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AN EXEGETICAL TREATMENT OF I TIMOTHY 2:9-15
AS IT PERTAINS TO THE PRIVILEGES OF
WOMEN IN THE CHURCH

A thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of New Testament
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

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CHAPTER I

INTRODUCTION

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CHAPTER I

INTRODUCTION

The question of women's privileges in the church is the subject of much discussion in the Christian church of today. The Lutheran Church in particular has tried to approach this problem without legalistic rancor or strife. The Lutheran submission to the Word of God has led Lutheran scholars to attempt to find a final answer in what God says and not from human speculation.

However, the last word has not been spoken on this subject. In 1938 the Delegate Synod of the Lutheran Church -- Missouri Synod referred the subject of the place of women in the congregation to a committee for study. The committee reported that they felt the question should be restudied in the light of Scriptures in the congregations, pastoral conferences, and District conventions. Synod adopted the resolution. At present the Lutheran Church -- Missouri Synod is in the process of restudying the question.

Discussions of the privileges of women in the church seem to have focussed upon woman suffrage in the business or voter's meetings of the congregation. The question was put to the faculty of Concordia Seminary to ascertain their opinion. The faculty presented their opinion privately in December 1948 in answer to the pointed question

of women voters. The faculty underlined an evangelical approach to the problem indicating that man has some authority over women which is God ordained and which must not be infringed upon, and that women were forbidden to preach in the public services. Voters' assemblies are human institutions and not divine. The principles which allow or do not allow women voice in the business assemblies, however, must follow from Biblical foundation and accurate reasoning.

The easy exegetical way to approach the problem would be to limit examination to the "dictum" passages of St. Paul in his letters to Corinth and Colosse, and his personal instructions to the young pastor Timothy.

However, this writer feels that an atomistic approach to this question denies the full weight and possibility of Biblical scholarship. On this assumption the writer prepared an ambitious outline to try to bring all the factors to bear -- not upon the suffrage movement -- but upon the basic privileges and responsibilities of the man-woman relationship as they apply to the Lord's work in the congregation.

The writer gives his hearty thanks to Professor Sohn for his invaluable aid in the preparation of the outline. His advice and the fruitful discussions of the exegetical problems involved and their pastoral implications gave much food for thought. Discussions with his colleagues on the

faculty proved advantageous although much too numerous to mention.

These discussions and the work on the outline which grew from detailed research betrayed a shocking fact. Many of the critical exegetical areas and problems which have definite implications to the man-woman relationship involved have remained relatively uninvestigated or glossed over by the commentators and exegetes. In a problem as complex yet as basic as this one, the things that have weight are not personal opinions and rhetoric, but objective evaluation, solid hermeneutics, and humble submission to all of God's pronouncements.

To mention but a few of the weakly treated areas on the basis of available material to date, make note of:

1. The concept of lordship and obedience and all that it implies.
2. The concept of submission and subjection.
3. The Christ-Church relationship as the basis of the man-woman relationship.
4. The concept of headship and order.
5. The *δοξα*.
6. Christian honor to a weaker vessel.
7. Christian duty.
8. Stewardship and responsibility of the man-woman relationship.
9. A detailed study of the woman prophetesses.

10. A detailed study of woman disciples and teachers.
11. A detailed history of the diaconate.
12. Paul's rabbinical reasoning and the relationship of prevalent rabbinical legend to which Paul has to address himself in his treatment of the subject.

These are but a few examinations which could and should throw light upon the question.

These named areas are primary investigations and are beyond the scope of a B.D. dissertation which confines itself primarily to secondary material. Each of the subjects mentioned as unsatisfactorily treated to date would be subject enough for a complete dissertation on the primary level.

Thus, it is unfortunate that, while understanding on the one hand the need for a complete Biblical approach to the subject, the writer on the other hand had to contend with the limiting of this thesis to a lower level of scholarship. However, the work involved in primary investigation was not wasted. For it led to a more accurate evaluation of the secondary material available - although even there it could not alleviate entirely the exegetical confusion on several of the points involved. The major outline and primary work will serve as a basis for further papers on this subject, should God be willing.

The bibliography at the end of the thesis should help the reader in his own investigation and evaluation of the

problem.

But for now the subject of this paper necessarily was limited to an exegetical study of I Timothy 2:9-15 which is one of the focal points under discussion in the practical discussions revolving around the privileges of women in the church. It should be borne in mind that this is but one phase of a complex responsibility. This paper in no way seeks to answer all the problems involved, nor to draw accuracy on all points from the confusion, nor to formulate any direction for every practical situation in the world of today. That would be impossible on this level even if the writer were equipped to undertake such an impossible task.

The thesis does, however, draw together much of the exegetical thinking that has been done upon this section of Holy Scripture. The writer hopes it will prove to be of much profit to him who reads it.

This work represents but a few scratches on the topic in hand in the necessary lifetime of digging to do justice to the complete subject under discussion in the present church scene.

CHAPTER II

THE GODLY DEMEANOR OF CHRISTIAN WOMEN

IN PUBLIC WORSHIP

I Timothy 2:9-10: Ὡσαύτως γυναῖκας ἐν καταστολῇ κοσμίῳ, μετὰ αἰδούσ και σωφροσύνης κοσμεῖν ἑαυτάς, μή ἐν πλέγμασι και χρυσίῳ ἢ μαργαρίταις ἢ ἐματίσμα² πολυτέλει, ἀλλ' ὅ πρέπει γυναίξιν ἐπαγγελλομένης νεοτέθειαι, δε' ἔργων ἀγαθῶν.

In these words Paul continues to address himself to the demeanor of the worshippers in the Christian services. After treating the matter of public prayer and the manner in which the men are to conduct themselves while praying, the Apostle concerns himself with the women who are likewise present at the public worship services. The Lord Bishop of London makes a special point to emphasize the fact that the women were present at the public services because there was no women's court in the Christian temple as the custom was in the pagan houses of ceremony.¹ But this point has never been under controversy to the writer's knowledge, it being always known that Christian women availed themselves of the opportunities for worship in exemplary manner. The context implies that Paul's

¹ Lord Bishop of London, Holy Bible with Notes (London: John Murray, Albemarle Street, c.1881), III, p. 773.

directions here apply directly to women in their deportment in the public worship. Fausset is of the opinion that Paul's directions hold good on other occasions also.²

The *ἡσαύτως* is taken by some commentators to mean that Paul wills or commands what follows as he had commanded what went before.³ There can be no doubt that the verb of the preceding must be carried over into this section making the immediate construction *βούλομαι κοσμεῖν*. The meaning then is a repetition of the personal injunction of Paul by inspiration that he is the one who "intends" the regulations which follow by the Holy Spirit. Although some commentators try to make much of Paul's use of *βούλομαι*, the primary research of this writer has failed to support the contentions of some to make the meaning "command" rather than the simple, "I desire," or "I wish," "I want," or "I intend." Paul is not trying to set himself up as the arbitrator of all custom and government in the congregations of his time. But when he speaks, he speaks as the Apostle of God and does not need to resort to personal command or authority. Paul's authority remains that of Above. Even here, where he could have set himself up as the Lawgiver if he had been a small man, Paul submits

² A. R. Fausset, "Commentary on First Timothy," Critical Commentary of Jameson, Fausset, and Brown (Philadelphia: J. B. Lippincott and Co., c.1870), VI, p. 485.

³ Adam Clarke, Commentary and Critical Notes (New York: Phillips and Hunt, c.1883), VI, p. 337.

himself to God's own admonitions in the matters at hand and reasons from Scripture and God's order of Creation as we shall see in another chapter.

