

(cf. 2 Cor. 9:8; Col. 1:10; 2 Thes. 2:17). Then in the PE the interchange between the singular and plural (cf. again Rom. 2:6, 7) came to its logical outworking in the plural phrase ἔργα καλὰ/ἀγαθὰ, without πᾶν (cf. plural καλὰ ἔργα in Mt. 5:16, the teaching of which may have been in Paul's mind). This interchange between the singular with πᾶν and the plural without πᾶν occurs within the PE (e.g., 1 Tim. 5:10: ἐν ἔργοις καλοῖς . . . εἰ παντὶ ἔργῳ ἀγαθῷ; Tit. 3:1, 8, 14: πᾶν ἔργον ἀγαθόν . . . καλῶν ἔργων).

We return to the broad questions posed at the beginning of v. 9: Is Paul dealing with a specific case, giving general remarks about these particular aspects of dress? Or is he making a hyperbolic statement for effect? The primary sources mentioned above allow us to see that Paul is forbidding a style of dress and hair that was known to his readers and that was particularly reprehensible because of both its immodesty and its cost in time, money, and effort. That his emphasis is on their effect and not on the items as such is seen in the first part of v. 9, which sets out this concern as his guiding principle ("with proper clothing, modestly and discreetly"). It is with braided hair, gold, pearls, and very costly garments as violations of this principle, not with hair however arranged or gold, pearls, or garments in and of themselves that he is concerned. The possible exception to this evaluation would be the qualifying word, πολυτελεῖ, "very costly," which carries a note of opprobrium because of its inherent inappropriateness. Other than that, Paul's condemnation of particular practices and styles does have a hyperbolic cast to it. Paul knows the reader will understand that he does not mean hair styles, jewelry, and clothing as such but rather immodesty and indiscretion (cf. for a similar hyperbolic statement 1 Pet. 3:3: "Let not your adornment be external . . . putting on dresses").

Paul's argument as a whole is: "Let women dress modestly and discreetly not with . . . , but by means of good works." What he wants to focus attention on is good deeds. Like an OT prophet who says "not sacrifice, but obedience," Paul prohibits specific practices because in their setting they are immodest and because he wants to motivate women to refocus their energy and attention (cf. again Mt. 5:16). What emerges is a statement of principle about women's dress (v. 9a), an application to the current situation in hyperbolic form (v. 9b), and a refocus of the argument to an ultimate and more important concern for good deeds (v. 10): principle, application, reorientation.

Prohibition of Teaching and Ruling Men Grounded in the Order of Creation: 2:11-15

Paul now turns to the learning/teaching/exercise of authority functions in reference to women and men in the church. He begins (v. 11) with an emphasis on silence (ἐν ἡσυχίᾳ) in women's learning as expressive of submission (ἐν πάσῃ ὑποταγῇ). Paul applies this concern to the functions of

teaching and exercising authority by specifically not permitting women to do either in reference to men (διδάσκειν, ἀδελφεῖν, v. 12a). This prohibition is made even more clear by a return to the demand for silence (v. 12b). V. 13 indicates that the reason or basis for the prohibition is the creation order (γένεσις), and v. 14 indicates how this is substantiated in the actions of the woman in the fall. As a concluding word (v. 15) Paul indicates that "salvation" (σωθῆσθε) comes to women through that which is unique to them, διὰ τῆς τεκνογονίας, if they manifest an abiding trust evidenced in a life that does not overthrow God's order (μετὰ σωφροσύνης).

2:11 γυνή is used here, as it has been throughout the passage, to refer to women in general (see v. 9). Imperative μὴθάρνέτω, "fear," is used here in the literal sense of learning through instruction (i.e., being present at and profiting from the edification of the service [1 Cor. 14:31], contra Babylonian Talmud *Hagiga* 3a: "The men came to learn, the women came to hear"). In anticipation of v. 12, the apostle insists that women's learning in public instruction is to be ἐν ἡσυχίᾳ* (Acts 22:2; 2 Thes. 3:12; 1 Tim. 2:11, 12), which means here "in silence" (as in Acts 22:2; cf. σιγῶν, "be silent," in a parallel situation in 1 Cor. 14:34; see BAGD). This silence is a concrete expression of the principle of submission, which Paul articulates in the next prepositional phrase.

