

First Timothy 2:9-15

First Timothy 2:8 – I desire then that in every place the men should pray, lifting holy hands without anger or quarreling;

2:9 – likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire,

5615 [e]	2532 [e]	1135 [e]	1722 [e]	2689 [e]	2887 [e]	3326 [e]	127 [e]	2532 [e]	4997 [e]	2885 [e]	1438 [e]
Hōsautōs	kai	gynaikas	en	katastolē	kosmiō	meta	aidous	kai	sōphrosynēs	kosmein	heautas
9 Ὅσαύτως	καὶ	γυναικας	ἐν	καταστολῇ	κοσμίῳ	μετὰ	αἰδοῦς	καὶ	σωφροσύνης	κοσμεῖν	ἑαυτάς
Likewise	also	women	in	apparel	respectable	with	modesty	and	self-control	should adorn	themselves
Adv	Conj	N-AFP	Prep	N-DFS	Adj-DFS	Prep	N-GFS	Conj	N-GFS	V-PNA	RefPro-AF3P

3361 [e]	1722 [e]	4117 [e]	2532 [e]	5553 [e]	2228 [e]	3135 [e]	2228 [e]	2441 [e]	4185 [e]
mē	en	plegmasin	kai	chrysiō	ē	margaritais	ē	himatismō	polytelei
μὴ	ἐν	πλέγμασιν	καὶ	χρυσίῳ	ἢ	μαργαρίταις	ἢ	ἱματισμῷ	πολυτελεῖ
not	with	braided hair	or	gold	or	pearls	or	clothing	costly
Adv	Prep	N-DNP	Conj	N-DNS	Conj	N-DMP	Conj	N-DMS	Adj-DMS

1. **“women”** – *gynaikas* – from *gune* – meaning “woman”, and used to say “woman”, “wife”
2. **“apparel”** – *katastole* – meaning “garment”, “clothing”, “dress”, “attire”
3. **“respectable”** – *kosmio* – meaning “orderly”, and used to say “virtuous”, “decent”, “modest”, “well-ordered”
4. **“modesty”** – *aidous* – meaning “modesty”
 - a. from the word *aideomai* meaning “to be ashamed” with reference to matters of feminine sexuality.
 - b. The word refers to moral disgust to being dishonorable
 - c. The KJ translation “shamefacedness” gives the impression the woman are to dress in socially shameful dress referring to outdated clothes, unattractive clothes or poorly dressed. Ugly, unattractive, out-of-style dress is NOT Paul’s point.
5. **“should adorn...not”** – *kosmein* me –
6. **“braided hair”** or “plaits” or “plaited hair – *plegma* – meaning simply “braiding”, “plaits” and is assumed to refer to the woman’s hair being plaited as in 1 Peter 3:3 *emplokes trichon* meaning “of braiding of hair”



7. **“pearls”** – *margaritais* – pearls were worth 3x that of gold
 - a. Pearls and pieces of gold would be woven into the plaits or braids of hair as decoration

8. 1 Peter 3:1-7 –

*“Likewise, wives (γυναῖκες *gynaikes* from *gune* meaning “woman”), be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct. Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening. Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.”*

3739 [e]	1510 [e]	3756 [e]	3588 [e]	1855 [e]	1708 [e]	2359 [e]	2532 [e]	4025 [e]	5553 [e]
hōn	estō	ouch	ho	exōthen	emplotēs	trichōn	kai	peritheseōs	chrysiōn
3 ὧν	ἔστω	οὐχ	ὁ	ἔξωθεν	ἐμπλοκῆς	τριχῶν	καὶ	περιθέσεως	χρυσίων ,
whose	let it be	not	the	external	of braiding	of hair	and	putting around	of gold
RelPro-GFP	V-PMA-3S	Adv	Art-NMS	Adv	N-GFS	N-GFP	Conj	N-GFS	N-GNP