Some commentators try to supply a second infinitive here: "to pray." This would make the section read, "I desire that women pray." But Lenski answers this suggestion when he points out the difficulty this promotes in the construction with the second infinitive *κοιμῆν*.⁴ According to Lock the *ὡσαύτως* itself perhaps carries on to women all that Paul has said about the men, but not necessarily so.⁵

The Apostle concerns himself with the duties and privileges of women as members of the congregation. Nestle's text favors *γυναικας* without the definite article, although the article is fairly well established through its inclusion in the Koine manuscripts and certain others. Without the article it obviously means "women as women" as Lenski points out.⁶ With the article *τὰς γυναικας* should cause no difficulty. For then it is in direct relation to "the men" of verse 8 which has the article and

⁴R. C. H. Lenski, Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon (Columbus, Ohio: The Wartburg Press, c.1946), p. 558.

⁵Walter Lock, "The Pastoral Epistles," International Critical Commentary (New York: Charles Scribner's Sons, 1924), p. 31.

⁶Lenski, op. cit., p. 558.

is supported by more manuscripts. The men and women spoken of here are those in attendance at the public services with which Paul concerns himself in this section.

Paul places first modesty of dress and demeanor, the contrary to these being likely to prove a hurt and a hindrance to the fellow-worshippers. Immodest dress, bordering on indecency, to gratify the lust of the flesh of the eyes, is a noticeable thing among women of the world. The Christian woman must bear testimony in an outward manner that she is separated from these things.⁷

Lenski has a neat discussion of the word "adorn":

There is a neat play on words in *κομίζω* and *κομᾶν* which we seek to imitate: "in adorning attire -- adorn themselves." Luther sensed this when he translated in zierlichem Kleide sich schmuecken although he has been faulted for using zierlich. Let some say what they will about Paul, he here states that women are to dress in good taste when they prepare to attend church. "Adorn" means to adorn,⁸ and the adjective "adorning" emphasizes this point.

There is some conjecture as to what Paul meant exactly when he used the word *καταστολή*. This word occurs only once in the entire New Testament in the place here where Paul uses it in reference to women's appearance. The difficulty is whether Paul meant an article of dress, or whether Paul had in mind a certain attitude of the inward spirit of woman. Lock allows the possibility that it may

⁷A. C. Gaebeline, The Annotated Bible (New York: Publication Office of "Our Hope," c.1917), p. 159.

⁸Lenski, op. cit., p. 558.

mean deportment or demeanor.⁹ The Pulpit Commentary inclines to the meaning of "steadiness" or "quietness" of demeanor.¹⁰ It makes this phrase exactly parallel to I Peter 3:5, "The incorruptible apparel of a meek and quiet spirit." Such a rendering would make this verse read, ". . . adorn themselves with a decent and well ordered quietness of demeanor, together with shamefastness and sobriety, not with braided hair, etc."¹¹ Fausset is of the opinion that *καταστολή* means outward deportment.¹²

But the Apostle seems to refer here to different parts of the Grecian and Roman dress. The *στολή*, stola seems to have been originally very simple. The *καταστολή* seems to have been the same as the pallium or mantle, which was made nearly in the form of the stola, and hung loosely over it without being confined by the zona, or girdle.¹³ Lenski concurs that it means a "flowing garment or robe."¹⁴ A. T. Robertson explains that it is a late word from *καταστῆλω* which means "a letting down of demeanor or

⁹Lock, op. cit., p. 31.

¹⁰A. C. Hervey, "The First Epistle to Timothy," Pulpit Commentary (New York: Funk and Wagnalls n.d.), XLVIII, p. 35.

¹¹Ibid.

¹²Fausset, op. cit., p. 485.

¹³Clarke, op. cit., p. 337.

¹⁴Lenski, op. cit., p. 559.

dress, or arrangement of dress."¹⁵ P. E. Kretzmann is extremely explicit when he maintains that the word "im Neuen Testament immer von der Kleidung gebraucht wird, und zwar speziell von einem mantelartigen Ummwurf."¹⁶

There is little doubt as to the meaning of *κοσμίω*. Robertson ably simplifies the explanation by showing that it is an old adjective which comes from *κόσμος* and means well-arranged or becoming.¹⁷ The word occurs only here in the New Testament and in I Timothy 3:2 where the meaning is "of decorous behaviour." But the word is common in classical Greek in the sense of "well-ordered," or "well-behaved."¹⁸ Kretzmann sternly applies the phrase in saying, "Dieser Mantel sollte κόσμος, „anständig, ehrbar, züchtig“ sein, wie es sich schickt für ein christliches Weib."¹⁹ Thus, the Apostle wishes to emphasize the fact that a Christian woman dresses with quiet taste and modesty.

This fair outward dress must ever be in company with modesty and sobriety which are inward. The women should

¹⁵A. T. Robertson, "The Epistles of St. Paul," Word Pictures in the New Testament (New York: Harper and Sons, c.1931), IV, p. 569.

¹⁶P. E. Kretzmann, Die Pastoralbriefe (St. Louis, Missouri: Concordia Publishing House, 1918), p. 68.

¹⁷Robertson, op. cit., p. 569.

¹⁸Hervey, op. cit., p. 35.

¹⁹Kretzmann, op. cit., p. 69.

avoid everything unbecoming or meretricious in the mode or fashion of their dress. Moderation would lead them to avoid all unnecessary expense. They might follow the custom or costume of the country as to the dress itself, for nothing was ever more becoming than the Grecian stola, catastola, and zona; but they must not imitate the extravagance of those who decked themselves merely to attract the eye of admiration, or set in lying action the tongue of flattery. The extravagance to which the Grecian and Asiatic women went in their ornaments might well be a reason for the apostle's command.

When either women or men spend much time, cost, and attention on decorating their persons, it affords a painful proof that within there is little excellence, and that they are endeavoring to supply the want of mind and moral good by the feeble and silly aid of dress and ornament. Were religion out of the question, common sense would say all these things: Be decent; but be moderate and honest.²⁰

The woman who wants to make a stunning impression and whose mind is entirely on herself is unfit for worship.²¹

But the Christian woman who is prepared well for worship is dressed "in modest apparel *μετὰ αἰδούης καὶ σωφοσύνης*." Most commentators hastened to warn that the King James translation of 1611 is not entirely accurate when it translates *αἰδούης* "shamefacedness." What it should have been is "shamefastness." This clarifies the

²⁰Clarke, op. cit., p. 337.

²¹Lenski, op. cit., p. 560.

meaning which Paul is trying to determine. He means "Scheu, Scham, Ehrfurcht, the negative side of the moral sensibility which shrinks from transgressing the limits of propriety."²² Paul means that shamefastness which shrinks from overpassing the limits of womanly reserve and modesty, which shrinks from all that is indelicate and unbecoming. The word is used in the New Testament only here and in Hebrews 12:28.²³

Paul uses the companion word *σωφοσύνη*. Simply, this word means "sobermindedness" or "integrity of mind," the well-balanced state of mind which results from habitual self-restraint. Lock has two interesting and profitable definitions:

That habitual inner self-government with its constant rein on all the passions and desires which would hinder temptation from arising, or at all events arising in such strength as should overbear the checks and barriers which *αἰδέω* opposed to it.²⁴

σωφοσύνη is a free and willing control which no longer requires effort; the main stress is on the judgment which recognizes the true relation between body and spirit, a rational self-control, a sound mind which always "keeps its head." So in Plato's application of it to the state it is the recognition of the true relation of each part to the other, and, while common to all classes, it is most important and effective in the ruler. But in popular usage it tended to be regarded as the peculiar virtue of women, in the sense both of sexual self-control and of practical wisdom, and of the young.²⁵

²²Ibid., p. 559.

²³Robertson, op. cit., p. 569.

²⁴Lock, op. cit., p. 31.

²⁵Ibid., p. 148.

Lenski expands our understanding of the word:

It is often translated "self-control" and is then usually referred to sexual passions in our passage despite Acts 26:25. Because these two words are here referred to women they should not be unduly restricted to sex. Vanity, pride, and other improprieties are here also excluded. Extravagant dress is generally worn for mere display with the secret desire to produce envy.²⁶

Thus modesty and sobriety must accompany the fair outward dress.

