production in the Christian life is a product of metabolized doctrine in the soul.

Jam 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Jam 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Jam 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jam 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Jam 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, **he being not a forgetful hearer, but a doer of the work**, this man shall be blessed in his deed.

Col 1:3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

Col 1:4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

Col 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

Col 1:6 Which is come unto you, as it is in all the world; **and bringeth forth fruit, as it doth also in you, since the day ye heard of it**, and knew the grace of God in truth:

Isa 55:11 **So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please**, and it shall prosper in the thing whereto I sent it.

2Ti 3:16: **All scripture is God breathed and is profitable for doctrine for reproof, for correction, for instruction in righteousness**

1Ti 3:17: **In order that the man of God might be perfect thoroughly furnished unto all good works.**

2Pe 1:3 **According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:**

2Pe 1:4 **Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.**

6. The Expositors Greek Testament explains verse 15 rather well:

7. “The phrase in verse 15: ‘Yet she shall be saved if she continue in faith and love and holiness accompanied by sober mindedness,’ refers to the process of her transforming the mind by means of using the filling of the Spirit and cycling Bible doctrine into her right lobe where it will produce just as it does for the man.”

8. In closing this study I want to provide several Scriptures with brief comment.

Gen 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; **and thy desire shall be to thy husband, and he shall rule over thee.**

8.1 The phrase “**and thy desire shall be to thy husband, and he shall rule over thee**” is poorly translated. “*Desire*” is a Hiphil future of the verb **SHUQ--Shook**. I once heard Col. R.B. Thieme change his teaching of this verse after discovering the subtle change in meaning provided by the Hiphil stem. It was the Colonel’s conclusion that the second curse mentioned in verse 15 was the woman’s desire to wrestle from the man his role as leader.

8.2 The Nelson study Bible has the following to say of the latter half of Gen 3:15, “We can paraphrase the last three lines of this verse this way: ‘You will now have a tendency to dominate your husband, and he will have the tendency to act as a tyrant over you.’”

8.3 Nelson goes on to write of the Hiphil stem of **Shook**. “The word desire can also mean “an attempt to usurp or control” as in Gen 4:7. The gracious words of the Lord were that Cain (*in Gen 4:7*) could get it right! He did not have to go on being angry and morose; he could do well. Sin was lying at the door, about to pounce on him as a lion.”

Gen 4:7 If you (Cain) do what is right, will you be accepted? But if you do not do what is right, sin is crouching at your door; it desires **to rule** over you, but you must master it.”

9. If you think desiring your husband and having him rule over you is bad then you have missed the entire meaning of the categorical analysis I have provided over the last several lessons.

10. By consistently taking in the Word under the filling of the Spirit you can fulfill God's plan of becoming the beautiful, obedient, sweet and quiet spirit so pleasing in the eyes of the Lord. Peter summed it up rather well.

1Pe 3:4 Your beauty should be a product of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.

1Pe 3:5 For this is the way the holy women of the past who put their hope in God made themselves beautiful. They were submissive to their own husbands,

1Pe 3:6 like Sarah, who obeyed Abraham and called him her master ...

11. And in the same way gentlemen, we too by the consistent intake of the Word under the filling of the Spirit can partake of the divine nature as we love the wife as Christ loved the church and gave Himself for her.

1Pe 3:7 Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

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

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

Pro 18:22 Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.

Eph 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Eph 5:32 This is a great mystery: but I speak concerning Christ and the church.

Eph 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Pro 5:18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

Pro 5:19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

Heb 13:4 Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

12. Both Adam and Eve became sinners and sons of perdition when they ate of the tree of the knowledge of good and evil. It should be stressed, however, that the two of them regained their positional deliverance by faith in the Messiah to come.

