

INTRODUCTION

The Bible teaches that God gave the church (and therefore churches) pastor-teachers (Eph. 4:11). This teaching is therefore not debatable. Many people also believe that the Bible teaches that a “pastor-teacher” must be a man. These people think that this teaching is therefore also not debatable. However, there are other people who think that this latter teaching *is* debatable. They think that the Bible teaches that a “pastor-teacher” may be a man or a woman. Consequently, they believe that a woman may be a pastor.

Both of these groups support their position from the Bible. But both groups cannot be correct. Whom does the Bible allow to hold the office of pastor-teacher? Does it permit just men to hold the office; or both men and women? As it relates to women: to be; or not to be a pastor—that is the question!

One passage which helps to answer this question is 1 Timothy 2:9-15. This passage is important in answering the above question since Paul instructs women concerning their behavior in public worship services.¹ This paper will look briefly at 2:9-10 and then concentrate on 11-15 since it pertains to this question.

Because this passage is so crucial in answering concerning the eligibility for the office of “pastor-teacher,” both complementarians and egalitarians much on the meaning and significance of this passage. It seems that there is not much more to be written about this passage and this question. Since this is situation, why *this* paper? What can it contribute to the meaning and significance of this passage? What help can it offer to answer the eligibility question?

PURPOSE

This paper purposes to look briefly at the first part of this section (2:9-10) and then to look carefully at the second part of this section (2:11-15) with

¹ This paper assumes that Paul is giving instructions in these verses for behavior in public worship services. For reasons supporting this assumption see William D. Mounce, *Pastoral Epistles*, WBC (Thomas Nelson: 2000), 106-108.

some insights from discourse² analysis³ to see what they might contribute to the understanding of this section. It will focus on the structure of the discourse in order to understand Paul's argument. Therefore, it will first identify the discourse. It will look at the propositions /statements which make up the discourse and identify the roles which the discourse constituents play in the discourse. It will also look at the way in which the propositions are connected to see the cohesion of the discourse. The key to tracing the argument in Paul's letters is by understanding the relationship between different propositions in the text.⁴ This paper does not purpose to give a detailed interpretation of the passage.

Finally, the paper will suggest a meaning for the discourse. After it suggests the meaning of the discourse, the paper will suggest the significance of the discourse. "Meaning" is the message which the author (Paul in this passage) intends to convey through the text. Meaning belongs to the author. The meaning of a text can never change; it is locked in history. "Significance" is the application of meaning to different contexts. Significance belongs to the reader. The significance of a text is changeable.

CLARIFICATION

Before looking at this passage it will be helpful to distinguish between the two positions concerning whom the Bible allows to hold the office of "pastor-teacher." Egalitarianism holds that the Bible teaches that there is no distinction between men and women in church ministry and leadership. It holds that all functions and positions in church ministry are equally open to both men and women. Consequently, both men and women may be "pastor-

² A discourse is a biblical passage displaying semantic and structural coherence, unity, and completeness, and conveying a message; F.B. Huey, Jr. & Bruce Hurley, *A Student's Dictionary for Biblical & Theological Studies* (Zondervan:1983), 64. Discourse usually refers to units of speech longer than a sentence because it usually takes more than a sentence to communicate a complete thought.

³ Discourse analysis is a process of investigation by which one examines the form and function of all the parts and levels of a written discourse, with the aim of better understanding both the parts and the whole of that discourse. Guthrie, "Discourse Analysis," 255. This paper assumes the benefits of these "insights," it does not attempt to defend them.

⁴ Thomas R. Schreiner, *Interpreting the Pauline Epistles* (Baker: 1990), 98-99.

teachers.” Complementarianism, on the other hand, holds that the Bible teaches that there is a distinction between men and women in church ministry and leadership. It holds that all functions and positions in church ministry are not equally open to men and women. Consequently, certain functions in church ministry such as “pastor-teacher” are open only to men.

MEANING

This paper suggests that 1 Timothy 2:9-15 constitutes a discourse which divides into two sections. The first section includes verses 9-10 and contains Paul’s instructions for the women’s appearance in the worship service.⁵ This paper will consider this discourse briefly since it does not speak to the question of eligibility of women for the office of “pastor-teacher.” The second section includes verses 11-15 and contains Paul’s instructions concerning the women’s attitude during the worship service. The paper will consider this section in more detail since it speaks to the eligibility of women for the office of “pastor-teacher.”

THE PURPOSE OF 1 TIMOTHY

Paul writes to Timothy to encourage him to conduct himself properly as the leader of the Ephesian church (1 Tim. 3:14-15). Because Paul is delayed in coming to Ephesus, he inducts Timothy as his authoritative replacement who must now carry out the instructions of the letter. Paul repeatedly instructs Timothy to command and teach certain things which indicates that Timothy is responsible for administering codes of “church conduct.”⁶ The role of women in public worship was one of those codes of “church conduct” (2:9-15) which Timothy was responsible to administer.

THE APPEARANCE OF WOMEN IN PUBLIC WORSHIP

⁵ This section is marked off by the unexpressed performative **bouvlomai** (“I want”) which occurs in verse 8 and is understood to begin verse 9. A performative is a verb which expresses desire, attitude, or action of the writer. See Iver Larsen, “Boundary Features,” *Notes on Translation* (5:1), 49-50.

⁶ This material comes from Jeffrey T. Reed, “To Timothy or Not? A Discourse Analysis of 1 Timothy,” *Biblical Greek Language and Linguistics*, Edited by Stanley E. Porter and D.A. Carson (Sheffield Academic: 1993), 108-117.

After Paul commands the men to pray in every place by lifting up holy hands without anger and argument (2:8), he begins a new discourse (2:9-10) which addresses the way women should dress when they come together for public worship (2:9).⁷ He wants⁸ the women to dress appropriately being influenced by modesty and good judgment. They must dress in respectable clothing. Women should not dress in braided hair and gold or pearls or expensive clothing. For Christian women to dress in this costly and ostentatious manner in their culture was the opposite of dressing respectably. In fact, this type of dress came to be associated with the prostitute and promiscuous women.⁹ Some even equated dressing this way with marital infidelity.¹⁰

Instead they were to dress in good works which were fitting for women professing to be godly (2:10). Paul shifts from costly dress to conduct. The conjunction “but”¹¹ (*ajlla;*) contrasts appropriate conduct with costly dress in order to correct the previous assumption that Christian women might dress in a manner that was inappropriate. It indicates that Paul rejects costly dress as appropriate adorning for Christian women and replaces it with good works as appropriate adorning.¹² Consequently, these women should concern themselves with good works which are consistent with their profession of godliness.

THE ATTITUDE AND ACTIONS OF WOMEN IN PUBLIC WORSHIP

Learn in quietness and all submission

⁷ Paul marks this change of topic with asyndeton and *wjsauvtwV* (“likewise”) which indicates that there is a degree of parallelism between the new topic and the previous one; see Stephen H. Levinsohn, “Some Constraints on Discourse Development in the Pastoral Epistles,” *Discourse Analysis and the New Testament*, Edited by Stanley E. Porter & Jeffrey T. Reed (Sheffield Academic: 1999), 317.

⁸ The verb *bouvlomai* (“I want”) is carried over from verse 8. It has the force of a command.

⁹ Philip H. Towner, *The Letters to Timothy and Titus*, NICNT (Wm. B. Eerdmans: 2006), 205-209.

¹⁰ Mounce, *Pastoral Epistles*, 115.

¹¹ Greek *jalla;*.

¹² Jacob K. Heckert, *Discourse Function of Conjoiners in the Pastoral Epistles* (Summer Institute of Linguistics: 1996), 28.