Paul then mentions several affronts specifically. There is some speculation as to why Paul mentions these things in such detail. But that need not concern us here. I Peter 3:3 seems to have been influenced by this passage. The given passage from I Peter reads, "not the outward adorning of plaiting of hair and of wearing things of gold or putting on apparel." The similarity is striking.

Paul says "not with braided hair." Both among the Grecian and Roman women, the hair was often crisped and curled in the most variegated and complex manner.²⁷ Lenski agrees by defining these *πλέγμασι* as the manner of putting the hair up "in a showy, unusual fashion so as to become conspicuous, and not just common and customary braids."²⁸ At any rate, the word is used only here in the New Testament. It is derived from the verb *πλέκω* which means to plait, or to braid, especially nets and

²⁶ Lenski, *op. cit.*, p. 559.

²⁷ Clarke, *op. cit.*, p. 337.

²⁸ Lenski, *op. cit.*, p. 559.

baskets.

Paul does not say where the pearls or the gold are worn, whether in the braided hair, or in chains about the neck, or in pins, etc., on the dress. The display of jewelry is what Paul refers to. Aside from religion, good taste forbids such display.

Kretzmann believes the jewelry was intertwined in the hair:

Das Wort *πλέγμα* bezeichnet das Geflochtene, das Flechtwerk überhaupt, und wird im Plural besonders auf die geflochtene, gelockte und gewellte Haartracht angewandt, in die auch oft golddurchwirkte Bänder verflochten wurden. Manche „Ausleger wollen darunter eine hoch aufgebaute, mit künstlichem Haar und Goldschmuck durchflochtene Perücke verstehen, wie sie unter andern auch öffentliche Dirnen getragen haben sollen. Dann nennt der Apostel noch besonders Gold und Perlen, „goldene Nadeln, Ringe, Spangen, Binden, mit welchen die künstlich geflochtenen Haare zusammengehalten wurden, oder sonstiges Geschmelde von Gold, womit man sich behing“ (Heydenreich), und Perlen-schnüre und andere mit Perlen besetzte Schmuckgegenstände, die damals in der Modewelt besonders beliebt waren.²⁹

There is no question that Paul is not speaking hypothetically. But we can infer from the text that there were women in the Christian congregations at the time he wrote these words who could afford costly jewels which they delighted to wear to the Christian assemblies. Paul warns against the effrontery that attends and produces such displays of finery to the attraction of self.

Paul condemns costly raiment for the same reasons.

²⁹Kretzmann, op. cit., p. 69-70.

No person can be prepared to worship God if they attend the service to show off their fine clothes or wealth, or make a display of themselves for attention. Ἰματισμός is a common "oine word from ἱματίω, to clothe.³⁰ "Costly" has its derivation in πόλις and τέλος (great price).³¹ The stola, catastola, girdle, etc., though simple in themselves, were often highly ornamented both with gold and precious stones. The "costly" raiment might refer to the materials out of which the raiment was made, and to the workmanship; the "gold" and "pearls" to the ornaments on the raiment.³² The fact that flashy jewelry would be displayed with costly ἱματισμός or "clothing" is apparent. The two "or" are not disjunctive so that, when gold is worn, pearls would not be; but conjunctive, which is a common use of "or" that draws attention to each item separately, to the gold for one thing, to the pearls for another, and also to the expensive clothes.³³ Lenski continues with a candid observation:

This verse does not refer merely to sex attraction. How many women who are past that age are given to the silly vanity of dress? Paul is not insisting on drab dress. Even this may be worn with vanity; the very drabness may be made a display. Each according to her station in life: the queen not being the same as her lady in waiting, the latter not the same as her

³⁰Robertson, op. cit., p. 569.

³¹Ibid.

³²Clarke, op. cit., p. 337.

³³Lenski, op. cit., p. 560.

noble mistress. Each with due propriety as modesty and propriety will indicate to her both when attending divine services and when appearing in public elsewhere.³⁴

The Christian woman is to give her testimony to the world by the modesty which is comely to her. She must show that she is not following the world but that she is above those things which border on the indecent, immodest, and vain.³⁵

Plummer has a neat paraphrase of this section:

And just as the men have to take care that their attitude of body and mind is such as befits the dignity of public worship, in like manner the women also have to take care that their presence does not appear incongruous. They must come in seemly attire with seemly behaviour. Everything which might divert attention from the service to themselves must be avoided. Modesty and simplicity must at all times be the characteristics of a Christian woman's dress and bearing, but at no time is this more necessary than in the public services of the Church. Excessive adornment, out of place at all times, is grievously offensive there. It gives a flat contradiction to the profession of humility which is involved in taking part in common worship, and to that natural sobriety which is a woman's fairest ornament and best protection. Both reverence and self-reverence are injured by it. Moreover, it may easily be a cause of offense to others, by provoking jealousy or admiration of the creature, where all ought to be absorbed in the worship of the Creator.³⁶

When Paul now turns to the positive he does not become redundant as some think, for to the inner virtues of modesty and sobriety as shown in attire he adds the

³⁴Ibid.

³⁵Caebelain, op. cit., p. 159.

³⁶Alfred Plummer, The Pastoral Epistles (New York: A. C. Armstrong and Son, 1900), p. 100.

adornment of corresponding "good works" which are lovely in the eyes of God and of man, far beyond jewels and costly clothing: "but -- what befits women professing godly piety -- by means of good works." Along with Lenski, the writer accepts this simple construction.³⁷

Ἐπαγγελόμεναις affords little exegetical difficulty. In all the other passages in the New Testament where **ἐπαγγέλλω** and its derivatives occur, the meaning is to "promise" except in I Timothy 6:21 where, as here, the meaning is to "profess," as it frequently means in classical Greek.³⁸

The noun **νεοτέβεια** occurs only here, but the adjective is found in John 9:31. It is a combined form from **νεός**, God, and from **τέβωμαι**, to worship. Paul wishes women to wear "becoming" clothes, but **νεοτέβεια** is part of the style desired.³⁹ Lock claims that it refers particularly to the action of the women in coming to the Church's worship and speculates that there may perhaps be a comparison here with heathen priestesses.⁴⁰

What is becoming (**πρέπεις**) to Christian women are "good works." **Διὰ** means "through" or "by." Their adorning is to be effected by means of good works: not that they are

³⁷Lenski, *op. cit.*, p. 560.

³⁸Hervey, *op. cit.*, p. 35.

³⁹Robertson, *op. cit.*, p. 570.

⁴⁰Lock, *op. cit.*, p. 31.

to be clothed "in" or "with" them as the sense of verse 9 seems to indicate for the other factors involved. Works, not words in public, is their province. Works are often mentioned in the pastoral epistles, to oppose the loose living, combined with loose doctrine, of the false teachers. Everyday duties are honored with the designation "good works."⁴¹ Good works are the ornaments with which, above all others, women professing Christianity should seek to be adorned. Good works are those works of beneficence in which "women professing godliness" especially seem to excel, and through which they may the most eminently adorn themselves. A true "sister of mercy" is (next to that of a wife and mother) the most honorable style of a Christian woman, nor are two characters entirely incompatible.⁴²

Plummer again has a good summary of the meaning of the passage:

But what is urged here is sufficient. "You are Christian women," says St. Paul, "and the profession which you have adopted is reverence towards God (*σεβασμὸς*). This profession you have made known to the world. It is necessary, therefore, that these externals of which the world takes cognizance should not give the lie to your profession. And how is unseemly attire, paraded at the very time of public worship, compatible with the reverence which you have professed? Reverence God by reverencing yourselves; by guarding with jealous care the dignity of those bodies with which He has endowed you. Reverence God by coming before Him clothed both in body and soul

⁴¹Fausset, op. cit., p. 485.

