

OPEN YOUR BIBLE

Study Companion

Did Paul Forbid Women From Teaching Men?

Study Companion • 1 Timothy 2:8-15

A printable companion for reading 1 Timothy 2:8-15 in context, tracing the letter's false-teaching problem, testing authenticō, keeping Adam and Eve in the argument, and weighing the major interpretations of "saved through childbearing."

Use this packet with your Bible open. Separate what Paul actually states from the interpretive steps we make when applying the passage to women, men, teaching, authority, and church leadership.

Before You Study

Use this companion with your Bible open. Read 1 Timothy 2:8-15 as one paragraph, then read chapters 1-3. Record what Paul actually says before deciding what the passage must mean for every woman, every man, and every ministry role.

PASSAGE-STUDY RULE

Before we build a doctrine from one sentence, read the paragraph. Then the letter. Then ask why the author put those words there.

What have you been taught that 1 Timothy 2:11-15 means?

What is your starting conclusion before doing the study?

Start With the Letter

READ: 1 Timothy 1:3-7; 1 Timothy 4:1-7; 1 Timothy 5:11-15

What teaching problem opens the letter?

Does 1 Timothy 1 explicitly identify women as the false teachers?

What themes of learning, deception, teaching, household order, and godliness recur later?

Map 1 Timothy 2:8-15

Verse(s)	Person(s)	Instruction / Concern
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8	Men	_____
9–10	Women	_____
11	A woman	_____
12	A woman / man	_____
13–14	Adam / Eve	_____
15	Woman → they	_____

What changes when verse 12 remains inside this sequence?

“Let a Woman Learn”

WORD: ἡσυχία — hēsychia

Possible senses: quietness / settledness / peaceable demeanor

READ: 1 Timothy 2:2, 11–12; 2 Thessalonians 3:12

What positive action does Paul command in verse 11?

Does hēsychia necessarily mean total muteness in the comparison passages?

How should the command to learn shape the prohibition that follows?

Authenteō

WORD: αὐθεντέω — authenteō

New Testament occurrences: 1

Possible proposals scholars debate:

- exercise authority
- control / dominate
- assume or act on one’s own authority
- exercise authority in an improper way

Why does a one-occurrence New Testament word require caution?

Which gloss best fits the paragraph in your current reading? What evidence supports it?

WORD-STUDY BOUNDARY

The lexical range must be tested in context. A single gloss cannot carry the entire theology.

Teach + Authentein

READ: 1 Timothy 2:12

Does Paul prohibit two separate activities, or could the two verbs form a closely related idea?

What changes if the sense is “teach and exercise authority” versus “teach in a domineering/self-authorized way”?

Which conclusion is text, and which is syntax/interpretation?

Woman / Man or Wife / Husband?

WORDS:

γυνή — gynē = woman / wife

ἀνὴρ — anēr = man / husband

What contextual evidence would favor the marital reading?

What contextual evidence favors the broader woman/man reading?

Adam Formed First

READ: Genesis 2:4–25; 1 Timothy 2:13

What fact does Paul explicitly cite?

What theological conclusion does he expect that fact to support?

Which part is stated and which part must be inferred?

Eve Was Deceived

READ: Genesis 3:1–13; 1 Timothy 2:14

What does Paul actually say about Eve?

Does the passage say women in general are more gullible than men?

How could Eve function as an example in a letter concerned about deceptive teaching?

EVIDENCE BOUNDARY

Eve's deception is text. A specific Ephesian female-false-teacher reconstruction is inference unless independently established.

Saved Through Childbearing

READ: 1 Timothy 2:15; Genesis 3:15–20

Reading	What It Explains	Main Difficulty
Preserved through childbirth	-----	-----
Motherhood / ordinary childbearing	-----	-----
Messiah's birth / "the childbearing"	-----	-----
Ephesian / Artemis background	-----	-----

What happens grammatically when "she will be saved" becomes "if they continue"?

What qualities does Paul name at the end of the verse?

Ephesus + Artemis

READ: Acts 19:23–41

What does Acts 19 establish about Artemis and Ephesus?

What does it NOT establish about the specific women in 1 Timothy 2?

BACKGROUND RULE

Historical context may illuminate a text. It may not replace the text.

Put Priscilla Beside the Passage

READ: Acts 18:24–26

What does Priscilla participate in doing with Apollos?

What does this prove about women communicating theological truth to men?

What does it NOT prove about gathered-church authority or eldership?

Put Women Praying + Prophecy Beside It

READ: 1 Corinthians 11:5; Acts 2:17–18; Acts 21:8–9

What forms of female speech/ministry are explicitly present?

Are prophecy, teaching, exhortation, explanation, and oversight automatically identical categories?

Compare the Major Readings

Reading	Strongest Evidence	Biggest Difficulty
Universal teaching/authority restriction	-----	-----
Local false-teaching restriction	-----	-----
Abusive/self-authorized authority restriction	-----	-----
Wife-husband restriction	-----	-----
Male elder/authoritative-teaching office	-----	-----

Which reading currently explains the most evidence with the fewest assumptions?

Text or Inference?

Mark each statement TEXT / INFERENCE / NOT ADDRESSED.

Claim	Category
Paul tells a woman to learn.	-----
Paul restricts teaching and authentication in relation to a man.	-----
All Ephesian women were false teachers.	-----
Adam was formed before Eve.	-----
Women are naturally more gullible than men.	-----

Artemis is explicitly named in 1 Timothy 2.	_____
Priscilla helped explain theology to Apollos.	_____
Verse 12 explicitly says “elder,” “pastor,” or “ordination.”	_____

Test the Claims

“Authenteō definitely means domineer.” Is that stronger than the lexical evidence?

“Paul clearly bans every woman from teaching every man in every context.” What interpretive steps are required?

“Creation makes the command universal.” What does creation establish, and what still needs interpretation?

“Priscilla cancels 1 Timothy 2.” Why is that too easy?

“Women are saved by having babies.” What problems does that create?

Coffee Break Reflection

Which detail most complicated the interpretation you started with?

Which side of this debate do you think is most tempted to ignore inconvenient evidence?

What would a more teachable reading posture look like for you?

Your Conclusion

Did Paul forbid women from teaching men? Give a precise answer.

What do you think authenteō means here?

What role does Adam and Eve play in your interpretation?

What do you think verse 15 means?

What broader ministry question remains unresolved by this passage alone?

Final Notes

My current interpretation:

Questions I still have:

Passages I want to compare next:

