

Lesson 10 Male and female living calm lives

So God created the Adam (humankind) in his own image, in the image of God he created **them**; male and female he created **them**. Genesis 1:27

"First of all, then, I urge that petitions, prayers, intercessions, and thanksgiving be offered on behalf of all mankind, for kings and all those in authority, so that **we** may lead tranquil and **quiet** **ἡσυχίον** lives in all godliness and dignity" (1 Timothy 2:1).

One of the main themes of this letter is tranquillity and "quiet" lives. This is what Paul wants for everyone, men and women. He reiterates this in verse 11, which is usually translated from a patriarchal world view saying that Paul doesn't permit women to teach men.

Verse 11

γυνή	έν	ἡσυχία	μανθάνω		
a woman in	calmness	let	learn		
έν	πάς	ύποταγή	διδάσκειν		
in	all	yieldedness	teach		
δέ		γυναικί	οὐκ	έπιτρέπω	
on the other hand/but/and,	a woman	not	I	permit	
οὐδέ	αὐθεντεῖν	άνδρός			
nor	to be overbearing/assassin	a man,			
άλλ' εἶναι	έν	ἡσυχία.			
but	to be	in	God	produced	calm

"A woman in calmness let her learn, in all calmness teach. On the other hand, a woman I don't permit, nor a man, to be overbearing/assassins, but to be in quietness."

Ancient Greek has a relatively free word order, which makes translation into English difficult in some cases. The word "not" usually precedes the verb, so why put it in front of teach? The key is "nor." The only sensible translation using nor is a "woman nor a man." Another difficulty comes because sentence punctuation was added about two hundred years after the text was written. This means we have two possible ways of translating 1 Timothy 1:11-12. The more sensible translation is the one I have done above, because of the words "on the other hand/but." "A woman in calmness let her learn, in all calmness. Teach, but/and, I don't permit, a woman nor a man to be overbearing/murderous, but to be in quietness." This doesn't make sense.

The word αὐθεντεῖν (au then tayn) was the word used for an assassin who was hired to murder a woman's husband so she could take her lover. It also meant to take up arms or to be an autocrat.

Paul called one woman an outstanding apostle and Phoebe a ruler (prostatist) to him (Romans 16:2). The Greek word means a woman set over others. The masculine form of the word is translated as "to put before, to set over, to rule." Sadly, the meaning of the female form of the word is often changed to "helper" by some translators, others translate it as protectress, guardian or patron to avoid the idea of a woman ruling a man.

"Greet Andronicus and Junias, my fellow Jews who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was" (Romans 16:7). Junias is



feminine and there is no evidence of there ever being a male form of the name in the first century AD.

Many in the first century didn't allow women to learn, or men to talk much with them. It was an issue debated as recorded in the Talmud, page 179. Jose ben Johanan of Jerusalem said, "... and don't talk much with women-kind." He believed to do so was to bring evil upon a man (The Mishna). In later centuries women were even prohibited to write their name. Paul says, "Let her learn," which is what Jesus also said to Martha about Mary. They had both become Jesus disciples, but Martha was drawn away. "To sit at His feet" was a colloquialism for following a sage or rabbi wherever he went, in order to learn, not just his words, but his ways. The saying came from Yose ben Yoezer's words about powdering one's self with the dust of the sage's feet. Yose lived about two centuries before Jesus. Only boys and men followed like this. They were expected to learn quietly from a Rabbi, so when Martha got in an uproar about Mary acting like a man, Jesus calmed her down and said Mary had chosen the God appointed portion - the good portion of discipleship- quietly learning from and following the teacher (Luke 10).

Jesus said to Mary Magdalen, '... Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.' Mary Magdalene went to the disciples with the news: 'I have seen the Lord!' And she told them that He had said these things to her.

Mary was the first to see Jesus risen from the dead. She was the first person to be sent by Jesus with a message for Jesus's brothers. An apostle was one who was sent by Jesus and in the first century to qualify for apostleship required having seen Jesus after His resurrection and having been sent out by him on a mission or with a message. In first century literature, Mary was called an apostle to the apostles.

Paul goes on to say, "If anyone she desires to be a bishop (feminine form of word), a good work he/she/it be desiring" (Timothy 3:1). (Translated literally.)

The word "bishop" is sometimes translated as "overseer" in New Testament writings. It was sometimes used interchangeably with "Presbyteros" or "elder" and initially referred to those who formed the governing body in the Jewish synagogues, which sometimes included women. The early Christian elders were leaders, overseeing and caring for the people God entrusted to them. They were chosen because of their ability to manage their own households and teach others.

Paul also says, "A bishop must be one that ruleth" (I Timothy 3:4). Paul tells Timothy an overseer or bishop must be able to teach. If he said he didn't permit women to teach, he'd be contradicting himself.

We know there were female elders even though some translators haven't translated "presbeteros" as "older." Titus 2:3 speaks of them.

Deacons- ones who kick up dust – like the sages, whose dust the disciples sit in.

"and the same thing goes for the women" (1 Timothy 3:11). When Paul says "likewise" he is referring to female deacons and neither men nor women should be overbearing, which is what

Peter also said to the elders ("not lording it over those entrusted to you, but being examples to the flock" 1 Peter 5:3).

We are joint heirs with Christ and in Him there is neither male nor female according to Galatians 3:28. All can receive the Holy Spirit and all the gifts/spirituals are to be earnestly desired according to 1 Corinthians 14:1. To be able to teach is a gift to be desired. Who you teach is God's choice.

"You have been believers so long now that you ought to be teaching others" (Hebrews 5:12). This is spoken to men and women. But how should we teach?

ἡσυχία - "God-produced calm which includes an inner tranquillity. This term "does not mean quiet as in speechlessness." sigé (see gay) would be used if it did.

How do we gain this calm? First believe in Jesus atonement for our sins. Secondly, ask for the infilling of the Holy Spirit and thirdly, *"in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus."* (Philippians 4).

Cool colours have a calming effect. They are in the blue - green range.

Calming images often contain still water and reflections and are minimalistic, with a landscape rather than portrait orientation.



When praying in our group, let's show due respect and courtesy by first asking if anyone would like prayer, then ask what they would like prayer for, so we don't presume to know what others need, or give the impression that there is something wrong with them, and we can see it. We are all equally in need of prayer and silent prayer is just as effective.

"Don't be quick to lay hands on anyone" (1 Timothy 5:22a).