Paul then begins another discourse¹³ which relates to the women's role in public worship. This discourse contains Paul's instructions concerning the women's attitude and action in public worship (2:11-15). He begins this discourse with asyndeton¹⁴ which likely denotes an abrupt change in topic from the women's appearance to their attitude and action.¹⁵ It implies that there is no developmental connection between this topic and the previous topic and that these two topics are most likely independent of each other.¹⁶ Asyndeton may also function to highlight this portion of the discourse.¹⁷

He begins this discourse by commanding women to learn in quietness in all submission (2:11).¹⁸ This is Paul's first proposition. He commands¹⁹ the woman to make it her habit²⁰ to learn in quietness and in all submission. "In quietness" and "in all submission" are prepositional phrases which describe the learning process. "In quietness" indicates either manner or means and tells *how* she is to learn. A woman is to learn by being quiet or in an attitude of quietness. "In all submission" modifies "in all quietness" and further tells how she is to learn. She must learn in a manner or attitude of submission. An attitude of submission makes quietness possible. Paul begins this discourse by instructing women how they must behave while they are learning in public worship. He addresses their attitude.

Do not teach or exercise authority over a man

¹³ This section is introduced both by asyndeton (without conjunction) and the shift in grammatical person from **bouvlomai**, 1st person, ("I want") to **manqanevtw**, 3rd person, ("let a woman learn").

See Stephen H. Levinsohn, *Discourse Features of New Testament Greek*, SIL International: 2000), 275 and Stanley E. Porter, *Idioms of the Greek New Testament*, Second Edition (Sheffield: 1994), 301.

¹⁴ Asyndeton occurs when a proposition is *not* introduced by a conjunction or conjunctive phrase.

¹⁵ Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Zondervan: 1996), 658.

¹⁶ Levinsohn, "Some Constraints", 330-331.

¹⁷ Robert A. Young, *Intermediate New Testament Greek* (Broadman & Holman: 1994), 293.

¹⁸ Greek **manqanevtw** which might be translated "Let a woman learn." The verb form is not expressing mere permission, but a command. It engages the volition and places a requirement on the individual. See Wallace, *Greek Grammar*, 486.

¹⁹ A proposition is an assertion or statement about something. A proposition must have a subject and predicate.

²⁰ Most likely **manqanevtw** is a customary imperative whose force is simply *continue*. Consequently, it has the sense "make it her habit." see Buist M. Fanning, *Verbal Aspect in New Testament Greek* (Oxford: 1990), 332-333 and Wallace, *Greek Grammar*, 722.

Paul continues this discourse by prohibiting a woman to teach or exercise authority over a man (2:12). This is his second proposition and it is a prohibition which consists of a verbal phrase and two complementary infinitives. The conjunction “but” (δε;) which joins this proposition to the preceding one indicates that this prohibition develops from the preceding proposition.²¹ The new proposition marks a contrast makes a distinct contribution to the argument of the discourse.²² The conjunction signals change²³ and marks the following proposition as distinct and different from the previous one.²⁴

“I do not allow” is a verbal phrase which begins this proposition. The phrase denotes a timeless prohibition.²⁵ Paul is not prohibiting a woman from doing these activities at the time he is writing with the possibility that he might allow her to do so at a future time.²⁶ Paul is prohibiting an action from ever occurring. This phrase represents the apostle’s binding command for all churches.²⁷

²¹ Δε; (“but”) marks development. It functions as a copula as here, it marks a proposition as a development of a previous one; Heckert, *Discourse Function*, 57. See also Samuel H. Levinsohn, *Textual Connections in Acts* (Scholars Press: 1987), 87-96.

²² Levinsohn, *Discourse Features*, 112.

²³ Iver Larsen, “Notes on the Function of γα;ρ, ου\ν, μεν, δε;, και; and τεv in the Greek New Testament,” *Notes on translation* (5:1), 42.

²⁴ G.B. Winer, *A Treatise on the Grammar of New Testament Greek* (T. & T. Clark:1877), 552 and

Samuel H. Levinsohn, “Some Constraints on Discourse Development in the Pastoral Epistles,” *Discourse Analysis and the New Testament*, Edited by Stanley E. Porter & Jeffrey T. Reed (Sheffield Academic: 1999), 321.