2228 [e]	1745 [e]	2440 [e]	2889 [e]
ē	endyseōs	himatiōn	kosmos
ἢ	ἐνδύσεως	ἱματίων	κόσμος ,
or	putting on	of garments	adorning
Conj	N-GFS	N-GNP	N-NMS

235 [e]	3588 [e]	2927 [e]	3588 [e]	2588 [e]	444 [e]	1722 [e]	3588 [e]	862 [e]	3588 [e]	4239 [e]
all'	ho	kryptos	tēs	kardias	anthrōpos	en	tō	aphthartō	tou	praeōs
4 ἀλλ'	ὁ	κρυπτός	τῆς	καρδίας	ἄνθρωπος ,	ἐν	τῷ	ἀφθάρτῳ	τοῦ	πραέως
but	the	hidden	of the	heart	man	in	the	imperishable	of the	gentle
Conj	Art-NMS	Adj-NMS	Art-GFS	N-GFS	N-NMS	Prep	Art-DMS	Adj-DMS	Art-GNS	Adj-GNS

2532 [e]	2272 [e]	4151 [e]	3739 [e]	1510 [e]	1799 [e]	3588 [e]	2316 [e]	4185 [e]
kai	hēsychiou	pneumatōs	ho	estin	enōpion	tou	Theou	polyteles
καὶ	ἡσυχίου	πνεύματος ,	ὃ	ἐστίν	ἐνώπιον	τοῦ	θεοῦ	πολυτελής .
and	quiet	spirit	which	is	before	-	God	of great worth
Conj	Adj-GNS	N-GNS	RelPro-NNS	V-PIA-3S	Prep	Art-GMS	N-GMS	Adj-NNS

9. First Corinthians 14:33-36 –

“For God is not a God of confusion but of peace. As in all the churches of the saints, 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. 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. Or was it from you that the word of God came? Or are you the only ones it has reached ?”

2:10 – **but with what is proper for women who profess godliness—with good works.**

235 [e]	3739 [e]	4241 [e]	1135 [e]	1861 [e]	2317 [e]	1223 [e]	2041 [e]	18 [e]
all'	ho	prepei	gynaixin	epangellomenais	theosebeian	di'	ergōn	agathōn
10 ἅλλ' ὃ		πρέπει	γυναῖξιν	<u>ἐπαγγελλομέναις</u>	θεοσεβειαν	, δι'	ἔργων	ἀγαθῶν .
but	with what	is becoming	to women	professing	[the] fear of God	through	works	good
Conj	RelPro-NNS	V-PIA-3S	N-DFP	V-PPM/P-DFP	N-AFS	Prep	N-GNP	Adj-GNP

- First Timothy 5:9-16 –
“Let a widow be enrolled if she is not less than sixty years of age, having been the wife of one husband, and having a reputation for good works: if she has brought up children, has shown hospitality, has washed the feet of the saints, has cared for the afflicted, and has devoted herself to every good work. But refuse to enroll younger widows, for when their passions draw them away from Christ, they desire to marry and so incur condemnation for having abandoned their former faith. Besides that, they learn to be idlers, going about from house to house (church to church), and not only idlers, but also gossips and busybodies, saying what they should not. So I would have younger widows marry, bear children, manage their households, and give the adversary no occasion for slander. For some have already strayed after Satan. If any believing woman has relatives who are widows, let her care for them. Let the church not be burdened, so that it may care for those who are truly widows.”
- Second Timothy 3:6-7 – *“For among them are those (false teaching elders) who creep into households (churches) and capture weak women (no self-control), burdened with sins and led astray by various passions, 7 always learning and never able to arrive at a knowledge of the truth.”*
- 1 Corinthians 11:5 – woman praying and prophesying in church
- Titus 2:3-5 – *“Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.”*
- Romans 16:3-7 – *“3 Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. 5 Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia. Greet Mary, who has worked hard for you. Greet Andronicus and Junia, my kinsmen and my fellow prisoners.*

- Philippians 4:2-3 – “I entreat Euodia and I entreat Syntyche to agree in the Lord. Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.”
- Acts 18:26 – “He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.”
- False teachers abusing the OT
 - First Timothy 1:7 –
 - Titus 3:9 –