ὑποταγή** (2 Cor. 9:13; Gal. 2:5; 1 Tim. 2:11; 3:4) is used here in the passive sense of "subjection, subordination, or submission." With the related verb ὑποτάσσω (especially 1 Cor. 14:34; Eph. 5:21 [variant reading in v. 22], 24; Col. 3:18; 1 Pet. 3:1, 5) it is used in the NT of the submission of Christians to God the Father (Heb. 12:9; Jas. 4:7), of all things to Christ (present in Eph. 2:22; future in Phil. 3:21), of all Christians to one another in the fear of Christ (Eph. 5:21), and more particularly of the appropriate response of those under authority (1 Cor. 16:16; 1 Pet. 5:5; Rom. 13:1, 5; 1 Tim. 3:4; Tit. 2:9; 3:1; 1 Pet. 2:18), especially with regard to the relationship of wife to husband (Col. 3:18; Eph. 5:21-22; Tit. 2:5; 1 Pet. 3:1, 5; and thus ὑποτάσσω, ὑποταγή, and ὑποταγή [cf. 1 Cor. 11:3, 4, 5, 7, 10; Eph. 5:23] are key words in this area of concern). In the relationship of husband and wife the concept of submission is used of a voluntary and willing compliance on the part of the wife, an equal, to one whom God has called to be the "head" in that relationship.

Here submission is, more broadly, the norm for the relationship of women to men in authority functions within the church. The addition of πάση (ἐν πάσῃ ὑποταγῇ) to indicate "the highest degree" expresses in a heightened way the concern Paul has for this norm (for this sense of πάς see 4:9; 5:2; Tit. 2:15; BAGD s.v. λαθ; the phrase is rendered "entire submissiveness" in NASB; "all submissiveness" in RSV; "full submission" in NIV). Paul is concerned that women's learning not become an occasion to overturn their role in relation to the authority role that men are to exercise in the

church (as apparently in Corinth; cf. 1 Cor. 14:33ff., where Paul expresses the same concern). Therefore he has added the two qualifications, ἐν ἡσυχίᾳ and ἐν πόσει ὑποταγῆ.

2:12 Paul carries this injunction further by indicating that he does not permit women to teach and exercise authority over men. δεῖ is used here to indicate the contrast, "learn but not teach" (cf. 1 Cor. 14:34, where the desire to learn is not to be used to gain the privilege of speaking, and notice the close parallel of that passage, οὐ γάρ ἐπιτρέπεται ἀνδρὶς λαλεῖν, to our passage). ἐπιτρέπω (NT 17x) means "allow, permit" someone (dative) to do something (infinitive; BAGD).

Some have suggested that Paul conveys here only a note of personal disinclination (cf. Phillips's translation: "Personally, I don't allow"). But such a suggestion misunderstands the authoritativeness of ἐπιτρέπω when used by Paul (cf. Robertson: "Paul speaks authoritatively"), which is demonstrated by a close analysis of the three occurrences in Paul (1 Cor. 14:34, a parallel; 16:7, an action of the Lord; here). The strength of the prohibition here is underlined by Paul's appeal to the creation order (v. 13, γένεσις; in 1 Cor. 14:34 the prohibition is correlated to "the law" (undoubtedly the same OT teaching as here in v. 13) and is further delineated by his covering statement in v. 37, "the things that I write to you are the Lord's commandment.")

It has also been suggested that the present indicative form of ἐπιτρέπω indicates a temporal limitation and thus limits Paul's statement to the then and there of Ephesus. An examination of other occurrences of Paul's use of first person singular present indicative (Rom. 12:1, 3; 1 Cor. 4:16; 2 Cor. 5:20; Gal. 5:2, 3, Eph. 4:1; 1 Thes. 4:1; 5:14; 2 Thes. 3:6; 1 Tim. 2:1, 8) demonstrates that he uses it to give universal and authoritative instruction or exhortation (cf. especially Rom. 12:1; 1 Tim. 2:8).

As in vv. 9 and 11, so also here γυνή refers generally to any "woman," and this is probably highlighted by the use of anarthrous forms for both γυνή and ἀντίψ. Just as it was womanhood that required silence and submission in v. 11, so here also it is womanhood (vis-à-vis men) that is in view in the prohibition.