²⁵ ἰεπιτρεπω is a gnomic present which expresses a timeless, universal fact. The action continues without time limits. See Buist M. Fanning, *Verbal Aspect in New Testament Greek* (Oxford: 1990), 208 and Wallace, *Greek Grammar*, 523. For a helpful discussion of ἐπιτρεπω and its meaning in the present tense see Mounce, *Pastoral Epistles*, 122-123.

²⁶ The normal use of the present tense in didactic literature, especially when introducing an exhortation, is not descriptive, *I do not presently permit*, but a general precept that has gnomic implications; Wallace, 525. There is nothing in the present tense that requires its action to be true in the present, but not in the future.

²⁷ William D. Mounce, *Pastoral Epistles* (Thomas Nelson: 2000), 123. For an opposing view see Gordon D. Fee, *1 and 2 Timothy, Titus*. NIBC (Hendrickson: 1988), 77.

Paul completes this proposition with two infinitives, “to teach” and “to have authority over,”²⁸ These two infinitives are connected by the conjunction “or” (**oujde;**)

which means that are equal grammatical elements.²⁹ This means that “to teach” and “to have authority over” grammatically are equal units within the prohibition. “To have authority over” cannot be subordinate to “to teach.” Also, this conjunction always coordinates activities of the same order, that is, activities which the writer views positively or negatively.³⁰ This means that since “to teach” is a positive activity, “to have authority over” is also a positive activity.

Therefore, it is not probable that the two infinitives convey a single coherent idea, as a hendiadys, so that the passage means, “I do not permit a woman to teach in a domineering manner?”³¹ If this meaning were correct, then Paul would allow a women to teach if it were not in a domineering manner. This meaning is not probable for the following reasons. First, “or” is a coordinating conjunction which means the infinitive, “to have authority over,” cannot be subordinate to “to teach” which it would be according to this meaning. Second, since “to teach” is used here for a positive activity, the coordinating conjunction “or” requires the second infinitive to refer to a positive activity also. Consequently, the infinitive must mean “to have authority over” which describes a positive activity rather than “to domineer” which describes a negative one.³² Therefore, the proposed meaning that Paul is prohibiting a woman to teach in a domineering manner is not possible.

The meaning and relationship of these two infinitives is important. “To teach” comes first in the sentence which means that it stands as the most important and it contrasts with “learning.” It means to provide instruction in a formal or

²⁸ **Didavskein** (“to teach”) and **aujgentei:n** (“to have authority over”) are complementary infinitives which complete the thought of the verbal phrase **oujk ejpitrevpw** (“I do not allow”).

²⁹ They are joined by **oujde;** which is a common coordinating conjunction.

³⁰ Andreas J. Ko-stenberger, “Syntactical Background Studies to 1 Timothy 2:12 in the New Testament and Extrabiblical Greek Literature,” *Discourse Analysis and Other Topics in Biblical Greek*, Edited by Stanley E. Porter & D.A. Carson (Sheffield Academic: 1995), 178.

³¹ Cf. P.B. Payne, “**oujdev** in 1 Timothy 2:12” (paper presented at the Annual ETS Conference, 21 November 1986).

³² Ko-stenberger, “Syntactical Background Studies,” 178-179.

informal setting.³³ Here it refers to the exposition of Scripture in the official teaching of sound doctrine.³⁴

“Man” is the object of teaching.³⁵ Paul prohibits women from teaching men. “To have authority over” comes later in the sentence. Since the preposition “or” usually connects two closely connected units, “to have authority over” is likely related to “to teach” in some way. Paul prohibits a woman from teaching a man because by teaching him, she asserts authority over him. A woman cannot teach a man and be submissive to him.

Be in quietness

Paul’s next proposition repeats that he wants a woman to be in quietness.³⁶ This proposition is composed of an infinitive and a prepositional phrase. The infinitive describes the woman’s existence in public worship. The prepositional phrase indicates her manner of existence. She is to exist in silence.

Paul joins this proposition to the preceding one with the conjunction “but” (*ajlla;*) which indicates a contrast³⁷ between the two propositions. Paul rejects the possibility of a woman teaching and having authority over a man and replaces it with an implied command that a woman exist in quietness in public worship..³⁸ However, both propositions are equally significant.³⁹ That Paul does not allow a woman to teach and have authority over a man is just as significant as him wanting a woman to be silent.

