

## Women in the Church Assembly

### Outline of I Cor. 14:34-35

#### Definitions of Greek Words:

- Kittel, Freidrick, ed., Bromiley, Translating ed., Theological Dictionary of the New Testament. Grand Rapids, Mich.: Wm B. Eerdmann's , 1967 – 1974
- Strong, James The New Strong's Exhaustive Concordance of the Bible. Nashville: Thomas Nelson, 1984.
- Vine, W.E. An Expository Dictionary of New Testament Words. Nashville: Thomas Nelson, 1985.

#### Context

v. 29-35 are all about prophecy that edifies under two headings

Heading 1 – v. 29-33 “Let the prophets speak two or three” Taking turns in humility.

After a 4 verse digression to elaborate on “Let the prophets speak two or three...” Paul resumes his teaching to elaborate on “let the others judge...”

Heading 2 – v. 34-35 “and let the others judge” Forbidding the public judging of prophecy.

- Paul is not starting an entirely new subject in v. 34.
- The connection between v. 29b (“let the others judge”) and v. 34-35 must not be lost.
- These verses are a practical demonstration of I Cor. 13:7, “love bears (*stego* = quietly protects by covering) all things”

#### Verse 34

**Let your...** Not in the Greek text, ignore it. Wrongly implies ownership.

- “your” = “you” women

**women...** *gune* can mean “wife” or “woman”

- Context identifies whether it means “woman” or “wife”.
- Context in v. 34-35 identifies *gune* as “wives”, not all women.

**keep silence...** *sigao* = “to keep secret; a voluntary refusal to speak; indisposition to speak” - Luke 9:36 - Peter, John and James

- Rom. 16:25 - God Himself

- Acts 12:17 and 15:12-13 church members

*Sigao* (a voluntary refusal to speak) is always voluntary and only under specific situations, for the sake of others.

- I Cor. 14:28 - speaking with tongues

14:30 – prophesying

- I Cor. 13:7 “love bears (*stego*) all things” “to cover with silence”

- James 5:20; I Pet. 4:8 “love covers (with silence) a multitude of sins.” (missing the mark; not having done what one ought to have done)

**in the churches...** *ekklesia* “called out” of their homes to meeting places; public assemblies. Not synagogue-style assembly.

**for it is not permitted unto them...** *epitrepo* “to give opportunity”

- Wives are not given the opportunity that others have, under certain, specific circumstances.

- Voluntary, no one can make them be silent. How would they do it?

**to speak...** *laleo* “to tell; to speak about something” (as opposed to silence)

- Never means chatter, babble or interrupt in the NT.

- What is that specific “something” that wives are not given opportunity to tell?

**but they are commanded to be...** Ignore “they are commanded”. It is not in the Greek text. - It is an irresponsible addition of words to the scriptures.

-It implies that speaking is a violation of the commandments of God or Paul.

If not God or Paul, who would be commanding them? What would they do to them?

The words that are left are “but to be”.

## **under obedience...**

*Hupotasso* has been seriously damaged by both secular institutions and the church.

- *Hupo* has 17 Greek meanings.
- *Hupo* cannot mean “inferior”
  - Acts 1:14-15 ‘in one accord’
  - Gal. 3:26-28 “you are all one in Christ”
  - *hupo* = beneath the surface; behind the scenes; foundation
- *tasso* cannot mean forced subjugation
  - Eph. 5:21 “submitting (*hupotasso*) yourselves to one another in the fear of God”
  - I Pet. 5:5 “all of you be subject (*hupotasso*) one to another, and be clothed with humility”
  - Phil. 2:3 “let each esteem the other better than themselves”

*hupo* = “to take a strong position in support under”

*tasso* = “to organize and arrange details in an orderly manner”

Acts 13:48 – “as many as were ordained (*tasso*) to eternal life believed”

Matt. 28:16 – “the disciples...went away...into a mountain where Jesus had appointed (*tasso*) them.”

Wives are to be like “administrative managers” in their marriages to support their husband’s spiritual responsibilities.

- Eph.5:22-24; Col.3:18; Titus 1:3

*Hupotasso* = “readiness to renounce one’s own will in support of others”

- *Agape* love is the motivation for *hupotasso*.

## **as also saith the law.**

No such “law” in the OT that says the women must be silent in the public assembly.

- Gen. 3:16 “rule over” is the consequences of sin working in Adam.
- Gen. 2:15 “Adam created first” Immature logic. “I was here first so you must do what I say”.