That which is not permitted is first of all διδάσκειν, "to teach," but not as an unqualified prohibition since the object "man" indicates a limitation, as does the immediate context, which has been dealing with religious instruction in the life of the church. To this can be compared Paul's commendation of women teaching other women (Tit. 2:3-5) and teaching their children and sons (2 Tim. 1:5; 3:14, 15; cf. Acts 16:1); he apparently also approved of the team effort of Priscilla and Aquila in explaining in private conversation ("they took him aside") to Apollos "the way of God more accurately" (Acts 18:25, 26). Just as v. 11 was not a demand for all learning to be done in silence, as an unqualified absolute, but was concerned with

women's learning in the midst of the assembled people of God, so also the prohibition of teaching here has the same setting and perspective in view.

διδάσκειν (Pl. * 15x) means generally "to teach or instruct." Here the religious subject matter is assumed, and the persons (not) to be taught are "men," the implication being that women may not teach or exercise authority in or over the church (of which men are a part; cf. 1 Cor. 14:34, 35; "in the churches," "in church"). Other uses of the verb in 1 Timothy are in settings where Timothy is urged to teach as part of his ministry (4:11; 6:2), and others are also so urged in 2 Timothy (2:2), though in Titus (1:11) the activity may be somewhat more general. A similar authoritative note is found in Rom. 12:7; 1 Cor. 4:17; Gal. 1:12; [Eph. 4:21?]; Col. 1:28; 2:7; 2 Thes. 2:15. In Col. 3:16 Paul does not restrict teaching to ministers in distinction from other Christians, and in other places he uses the verb in the most general sense (but still with a certain note or overtone of authority indicated [1 Cor. 11:14] or implied [Rom. 2:21]). In 1 Cor. 14:34, 35, the instruction that women "keep silence" is given in the context of various Christians getting up and speaking. Both there and here Paul's prohibition of women teaching would prevent them from serving as elders or ministers, but it is unwarranted to limit it to such a restriction from office-bearing. Paul uses functional language ("to teach") rather than office language ("a bishop") to express the prohibition. Here he prohibits women from publicly teaching men, and thus teaching the church.

οὐδέ joins the second infinitive to the first under οὐκ ἐπιτρέπω, whose negative is now conveyed in οὐδέ itself. Robertson (*Grammar*; 1185) indicates that "in accord with the copulative use of δε we frequently have οὐδέ and μηδέ in the continuative sense, carrying on the negative with no idea of contrast" (cf., e.g., Mt. 6:26). Therefore, οὐδέ here may be rendered "nor" (*KJV, NEB*) or for English stylistic reasons "or" (*NASB, RSV, TEV, NIV*).

αὐθεντεῖν** (a biblical hapax; see Knight, "AYΘHTEΩ" and the response by Wilshire, "TLG Computer"), once thought to be unique to Christian literature (e.g., Thayer, *Lexicon*), occurs in the papyrus *BGU* 1208:38 (27 BC) and in Philodemus, *Rhetoric* 2 (first century BC; see BAGD for further documentation and later occurrences) and is referred to as Hellenistic (Ἑλληνιστικῶς) over against Attic αὐτοδυνεῖν by the second-century AD Attic lexicographer Moeris (ed. J. Pierson [1759], 58; [43 in 1831 edition]; cf. also the account of the word and its meaning and that of related words, especially αὐθεντης, in MM; Deissmann, *Light*, 88f.; Robertson, IV, 570; MHT II, 278). Contrary to the suggestion of *KJV*'s "to usurp authority" and BAGD's alternative, "domineer" (so also *NEB*), the use of the word shows no inherent negative sense of grasping or usurping authority or of exercising it in a harsh or authoritative way, but simply means "to have or exercise authority" (BAGD; LSJM: "to have full power or authority over"; cf. Preisigke, *Wörterbuch* I, 235f., giving three nuances for four different papyri,

all in the sphere of the above definition; cf. finally Lampe, *Lexicon*, whose four main meanings are in the same orbit; so *NASB, RSV, TEV, NIV*: "to have authority").

Paul refers, then, with ἀθνεῖν to exercise of a leadership role or function in the church (the contextual setting), and thus by specific application the office of ἐπίσκοπος/πρεσβύτερος, since the names of these offices (especially ἐπίσκοπος) and the activities associated with them (cf., e.g., 3:4, 5; 5:17; Tit. 1:9ff.; Acts 20:17, 28ff.) indicate the exercise of authority. It is noteworthy, however, that Paul does not use "office" terminology here (bishop/presbyter) but functional terminology (teach/exercise authority). It is thus the activity that he prohibits, not just the office (cf. again 1 Cor. 14:34, 35).