This section (2:11-12) is an inclusio. It begins and ends with the prepositional phrase “in quietness.” The inclusio binds a text into a coherent unit and gives a key to the nature of the coherence.⁴⁰ The phrase, “in quietness,” binds this section together and provides the theme or emphasis of this section. Paul is

³³ *BDAG*, 241

³⁴ Philip Graham Ryken, *1 Timothy*, REC (P&R: 2007), 95.

³⁵ Context and grammar allow “man” to be the object of both “to teach” and “to have authority over.” See Douglas J. Moo, “The Interpretation of 1 Timothy 2:11-15: A Rejoinder,” *Trinity Journal* 2 (1981), 202.

³⁶ This assumes that the infinitive *ei\nai* (“to be”) goes with the *bouvlomai* (“I want”) in verse 8.

³⁷ A global contrast between one proposition and another one and not a contrast between one or more points of difference with \in a proposition; Heckert, *Discourse Function*, 18.

³⁸ When a negative marker precedes *ajlla;*, the second proposition replaces a rejected preceding proposition; Heckert, *Discourse Function*, 28.

³⁹ Levinsohn, “Some Constraints,” 325.

⁴⁰ Richard J. Erickson, *A Beginner’s Guide to New Testament Exegesis* (IVP: 2005), 83.

emphasizing that women must be quiet during the worship service. This is the focus of this discourse. A woman must learn in quietness, and she must not teach but rather be quiet during public worship.

Silence is golden for a woman in the worship service.

Adam was created first, then Eve

Paul next proposition states that Adam was created first. This proposition is connected to the previous one (2:12) by the conjunction “for” (**ga;r**).⁴¹ This conjunction constrains the material associated with it to be processed as supporting the previous material.⁴² It introduces further information which enables Paul’s readers to understand better his previous statements.⁴³ Here the conjunction introduces the reasons for Paul’s previous statements.⁴⁴

Women are to be quiet, not teach men because Adam was created first. Paul supports his previous proposition by referring back to the creation sequence (Gen. 2:18-24) and its implications as the first reason for his instructions concerning the role of women in the public worship. In his argument Paul changes his focus from woman to Adam which draws attention to Adam and his assertion about him.⁴⁵ The adjective “first” indicates the absolute priority of Adam in God’s creation.⁴⁶ Paul understands that the priority of Adam in creation results in male authority. The fact that Adam was created first

⁴¹ This conjunction has one basic function, backwards confirmation (i.e. referring back to a previous proposition). This confirmation may provide strengthening, reason, or explanation; Heckert, *Discourse Function*” 31.

⁴² Levinsohn, 319.

36.**Ga;r** is an explanatory particle that introduces some further information which the author wishes to give to his readers so that they can better understand some word or aspect of the previous sentence or clause; Larsen, “Notes on the Function,” 36.

37 Nearly all of the material produced in connection with **ga;r** in the Pastoral Epistles provides a reason for the previous material; Heckert, *Discourse Function*, 17.

³⁸ When the subject is expressed (as here) it is often used either to draw attention to the subject of the discussion or to mark a shift in the topic, perhaps signaling that a new person or event is the center of focus. The subject gives new or emphatic information and the predicate elucidates it; Porter, *Idioms*, 295-296.

⁴⁵ In each of the following propositions the expressed subjects, “Adam,” “Eve,” and “the woman,” are placed first marks them as the center of focus and draws attention to them. The subject gives new or emphatic information and the predicate elucidates it: Stanley E. Porter, *Idioms of the Greek New Testament*, Second Edition (Sheffield Academic: 1994), 295-296.

⁴⁶ George w. Knight III, *Commentary on the Pastoral Epistles*, NIGTC (Eerdmans: 1992), 143.

provides strong support for Paul's prohibition concerning women teaching in public worship.⁴⁷

Paul adds that then Eve was created.⁴⁸ This is another proposition. The adverb "then" (ei\ta) connects it to the previous proposition and indicates next in order of time.