If a wife is to “take a strong position in support of” her husband (*hupotasso*) then Gen. 2:18 is the passage in the “law” that confirms it.

Gen.2:18 - “help meet” = *ayzer* = “one who rescues, surrounds and protects”

- God Himself is an *ayzer* (“help meet”) Deut. 33:26,29; Ps. 121:2; Ez. 12:14; Dan. 11:34

- The way she rescues, surrounds and protects her husband is by not “telling” what she knows of her husband’s short-comings.

- She has intimate knowledge of her husband’s strengths, weaknesses and sins.

- She may be embarrassed by her husband’s less-than-perfect speaking style.

- I Cor. 13:7 “Love bears (*stego* covers all things quietly) all things.”

This is not a suppression of the truth.

- This also applies to husbands concerning their wife’s prophecies. Eph. 5:21 and I Pet. 5:5

### **Verse 35**

**And if...** in case...; supposing that... Voluntary. Her choice to investigate or not **if they will learn anything...** Does not say “...if they can learn anything...”

- “will” = *thelo* = “to desire; to intend”, “determination and purpose”. Strong word.

**learn...** Compare ICor. 14:35 with 14:29. “judge” and “learn”.

14:35 - learn = “to examine closely”; “to find out for oneself”; “to learn by inquiry”

14:29 – judge = “to carefully evaluate”; “to learn by discriminating”

Both have the same goal; to understand the true intent of the prophecy that was spoken.

**anything...** *ti* = “a certain thing” Not just “anything”.

Matt. 20:20 James’s and John’s mother desired “a certain thing” (*ti*)

Unfavorable interpretations of “anything”:

- Synagogue arrangement: fiction

- Women ignorant of everything; fiction

The evidence supports a Greek *ekklesea* arrangement because the congregation was predominantly Gentile.

What is that “certain thing”? A very specific thing.

**let them ask...** *eperotao* = “to interrogate or demand of a person”

“to investigate; to counter-question”

“the more intensive character of “asking”

Husbands may be reluctant to prophecy for fear of their wife’s evaluation.

- Wives, “Love and honor” are still required regardless of his short-comings.
- Husbands, be as lovely and as honorable as the Holy Spirit requires you to be.

**their husbands...** *aner* = “a man or a husband”

A wife is to ask only her own husband about his prophecies because he is the “expert” on what he has spoken.

A husband is to ask only his own wife about her prophecies because she is the “expert” on what she has spoken.

If she wants to ask about her husband’s prophecies, ask him. If she wants to ask about other people’s prophecies, ask them.

No other women are prohibited from verbally judging a man’s prophecies in the assembly.

**at home...** *oikos* = house/home/family

She does not “ask” her husband about his prophecies in the presence of their family, so *oikos* means house/home and could be any private setting out of sight and hearing of anyone else

**for...** *gar* “for this reason; because”

*gar* “signals a reason for what has preceded”

A good reason for what seems to be an unreasonable command.

Paul’s reason meets the criterion “let all things be done unto edification”. (v. 26)

**it is a shame...** *aischron* “in poor taste; inappropriate; that which is disgraceful in the judgment of other people”

Wives judging publicly is in poor taste and inappropriate in the judgment of other people.

I Cor. 10:32-33 “Give no offense...to the church of God...not seeking my own profit but the profit of the many.”

- She may be right, but she must pursue something greater than being right. “love covers/hides a multitude of sins” (James 5:20 and I Pet. 4:8) Sin = “not having done what one ought to have done”

By not speaking of that which her husband “ought to have done”, she is pursuing something greater than being “right”.

Wives, do not ‘throw your husband under the bus’.

Husbands, do not ‘throw your wife under the bus’ either. “Love covers a multitude of sins” applies to husbands as well.

Three reasons:

- She knows things that could easily hurt and embarrass him.
- Her frustrations or impatience concerning his delivery could be sensed by those who hear her.
- Even if supportive, she could be perceived as colluding with her husband for wrong motives.

Wives will be a “strong support under” (*hupotasso*) their husbands by being calmly silent about his prophecies while in public.

**for women to speak...** *laleo* “to tell; to speak of something”

She is not to publically “tell” of:

- his inconsistencies

I Pet. 3:1 Husbands who “obey not the word”

## Women in the Church Assembly

### Outline of I Tim. 2:11-15

*We must first know what Paul said before we can understand why he said it.*

**Definitions of Greek Words:** Linguistic Scholars in the study of *koine* Greek:

- Kittel, Freidrick, ed., Bromiley, Translating ed., Theological Dictionary of the New Testament. Grand Rapids, Mich.: Wm B. Eerdman's , 1967 – 1974
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### **Context**

Paul bases what he says and why he says it on portions of Genesis 2-3.