2:11 – **Let a woman learn quietly with all submissiveness.**

	1135 [e]	1722 [e]	2271 [e]	3129 [e]	1722 [e]	3956 [e]	5292 [e]
	Gynē	en	hēsychia	manthanetō	en	pasē	hypotagē
11	Γυνή	ἐν	<u>ἡσυχία</u>	μανθανέτω	ἐν	πάσῃ	<u>ὑποταγῇ</u> .
	A woman	in	<u>quietness</u>	let learn	in	all	<u>submissiveness</u>
	N-NFS	Prep	N-DFS	V-PMA-3S	Prep	Adj-DFS	N-DFS

1. “LET A WOMAN LEARN”

- This verse begins with something that was rare in ancient cultures and religions: the concept of teaching the women!
- For women (or, any person) to receive salvation and grow in that salvation it was first required that they be taught and instructed concerning the Truth in the Word of God and the Gospel.
- Women were not second-rate people.
- Women were in the church setting and in the place of instruction.
- In ancient Judaism women were:
 - Expected to understand the laws pertaining to themselves
 - Not allowed to be taught the details of the Scriptures (Torah).
 - “And you shall teach your sons and not your daughters.” (https://www.sefaria.org/Sifrei_Devarim.46?lang=bi)
 - “One who teaches his daughter [Oral] Torah — it is as though he teaches her frivolity.” – Rabbi Eliezer ben Hyrcanus (90-110 AD) (<https://jwa.org/encyclopedia/article/torah-study#:~:text=Rabbi%20Isaac%20ben%20Moses%20Arama,Yizhak%2C%204%3A178>)
 - Rabbi Isaac ben Moses Arama (1420–1494 AD) ruled that it is permitted to teach women Torah if they are “quiet and righteous”
- Jesus taught women:
 - John 4:27-30 –
 - John 11:28-30 –
 - John 19:25 –

2. “quietness” – *hesychia* – from *hesuchios* –

- 1 Timothy 2:2 – “First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and **quiet** life, godly and dignified in every way.

- b. 1 Thessalonians 4:11 – “We urge you, brothers, to do this more and more, and to aspire **to live quietly**, and to mind your own affairs, and to work with your hands, as we instructed you, so that you may walk properly before outsiders and be dependent on no one.”
- c. 1 Peter 3:4 – “Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and **quiet** spirit, which in God's sight is very precious.

2:12 – I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

1321 [e]	1161 [e]	1135 [e]	3756 [e]	2010 [e]	3761 [e]	831 [e]	435 [e]	235 [e]	1510 [e]	1722 [e]	2271 [e]
didaskein	de	gynaiki	ouk	epitrepó	oude	authentein	andros	all'	einai	en	hēsychia
12 διδάσκειν	δὲ ,	γυναικὶ	οὐκ	ἐπιτρέπω ,	οὐδὲ	ἀυθεντεῖν	ἀνδρός ,	ἀλλ'	εἶναι	ἐν	ἡσυχίᾳ .
To teach	however	a woman	not	I do permit	nor	to use authority over	a man	but	to be	in	quietness
V-PNA	Conj	N-DFS	Adv	V-PIA-1S	Conj	V-PNA	N-GMS	Conj	V-PNA	Prep	N-DFS

1. Key words:

- a. *Epitrepo* – “I do not permit” – means “to turn to”, “to entrust”, “to permit”, and is also used to say, “commit, allow, yield”
- i. *Didaskein* – “to teach” – means “to teach”, and is also used to say “direct”, “admonish”
- ii. *Authentein* – “to use authority over” – means “to govern”, “exercise authority”, and is also used to say, “domineer”, “have mastery over”

2. Key situation:

- a. *gynaiki to andros* – “a woman” to “a man”

