



# Men and Women

## Position Paper

God's intention for male and female relationships and roles has deep roots in God's story—starting at creation. In the beginning, God made the heavens and earth. On the earth, God planted a lush and fruitful garden. He then created the first man, placed him in the garden, and gave him the responsibility to work and keep it. “The LORD God took the man and put him in the garden of Eden to work it and keep it.” Genesis 2:1 (ESV)

God called everything He made “very good” (Gen. 1:31). However, there was ONE thing that was not good, “It is not good that the man should be alone; I will make him a helper fit for him.” Gen. 2:18 (ESV)

Man was incomplete as an image bearer of God until woman was created as a helper. “Helper” is a word often used of God (i.e. Ex. 18:4; Deut. 33:7; Ps. 54:4, 118:6-7, 121:1-2). In fact, the Holy Spirit is called our “helper” (Jn. 14:16, 15:26) without any implied inferiority to the Father and Son. In view of this, men and women were meant to complement one another in a very practical way without implying any inferiority. In this way, we can experience the unity in diversity present within the Trinity – beautiful harmony. God created men and women equally and holistically in God's image (*imago dei*). It's the whole of both masculinity and femininity that comprises God's image. “So God created man in his own image, in the image of God he created him; male and female he created them.” Gen. 1:27 (ESV).

God entrusted the world to the first man and woman to steward and rule over *together*. “And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.’” Genesis 1:28 (ESV)

And though they were made in God’s image, the first man and woman were tempted with their own desire to be “like” God (Gen. 3) in . After some consideration, they yielded to this desire sinning against their benevolent Creator. Because of this, evil rippled through God’s good world causing death and decay.

As a consequence of this, the God-given responsibility to *multiply* and *rule* the earth **together** became laced with difficulty and strife. Men would experience pain when working the earth and women would experience multiplied pain when giving birth. The relationship between men and women was fundamentally *changed*, “Your *desire* shall be *contrary* to your husband, but he shall *rule* over you.” Gen. 3:16 (ESV)

And for thousands of years, men have “ruled” over women (whether humbly or cruelly) while women have struggled with the desire to subvert this rule. The intended harmony for the relationships between men and women became tainted by sin often resulting in strife, distrust and disharmony. The image of God, though still present in men and women, became distorted.

However, God sent his only son, Jesus, who ushered in God’s kingdom through his birth, life, death for sin and resurrection from the dead. Those who turn from self-rule to believe in and receive Jesus become part of a distinctive and peculiar community living under the rule and reign of Jesus. And they begin to experience a distinctive, counter-cultural way of life as they are reconciled to God and one another becoming part of God’s redemptive story.

Within this counter-cultural community (the church), transformation takes place on a heart level as we learn to, together, holistically submit to the rule and reign of Jesus. Men learn to no longer “rule” women in a domineering manner nor view them as objects created to satisfy their sexual appetites. Rather, they cherish women as masterpieces created in Christ Jesus (sisters in all purity) for good works. Women learn to no longer see men as domineering nor emasculated, but, likewise, as masterpieces created in Christ Jesus for good works (Eph. 2:10).

Husbands learn to treat their wives with respect as co-heirs living under the rule and reign of King Jesus (1 Pet. 3:7). In fact, the very nature of the husband’s rule is redefined according to Jesus’ love for his bride, the church. Therefore, husbands learn to use their authority *sacrificially* for the good for their wives, rather than chiefly for the good of themselves (Eph. 5:25-33). They no longer seek to **domineer** their wives through their rule but take a posture of *sacrificial love* and *selflessness* toward them. They esteem their wives as highly cherished helpers while providing safe space for their wives’ voices to be heard, valued, and *understood*. As husbands learn to live in union with God, their wives, and the body of Christ, they increasingly invest in their wives’ maturing process, care for them in love, give them praise, and show them honor. In this way, they exemplify loving submission to Jesus.

Likewise, wives learn to treat their husbands with respect as co-heirs with Christ (Rom. 8:17; Eph. 5:33). As they learn to live in union with God, their husbands, and the body of Christ, they begin to embrace their role as a **necessary helper** that completes the image of God. No longer consumed with their outward appearance, they learn to adorn themselves with *good works* revealing their love, self-control and purity. And rather than surrendering to the malformed desire to subvert the “rule” of their husbands, they embrace a posture of *humility* and *self-surrender* that puts on display their submission to the rule and reign of Jesus (Eph. 5:22-24; Tit. 2:4-5).