⁴²Clarke, op. cit., p. 337.

in fitting attire. Let your bodies be freed from meretricious decoration. Let your souls be adorned with abundance of good works."⁴³

A woman's true ornament is not the finery which she gets from the millinery, but the chaste discretion which she has from the Spirit of God.⁴⁴

⁴³Plummer, op. cit., p. 102.

⁴⁴Hervey, op. cit., p. 35.

CHAPTER III

THE WOMEN IN QUIETNESS

I Timothy 2:11-12: γουὴ ἐν ἡσυχίᾳ μαθησθήτω
ἐν τᾷ κυρίῳ ὑποταγῆ. διδάσκειν δὲ γυναῖκας οὐκ
ἐπιτρέπω, οὐδὲ ἀνελευτεῖν ἄνδρος, ἀλλ' εἶναι ἐν
ἡσυχίᾳ.

St. Paul with these words addresses himself to the learning and teaching processes of the Christian gathering as they apply to the women in the Christian congregation.

The absence of a connective immediately arrests our attention. Paul interjects an important point here.

"Let a woman learn in quietness in all subjection." The singular *γουὴ* refers to "a woman" as such, any and every woman -- certainly not just to "a wife."¹ St. Paul reveals clearly that the will of God which he expresses does not pertain only to women in the Church, but to women in general, to any and all women, whether they be members of the Church or not. "God has not two mutually contradictory wills, one concerning the position of women in the Church, and another concerning the position of women in the world."²

¹R. C. H. Lenski, Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon (Columbus, Ohio: The Wartburg Press, c.1946), p. 562.

²A. G. Merckens, "Two Problems Connected with Organizing a Lutheran High School Association," The Lutheran High School (St. Louis, Missouri: Concordia Publishing House, c.1945), p. 36.

St. Paul is speaking of the man-woman relationship in and out of the Church and not necessarily that of man and wife.

The imperative *μαθητεύτω* "let learn" is placed between the two other phrases. This points out that *ἐν πάσῃ ὑποταγῇ* modifies *ἐν ἡσυχίᾳ μαθητεύτω* and not *ἐν ἡσυχίᾳ* only.³ Kretzmann has a pointed section which is apropos here:

Lernen sollte das Weib allerdings, es war durchaus nicht ausgeschlossen von den öffentlichen Gottesdiensten, im Gegenteil, Frauen bildeten oft einen ganz prominenten Teil der Gemeinden, wie aus ihrer häufigen Erwähnung im Neuen Testament hervorgeht. Aber das Weib sollte in Ruhe, in stiller Zurückgezogenheit lernen. Sie sollte nicht etwa Predigten oder Lehrverhandlungen im Gottesdienst durch Fragen unterbrechen oder sich vorlaut vordrängen.⁴

Fausset emphasizes the learning by declaring that a woman should not even put questions in the public assembly.⁵

It would be helpful at this time to examine the word for "quietness." Paul uses *ἡσυχία*. Thayer defines the word as "a quiet condition in general, inclusive of silence," and "descriptive of the life of one who stays at home doing his own work, and does not officiously meddle with

³Lenski, op. cit., p. 562.

⁴P. E. Kretzmann, Die Pastoralbriefe (St. Louis, Missouri: Concordia Publishing House, 1918), p. 71.

⁵A. R. Fausset, "Commentary on First Timothy," Critical Commentary of Jameson, Fausset, and Brown (Philadelphia: J. B. Lippincott and Co., c.1870), VI, p. 154.

the affairs of others."⁶ Probably the most helpful use of this word in the New Testament is that which occurs in II Thessalonians 3:12. Here the entire phrase is *μετὰ ἡσυχίας ἐργαζόμενοι* "working with quietness." *ἡσυχία* is put into direct contrast to *ἀτάκτως* "disorderly" which describes the specific condition against which Paul is writing when he pens his admonition. The opposite of "quietness" then is a "disorderly" conduct, not just a certain loudness which, of course, is certainly included. Paul's use of this word gives weight to the argument that Paul had in mind a certain rebellious and disorderly element in the congregation which Timothy was serving. The other instances of this word and its derivatives in the New Testament support this contention.⁷

This quiet learning is to be done *ἐν πάσῃ ὑποταγῇ* "in all subjection." *ὑποταγῇ* means ranging herself under, not putting herself forward, not in self-assertion, not making herself heard, to be subordinate. The *πάσῃ* is not intensive but extensive.⁸ The words occur also in II Corinthians 9:13, and Galatians 2:5. But the verb

⁶ Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (Chicago: American Book Company, c.1839), p. 281.

⁷ Luke 14:4; Acts 11:18; 21:14; 22:2; I Thessalonians 4:11; II Thessalonians 3:12; I Timothy 2:2; I Peter 3:4.

⁸ Lenski, op. cit., p. 562.

ὑποτάσσουσιν is very common in the sense of "being subject." It is used of the subjection of the wife to her husband.⁹ Lock believes that the phrase here still has Paul dealing directly with the conduct at the meetings in a submission to constituted authority, i.e. the officials and regulations of the Church. But even he allows that the πάσης suggests also "their husbands" and "the word suggests a reference to the whole relation of wife to husband."¹⁰ However, the writer believes that this passage refers to strictly the activities in the church. Whatever concern it has for activity outside the church is beyond the scope of this paper.

Perhaps a brief historical and isagogical paraphrase would point the foregoing.

It was permitted to any man to ask questions, to object, altercation, attempt to refute, etc. in the synagogue; but this liberty was not allowed to any woman. The Jews would not permit a woman to read in the synagogue; though a servant or even a child had this permission; but the apostle refers to irregular conduct, such as proved that they were not under obedience."¹¹

After explaining the correct attitude for women to have while they learn, Paul adds the injunction that women

⁹I Corinthians 14:34; Ephesians 5:22; Colossians 3:18; Titus 2:5; I Peter 3:1; This verb is one of the insufficiently explored areas of the problem as pointed out in the introduction of this thesis.

¹⁰Walter Lock, "The Pastoral Epistles," International Critical Commentary (New York: Charles Scribner's Sons, 1924), p. 32.

¹¹Adam Clarke, Commentary and Critical Notes (New York: Phillips and Hunt, c.1883), VI, p. 154.

are not to teach in the public services of the Christian congregation. As Kretzmann puts it, "Der Apostel hat hier das öffentliche Lehren im Auge, das Auftreten vor der Gemeinde in der Rolle eines διδάσκαλος ."12

Paul says, οὐκ ἐπιτρέπω , "I do not allow." The verb means to turn something over to someone. Robertson claims that Paul is speaking authoritatively.¹³ But Lenski differs with him as follows:

This is not an autocratic ruling of Paul's; he does not permit because the law does not do so (I Cor. 14:34), namely the νόμος or Torah, i. e., Genesis, in the section which deals with the creation and the fall. If Paul would permit this he would be like those who set aside the Torah and decree as they please.¹⁴

Paul speaks here not on his own authority but as an exponent of what God says to the situation at hand.

Paul does not permit a woman "to teach." This means in the public meeting clearly. Robertson opines, "And yet all modern Christians allow women to teach Sunday school classes. One feels somehow that something is not expressed here to make it all clear."¹⁵

Paul is not speaking of ordinary schoolroom teaching, where secular knowledge is imparted by one who is authority

¹²Kretzmann, op. cit., p. 72.

¹³A. T. Robertson, "The Epistles of St. Paul," Word Pictures in the New Testament (New York: Harper and Sons, c.1931), IV, p. 570.

¹⁴Lenski, op. cit., p. 563.

¹⁵Robertson, op. cit., p. 570.

enough in some branch of learning to sit at the teacher's desk. A learned woman may discourse to a whole class of men.