3. Women are “to be in quietness” – *einai en hesychia* – instead of teaching or governing men.

- a. “quietness” – *hesychia* – means “stillness”, and is also used to say, “quietness”, “silence.”
- b. 2 Thessalonians 3:12 – “For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. For we hear that some among you walk in idleness, not busy at work, but busybodies. Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living. As for you, brothers, do not grow weary in doing good. If anyone does not obey what we say in this letter, take note of that person, and have nothing to do with him, that he may be ashamed. (2 Thessalonians 3:10-14)

3588 [e]	1161 [e]	5108 [e]	3853 [e]	2532 [e]	3870 [e]	1722 [e]	2962 [e]	2424 [e]	5547 [e]	2443 [e]	3326 [e]
tois	de	toioutois	parangellomen	kai	parakaloumen	en	Kyriō	Iēsou	Christō	hina	meta
12 τοῖς	δὲ	τοιούτοις ,	παραγγέλλομεν	καὶ	παρακαλοῦμεν	ἐν	Κυρίῳ	Ἰησοῦ	Χριστῷ ,	ἵνα ,	μετὰ
To	now	such	we warn	and	exhort	by	our Lord	Jesus	Christ	so that	with
Art-DMP	Conj	DPro-DMP	V-PIA-1P	Conj	V-PIA-1P	Prep	N-DMS	N-DMS	N-DMS	Conj	Prep

2271 [e]	2038 [e]	3588 [e]	1438 [e]	740 [e]	2068 [e]
hēsychias	ergazomenoi	ton	heautōn	arton	esthiōsin
ἡσυχίας	ἐργαζόμενοι ,	τὸν	ἑαυτῶν	ἄρτον	ἐσθίωσιν .
quietness	working	-	their own	bread	they may eat
N-GFS	V-PPMP-NMP	Art-AMS	RefPro-GM3P	N-AMS	V-PSA-3P

- c. Acts 22:2 – (57 AD Paul speaking on the Temple Mount from Fort Antonia) “when they heard that he was addressing them in the Hebrew language, they became even more quiet.”

191 [e]	1161 [e]	3754 [e]	3588 [e]	1446 [e]	1258 [e]	4377 [e]	846 [e]	3123 [e]	3930 [e]	2271 [e]
akousantes	de	hoti	tē	Hebraidi	dialektō	prosephōnei	autois	mallon	pireschon	hesychian
2 ἀκούσαντες	δὲ	ὅτι	τῇ	Ἑβραϊδί	διαλέκτῳ	προσεφώνει	αὐτοῖς	, μᾶλλον	παρέσχον	ἡσυχίαν
Having heard	then	that	in the	Hebrew	language	he was addressing	them	even more	they became	quiet
V-APA-NMP	Conj	Conj	Art-DFS	Adj-DFS	N-DFS	V-IIA-3S	PPro-DM3P	Adv	V-AIA-3P	N-AFS

4. First Corinthians 14:33-36 –

“For God is not a God of confusion but of peace. As in all the churches of the saints, 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. 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. Or was it from you that the word of God came? Or are you the only ones it has reached ?”

- a. “in all the churches” –
- b. “silent” – *sigatosan* – “let them be silent” – “to keep silent”, “to keep secret”
- c. “not permitted to speak” –
 - i. Epitrepo – “to turn to”, “entrust”, “to permit”
 - ii. Same word as in 1 Timothy 2:12 used in “I do not permit”
- d. “be in submission” – *hypotassethōsan* – from *hypotasso* – meaning “to place under”, “to rank under”, “to subject”
 - i. **Hypo** meaning “under”
 - ii. **Tasso** meaning “arrange”
- e. “as the Law also says” –
- f. “ask their husbands at home” –
- g. “shameful for a woman to speak in church” –
 - i. “shameful” is from *aischros* meaning “shameful”, “disgraceful”, “base”, “a dishonor”

2:13 – For Adam was formed first, then Eve;