In this way, the communal image of God once corrupted by sin and characterized by strife begins to be *restored* in and through Christ who sets us free from sin and death (Colossians 3:9-11; Romans 8:2). ***And as it is in the family, so it is within the church family.***

In the GRASSROOTS family, we affirm that men and women are *equal in value and being (made in the image of God), different in roles, and complementary*. When relating to one another under the rule and reign of Jesus, men and women TOGETHER *complete* the image of God redemptively in and through Christ. We endeavor to enjoy the relational harmony characterized by *shalom* (completeness, wholeness) in self-giving, sacrificial love, humble service, and relational unity. However, because we live in the tension of the already but not yet kingdom, this is a work in progress.

We hold that **Overseers** within the GRASSROOTS family are to be qualified men that serve as “fathers” to the church. However, qualified women serve in a complementary role to these men, much as wives serve in a complementary role to their husbands as suitable helpers (“mothers” to the church). While Overseers are charged with the *responsibility* of shepherding the family of God, they do so with the help and invaluable insight of qualified, godly, gifted women. In this way, they shepherd the church family *together* (as complements). We think this best exemplifies the household model outlined in scripture.

Furthermore, the Body Gifts (Rom. 12), Equipping Gifts (Eph. 4), and Spiritual Gifts (1 Cor. 12-14) are not restricted to a particular gender. In view of this, both men **and** women function in the GRASSROOTS family as apostles, prophets, evangelists, pastors/shepherds and teachers living together under the rule and reign of Jesus (in submission to the local overseers). In fact, according to Eph. 4, this is absolutely **NECESSARY** so that the church would be restored to health, equipped for ministry (service), and catalyzed for mission.

It's at this point that we would like to make a distinction between the **role** of an Overseer and the Pastor/Shepherd **gift**. There's an abundance of confusion within the church surrounding the word "Pastor" and the Biblical use of this noun. In our culture, the word "Pastor" is typically used of the person or persons responsible for leading, teaching, and caring for the church. And while this would accurately describe the function of these leaders, the correct term, biblically, would be "elder" (Tit. 1, 1 Pet. 5 – most common) or "overseer" (1 Tim. 3; Tit. 1). Because elders/overseers are charged to shepherd the church, it would not be improper to call them "Pastors" due to their function. However, this should remain distinct from the Pastor/Shepherd gift of Eph. 4.

**Elders/Overseers** are **men** who are appointed and qualified to lead, teach, and care for the church because of their **character** and **working knowledge of the Word**. They stand out as exemplary men within the local body and the local city. They may or may not be Pastor/Shepherd gifts (Eph. 4); but, regardless, they are charged with the responsibility to shepherd the church. The term "elder" or "overseer" was borrowed from broader culture. For thousands of years, most cities had elders or overseers. These were the respectable men within the city who were entrusted with overseeing, governing, protecting and looking out for the best interest of the city. Of course, some men would seek to serve as an elder or overseer because of the potential power and influence. This would usually lead to an abuse of power; however, because there was a plurality of elders, the other city elders would be able to discern this and remove the abuser.

**Pastors/Shepherds** (Eph. 4) are gifted **men** and **women** who are given to the church in order to shepherd and care for her spiritual formation, maturity, health and wholeness (this is a gross simplification). They are equippers who enable the church to move towards maturity and engage in ministry (service).

Outside of being used of an *actual* shepherd, the Greek noun ποιμεν is used of only two persons. First, it's used of **Jesus**. He's the shepherd foretold of by the prophet Zechariah who's then quoted by Matthew and Mark saying, "I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED" referencing his impending crucifixion and the effect it would have on his disciples.

Jesus also calls himself the "Good Shepherd" in John 10 – the sacrificial rescuer and protector who intimately knows his sheep. Furthermore, the author of Hebrews refers to Jesus as "the great Shepherd of the sheep" (Heb. 13:20 ESV) and Peter refers to Jesus as the "Shepherd and Guardian (Overseer) of your souls" (1 Pet. 2:25 ESV). This reveals a connection between the word "shepherd" and "overseer." They are distinct yet interrelated concepts.