Paul refers to teaching Scripture and not to imparting intellectual secular information to the mind. The public teacher of God's people does not only tell others what they need to know, but in the capacity of such a teacher he stands before his audience to rule and govern it with the Word. That position and that αὐθεντεῖν the Word itself accords to the man and withholds from the woman, and no woman may step into the place of the man without violating the very Word she would try to teach to both women and men. Her effort to do so would be self-contradictory in God's eyes despite what the world may say. Paul is bound as much in this as we all are. God and his Word have not "turned over" to him or to anybody else a right to say anything on this relation of the sexes in the church that is different from what Paul says.¹⁶

With the words οὐδὲ αὐθεντεῖν ἄνδρος Paul expands the particular prohibition into a general precept. A woman is not to exercise dominion or authority over the man. The word αὐθεντεῖν meant "to use one's own armor" originally.¹⁷ Then it came to mean "one who with his own hand kills either others or himself." In later Greek the word took the meaning of "one who does a thing himself, the author," consequently, "one who acts on his own authority, autocratic."¹⁸ αὐτοδίκη was the literary word for playing the master while αὐθεντεῖν was the vernacular

¹⁶Lenski, op. cit., p. 564.

¹⁷Robert Young, Analytical Concordance to the Bible (New York: Funk and Wagnalls Company, n.d.), p. 63.

¹⁸Thayer, op. cit., p. 84.

term. Robertson says it is derived from $\alpha\upsilon\tau\text{-}\acute{\epsilon}\upsilon\tau\epsilon\varsigma$, a self-doer, a master, autocrat.¹⁹ This word concerns primarily public ministrations even in secular Greek.

Kretzmann points out that Paul's condemnation of authority that is not rightly women's own covers not only the case of married women, but covers the case of women generally. "Es ist eben nicht sowohl das Verhältnis des einzelnen Weibes zu ihrem Manne, das hier klarge stellt wird, sondern der Apostel redet kollektivisch, allgemein."²⁰

Lenski claims that to teach is to act as an $\alpha\upsilon\tau\acute{\epsilon}\upsilon\tau\eta\varsigma$ over all those taught.²¹

Paul repeats the injunction to women that they are to be $\acute{\epsilon}\nu\ \eta\sigma\upsilon\chi\acute{\iota}\alpha$. One wonders why Paul repeats himself in these two verses by exactly the same phrase. Perhaps Paul felt that he was addressing a particularly raucous group of women through Timothy. His repetition of admonition for the women to be in quietness certainly lends weight to the contention that Paul was confronted with certain disorderly elements among the women in the congregations under his care.

Lenski believes this is the opposite of what Paul means to imply in his treatment of $\alpha\upsilon\tau\acute{\epsilon}\upsilon\tau\epsilon\tau\epsilon\upsilon$. He maintains that "those who are taught sit in quietness and

¹⁹Robertson, op. cit., p. 570.

²⁰Kretzmann, op. cit., p. 72.

²¹Lenski, op. cit., p. 563.

learn; the one who teaches acts as the master who is to be heard, heeded, and obeyed." Because of its very nature his is the dominant position and function; the rest are there quietly to receive and to be directed.²²

A woman should attempt nothing, either in public or private, that belongs to man as his peculiar function. This was prohibited by the Roman laws. "It was lawful for men, in public assemblies, to ask questions, or even interrupt the speaker when there was any matter in his speech which they did not understand; but this liberty was not granted to women."²³

Fausset allows that women might teach, but not in public. He believes that St. Paul wrote this from Corinth where the precept was in force. He mentions that a Canon of the Council of Carthage (A.D. 398) renewed this prohibition. But he finally says that women might privately teach those of their own sex.²⁴

Woman has her own sphere of service, of laboring in the Gospel and also teaching the Truth among her own sex and children. But the place of authority does not belong to her; she is not to usurp authority, nor to exercise it.

²²Ibid.

²³Clarke, op. cit., p. 337.

²⁴Fausset, op. cit., p. 486.

This is the Divine order, that the authority to teach is vested in the man.²⁵

FROM THE ORDER OF CREATION

1 Timothy 2:13-14: Adm. p[ro]p[ri]e[m] m[en]stru[m]i, sicut E[cc]l[esi]a, et Adm. o[mn]i[u]m m[en]stru[m]i, i[n] s[e]c[un]do. E[cc]l[esi]a, sicut i[n] m[en]stru[m]i, p[ro]p[ri]e[m].

Paul says that God has inspired man to be the one to perform the public ministrations of the congregation.

The reasons for the prohibition are twofold:

1. The man was first in creation.

2. The man was first in transgression.

Let us examine these two statements in the apostle's order.

Adm. p[ro]p[ri]e[m] m[en]stru[m]i, sicut E[cc]l[esi]a, sicut

man was first created, that is, "This is creation's great work that he maintained on the ground of the redemption."

This is to say that this holds good before and after the Fall, even among the heavens. The *p[ro]p[ri]e[m]* is explanatory and

states that that is, setting down his reasons for his former statement.

And now we work out the order of the man's work. Paul's

²⁵A. C. Gaebelin, The Annotated Bible (New York: Publication Office of "Our Hope", c.1917), p. 160.

CHAPTER IV

FROM THE ORDER OF CREATION

I Timothy 2:13-14: Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐά. καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξ-ἠπατήθη εἰσα ἐν παραβάσει γέγονεν.

Paul next sets forth his inspired reasons why he cannot allow women to perform the public ministrations of the congregation.

The reasons for the prohibition are twofold:

1. The man was first in creation.
2. The woman was first in transgression.

Let us examine these two statements in the Apostle's order.

Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐά. "For Adam was first formed, then Eve." This is creation's order which must be maintained on the ground of the redemption.¹ That is to say that this holds good before and after the Fall, even among the redeemed. The γὰρ is explanative and shows that Paul is setting down his reasons for his former statement.

Adam and Eve were not created at the same time. Paul's brief statement is to the point. By the fact that God

¹A. C. Gaebelain, The Annotated Bible (New York: Publication Office of "Our Hope", c.1917), p. 160.

created the man first, He designed that man should have the pre-eminence. God fitted man, by the robust construction of his body, to live a public life, to contend with difficulties, and to be capable of great exertions. The structure of woman's body plainly proves that she was never designed for those exertions required in public life. In this the chief part of the natural inferiority of woman is to be sought.²

Paul uses the word *ἐπλαίσθη*. This is the first aorist passive indicative of *πλάσσω*, an old verb which means to form or mold and refers to the bodies of the first pair because Genesis says nothing about the derivation of Eve's soul.³ However, this word is used in the LXX in Genesis 2:7, *Ἐπλασεν ὁ θεὸς τὸν ἄνθρωπον, κ.τ.λ.*, "the Lord God formed man out of the dust of the ground." The same construction is used for the beasts of the field in Genesis 2:19.⁴

πρῶτος is the predicate adjective and not the adverb

²Adam Clarke, Commentary and Critical Notes (New York: Phillips and Hunt, c.1883), VI, p. 337.

³R. C. H. Lenski, Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon (Columbus, Ohio: The Wartburg Press, c.1946), p. 565.

⁴A. C. Hervey, "The First Epistle to Timothy," Pulpit Commentary (New York: Funk and Wagnalls Company), XLVIII, p. 36.

which would be *πρωτου*. Adam was created first before Eve. He was created as "the first." He existed for some time before Eve was formed.

That certainly reveals God's intention that Eve was not to direct, rule, supervise him, that she was not to be the head, but he. It is said truly that priority in creation includes dignity, I Cor. 11:3.⁵

"Die Priorität der Schöpfung Adams ist also ein Zeugnis für die Bestimmung Gottes, dass der Mann vorangehen, leiten, herrschen soll, für alle Zeiten. Gott schuf das Weib aus der Rippe des Mannes als "eine Gehilfin, die um ihn wäre." Schon vor dem Sündenfall bestand also die Unterordnung des Weibes, unter den Mann zu Regiment und Obrigkeit bei der männlichen Person gewesen" (III, 64).⁶

Paul's first reason, then, is that Adam was created before Eve and can claim God-given priority in the creation.