- The creation of Adam and Eve in Gen. 2.
- The temptation of Adam and Eve in Gen. 3.

### **Verse 11**

**Let the...** The words “let the” are not found in the Greek text and must be ignore.

Wrongly implies ownership.

**“woman...”** *gune* can mean “woman” or “wife” .

- Context identifies whether it means “wife” or “woman”.
  - v. 9 is *gunaikas* = the plural of “woman”; all females.
  - v. 10 is *gunaixion* = woman-kind; all women.

It is concluded that *gune* means “woman”.

**“learn...”** *manthano* can mean “to increase one’s knowledge” but Jesus and Paul never used *manthano* to mean merely acquiring information.

- “His [Jesus] concern was not to impart information...but to awaken unconditional commitment to Himself.”
- Heb. 5:8 Jesus “learned” obedience.
- Phil. 4:11 Paul “learned’ to be content.
- Eph. 4:20 Ephesians “learned” Christ. (not about Christ)

- “Learn” means “increasing one’s capacity through experience”.
  - Accurate scriptural information is necessary, but it is only the first step in “learning”.
- Women are to “learn” something important by increasing their capacity for it.

“**learn in...**” *en* means “into; toward”.

- Women are to increase their capacity for something as they learn “toward” it.
- Moving toward it through experiencing it.

“**silence...**” It does not mean “not say a word”.

- *hesuchios* means “tranquility arising from within; ceasing from agitation; undisturbed; to rest satisfied”
- I Tim. 2:2 Christians lead a peaceful life by not saying a word (?)
- I Thess. 4:11 Christians are to work and do business without saying a word (?)
- II Thess. 3:12 Christians are to “study” to not say a word (?)

What women are to “learn” is:

- Tranquility arising from within.
- How to remain undisturbed and un-agitated.
- Rest satisfied.

Inner tranquility does not come naturally. It is “learned” through the self-denial of the strong urge to become upset when things are not “right”.

I Pet. 3:1-6 The example of Sarah learning tranquility arising from within. (*hesuchios*)

- v. 1 She had a husband that did not “obey the word”.
- v. 1-2 She influenced him by sincere and respectful behavior “without saying”.
- v. 4 She had a “quiet (*hesuchios*) “spirit”. She was not agitated by her husband.
- v. 5 She “trusted in God” not her ability to fix things.
- v. 6 She had to deny her strong urge to panic. Let things “fall apart”. (There is a good reason!)

**with all...**” *pas* means “whole”. Most likely means “whole-hearted”.

- I Tim. 4:15 “give yourself wholly to these things”

**subjection...**” *hupotagee* = the noun form of the verb *hupotasso* (a strong support beneath the surface.)

True *hupotagee* has been seriously damaged by both secular institutions and the church.

- *Hupo* has 17 Greek meanings.

- *Hupo* cannot mean “inferior”

- Acts 1:14-15 “in one accord”

- Gal. 3:26-28 “you are all one in Christ”

- *hupo* = beneath the surface; behind the scenes; foundation support.

- *tagee* from *tagma* meaning “that which has been arranged in order”

- Same word as in I Cor. 14:34. (*hupotasso* “under obedience”)

- *Hupotage* cannot mean forced subjugation of women.

II Cor. 9:13 “They will glorify God for your professed (voluntary) subjection (*hupotagee*) to the gospel”

- Gal. 2:5 “we did not yield in (voluntary) subjection (*hupotagee*) to them.”

- I Tim. 3:4 “having his children in (voluntary) subjection. (*hupotagee*)

*hupo* = “a strong position in support under”

*tagee* (*tagma*) = “that which has been arranged in order”

- I Cor. 15:23 “every man in his own order (*tagma*)

Women can (voluntarily) be like “administrative managers” to arrange things in order to support men as they take up their spiritual responsibilities.

*Hupotagee* = “readiness to renounce one’s own will in support of others”

- *Agape* love is the motivation for *hupotagee*.

Paul is directing women to renounce their skills, aptitudes and resourcefulness even if they are better at it than the men whom they are asked to support in one specific area.

- This is not a practical way to run a church!

- World’s wisdom: Practical – The most efficient method that requires the least amount of effort is the ‘right one’. A woman that is more efficient and capable of a task is the right person to initiate and carry out that task.