The ***only other reference*** to this noun is found in Ephesians 4 of the gifted men and women given to the church as Pastor/Shepherd gifts for her equipping (ministry/service) and maturing (in Christ).

So, to summarize:

- **Elders/Overseers** are ***qualified*** men who've been appointed and entrusted with the ***responsibility*** to shepherd the church.
- **Pastors/Shepherds** (Eph. 4) are men and women ***given as gifts*** to the church by Jesus to restore her to health and equip her for ministry, and catalyze her for mission.

In view of this, we take the position that only qualified men are charged with the role and responsibility of serving as elders/overseers of the church. However, qualified women serve alongside these men, some of whom would be apostles, prophets, evangelists, pastors/shepherds or teachers, helping shepherd the church together as humble servant leaders.

Furthermore, we affirm that both men **and** women are able to teach the *entire* church body provided these men and women are living under the rule and reign of Jesus in humble submission to the local Overseers, are affirmed to have consistent, godly character and are affirmed to have the ability to teach by the local body along with its Overseers.

Here is a brief explanation of some guiding principles that inform our position on both men **and** women teaching:

- There is at least one clear biblical example of a man AND woman teaching a man. In Acts 18:24-26 (ESV), Prisca and Aquila teach Apollos. The ordering of their names suggests that Prisca was the primary communicator. And though Apollos was, “had been instructed in the way of the Lord... and taught accurately the things concerning Jesus,” Prisca and Aquila, “took him aside and explained to him the way of God more accurately.” While this may be *descriptive* rather than *prescriptive* for the church, it should be noted that the example **exists** and isn’t corrected by Luke, Aquila, Apollos or Paul (who left them in Ephesus).
- Jesus commands his disciples (11 men) to teach obedience to his commands to subsequent generations of disciples with a view to all ethnic groups (Matthew 28:18-20 – a *transcultural* command). This second generation of disciples would then make disciples and teach obedience to Jesus’ commands to subsequent generations of disciples, ad infinitum. Though Matthew uses the *masculine plural* throughout these verses in describing these subsequent generations of disciples (except ἐθνη “nations” which is neuter), the masculine plural is often used to encompass both genders (male AND female). This is due to the patriarchal culture of the day. Its intent is to communicate that the church is a family of brothers and sisters. However, context is key in translation as to whether its intent is inclusive or gender specific. Below are a few examples from the book of Acts that reveal this cultural practice.

- In Acts 1:15-16, Peter addresses “brethren” inclusively which is made explicit by the first two words of verse 16 which should be translated, “men and brethren” differentiating “brethren” (an inclusive group) from the “men.” This would indicate that brethren would include women.
- Also, in Acts 2:39, Peter states, “For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” In this verse, “everyone” is masculine plural but is meant to encompass men, women, and children.
- Furthermore, in Acts 2:41, “So those who received his word were baptized, and there were added that day about three thousand souls...” “those” is masculine plural (inclusive) while “souls” is feminine plural (inclusive).
- Finally, in Acts 17:11-12 (ESV), Paul references the noble Bereans, “Now *these* Jews were more noble than *those* in Thessalonica; *they* received the word with all eagerness, examining the Scriptures daily to see if these things were so. Many of them therefore believed, with not a few Greek **women** of high standing **as well as men**.” In this passage, the masculine plural is used throughout. However, the text clarifies that this includes BOTH men and women.
- The author of Hebrews (Heb. 5:11-14) reproves the believers for their inability to master/practice the “elementary principles of the oracles of God” (NAU). They **should be teachers** but instead need to be taught (learners). They aren’t ready for solid food but are only drinking milk. They’re infants rather than mature believers. As in the previous point, the masculine plural is used throughout except in v.13b, “he is a child,” where the masculine singular is used as *representative* of humanity. The author’s intent is to be gender inclusive in moving these men and women, who have been “trained by constant practice,” toward maturity which would include **teaching others** these very elementary principles.

- Men and **women** are given to the church as equipping gifts which restore the church to health, equip the church for ministry, catalyze the church for mission, cultivating an ethos in which the body of Christ might come to maturity (Eph. 4:11-13).

There are two scripture passages that, at first glance, seems to prohibit this practice: **1 Corinthians 14:33b-35** and **1 Timothy 2:11-15**. In view of this, we will endeavor to deal with these passages at length.

### **1 Corinthians 14:33b-35 (ESV)**

“As in all the churches of the saints,<sup>34</sup>the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.<sup>35</sup>If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.”

The translation of this section is fairly straightforward. Therefore, to understand what Paul was correcting/teaching, we much first examine the cultural and theological context of 1 Corinthians 14 as a whole.

### **Cultural Context**

Let’s begin with some cultural context. In Greco-Roman society, men had access to various types of formal education. However, women, typically, did NOT have access to various types of formal education. Therefore, men were, typically, more educated than women. In addition, the *ἐκκλησία* (gathering) was not the appropriate time and place (culturally) for women to ask questions about what was going on within the body regarding tongues/prophecy. The text (14:33) indicates that what was taking place in the Corinthian church was **confusing**. And when unlearned, confused women would pervasively ask questions that should’ve been reserved for dialogue in the home, it was an indication of shamefully subversive attitudes that would cause strife within the body, especially between husbands and wives (14:34-35).

## Theological Context

The theological context of 1 Cor. 14 is maintaining **order and decorum** in gatherings of the church by silencing disorderly talk from some who spoke in tongues, some who spoke prophetically, and women who spoke out of order by pervasively asking questions (due to lack of understanding). The purpose of this entire section of corrective Scripture (reframing Spiritual Gifts) is found in verses 26, “Let all things be done for **building up...**” and 40, “But all things should be done **decently** (appropriately or correctly) and in **order** (in a state of good order or proper procedure).” In addition, heeding Paul’s correction would eliminate the strife in the body due to disorderliness, “...For God is not a God of **confusion** but of **peace**.” (14:33).

The same imperative (command) Greek verb (σιγαω), meaning “be silent,” is used for each of the three groups of people mentioned:

1. A person speaking in tongues is to be silent (σιγαω) and STOP speaking in tongues if there is no one to interpret (14:28).
2. A person prophesying is to be silent (σιγαω) and STOP prophesying if someone else receives a revelation (14:30).
3. Women are to be silent (σιγαω) and STOP asking questions if there is anything they want to learn (note that women here are encouraged to *learn* which was atypical within Greco-Roman culture). Rather, they should keep their questions for dialogue with their husbands in the home (14:34-35).

All these would need to hold their tongues and stop speaking in these situations. However, 1 Cor. 14 is not about silencing tongues-speakers, prophets, or women **altogether**. For example, in 1 Corinthians 11, Paul acknowledges that Corinthian women *prayed* and *prophesied* **aloud** in gatherings of the church (1 Cor. 11:5). The emphasis of the text is that this be done in a *culturally appropriate or sensitive* manner rather than the prohibition of praying and prophesying.

Furthermore, in chapters 12 and 14 of 1 Corinthians, Paul mentions several gifts, some of which are vocal, without delineating that they are only available to men (i.e. 1 Cor. 12:7-11, 28; 14:26 – here the masculine word “brethren” is used to include both men and women and should be translated “brothers and sisters.” See the argument previously detailed in this document.).

In view of the cultural and theological context, 1 Cor. 14 isn't a prohibition of women teaching. Rather, it's about silencing the uneducated women in Corinth who were persistently asking questions in a culturally inappropriate manner during confusing gatherings of the church during which Spiritual Gifts were being exercised. Paul advises these women to ask their questions to their typically more educated husbands at home.

### **1 Timothy 2:11-15**

Before we dive in, we would like to acknowledge the *numerous* translation and interpretive difficulties present in the Greek text. And, in humility, recognize that our understanding is limited. However, we will seek to be authentic in dealing with the issues presented in the remainder of this position paper.

#### **In particular, we will walk through the following:**

1. Paul is responding to proto-gnostic and sophist teachings that had infiltrated the church, possibly influenced by Artemis worship.
2. The use of singular nouns and pronouns EXCEPT v.15 where the text switches from singular to plural.
3. The use of the word translated “authority” (αυθεντειν – this is the only place this word is used in the NT.)
4. The connection between “teaching” and “authority.”
5. The use of the conjunction translated “for” (gar).
6. The use of the phrase, “she will be saved through the bearing of children...”

**ESV translation:** “<sup>11</sup>Let a woman learn quietly with all submissiveness. <sup>12</sup>I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. <sup>13</sup>For Adam was formed first, then Eve; <sup>14</sup>and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup>Yet she will be saved through childbearing-- if they continue in faith and love and holiness, with self-control.”

**Literal translation:** “<sup>11</sup>A woman must learn in silence with all submission. <sup>12</sup>And I do not permit a woman to teach nor to domineer a man, but she is to be silent. <sup>13</sup>For Adam was created first, then Eve. <sup>14</sup>And Adam was not deceived, but the woman being wholly deceived became a transgressor (the effects of this are ongoing). <sup>15</sup>But **she** will be saved through the bearing of children – if **they** abide in faith and love and holiness with self-control.”

Below is a breakdown of vv.11-12, which reveals the principle being emphasized by the text:

**11a** A woman must learn  
in **quietness** (ἡσυχία)  
in all submissiveness (clarifies quietness)

**11b** BUT I DO NOT allow a woman  
to teach (contrast learn/quietness)  
AND NOT  
to domineer a man (contrast submissiveness)

**12** BUT is to be in **quietness** (ἡσυχία)

Note emphasis on attitude of learning (quietness repeated twice) [cf. 1 Tim 5:13, 2 Tim 3:7]. Culturally, women were not permitted to **learn**. So, this command to learn was quite countercultural. In this case, the passage delineates **how** a woman is to learn (in quietness). This is quite key to the text as a corrective to the heresy being propagated within the Ephesian church.

## **Issues Contained in 1 Timothy 2:11-15**

### **1. Paul is responding to proto-gnostic and sophist teachings that had infiltrated the church, possibly influenced by Artemis worship.**

Early proto-gnostic texts:

- A. Describe Eve as Adam's teacher (dealt with in 1 Tim. 2:12)
- B. Depict Eve as superior to Adam (dealt with in 1 Tim. 2:11-12)
- C. Depict Eve as preceding Adam (dealt with in 1 Tim. 2:13)
- D. Picture Eve as giving life to Adam (dealt with in 1 Tim. 2:15)

Early sophists held that Adam sinned first rather than Eve (dealt with in 1 Tim. 2:14). All these teachings were likely influenced by the worship of the Ephesian goddess, Artemis (Diana). Within this cult, the female was exalted and considered superior to the male.

In addition, both women AND men (1 Tim. 1:20; 2 Tim. 2:17) were propagating such heretical teaching within the Ephesian Church. This makes sense Paul's charge to Timothy to correct false teaching in Ephesus, "...remain at Ephesus so that you may charge certain persons not to teach any different doctrine." (1 Tim. 1:3).

### **2. The use of singular nouns and pronouns EXCEPT v.15 where the text switches from singular to plural.**

The singular for "woman" and "man" is used in vv.11-15 and is a marked difference to the plural "men" and "women" used in previous verses (8-10). Paul could be calling out a particular woman and man within the Ephesian church (whether married or not). Alternatively, the singulars could be representative calling to account all the women and men influenced by the proto-gnostic/Artemis heresy. Regardless, this does not significantly impact the interpretation offered as the lines of authority within the body are preserved.

Whether this is referring to a wife in relationship to her husband in a household where the proto-gnostic/Artemis or sophist heresy was being propagated (i.e. 2 Tim. 3:1-7) or this heresy had infiltrated the body such that women were teaching with a view to domineering local male leadership, the principle is the same. (The singular to plural shift will be dealt with in point number 6 below.)