ἀνὴρ is used here, as in v. 8, to refer to "man" in distinction from woman, not in its more restricted sense of "husband." The singular refers to men in general, just as γυνή refers here and in v. 11 to women in general. The genitive case of ἀνδρός agrees with the nearer infinitive, which like other verbs of ruling and governing takes the genitive (BDF §177; Robertson, *Grammar*, 510), though the noun qualifies not only the second infinitive, ἀθνεῖν, but also the first, διδάσκειν, in accordance with normal Greek usage (cf. Acts 8:21, where as here οὐδέ is used; see also Smyth, *Grammar* §1634, which gives an example of two infinitives joined by οὐδέ with a common object written only once).

That a woman may not teach in the church, or teach a man, is underlined by the addition of ἀλλ' εἶναι ἐν ἡσυχίᾳ. The adversative particle ἀλλά indicates that this clause is contrasted with what precedes (not to teach or exercise authority *but* to be in silence). Some have suggested that Paul is only ruling out teaching or exercise of authority apart from a man's oversight, or just a certain type of authoritative teaching. The insistence here on silence seems to rule out all these solutions. The clause as a whole describes the status of a woman not in relation to every aspect of the gathered assembly (i.e., praying, prophesying, singing, etc.; cf. again 1 Cor. 11:5) but specifically in respect to that with which it is contrasted, i.e., teaching (and the exercise of authority), just as the first occurrence of ἐν ἡσυχίᾳ applied to the learning/teaching situation (v. 11).

2:13 The ground for the prohibition is now given: It is the order of the creation of Adam and Eve as the archetypes of man and woman and the implication of this order for headship and submission in such relationships. (The conjunction γὰρ signifies that the statement that follows provides the reason for the previous command; cf. BAGD s.v. 1.) The verse is a terse statement of an argument that Paul has used before in connection with the headship of man to woman in 1 Cor. 11:3ff.

*Ἀδάμ is the transliteration of the Hebrew word used in Genesis as the name of the first man created by God (first in the Hebrew text at Gn. 1:26; first in the LXX at Gn. 2:16; cf. 1 Cor. 15:45: "the first man, Adam"). It is

used in our passage not of generic "mankind," as in Gn. 1:26, 27, but of man = male, as distinct from Eve (cf. especially Gn. 2:20ff.). ἡγόρευος, used here as a predicate adjective (cf. BAGD s.v. 1a; Robertson, *Grammar*, 657; BDF §243), indicates both the absolute priority of Adam in God's creation and, most of all, in the contrast here of Adam to Eve (εἶρα Εἵρα), his priority to her. πλάσσω** (Rom. 9:20; 1 Tim. 2:13; both seem to reflect the OT usage) means "form" or "mold" and is the verb used by the LXX in Gn. 2:7, 8, 15 (v. 15 without a Hebrew equivalent) of the creation of Adam. εἶρα (NT 13x) is used here, as is predominantly the case in the NT, as a temporal adverb meaning "then." It is found in the "first . . . then . . ." construction here and in 3:10 (BAGD s.v. 1). Εἶρα** (2 Cor. 11:3; 1 Tim. 2:13) is the Greek transliteration (sometimes Εἶρα) of Hebrew *hwwāhā*, the name of the woman formed from Adam (first so named in Gn. 3:20, where the LXX renders it Ζωή; the first use of Εἶρα in the LXX is in 4:1).

It is evident, then, that Paul has Genesis 2 in mind here, just as he has Genesis 3 in mind in the next verse, as is evidenced by his use of LXX terms (especially πλάσσω). The appeal to what God does (or says) with Adam and Eve in the creation account as an indication of God's will with reference to men and women in general is similar to the argument Jesus uses in demonstrating that God intends permanence for marriage between men and women (Mt. 19:4-6).