76 [e]	1063 [e]	4413 [e]	4111 [e]	1534 [e]	2096 [e]
Adam	gar	prōtos	eplasthē	eita	Heua
13 Ἀδὰμ	γὰρ	πρῶτος	ἐπλάσθη	, εἶτα	Εὕα .
Adam	for	first	was formed	then	Eve
N-NMS	Conj	Adj-NMS	V-AIP-3S	Adv	N-NFS

1. This verse has only six words in the Greek
2. This Old Testament verse is Paul’s text verse for his admonitions to the church concerning women and leadership that he gave in the two proceeding verses, 2:11-12.
3. Paul is position is not based on personal feelings or preferences, but on the Torah.
 - a. Men lead in prayer (1 Timothy 2:1-2; 2:8)
 - b. Men lead in teaching (1 Timothy 3:1-7)

- c. Women can pray
- d. Women can teach (Acts 18:26)
- e. Women can lead (Romans 16:1)
- f. Women cannot break rank and take the role of a man

2:14 – and Adam was not deceived, but the woman was deceived and became a transgressor.

2532 [e]	76 [e]	3756 [e]	538 [e]	3588 [e]	1161 [e]	1135 [e]	1818 [e]	1722 [e]	3847 [e]	1096 [e]
kai	Adam	ouk	ēpatēthē	hē	de	gynē	exapatētheisa	en	parabasei	gegonen
14 καὶ	Ἀδὰμ	οὐκ	ἠπατήθη	ἡ	δὲ	γυνή	, ἐξαπατηθεῖσα	, ἐν	παραβάσει	γέγονεν
And	Adam	not	was deceived	-	but	the woman	having been deceived	into	transgression	has come
Conj	N-NMS	Adv	V-AIP-3S	Art-NFS	Conj	N-NFS	V-APP-NFS	Prep	N-DFS	V-RIA-3S

1. Paul continues to build on the OT text of Genesis 1-3.
2. In Genesis and in Romans 5:12 Adam is charged with the first sin although the woman was “deceived into becoming a transgressor”:
 - a. Genesis 3:12-13 – “The man said, ‘The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.’ Then the Lord God said to the woman, ‘What is this that you have done?’ The woman said, ‘The serpent deceived me, and I ate.’”
 - b. Romans 5:12 – “Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.”
3. The process:
 - a. Satan deceived the woman. Satan did not deceive the man.
 - b. The deceived woman brought the bad fruit to the man.
 - c. The man took the bad fruit from the deceived woman and ate it.
 - d. The man brought sin into the whole world without being deceived.
 - e. The Point: Do not repeat the process! Do not let a deceived woman bring bad fruit to a man who wants to rebel and lead the whole group into sin.
4. All people, not only Eve or women, have sinned. Women are not worse than men:
 - a. Romans 3:23 – “All have sinned and fall short of the glory of God.”
 - b. 1 John 1:8 – “If we say we have no sin, we deceive ourselves, and the truth is not in us.”
 - c. Romans 3:10 – “As it is written: ‘None is righteous, no, not one.’”
 - d. Psalm 14:3 – “They have all turned aside; together they have become corrupt; there is none who does good, not even one.”
 - e. Psalm 53:3 – “They have all fallen away; together they have become corrupt; there is none who does good, not even one.”
5. Paul’s purpose is to establish church leadership in the order of creation.

2:15 – Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

4982 [e]	1161 [e]	1223 [e]	3588 [e]	5042 [e]	1437 [e]	3306 [e]	1722 [e]	4102 [e]	2532 [e]	26 [e]	2532 [e]	38 [e]
sōthēsetai	de	dia	tēs	teknogonias	ean	meinōsin	en	pistei	kai	agapē	kai	hagiasmō
15 σωθήσεται	δὲ	διὰ	τῆς	τεκνογονίας	ἐὰν	μείνωσιν	ἐν	πίστει	καὶ	ἀγάπῃ	καὶ	ἁγιασμῷ
She will be saved	however	through	-	childbearing	if	they abide	in	faith	and	love	and	holiness
V-FIP-3S	Conj	Prep	Art-GFS	N-GFS	Conj	V-ASA-3P	Prep	N-DFS	Conj	N-DFS	Conj	N-DMS