### **3. The use of the word translated “authority” (αυθεντειν – this is the only place this word is used in the NT.)**

Because the Greek word αυθεντειν is only used 1x in the NT, we must look to extra-Biblical texts to discern how it was use in 1<sup>st</sup> century culture. Though there are limited texts, a general concept does emerge:

In the Greek corpus, the verb αυθεντω refers to a range of actions that are not restricted to murder or violence. However, the people who are targets of these actions are harmed, forced against their will (compelled), or at least their self-interest is being overridden because the actions involve an imposition of the subject’s will, ranging from dishonour to lethal force. (*Paul and Gender* by Cynthia Long Westfall, pg. 292)

The bulk of the available, but limited, textual evidence would support rendering this infinitive as, “to domineer.” For more on this conclusion, visit the URL: [https://margmowczko.com/authentein-1-timothy2\\_12/](https://margmowczko.com/authentein-1-timothy2_12/) and reference the book, *Two Views on Women in Ministry* edited by Stanley N. Gundry and James R. Beck.

### **4. The connection between “teaching” and “authority.”**

Compelling and detailed Greek grammatical studies conclusively reveal that when two *verbal* forms are connected by ουδε (“and not”), both words must be shown as positive or negative, rather than one positive and one negative. However, our text **does not contain verbal forms** but **infinitives** (noun forms).

This makes αὐθεντεῖν the second of two direct objects. In such cases, the infinitive restricts the already present object, διδάσκειν (“to teach”). Following this paradigm, this phrase functions as a noun that restricts the direct object “a woman.” “Neither-nor” constructions in the NT are found to pair *synonyms*, closely related ideas, or antonyms. They can move from the general to the particular, define a natural progression of related ideas, or to define a related purpose or a goal.

To “teach” and “domineer” are not synonyms, closely related ideas, or antonyms. Furthermore, they do not move from the general to the particular or form a natural progression of related ideas. However, they could define a purpose or goal (i.e. “***I do not permit a woman to teach with a view to dominating a man***”). This also fits the contrast with verse 12b: “***I do not permit a woman to teach a man in a dominating way but to have a quiet demeanor.***” Therefore, this translation is preferred.

## 5. The use of the conjunction translated “for” (*gar*).

The conjunction translated as “for” (*gar*) in 1 Tim. 2:13 is used to introduce background information relevant to the prohibition in 1 Tim. 2:12. While the Greek word *gar* is often used to introduce a **reason**, it’s also used in other ways. In the NT, *gar* occasionally introduces **background information**, often from the OT. Here are a few examples: Matt. 3:3; John 4:44; Acts 15:21; 1 Cor. 10:4; 1 Tim. 2:5. In our text, Paul is, likewise, using *gar* to drop the listeners into the context of Genesis 2-3 to correct the proto-gnostic heresy.

The thrust of Genesis 2 as a whole is that Eve was formed FROM Adam (not the other way around) AND that Eve was created to HELP Adam (not domineer him). The thrust of Genesis 3 as a whole is that EVE was deceived and, as a result, would desire to wrangle control from her husband. ***Sound familiar?***

Paul's warning to the Corinthian congregation confirms this: "I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ" (2 Cor. 11:3). When dropped into Genesis 3, Paul uses Eve as representative of being led astray from the truth.

## **6. The use of the phrase, "she will be saved through the bearing of children..."**

The full text of 1 Tim. 2:15 is, "But **she** will be saved through the bearing of children – if **they** abide in faith and love and holiness with self-control." Before we dive in, we would like to state that text is quite confusing. Furthermore, our interpretation does not impact whether or not women can teach the entire body of believers (including men).

Nevertheless, we will endeavor to examine the nuances of the text. 1 Tim. 2:15 begins with the fulfillment clause σωθήσεται ("she will be saved") and concludes with the condition clause ἐὰν μείνωσιν ("if they continue"). The first clause, then, portrays the future expectation of "being saved" by means of "bearing children" (τῆς τεκνογονίας). The verb is future passive indicative ("will be saved") and serves as, "a projection or expectation, not an assertion, about reality."

However, of significant importance is the portrayed future meaning of σωζω (salvation) and its tie to the woman's ability to bear children. The context must provide the answer. The use of σωζω in 2:15 is connected to the transgression (παραβάσει) of Eve (2:14). It is this reason we hold that the woman referenced is, in fact, Eve. This may indicate that Eve's eschatological hope is tied to her ability to bear offspring and is, most likely, the final purpose Paul drops us into Gen. 3 in 2:14.