He emphasizes that Adam came first in the creation sequence by adding "then Eve." Paul changes the focus from Adam to Eve. He draws attention to the fact that she was created after Adam by writing "now...then." The adverb "then" establishes Eve's secondary status within the creation sequence.⁴⁹ He also changes the focus from woman to Eve. The fact that Eve was created after Adam is one of the reasons for the woman's role in public worship. Paul evidently views the creation sequence and its implications as quite significant in prohibiting a woman from teaching man in public worship.

Adam was not deceived but Eve was deceived

Paul adds the proposition that Adam was not deceived (2:14). He introduces this statement with the conjunction "and" (kai;) which constrains the material it introduces as being added to and associated with the previous material.⁵⁰ The conjunction connects a second idea that functions similarly to the first idea.⁵¹ He adds this proposition to his previous ones (2:13). He continues to support his prohibition of women teaching in public worship. Paul views the fact that Adam was not deceived as an additional and associated reason for his instructions concerning the role of women in public worship. This reason is closely related to the first one so that they could be perceived as a single reason.⁵²

This proposition gives Paul's second reason for not allowing women to teach men in public worship and have authority over them. Paul refers to the Fall. Paul again changes his focus and attention back to Adam. He states that Adam was not the one who was deceived. "Adam" is in the emphatic position in the proposition which draws attention to him and then to Paul's assertion that he

³⁹ Levinsohn, "Some Constraints," 325.

⁴⁸ The text has just "then Eve,"

⁴⁹ I. Howard Marshall, *The Pastoral Epistles*. ICC (T&T Clark: 1999), 461.

⁴⁰ Titrud, "Function of kai;," 247-248.

⁵¹ Mounce, *Pastoral Epistles*, 136.

⁴¹ The text reads, "The woman fell into transgression because she was deceived." This translation takes the adverbial participle *ejxapathqei:sa* ("being deceived") as causal.

was not deceived. Paul regards the fact that Adam was not deceived as a strong reason for a woman not to teach a man.

Paul continues to support not permitting women to teach with a coordinating proposition and a subordinating proposition. The coordinating proposition states that the woman fell into transgression. The conjunction “but” (*de;*) introduces this proposition and marks it as a contrast which develops from the previous statement. This conjunction marks the positive proposition which follows it as more significant than the negative one which precedes it.⁵³

Paul changes his focus from Adam to the woman. He makes “the woman” the subject of the statement instead of “Eve” although he is obviously referring to Eve. Paul draws attention to the woman and his assertion about her which is quite significant. He asserts that she entered⁵⁴ into transgression. “Entered” reflects a condition or state of affairs.⁵⁵ “Into transgression” indicates the new condition which the woman entered. The woman became (and remained) a transgressor.

The subordinating proposition gives the reason that the woman became a transgressor.

The woman became a transgressor because⁵⁶ she was deceived.⁵⁷ Adam was not deceived but Eve was deceived and as a result of her being deceived Paul does not allow women to teach men. Eve’s deception affected all women.

Paul supports his instructions concerning the role of a woman in public worship services by referring back to the temporal sequence in the Creation and the deception before the Fall.

⁵³ Levinsohn, “Some Constraints.” 325.

⁵⁴ “Entered into transgression” translates the *ejn parabavsei gevgonen* which literally means “she came into existence in transgression.” “She became a transgressor” is an adequate translation and conveys its meaning.

⁵⁵ The verb translated “entered” (*gevgonen*) is perfect tense. See Porter, *Idioms*, 39 and Robert A. Young, *Intermediate New Testament Greek* (Broadman & Holman: 1994), 126.

⁵⁶ This meaning regards the adverbial participle, *ejxapathqei:sa*, as causal.

⁵⁷ Paul uses two different words for “deceived” in these propositions. He uses *hjpathvqh* when he refers to Adam and *ejxapathqei:sa* when referring to the woman. The verb used in reference to the woman may intensify the meaning (“Adam was not deceived. but the woman was completely deceived”); Marshall, *Pastoral Epistles*, 464 or it may stress the priority of the woman’s deception; Philip H. Towner, *The Letters to Timothy and Titus*, NICNT (Eerdmans: 2006), 229.