3326 [e] 4997 [e]
meta sōphrosynēs
μετὰ σωφροσύνης
with self-restraint
Prep N-GFS

σῶζω - **sozo** /sode-zo/ meaning "to save"
Used to say "save", "heal", "preserve", "rescue"

τῆς τεκνογονίας = "the childbearing"
use of definite article may refer to a specific "childbearing"

Conditional "if"

1. "Saved" from *sozo* meaning "to save", but also "heal", "preserve", "rescue", "deliver"
 - a. Saved from sin or salvation
 - i. Not possible because all people are saved by grace, not by doing something
 - ii. Not possible because all people are saved through faith in Jesus
 1. John 3:16
 2. Ephesians 2:8-9
 - b. Saved from the physical danger of giving birth
 - i. If a woman uses self-control during childbirth to continue in faith, love and holiness she will be physically saved
 - ii. This verse could be translated correctly that way (as it is), but that does not mean this is the correct interpretation of the translation.
 - iii. This interpretation does not match the context of these verses
 - iv. This interpretation does not find support in the OT or NT.
 - c. Saved from the world (*kosmos* system) that is in rebellion to God's plan
 - i. If a woman uses self-control to resist the ways of the world, and instead, chooses to live in faith, love and holiness she will be saved from being swept into the ways of the fallen world.
 - ii. A woman who chooses God's plan for women instead of the world's corrupted, rebellious plan for women will find themselves choosing to bear children and raise the children in their homes.
 - iii. Eve serves as an example of a woman who choose rebellion (the *kosmos*), instead of showing self-restraint to resist the temptation to live in a way that was outside God's plan.
 - iv. This fits nicely with the story line and makes an interesting "sermon" or "warning", but may be too much to ask the text to support.
 - d. "She will be saved" in 2:15 is still in context referring "the woman" who was deceived (2:14) which is clearly Eve (2:13).
 - i. Thus, reading 2:13-15 in the context of "Eve", "the woman", and "she shall be saved" the interpretation of 2:15 may be clearer in this simple context: "Eve...the woman having been deceived into transgression...she shall be saved however through childbearing"
 - ii. The untranslated direct article in the Greek text may add a significant identifier to what Paul is referring to when he says "childbirth".
 1. "the childbearing" is a specific "childbearing"

2. This may be a reference to the key role of the first transgressor in receiving God's promise in the garden:

*"I will put enmity between you and **the woman**,
and between your offspring and **her offspring**;
he shall bruise your head,
and you shall bruise his heel."* – Genesis 3:15

- e. "She will be "preserved" or "kept safe" (both are translation options for *sozo*)
 - i. Referring to preservation in time through out history in cultures and civilizations
 - ii. The woman will be "preserved" throughout history by having children, raising children and keeping a home.
 - iii. The best thing for humanity and civilizations is woman to be mothers.
 - iv. If woman are not self-controlled and become distracted from being mothers and seek the "forbidden fruit" that is not on the trees offered to woman, then all will suffer the consequences:
the woman, the family, the children, the culture, the nation and the world.
 - v. Women are not safe in a world where women are not encouraged to bear and raise children in their homes.
 - vi. The "if" means the woman can decide to pursue something other than children to the ruin of herself, her family, her culture.
 - vii. Childbearing would be a form of preservation when done in faith, love and holiness.

2. Note the singular "woman" and the plural "they" in 2:15.

- a. The "woman" is the wife and is referring to her role as mother in the home
- b. The "they" in "they abide" is the husband and wife, referring to the home led by a married couple who continue together in faith, love and holiness in self-control.
 - i. Μείνωσις – *meinosin* from *meno* meaning "to stay", "to abide", "to remain", "to wait"
 - ii. The man or husband (angry with bad doctrine in 2:1-8) and the woman or wife (self-promoting and out of place in 2:9-12) can be "preserved" if they "abide" or "wait" together in faith, love and holiness with self-control (the original failure in the garden)