With this brief statement on the order of creation Paul appeals to the whole of the creation narrative, as is indicated by his fuller treatment in 1 Cor. 11:8-9 (cf. Dodd, *According to the Scriptures*). This whole account would include "a helper suitable for him [i.e., for man, Adam]"; (Gn. 2:18) and the significance of the naming of the woman: "She shall be called Woman, because she was taken out of Man" (2:23). Paul explicitly specifies that the woman was "taken out of" (ἐκ) the man and created to help, or to be "for" (διὰ), the man in his fuller statement in 1 Corinthians. So it is not mere chronology ("first . . . then . . .") that Paul appeals to here but what is entailed in this chronology. (That drawing such implications from chronological priority is not foreign to the OT is seen from the similar, but different, appeals to the rights of primogeniture [see I. H. Marshall, *NBD* 377f.; J. E. Rosscup, *ZPEB* II, 540f.; R. de Vaux, *Ancient Israel*, 41f.]

2:14 καὶ joins this verse to the preceding. Paul now appeals to the fall as an event that demonstrates in the most absolute way the dire consequences of a reversal of leadership roles. Just as v. 13 reflects the events and terminology of Genesis 2, so v. 14 reflects Genesis 3 and the terms used here (especially ἀπατάω).

ἀπατάω** (Eph. 5:6; here; Jas. 1:26) means "deceive" or "mislead" and occurs in the LXX of Genesis only at 3:13 in the woman's statement: "The serpent deceived me." καὶ Ἀδάμ οὐκ ἠπατήθη is not meant to deny Adam's sin or participation in the fall (cf. Rom. 5:12ff.; 1 Cor. 15:21, 22)

but to indicate, as the Genesis narrative does, that he sinned willfully, not as a result of deception (Gn. 3:6, 12). To this Paul contrasts (δέ = "but") the woman's deception. ἡ γυνὴ is probably used instead of "Eve" because it is used in the LXX of the Genesis 3 account (vv. 1, 2, 4, 6, 12, 13, 15, 16, 17; "Eve" appears in v. 20, only after the temptation/fall/judgment account) and also perhaps to begin to make the transition from Eve as a type to women in general (to whom this section is addressed). (γυνὴ is used in the statement about the seed of the woman in Gn. 3:15 [cf. both Hebrew and LXX].) The argument would then proceed in three steps: from "Eve" to "the woman" (singular as a transition from "Eve" to "women") to plural "women" in v. 15 (cf. Ridderbos). The compound form ἐξαπατάω, which similarly means "deceive" or "lead astray," may be used with regard to "the woman" in contrast with the preceding uncompounded form (with "Adam") for emphasis; but it also may simply be a stylistic change reflecting Paul's preference, since he uses the same compound verb in reference to Eve in 2 Cor. 11:3 as well. The basis for Paul's affirmation is the woman's statement in Gn. 3:13: "The serpent deceived me, and I ate."

The last part of the verse indicates the state of affairs resulting from the deception: the woman "fell into transgression" (NASB; cf. BAGD s.v. ἐν 14d) or "became a transgressor" (RSV; BAGD s.v. παρῴβησιν [612]). παρῴβησιν is used of the overstepping of set limits and therefore more tersely "transgression," in the NT always transgression against God's law or standard. Eve, by being deceived, took and ate the prohibited fruit and thus came into transgression. γέγονεν (perfect tense) indicates, with the prepositional phrase, the new condition into which she entered.

V. 14 thus shows by a negative example the importance of heeding the respective roles established by God in the creation of Eve from Adam. This adds to v. 13 (with καί) an example rather than a separate basis for Paul's argument. Thus Paul argues not from creation and fall but from creation, and then illustrates this argument, albeit negatively, from the fall (cf. God's judgment on Adam: "Because you have listened to the voice of your wife," Gn. 3:17).

2:15 Paul brings the section addressed to women to a conclusion with a note of encouragement (the main verb is σώζω, "save") and an emphasis on continued Christian faith and godliness (repeating σωφροσύνης from v. 9, so that the section begins and ends with this motif).

The exegetical cruxes in this verse are the meanings of σωθήσεται and διὰ τῆς τεκνογονίας in connection with the following ἐάν clause. These questions are further encumbered by the shift from singular (σωθήσεται) to plural (μεύσοιεν) and the attendant problem of identifying the subjects of these verbs.

Essentially two views have been followed on the use here of σωθήσεται: The reference is to either (1) salvation in the spiritual sense or (2) salvation

in the physical sense of preservation. Similarly, essentially two views have been taken with regard to διὰ τῆς τεκνογονίας: It is a reference to either (1) the birth of Messiah or (2) childbearing in general. Various combinations of these solutions have been suggested.