καὶ Ἀδάμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐπατήθη ὡς ἔστιν ἡ ἀρχὴ τοῦ Χριστοῦ ὡς ἡ ἐκκλησία, ἡ ἑαυτὴν ἑαυτῆς σώζει ὡς ἡ ἐκκλησία ἡ ἑαυτὴν ἑαυτῆς σώζει ὡς ἡ ἐκκλησία ἡ ἑαυτὴν ἑαυτῆς σώζει
Ἐὺ παρὰ βίβλος γέγονεν. "And Adam was not deceived;

but the woman being deceived was in the transgression."

Paul's second reason is that the woman was first in the transgression.

There has been some speculation in exegetical circles as to Paul's exact meaning when he says "Adam was not deceived." The word *ἠπατήθη* is the same word used in the LXX for Eve's excuse that the "serpent beguiled me, *ἠπάτησέν με*.⁷ This is the simple form. When Paul speaks of the serpent beguiling Eve in II Corinthians 11:3, he

⁵ Lenski, *op. cit.*, p. 565.

⁶ P. E. Kretzmann, *Die Pastoralbriefe* (St. Louis, Missouri: Concordia Publishing House, 1918), p. 73.

⁷ Genesis 3:13.

uses the compound verb *ἐψήπατο* as he does in this section again when he refers to the deception of Eve.

It will not do to erase the difference. The simplex is here used with reference to Adam, the compound with reference to Eve. When Paul denies the deception of Adam, the simplex suffices; when he asserts the deception of Eve, the compound (perfective) is in place.⁸

What then can Paul possibly mean when he uses the simple form *ἠπατήσατο* when he denies that Adam was deceived?

Clarke says:

It does not appear that Satan attempted [sic: i.e. tempt] the man; the woman said: "The serpent beguiled me, and I did eat." Adam received the fruit from the hand of his wife; he knew he was transgressing, he was not "deceived;"⁹

So Clarke believes that the man walked into the Fall and sin with his "eyes wide open" as it were.

Fausset claims that the explanation lies in the direct temptation of Eve whereas Adam was indirectly deceived:

Adam was not deceived -- directly, as Eve was by the serpent, but was persuaded by his wife (Gen. 3:17): indirectly deceived. Contrast Gen. 3:13. Eve says, "The serpent beguiled me." Being easily deceived, she easily deceives (II Cor. 11:3). Last in being, she was first in sin. The subtle serpent knew she was the "weaker vessel." He therefore tempted her. She yielded to the temptations of sense and the deceits of Satan; he to conjugal love.¹⁰

Lenski attempts to reconcile the problem thus:

⁸Lenski, op. cit., p. 569.

⁹Clarke, op. cit., p. 337.

¹⁰A. R. Fausset, "Commentary on First Timothy," Critical Commentary of Jameson, Fausset, and Brown (Philadelphia: J. B. Lippincott and Co., c.1870), VI, p. 486.

Paul writes: "Adam was not deceived." To explain that he was not the first to be deceived alters the sense. To say that he was deceived indirectly while Eve was deceived directly, does the same. To say that the serpent deceived the woman, but the woman did not deceive the man but persuaded him (Bengel, and others), is not in accord with the facts; for the serpent did as much persuading as Eve. Deception works by means of persuasion. Let us venture to say only this: "Adam followed Eve and was thus not deceived. She had sinned, and Adam had her before him when she came to him with the forbidden fruit. Thus he was not deceived. Yet when she came with the forbidden fruit, 'he did eat' (Gen. 3:6, 8)." You ask how he could do this. The only answer is "Both Eve's act and Adam's are irrational." To ask how either could be done is to ask for a rational explanation of an irrational act. No man can give that.¹¹

These various quotations show the variety of opinions which exegetes have on this difficult passage. Before we pass on to the next section, perhaps it would be well to examine Luther's thoughts on the subject at hand.

W. H. T. Dau quotes him at length:

Luther says in his comment on I Tim. 2, 13.¹⁴: "Nearly all interpreters take this passage to mean that Adam was not led astray, but sinned purposely, and was not persuaded by the devil, but loved his delight and joy, that is, his wife, more than God. They want to prove that this opinion is credible by asserting that the serpent was afraid of the man because he was lord, and hence approached the woman, who, though also holy, nevertheless was a weaker creature and hence more likely to yield to persuasion. Eve alone, then was tempted by the serpent, but not Adam. For he was tempted both by himself and by the woman. . . . This opinion I do not reject." (I, 222.) In his comment on Gen. 3, 15-17 Luther says: "Observe here why God issued the command to Adam before Eve is created. Without doubt, Moses wrote this being moved by the Holy Spirit, and St. Paul (I Tim. 2, 13) also urges this point. The woman was not to hear the Word of God without an intermediary agency; she was to learn it from Adam. Hence, even

¹¹Lenski, op. cit., p. 569-570.

before the Fall the government and sovereignty was with the male person." (3,63f.) Again: "Eve was not as prudent as Adam; . . . she was more simple and too weak before the wily devil, not foreseeing the consequences. . . . Thus you see here how the devil can work a make-believe. . . . In the first place, he attacks man in his weakest point, namely, in the female." (3,73.) Again: "She was a simpleton, easily led astray." (3,77.)¹²

In Romans 5:12 Adam is represented as the first transgressor. But there Adam (including Eve) is regarded as head of the sinning race.

"In Genesis 3:16 woman's subjection is represented (v.11) as the consequence of her being deceived."¹³ But Lenski takes up this suggestion and disposes of it in this way:

May we say: "Paul's point is that the woman demonstrated her inability to lead the man, and that thus Christian women must not try to lead men?" I do not think that this explanation is adequate. Then Adam certainly demonstrated the same thing regarding himself. We can also certainly say that now, since sin is here, whenever a man is ignorant or when he goes wrong, a woman should lead him aright; but should do this in her divinely appointed position.¹⁴

The use of *γέγονεν* here shows the passing into and remaining in the position of transgressor.¹⁵ This is the

¹²W. H. T. Dau, Woman Suffrage in the Church (St. Louis, Missouri: Concordia Publishing House, 1916), p. 7-8.

¹³Fausset, op. cit., p. 486.

¹⁴Lenski, op. cit., p. 570.

¹⁵Walter Lock, "The Pastoral Epistles," International Critical Commentary (New York: Charles Scribner's Sons, 1924), p. 32.

second perfect indicative active denoting a permanent state.¹⁶

To sum up the discussion on this very difficult passage, this writer would like to quote at length again from the work of W. H. T. Dau:

"And Adam was not deceived, but the woman, being deceived, was in the transgression." The intended meaning of this passage is not, that the subjection of the woman to the man, which was a delight to her in the state of innocence, has now been imposed upon her as a burden for a salutary correction because of her sin. For, in the first place, Adam certainly sinned together with his wife, and in Rom. 5 the apostle names no particular sex that must be charged with having introduced sin into the world; in the second place, even after the fall the subjection of woman to man is still a delight to all those women who recognize the original order which God established at the creation of man and who respect this order as Eve did before the Fall, and gladly bow to the will of God. Accordingly, Scripture commends Sarah in the state of corruption for "calling Abraham lord," I Pet. 3,6. What the apostle points out to Timothy in the passage referred to is a trick of Satan, who at the temptation addressed himself first to a subordinate person, as if he had calculated that such a person would more readily enter into his blasphemous scheme of overthrowing the limitations and ordinances which God had created.¹⁷

¹⁶A. T. Robertson, "The Epistles of St. Paul," Word Pictures in the New Testament (New York: Harper and Sons, c.1931), IV, p. 570.

¹⁷Dau, op. cit., p. 7.

CHAPTER V

THE SPHERE OF WOMEN'S INFLUENCE

I Timothy 2:15: *σωθήσεται δὲ διὰ τῆς
τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει
καὶ ἀγάπῃ καὶ ἡσυχίᾳ μετὰ σωροσύνης.*

In this verse St. Paul concerns himself with the sphere of women particularly as it applies to their salvation.