Adam was created before Eve was created. Adam was not deceived, but Eve was deceived. These two closely related statements provide support for Paul's previous statements concerning woman and public worship. Together they support the previous proposition which prohibits a woman teaching in a public worship.⁵⁸ Consequently, Paul supports his prohibition from both the Creation *and* the Fall.

But she shall be saved through the bearing of children

In his next proposition Paul states that the woman will be saved by the bearing of children (2:15). The conjunction "but" (*de;*) connects this proposition to the preceding one. The conjunction marks the proposition which follows it as being a new and distinct proposition which develops from the previous proposition but not closely associated with it.⁵⁹ A verb and prepositional phrase make up the proposition.

Paul begins this proposition by saying, "she will be saved"⁶⁰ which conveys his expectation of a possible future event.⁶¹ "She" refers to "the woman" (2:14) which refers to Eve who became a transgressor when she was deceived. However, since Eve represents all women, they are included in the salvation expectation.⁶² He projects the salvation of Eve and all women. He included women in the transgression,⁶³ and he includes them in salvation. Paul's proposition concerning the woman's salvation builds on and develops from his proposition concerning her transgression. Because of its juxtaposition to the sinful state of "the woman," the salvific sense of "she shall be saved" is virtually guaranteed.⁶⁴

The second part of this proposition is the prepositional phrase, "through the bearing of children." The relationship between the verb and the prepositional phrase depend upon the meaning of the preposition "through."⁶⁵ Most likely it

⁵⁸ Because the latter propositions which are introduced by "for" are joined by "and," they together support the preceding prohibition-proposition; Levinsohn, "Some Constraints," 326.

⁵⁹ A.T. Robertson, *A Grammar of the Greek New Testament in Light of Historical Research* (Broadman: 1934), 1184.

⁶⁰ Greek *swqhvsetai* which is a future passive indicative form.

⁶¹ This meaning of the future tense is suggested by Stanley E. Porter, *Idioms*, 44. The future tense may also indicate something that will take place or come to pass; Wallace, *Greek Grammar*, 568.

⁶² "Woman" is embedded in *swqhvsetai* ("she shall be saved").

⁶³ When Paul changed from "Eve" to "the woman" he connected them.

⁶⁴ Stanley E. Porter, *Studies in the Greek New Testament* (Peter Lang: 1996), 261.

⁶⁵ The preposition is *dia;* and it occurs here with a noun in the genitive case.

means “by means of” and denotes the means by which she shall be saved.”⁶⁶ Paul writes that the woman will be saved spiritually by means of childbearing.

Paul’s last proposition in this discourse is a conditional clause which modifies the previous proposition. The woman shall be saved “if they continue in faith and love and sanctity with self-restraint.” The plural pronoun “they” indicates that Paul has returned to women in general.⁶⁷ He expands reference from the representation case of Eve to the larger sphere of all “women.”⁶⁸ This clause indicates the condition necessary for the woman to be saved. It has a cause and effect relationship to the previous proposition.⁶⁹

The women continuing in faith and love and holiness constitute the necessary cause,

with the effect that the woman in question will be saved by childbearing.⁷⁰

The conditional nature of this proposition requires the previous proposition to be interpreted in light of it. These last two propositions offer comfort to all women since all have become transgressors.

CONCLUSION

Paul gives Timothy instructions concerning the behavior of women in the church(es) in Ephesus. Evidently, the women were dressing improperly and teaching wrong doctrine which was disrupting the public worship gatherings. This misbehavior prompted Paul to instruct the women through Timothy. Paul instructs them concerning their appearance and their attitude in public worship.

He exhorts the women to dress in appropriate clothing rather than in expensive and ostentatious clothing. Instead they were to dress in good works which are fitting for women professing godliness.

Paul also exhorts the women concerning their attitude in public worship. He first commands women to learn in quietness and submission in public worship.