- God’s wisdom: Principled – The method that God originally intended and established continues to be the ‘right one’. A man that is less efficient and capable of a task is still the right person to do that task in one specific area.

- In God’s kingdom, being ‘good’ at something does not make one the authority over it.

I Cor. 1:25 “the foolishness (impractical ways) of God is wiser than men (practical ways) and the weakness of God is stronger than men”.

### Verse 12

**I suffer not a woman...** Suffer = *epitrepo* = “to turn over to”

- Men are eager to “turn over” teaching responsibilities to women.

- If teaching is not to be turned over to women, then who is going to teach?

**to teach...** Teaching = *didasko* = “the passing on of practical and theoretical knowledge by a continual activity with a view toward gradual, systematic and therefore all the more fundamental assimilation.”

- Doctrine is the teaching of the principles (original intent) of the Christian faith.

- Women are capable of teaching doctrine.

- I Cor. 14:26 “everyone of you has a...doctrine” (*didasko*)

- Col. 3:16 “teaching (*didasko*) and admonishing one another”

- Women are to renounce their skills in teaching doctrine for the sake of another. (*hupotagee*)

**nor usurp...** “usurp” is not found in the Greek text and must be ignored. Very damaging.

- “Usurp” has no scriptural support but scripture has been irresponsibly used to support it by combining “desire” in Gen. 3:16 with Gen. 4:7.

- *tshuwqah* = “to stretch out toward; to long for”

“to devour”

- Gen 3:16 “your desire (to stretch out toward) will be to your husband”

- Gen. 4:7 “sin lies at the door. Unto you will be its desire” (to devour)

**authority...** *exousia* = “the power of one whose commands must be obeyed”

*authairetos* = “the power of one who is self chosen”

*authenteo* = “the responsibility of one to take initiative”

*Authenteo* is a responsibility to take initiative not a desire to control.

- Women do not have the responsibility to take initiative to teach doctrine and are to resist their desire to do so. For the sake of others.

- Men do not have the desire to teach doctrine but are to resist their passivity and shoulder the responsibility to do so. For the sake of others.

**over the man...** The words “over the” are not in the Greek text and must be ignored.

Implies domineering over men.

- Greek text says “the authority (responsibility) of a man”.

- Teaching doctrine is a responsibility that belongs to men.

- Can’t delegate it to women.

- Can’t pay some other man to do it.

**but to be in silence.** Silence = *hesuchios* = “tranquility arising from within; free from agitation; undisturbed”

- Paul is repeating himself because women are going to need this inner quality if they let men take responsibility.

- The example of Sarah. She remained undisturbed twice and God took care of her. She got afraid and disturbed once and the damage impacts the world to this day.

### **Verse 13**

**For...** *gar* = “because; giving an explanation of what precede”

- Paul has explained what he requires women to do, and now he will explain why by going back to God’s original intent for both men and women in Gen. 2-3.

### **Adam was first formed...**

- Some have interpreted this by immature reasoning: “I was here first and I am older than you are therefore I get to decide what you do.”

- Some have interpreted this by illogical reasoning: Deut. 21:15-17 says that the first born gets twice the inheritance, therefore men get to control women. Only first-born sons can teach and lead.(?)

**first...** “first” = *protos* = “the lead, the front; one who precedes (initiates)”

*proton* = “above all; first of all; priority over”

*Protos* = Adam was to lead from the front not push from behind.

- “Men first!” In servicing their family and their church.

- Matt. 20:26-28 “whosoever will be first (*protos*) among you, let him be your servant.”

- Leading from the front will require men to deny their natural inclinations to be passive and apathetic in spiritual matters.

- “Formed first” meant that Adam had at least six first-hand experiences of God that Eve never had because they occurred before she came into existence. She got second-hand information from Adam.

- II Pet. 1:18-19 says that God’s word was made “more sure” (firm; strong) when it was accompanied by hearing a voice from heaven.

- Adam was prepared by God Himself to confront the serpent, Eve was not. Men must take the initiative to do spiritual warfare.

**formed...**” *plasso* = “to fashion out of a soft mass”

- Gen. 2:7 “ the Lord God formed man of the dust of the ground”
- “Ground” must go through a process to become “dust”.
  - “formed” = *yetsar* = “distressed; restricted; cramped; squeezed into shape”
- Men are like the ground that they came from: hard; compacted; unyielding.
- God “fashions” men to take the spiritual responsibilities by distressing, cramping and squeezing them into a “soft mass” the consistency of “dust”.
- God requires men to become “disturbed and distressed” about the spiritual state of their family and church, but these are the things that men are the least disturbed over. They wait for women to do it or they pay professionals to do it for them.
- God requires women to remain “undisturbed and free from agitation” about the spiritual state of their family and church, but these are the things that women are the most disturbed over.
- Both must deny their natural inclinations.