Immediately in the first word Paul emphasizes that "she shall be saved, *σωθήσεται*. This applies to the woman generically. The transition from the personal Eve to the generic woman is further marked by the transition from the singular to the plural a few words farther on where Paul says, "if they continue." Lock emphasizes that the saving is a spiritual saving.¹ Lenski agrees:

"Saved shall she be" states this supreme thing first. By not being permitted to engage in the public work of teaching, by letting men attend to that work, woman is not in the least curtailed as far as her being saved is concerned. No one is saved by teaching; all are saved by learning (v.11), by remaining in faith, etc. Such learning will include a knowledge of what position and sphere God assigns to his children in the church and will produce thankfulness for the allotment he has made. Because of the *διὰ* phrase some alter the sense of "shall be saved" so that it means less than obtaining

¹Walter Lock, "The Pastoral Epistles," International Critical Commentary (New York: Charles Scribner's Sons, 1924), p. 32.

eternal salvation. This verb has its full soteriological meaning.²

But the next section finds a variety of interpretations where Paul uses the cryptic phrase *ἐν τῇ τεκνογονίᾳ*.

The word *τεκνογονία* occurs only here in the New Testament so that there are no other passages which could throw some light as to the meaning which Paul wishes the word to have here. Robertson claims that the word comes from *τεκνογόνος* and this from *τέκνον* and the root *γενω*.³ The translation is therefore rather simple. For it obviously means "child-bearing." But what does Paul mean? What does he have in mind?

The reader will have noticed that the writer has not made any special mention of the particle *ἐν* which in this instance some commentators gave the strength of *καί*. He agrees with Lenski who claims that such a strong force is unwarranted. The sentence merely adds a further statement in regard to the status of women.

Paul is not trying to show a contrast here. He is showing the women how salvation is theirs as well as the men's no matter how limited their sphere of activity in

²R. C. H. Lenski, Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon (Columbus Ohio: The Wartburg Press, c.1946), p. 572.

³A. T. Robertson, "The Epistles of St. Paul," Word Pictures in the New Testament (New York: Harper and Sons, c.1917), p. 160.

the organized church may be.

Gaebelein claims that the sentence means that women will be delivered in the hour of trial and labor connected with child-bearing.⁴ Hervey takes to task Alford and others who press *scd* in the sense of "in spite of."⁵

Hervey continues with the thought that the simplest and most natural explanation of the passage is that the special temporal punishment pronounced against the woman, immediately after her sin, "In sorrow shalt thou bring forth children" (Gen. 3:16) -- (to which Paul here evidently alludes) -- and endured by all women ever since, was a set-off, so to speak, to the special guilt of Eve in yielding to the guile of the serpent; so that now the woman might attain salvation as well as the man (although she was not permitted to teach) if she continued in faith and charity.⁶

Fausset claims that it is implied that the very curse will be a condition favorable to her salvation, by her faithfully performing her part in the doing and suffering what God had assigned to her -- viz. child-bearing and home duties, her sphere, as distinguished from public teaching, not her's, but man's (vv. 11-12). In this home

⁴A. C. Gaebelein, The Annotated Bible (New York: Publication Office of "Our Hope", c.1917), p. 160.

⁵A. C. Hervey, "The First Epistle to Timothy," Pulpit Commentary (New York: Funk and Wagnalls Company, n.d.), p. 36.

⁶Ibid.

sphere, not ordinarily in public service for the kingdom of God, she will be saved on the same terms as all the others -- viz., by living faith.⁷ In bearing its sorrows and fulfilling its resulting duties patiently and faithfully, she would be discharging the function which God had specially allotted to her. As labor, which was the man's sentence; has become man's duty, in doing which aright he is to serve God, so the mother's duties and sufferings are the woman's special function and probation, through which as a condition she will be saved.⁸

Clarke emphasizes the figurative sense when he discusses primarily the sphere which child-bearing signifies to him:

"Childbearing" denotes evidently the sphere which properly belongs to the woman, and thus stands in opposition to the sphere of public teaching, which she enters upon only by usurpation. In this sphere, to which God has appointed her -- not in one of active duty for the advancement of the kingdom of God, to which she is not called, and which contradicts the position assigned to her by God -- she will be saved under the conditions which are the same for all. In that, her normal relation, bearing its burdens and doing its duties, the Christian woman shall be saved; that is the lot assigned to them in God's appointments.⁹

"Childbearing" includes the rearing of the children, which means Christian rearing to every Christian.

⁷A. R. Fausset, "Commentary on First Timothy," Critical Commentary of Jameson, Fausset, and Brown (Philadelphia: J. B. Lippincott and Co., c.1870), VI, p. 486.

⁸Lord Bishop of London, "The Pastoral Epistles," Holy Bible with Commentary (London: John Murray, Albemarle Street, c.1881), III, p. 773.

⁹Adam Clarke, Commentary and Critical Notes (New York: Phillips and Hunt, c.1883), VI, p. 338.

woman. Paul has in mind what we read in his other letters: the Christian family and home, the mother surrounded by her children, happy in these outlets for her love and affection, in this enrichment for herself and for them, Eph. 6:1, etc.; Col. 3:20. "By way of childbearing" speaks of the highest ideal of Christian (and even secular) womanhood. Nothing shall erase or even dim that for us.¹⁰

Robertson claims that this section refers to the birth of the Savior as glorifying womanhood, but he still admits that Paul has in mind mostly that child-bearing, not public teaching, is the peculiar function of woman with a glory and dignity all its own.¹¹

However, there are other exegetes who refer this passage directly to the birth of Jesus Christ. This view puts a certain strain upon the *σεί* to make it express means in this connection and referring the whole section to the "seed of the woman."¹² Then the childbearing would be the means of bringing the Savior into the world. They must also stress the article to support this view, *τῆς* *τεκνογονίας* meaning strictly "the" childbearing.

Clarke quotes a section from Dr. Macknight in just this vein:

The word *σωθήσεται*, saved, in this verse, refers to *ἡ γυνή*, the woman, in the foregoing verse, which is certainly Eve. But the apostle did not mean to say that she alone was to be saved through child-bearing, but that all her posterity, whether male or female, are

¹⁰Lenski, *op. cit.*, p. 573.

¹¹Robertson, *op. cit.*, p. 570-571.

¹²Genesis 3:15.

to be saved through the childbearing of a woman; as is evident from his adding, If they live in faith and love and holiness, with sobriety. For safety in childbearing does not depend on that condition at all; since many pious women die in childbearing, while others, of a contrary character, are preserved. The salvation of the human race, through childbearing, was intimated in the sentence passed on the serpent. (Gen. 3:15) Accordingly, the Saviour is truly the seed of the woman who was to bruise the head of the serpent; and a woman, by bringing him forth, had been the occasion of our salvation.¹³

Lock, too, on the basis of the definite article says salvation is "by the great child-bearing, by that which has produced the Saviour, the child-bearing of Mary, which has undone the work of Eve. Indirectly it reflects a glory upon all child-bearing, which has become the channel of the Salvation of the world."¹⁴

The reasoning is this: This childbearing which was laid upon the woman as a penalty by means of God's wonderful plan was to bring the salvation into the world: she who caused the man to sin and to bring damnation into the world, she by the penalty laid on her was to help bring salvation for herself and for all.

Lenski takes exception to this line of reasoning rather severely:

Childbearing goes back to Gen. 1:28 and to Paradise. Childbearing was never the curse. The pain added to it because of the fall, this alone constituted the curse; and from this curse of pain the Savior did not come. ~~Dropping~~ this strange reference to the curse of birthpains, the fact that the Son of God was conceived and born of the Virgin Mary by God's miraculous

¹³Clarke, op. cit., p. 337-338.

¹⁴Lock, op. cit., p. 32.

act means no more than that God used this one woman for his saving purpose. Nor does this effect women as a class more than men as a class, or, stated in a different way, all have the Savior alike. It is idealizing to see either all mothers or all womanhood in the Virgin. So we might idealize all crosses and all tombs by way of Christ's cross and tomb.