⁶⁶ Porter, “What does it mean,” 263-264 and Knight, *Commentary on the Pastoral Epistles*, 147.

⁶⁶ “Women” is embedded in *meivnwsin* (:they continue”); Wallace, *Greek Grammar*, 696

⁶⁷ Porter, *Studies*, 265.

⁶⁸ For a discussion of cause-effect conditional sentences see Wallace, *Greek Grammar*, 682-683 ⁶⁸ Porter, *Studies*, 266..

This command causes Paul to prohibit women from teaching men. This prohibition develops from and contrasts with his initial command. He continues to develop his argument commanding women to remain quiet in public worship. This command contrasts completely with the women teaching since the women cannot teach men and remain quiet.

After he makes his point that women are not to teach men but rather are to be quiet in public worship, Paul next provides two reasons which support prohibiting women from teaching men and commanding them to be quiet in public worship. Adam was created before Eve was created. He adds that Adam was not deceived, but the woman (Eve) was deceived and consequently became a transgressor.

Paul closes his argument by providing comfort for Eve and all women. They shall be through childbearing if they continue to live in a godly manner. This comfort for women comes out and responds to their condemnation.

Paul's main point in this section (2:11-15) seems to be that women should be quiet in public worship as an indication of their submission. The structure of Paul's argument supports this proposal. Paul commands women to learn in quietness in all submission. Learning in quietness is related to submission. Learning in quietness precludes women teaching men since one cannot teach in quietness. Being in submission also precludes women from teaching men since they will be exercising authority over men and not in submission to them. Therefore, women are to be quiet in public worship (which is related to submission). This command that women remain silent is the climax of Paul's argument. The fact that the "in quietness" forms an inclusion indicates that "in quietness" is the theme of this section.

He then supports his command for women to be silent by offering two reasons for their submission. Adam was created before Eve which establishes his priority over her. Consequently, men have a priority over women which results in women's submission.

Adam was not deceived, but Eve was. This fact results in women submitting to men.

SIGNIFICANCE

Do Paul's restrictions concerning women and public worship apply to all situations at all times or do they apply only to women and public worship in Ephesus? There are those who limit the application of Paul's teaching to woman in the church at Ephesus.

They maintain that since Paul was responding a specific situation, his teaching applies to that situation only.⁷¹ This principle poses a problem since most of the Epistles' teaching was addressed to specific situations. The text itself provides no good reasons to limit the application of Paul's restrictions.⁷²

Paul does not say that he restricts women from teaching because of what they are teaching as some suggest. He simply restricts them from teaching. If the restrictions were valid for the church in Ephesus only because of what they were teaching, why would Paul support his restrictions from Creation and the Fall? It would seem sufficient simply for him to support his restrictions pragmatically.

This paper suggests that restrictions which Paul imposed on women and public worship are valid for Christians in all places in all times. Paul's grounds his restrictions in woman's submission to man. Women are to learn in silence because of submission. They are not to teach men because in doing so, they would have authority over them, and not be in submission. He grounds women's submission to man first in the Creation and then in Fall. The man-woman relationship is intrinsically non-reversible.⁷³ Paul sees the prior creation of Adam as justification for male leadership and female submission in the church and public worship. He also sees Eve's deception as a reason for women not to teach and exercise authority over man.

Paul's restrictions are occasioned by the situation in Ephesus. They are applicable to that situation. However, his restrictions are not limited to that church and that situation.

His restrictions and the reasons for them are applicable to any church. Consequently,

⁷¹ For guidelines that support the possibility that Paul's teaching was limited to the church at Ephesus see Gordon D. Fee, Douglas Stuart, *How to Read the Bible for All Its Worth*, Third Edition (Zondervan: 2003), 85.

⁷² For a helpful discussion concerning the danger of declaring a passage of Scripture to have only local validity see John Stott, *Guard the Truth* (IVP: 1996), 77-78.

⁷³ j.i. Packer, *Women, Authority and the Bible* (IVP: 1986), 33-35.

women are to learn in quietness and not teach men in public worship today or any day.