**“then Eve...”** God did not use the same process to create Eve as He did with Adam.

- Eve was not formed from the ground.
- Adam was “formed” (*yatsar* = squeezed into shape) from the ground but Eve was “made” (*bahnah* = built; constructed) from one of Adam’s ribs.
- Gen. 2:21 “rib” = *tsalaw* = a plank or timber; a side of a person.
  - God “took out” (Gen. 2:23) a whole “side” of Adam and built Eve from the characteristics that Adam no longer had. What side was taken out of Adam and given to Eve?
    - II Cor. 11:3 - Eve was sensitive to and “enticed” by the subtleties of the serpent.
      - Gen. 3:1 *awram* = “delicate; smooth”
      - The serpent’s main characteristic was subtlety.
    - God “took out” the sensitivity to subtlety from Adam and gave that sensitivity to Eve.

- Gen. 3:1 – The serpent’s subtlety was enticing to Eve, but Adam was not enticed by it.

**V. 14 “And Adam was not deceived, but the woman being deceived was in the transgression.”**

**Adam was not deceived...** “deceived” = *apatao* = mild form; “pleasant illusion”

- Adam was not deceived by the serpent’s subtlety because:
  - The sensitivity to subtlety had been taken out of him.
  - Adam was unaffected by the serpent’s subtle lies because of his many first-hand experiences with God.
  - Adam was equipped to confront the serpent.

**but the woman being deceived...** “deceived” = *exapatatheisa* = intensive form; “to seduce wholly; thoroughly enticed”

- Sensitivity to subtlety was one of the “sides” taken out of Adam and built into Eve.
- Eve was greatly affected by the serpent’s subtle lies because she had very few first-hand experiences with God.

**was in the...** *gegone* = “to fall; has fallen”

- Eve “fell” into transgression, she did not intentionally step into transgression.

**transgression.** *parabasis* = “to over-step”

- Rom. 4:15 If there is a “law” then it can be “over-stepped”. (line in the sand)
- Eve “over-stepped” God’s line by “falling” for the serpent’s subtlety.
- Adam stepped over God’s line in spite of:
  - all his first-hand experiences with God.
  - being unaffected by the serpent’s subtle lies.

**V. 15 “Notwithstanding, she shall be saved in childbearing if they continue in faith and charity and holiness and sobriety.”**

**Notwithstanding...** *de* = “and”

- “and” connects the previous statement with the next statement.
- “the woman being deceived was in the transgression and she will be saved”

**she shall be...** Who is “she”? “The woman being deceived” is Eve.

- Eve was deceived and she will be saved.

**saved...** “saved” = *sothasetia* = “the eschatological (final judgment) salvation from the divine wrath”. Eve will be saved from the consequences of her transgression.

- Not saved from pain or death in childbirth.
- Not saved from the urge to overthrow the authority of men.
- Not saved from the social evils of the world.

**in...** *dia* = “through; by means of”

- “the” - Greek text includes the word “the”: “through the childbearing” Not just any childbearing but a certain specific childbearing.

**childbearing...** Salvation from divine wrath by means of having babies is a flat contradiction of the gospel.

- Gen. 3:15 speaks of childbearing in a Hebraic figure of speech.  
“seed” = *zera* = “descendent by birth; posterity; off-spring”  
“I will put enmity...between your (the serpent’s) seed (descendent) and her (Eve’s) seed (descendent); it (Eve’s descendent) shall bruise your (the serpent’s) head and you (the serpent) will bruise his (Eve’s descendent) heel.”
  - Eve’s descendant will make the way for her and all people to be saved.
  - Eve’s descendent could only come into existence if she gave birth to children.
  - I Tim. 2:14 tells of the “fall” and 2:15 tells of the remedy for the fall.

**if they continue...** Who is “they”? All men, women and children are saved the same way. (“by grace through faith...it is the gift of God. Eph. 2:8)

**if...** there is an “if” in the middle of the gift.

- Col. 1:22-23 “if you continue in the faith”
- Rom. 11:22 “if you continue in His goodness”

**continue...** *meno* = “endure; remain; stand”

- Salvation is a living thing and must be continually maintained.

**in faith and charity and holiness with sobriety.** Paul lists four virtues that are to be continued in so that our living salvation will continue to be maintained.