"She shall be saved" speaks only about woman and does not generalize. "By way of the childbearing" is not "by means of," and "the" refers to the well-known childbearing, common motherhood by way of common fatherhood, and not to the miraculous birth from the Virgin.¹⁵

Ἐἴς μένωσιν, "if they abide" is a condition of the third class, with first aorist active subjunctive of μένω, to continue.¹⁶ The plural is used ad sensum.¹⁷ The change in the number of the verb from the singular to the plural, which is introduced here, was designed by the apostle to show that he does not speak of Eve, nor of any particular woman, but of the whole sex.¹⁸ Paul quite regularly concentrates and individualizes with the singular and then expands with the plural; he sees every subject in all its relations. The aorist means definitely remain. "Faith secures salvation on the instant, but definite remaining in faith retains salvation and attains its consummation. The condition with ἔς is that of expectancy."¹⁹

¹⁵Lenski, op. cit., p. 574.

¹⁶Robertson, op. cit., p. 571.

¹⁷Lenski, op. cit., p. 574.

¹⁸Clarke, op. cit., p. 338.

¹⁹Lenski, op. cit., p. 574.

They are to continue *ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης*, "in faith and love and sanctification with sobriety." These are the essential Christian virtues. Faith a Christian must have in relation to God. Lock, however, says that *πίστις* here may suggest marital fidelity.²⁰ Love to God and to man is the invariable fruit of faith. Sanctification is the result, which Lenski understands here in the narrow sense of having the life sanctified.²¹ The sobriety is that sobermindedness which was contrasted with the unseemly forwardness reproved in verse 11. *σωφροσύνη* is the mental receptivity and activity in family life which are the destiny of woman. The *μετά* here connects *σωφροσύνη* directly with the *ἁγιασμός*, sanctification or holiness. It is repeated here for the specific purpose here in hand, namely that women keep their proper place in the services.²²

Faith and love are essentially necessary to holiness and sobriety; and unless men and women live in these, they cannot, scripturally, expect to dwell with God forever.²³

Kretzmann quotes a neat portion of Luther:

Luther schreibt: „Also haben wir droben gesagt, dasz der Ehestand heilig sei, und St. Paulus sagt I Tim. 2:15, dasz die Weiber, so Kinder gebären, heilig und selig seien, aber so sie in Glauben bleiben, das ist, wenn sie an Christum glauben und mit der Schlange

²⁰Lock, op. cit., p. 32.

²¹Lenski, op. cit., p. 575.

²²Ibid.

²³Clarke, op. cit., p. 338.

streiten werden, das ist, wenn sie keusch und züchtig sind oder den bösen Neigungen ihres Fleisches widerstehen werden" (I, 1670 f.).²⁴

A fitting close to this section would be to quote from the Apology to the Augsburg Confession where this latter section is treated in some measure by Philip Melancthon:

Item I Tim. 2: "Das Weib aber wird selig durch Kindergebären, so sie bleibt im Glauben" usw. Wenn die Widersacher von ihrer Pfaffenkeuschheit einen solchen Spruch konnten vorbringen, wie sollten sie triumphieren! Paulus sagt, das Weib werde selig durch Kindergebären. Was hätte doch der heilige Apostel wider die schändliche Heuchelei der unflätigen, erlogenen Keuschheit Trefflicheres reden können, denn dasz er sagt, sie werden selig durch die ehelichen Werke, durch Gebären, durch Kindersäugen und -ziehen, durch Haushalten usw.? Ja, wie meint das Paulus? Er setzt dazu mit klaren Worten: "So sie bleibt im Glauben" usw. Denn die Werke und Arbeit im Ehestande für sich selbst ohne den Glauben werden hier allein nicht gelobt. So will er nun vor allen Dingen, dasz sie Gottes Wort haben und gläubig seien, durch welchen Glauben (wie er denn allenthalben sagt) sie empfangen Vergebung der Sünden und Gott versöhnt werden. Danach gedenkt er des Werkes ihres weiblichen Amtes und Berufs, gleichwie in allen Christen aus dem Glauben sollen gute Werke folgen, dasz ein jeder nach seinem Beruf etwas tue, damit er seinem Nächsten nütz werde; und wie dieselben guten Werke Gott gefallen, also gefallen auch Gott solche Werke, die ein gläubig Weib tut ihrem Beruf nach; und ein solch Weib wird selig, die also ihrem Beruf nach im ehelichen Stand ihr weiblich Amt tut.²⁵

²⁴Martin Luther, quoted by P. E. Kretzmann, Die Pastoralbriefe (St. Louis, Missouri: Concordia Publishing House, 1918), p. 77.

²⁵Philip Melancthon, "Von der Priesterehe", Article XXIII, "Apologia Confessionis," Concordia Triglotta (St. Louis, Missouri: Concordia Publishing House, 1921), p. 372.

CHAPTER VI

CONCLUSION

The writer in the Introduction set forth his feeling that he could not come to final conclusions on the basis of the present dissertation level. There remain many areas which need investigation and will take a lifetime of study to adequately evaluate all the factors involved.

However, the reader may be interested in the conclusions which other exegetes have drawn on the basis of similar investigations. Very possibly the most objective and fair treatment of the complex intertwining of the phases of the problem has been worked out by Dr. William Arndt of Concordia Seminary, St. Louis. In order to aid the reader in his own investigations and to serve as basis for exegetical treatment of the problems, this writer takes the liberty to quote verbatim several of the points from a paper which the learned Dr. Arndt read to the Pastoral Conference of St. Louis on May 23, 1949:

1. Women are given an honored status in the New Testament. Christian women are declared to be heirs of the grace of life, I Pet. 3:7. Paul definitely states that in Christ there is neither male nor female, Gal. 3:28. Christian women, too, are possessors of the spiritual priesthood of believers exalted I Pet. 2.
2. Paul in one instance, when he speaks of a subject pertaining to women, appeals to custom. What I have in mind is the question whether women in the church services should have a covering on their heads. Cf.

I Cor. 11. The apostle advances reasons why women should not appear with uncovered heads. But finally, at the conclusion of his remarks on this subject, he appeals to custom; he says, v. 16, "If anybody seems to be contentious -- we do not have such a custom nor do the churches of God." Custom must not be disregarded, but custom is not a divine directive.

3. We must beware of jumping too quickly at conclusions for our own age and society when we find regulations given in the Scriptures concerning some phase of life and human relations. Think of slavery. In the Scriptures we have rules laid down pertaining to the conduct of Christian slaves; it is a subject that is dwelt upon repeatedly. Must we draw from this the inference that slavery is a divine institution which has to be preserved or re-established? I do not think any one of us would feel that he has to take such a view. It is conceivable, then, that instruction is given in the Bible on some aspect of Christian life without the implication that the conditions described must be continued or called into existence in the twentieth century. The institution of the registered widows, I Tim. 5, is a case in point. In the early Church certain widows were given a position of special regard and service in the church which included the provision that they receive their support from the congregation. Nobody argues that we have to have such an institution today. And I think that our course is justified, because we have different ways of providing support for indigent widows.

4. Must we put what Paul says in I Cor. 14 and I Tim. 2 on the position of women in the Church into the category of such temporary provisions? I think not. Paul in his instruction appeals to what the Word of God says and to the relation between the sexes that God established when He created man and woman. Here there is not an ultimate reference to custom. So we must conclude that in this instance Paul informs us on the will of God that is binding for all time.

7. Let the law of Christian love be not neglected.

The husband is the head of the household, but let him not be a brutal, tyrannical head. Apply that to the life in the congregation. The men are to be the leaders, but let them lead in a considerate, kind, loving manner, without arrogance and conceitedness.¹

¹William Arndt, A Talk On Woman Suffrage (unpublished paper read before the St. Louis Pastoral Conference May 23, 1949), p. 3-4.

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