It would be contrary to Paul's teaching elsewhere and to the emphasis of this letter (cf. 1 Tim. 1:15, 16; 2:3-6) and the other PE (cf. especially Tit. 3:3-7; 2 Tim. 1:8-10) to understand σωθήσεται as referring to spiritual salvation if διὰ τῆς τεκνογονίας is taken as referring to childbearing in general. This would make salvation for women conditional on a work, and specifically a work not all are able to perform.

Some suggest that we take σωθήσεται to mean "preserve" in the physical sense and διὰ τῆς τεκνογονίας to refer to childbirth (Barrett, Dibelius-Conzelmann [?], Guthrie, Simpson), on the grounds that this passage then would relate to the same problem as Gn. 3:16. But this suggestion also raises the question of how the ἐάν clause then functions. Is the clause saying that all who come through childbirth do so because they believe, implying that all who die in childbirth do not believe? This seems extremely unlikely. Furthermore, the problem of being preserved through childbirth is not part of the context in 1 Timothy, and it is doubtful whether σῶζω was ever used by Paul in this sense.

Another view (with some variations, Alford, Bernard, Calvin, Falconer, Scott, and White) understands σωθήσεται in the spiritual sense and τεκνογονία in the physical, but understands the connection of the former with the latter (διὰ) in terms of deliverance from (cf. 1 Cor. 3:15, "through fire") the pain of childbirth, which is understood as the sign of woman being in transgression (cf. Gn. 3:16). Women then are being encouraged to fulfill the role of motherhood, even though that very role reminds them of the fall and its consequence for them, because God will save them out of all such one day, if they continue, etc. But this understanding of διὰ is strained in this context, and the understanding of τεκνογονία taken in this view is far more negative than is appropriate to the context in both 1 Timothy and Genesis 3, almost as if childbearing were a hindrance to salvation (cf. the positive use of τεκνογονέω in 5:14; cf. also Gn. 4:1). Furthermore, it is doubtful whether Christian women ever faced the dilemma assumed by this position.

Another view (cf. with variations Chrysostom, Gealy, Hendriksen, Huther, Jeremias, Kelly, Parry, Ridderbos, Robertson, Ward, Weiss, and Vine) understands the salvation referred to predominantly in the spiritual sense and the reference to childbearing as typical of the feminine role. Thus, the way to salvation is not found by seeking a masculine role or by repudiating a feminine role but simply in being a woman (typified by childbearing) and responding to God in faith. The particular difficulty with this is the ambiguity in the understanding of σῶζω, especially in its relationship to childbearing

and the feminine role, so that the significance of the latter, and especially the *διά* phrase, for *σῶζω* is quite unclear.

Yet another view falls somewhat in between in its understanding of the terms: The woman shall be saved or preserved from the error of becoming the dominant religious figure (v. 12) by assuming the feminine role, here typified symbolically (but not literally) by the expression *διὰ τῆς τεκνογονίας*, but only when assuming this role is coupled with faith and godliness (see Hurley, *Man and Woman*). Attractive as this position is in tying the conclusion to the argument, it still has difficulties in adequately explaining the fact that *σῶθησεται* (singular) appears to have *ἡ γυνή* as its subject, the meaning of *σῶθησεται*, and the use of a prepositional phrase in this uniquely typical and symbolic way.

The most likely understanding of this verse is that it refers to spiritual salvation through the birth of the Messiah. Some commentators (Alford, Bernard, Guthrie, Ward) have rejected this view without giving adequate reasons. But good reasons exist for adopting it (so Elllicott; Lock; H. von Soden; Wohlenberg; Huizenga, "Women"; cf. *RV*, *RSV* margin, *NEB* margin; with undue emphasis on Mary, Ignatius, *Eph.* 19; Irenaeus, *Haer.* 5:19; Justin, *Dial.* 100).

First, the context: V. 14 summarizes the woman's fall into sin (*ἐν παρβάσει γέγονεν*) described in Genesis 3. The one about whom it speaks is "the woman" (*ἡ γυνή*), Eve, and this one is the natural subject to be understood in v. 15, "she will be saved" = the woman, Eve, will be saved. From what does Eve need to be saved (in both 1 Timothy 2 and Genesis 3)? From *ἐν παρβάσει γέγονεν*, the last words preceding this verse. In the protevangelium of Gn. 3:15, which speaks of "her seed" and says "He [the seed] shall bruise you [the serpent = Satan] on the head," salvation is announced in terms of a child to be borne by the woman.