Remember, in Gen. 3:15a, the curse impacted the future of Eve's OFFSPRING, "I will put enmity between you and the woman, and between your offspring and her offspring." But in the next breath (3:14b) is a veiled prophecy of the coming Messiah (as a representative figure or collective of Eve's offspring) who would one day "bruise" Satan's head while Satan would "bruise" Messiah.

This was fulfilled on the cross but will one day be complete in the renewal of all things. 1 Tim. 2:15a very well may be referencing this reality – that Christ is the One through whom Eve will be redeemed, the fulfillment of Gen. 3:15. So, in a very real sense, Eve's eschatological hope is tied to her ability to bear children which culminates in her descendent Jesus the Messiah, the redeemer of humanity. Salvation here is not justification (past salvation), nor sanctification (present salvation), but glorification (future salvation).

***This is grace:*** Eve's deception/sin rippled through generations of her offspring. However, through her ability to have offspring would come the One who brings redemption, breaking the power of sin and death by defeating Satan. As the author of Hebrews writes, "Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery." (Hebrews 2:14-15)

Then, in 1 Tim. 2:15 we have a conditional phrase using the aorist active subjunctive verb μένωσιν, "if they continue..." The closest antecedent to this verb and ONLY other plural object in the entire passage are the ***children born of Eve***. According to Daniel Wallace in *Greek Grammar Beyond the Basics* (pg. 568), this is a specific instance in which the "Predictive Future" is used indicating, "that something **will** take place or come to pass. The portrayal is external, summarizing the action: '***it will happen.***'"

This indicates the absolute certainty that the children of Eve, those likewise redeemed in Christ (note the attributes of the redeemed: faith, love, holiness, with self-control), actually WILL continue/abide in faith and love and holiness, with self-control. In other words, this verse could be translated (to capture the meaning rather than being literal) something like: “Even though Eve was deceived and disobeyed God, she *will be saved* in the future consummation of all things (in Greek this is an expectant hope, a projection into the future) through her ability to bear offspring culminating in the birth of the Savior (in fulfillment of Gen 3:15), IF those offspring (who are in Christ) continue/abide in faith and love and holiness, with self-control (an absolute certainty).”

After correcting those women (and men) responding to the proto-gnostic/Artemis heresy, Paul brings Timothy (and the Ephesians) back to the reality of our enduring, redemptive hope being in **Christ alone**. The next verse adds weight to v.15 being about redemption, “*the saying is trustworthy*,” which we think should be attributed to 2:15 rather than 3:1 as every other mention of this phrase by Timothy has something to do with an aspect of past, present, or future salvation.

“The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost.”  
(1 Tim. 1:15 ESV)

“...train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. The saying is trustworthy and deserving of full acceptance.” (1 Tim. 4:7-9 ESV)

“The saying is trustworthy, for: If we have died with him, we will also live with him; if we endure, we will also reign with him; if we deny him, he also will deny us; if we are faithless, he remains faithful-- for he cannot deny himself.” (2 Tim. 2:11-13 ESV)

***In conclusion, there is no clear justification from either 1 Cor. 14:33b-35 or 1 Tim. 2:11-15 prohibiting a woman from teaching the body.***

Additionally, within the household model of the church ***both*** men and women (including those who teach) should live in submission to the local Overseers/Elders (1 Pet. 5:1-5). This should be done such that their work is a ***joy*** rather than a ***burden*** (Heb. 13:17). Should a man or woman speak/act in a way that is insubordinate or teach something errant that distorts the gospel, the local Overseers/Elders are to correct the errant teacher as prescribed in Titus 1:9-10 (ESV), “<sup>9</sup>He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it. <sup>10</sup>For there are many who are insubordinate...”

We, likewise, acknowledge that there may be some cultures in which it may be inappropriate (even dangerous) for women to teach. For example, among unreached peoples or in cultures oppressive to women where the gospel hasn't yet or has recently begun to take hold. In such cases, it may be appropriate to contextually apply these scriptures in such a manner that men are the primary teachers. However, as the local body lives more deeply and fully into the counter-cultural gospel, inevitably women will be increasingly seen as valued co-heirs and able teachers alongside men.