Furthermore, this understanding fits the flow of Paul's argument. He points out that Eve (*ἡ γυνή*) brought herself into transgression by abandoning her role and taking on that of the man. But by fulfilling her role, difficult as it may be as a result of sin (Gn. 3:16), she gives birth to the Messiah, and thereby "she" (*ἡ γυνή*), fulfilled, of course, in Mary; cf. Gal. 4:4 brings salvation into the world. The conditional clause (*ἐάν μείνωσιν πάλ.*) signifies that the previous statement is true only when conditions are met, and *σῶθησεται*, understood as referring to spiritual salvation, would seem to be the only understanding that fulfills that requirement. Thus deliverance from transgression comes to those who have a true and sincere faith, which points to the usual correlation between salvation and faith in Paul and the attendant and abiding manifestation of faith in a godly life (cf. Romans 6 and 8). There is thus a transition from Eve (*ἡ γυνή*, singular *σῶθησεται*) back to women in general (*μείνωσιν*, plural); in this way the passage serves to show women the importance of their role and of carrying it out in an obedient way, the

note on which the passage ends (*ἀγιοποιῶ μετὰ σοφοσύνης*; cf. Mary's words in Lk. 1:38).

Second, the vocabulary, consideration of which brings us to the detailed examination of the text on the basis of which the view presented above can be tested. *δέ* here suggests the contrast between vv. 14 and 15. The subject of *σῶθησεται* is "the woman" (Eve, but also as typical woman) "in transgression."

That *σῶθησεται* is passive indicates that the deliverance is wrought for her by another. That its tense is future points forward from Eve to the promised future deliverance by means of the seed of the woman, which is Christ (Gn. 3:15). *σῶζω* (NT 106x; Pl. 29x) is used by Paul in the sense of "save or preserve from eternal death, from judgment, and from all that might lead to such death, e.g., sin, also in a positive sense, *bring* Messianic *salvation, bring to salvation*" (BAGD s.v. 2 [798], which places all Pauline occurrences in this category [Rom. 9:27 and 1 Cor. 3:15 being placed both in this category and in another]; cf. also J. Schneider, *NIDNTT* III, 214f.; W. Foerster, *TDNT* VII, 992-95). In line with this comprehensive evaluation is the usage of *σῶζω* (1:15; 2:4) and *πίστευς* (1:2, 4, 5, 14, 19[2x]; 2:7) in 1 Timothy up to this point in the flow of the argument.

διὰ with the genitive is used here to express means, instrument, or agency (cf. BAGD s.v. A.III.1d [180]). There are seven occurrences in the NT of the verb *σῶζω* with *διὰ* (Acts 15:11; Rom. 5:9; 1 Cor. 1:21; 3:15; 15:2; here; 1 Pet. 3:20), all except 1 Cor. 1:21 passive and all except 1 Cor. 3:15 (which has *δέ ὅς* and thus has a different relationship) and 1 Pet. 3:20 (leaving 1 Tim. 2:15 aside for the moment) indicating with *διὰ* the means through which salvation is brought, accomplished, or appropriated (where an element is mentioned, i.e., fire or water [1 Cor. 3:15; 1 Pet. 3:20], salvation is brought through these elements, not by them). Since *τεκνογονία* may well indicate the seed of the woman, Jesus (cf. especially Rom. 5:9), it would be in accord with Paul's usage to understand *διὰ* with the passive form of *σῶζω* in this same manner, which is a normal understanding of *διὰ* and fits best with the interpretation being proposed.

That through which, or by means of which, the woman will be saved is *τεκνογονία*** (a biblical hapax), "bearing a child." Although it is not certain that the definite article is to be stressed (the article is absent in *Stoicorum Veterum Fragmenta* [ed. J. von Arnim] III, 158, 5; in Galen, *Corpus Medicorum Graecorum* V/9/1, 27, 12; and in a textual variant here), if it is, then the noun plus article would refer to "the bearing of a child"; but even without such a stress the reference to "bearing a child" could well stand for the birth of the promised seed of the woman (cf., e.g., Elllicott).

Although the salvation is objectively accomplished and provided, it is not thereby automatically experienced. To experience it requires a living and abiding faith (*ἐάν μείνωσιν ἐν πίστει*) manifested and expressed in holiness

of life appropriate to women (καὶ ἀγάτη . . . μετὰ σωφροσύνης). With a shift to the plural (μένωσιν) and a conclusion utilizing one of the key opening terms (σωφροσύνη, vv. 9, 15), Paul returns to women in general. Although it could be argued that this clause could apply to men and children as well, here it is applied specifically to women.

The ἐάν clause indicates the condition necessary to receive the salvation and remain in it and states it as a fact assumed to be true (cf. BAGD s.v. 1 [211]; BDF §371.4; 373). μένω is used figuratively here of abiding in a realm or sphere (BAGD s.v. 1a, b [503f.]; cf. 2 Tim. 3:14; 1 Cor. 7:8, 11, 20, 24, 40). The concept of “remaining” or “continuing” would also seem to tie the subject of this verb to the subject of the previous clause (γυνή); one does not talk about “continuing” with a new subject but with a continuation of the previous subject. The same emphasis on the need for permanence and perseverance is sounded in 1 Cor. 15:2, which speaks of salvation (σῶζω) through (διὰ) Christ’s work, if (εἰ) “you hold fast” (κατέχετε; cf. also μένω in Jn. 15:4-10).

πίστις (cf. 1:2) in the flow of the letter and in connection with σῶζω undoubtedly means “trust, confidence, faith in the active sense = ‘believing’” (BAGD s.v. 2 [662]), with ἐν indicating the sphere or realm in which women are to continue. Joined to πίστις are ἀγάτη and ἁγιασμός, the first of which is joined to πίστις in 2:14 (cf. 1:5) and in Gal. 5:6 to express the essence of the response called for by the gospel of grace, in contrast to a salvation that relies on works. The addition of ἁγιασμός is in accord with Paul’s practice of correlating two, three, or more items in which faith and love are usually the constants (1 Cor. 13:13; Gal. 5:22, 23; Eph. 6:23; 1 Thes. 1:3; 3:6; 5:8; 2 Thes. 1:3, 4; 1 Tim. 1:5, 14, 19; 4:12; 6:11; 2 Tim. 1:13; 2:22; 3:10; Phm. 5). The note of ethical concern, as here, is usually found either in the list or its context (cf. especially 1 Tim. 4:12: ἐν λόγῳ, ἐν ἀναστοργῇ, ἐν ἀγάτῃ, ἐν πίστει, ἐν ἀπειδί).

ἁγιασμός (NT 10x) means in the NT “holiness, consecration, sanctification; the use in a moral sense for a process or, more often, its result (the state of being made holy)” (BAGD s.v. [220]). Its use here to denote a state or process in which women must continue as a condition for salvation is in accord with 2 Thes. 2:13, where the brethren are chosen by God “for salvation through sanctification by the Spirit,” and especially Rom. 6:19, 22: In Romans 6 Paul responds to the question whether one may continue in sin with the answer summed up in vv. 22, 23. Just as he says there that salvation in Christ must be demonstrated in a living faith through ἁγιασμός, so also he says the same to women in 1 Tim. 2:15 (cf. Heb. 12:14). It may be that ἁγιασμός in 1 Tim. 2:15 has particular reference to both v. 9, with its emphasis on modesty, and the “good works” mentioned in v. 10.

μετὰ σωφροσύνης, “with self-restraint” (see v. 9), brings into perspective the need for this virtue in addition to the general call for ἁγιασμός. It

probably refers not only to restraint and discretion in regard to clothing and adornment, but also, in connection with vv. 11-14, a woman’s role vis-à-vis men and the church. It is thus a reminder that not only sin (vv. 9, 10) but also the creation order necessitates self-restraint and that true faith, love, and sanctity will manifest itself in a lifestyle and attitude that restrains itself from immodesty or ostentatiousness and from violating the order of the Creator-Savior.

The understanding and application of vv. 12-15 are much in discussion, and the literature must be consulted as it appears. For a discussion of the question as a whole with references to the main body of literature up to that time see Knight, *Role Relationship*; see especially also Moo’s thorough exegetical study, “1 Timothy 2:11-15,” and, responding to P. Payne’s response, Moo’s “Interpretation of 1 Timothy 2:11-15.” Since the literature on the subject as a whole is voluminous and grows constantly, rather than giving a bibliographical note here I would refer the reader to two representative collections of essays that carefully present the arguments on both sides, interact with one another, and refer to much of the current literature: Mickelsen, ed., *Women*; Piper and Grudem, eds., *Recovering*.