

Is “Husband of One Wife” in 1 Timothy 3:2 Gender-Specific?

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The question posed by the title of this study may seem so straightforward as to be answered quite easily, without the need of a detailed examination. Unless we would redefine these commonly accepted terms so that a “husband” may be female and a wife may be male, most readers of the Bible would naturally answer the question in the affirmative. But, over the past forty years, this seemingly obvious conclusion has been increasingly questioned by biblical scholars, a fact that has become evident in the way the Greek phrase of this verse has been translated in a few recent versions of the Bible.¹

An understanding of how apparently plain language, which is as clear in Greek as it is in English, can now be read so differently from the way it has been understood across languages and cultures for nearly 2,000 years requires consideration of some new hermeneutical assumptions and methods that have made this leap of language possible. In this paper, these new hermeneutical approaches will be considered as well as how the methodology that has generally been employed within the Adventist church differs from these recent approaches. After this discussion of interpretative approaches, we will proceed to our major task: a study of 1 Timothy 3:2 in its historical-grammatical contexts.

From Clarity to Uncertainty

There are a number of ways that “husband of one wife” (*mias gynaikos andra*) has been interpreted in recent scholarly literature.² However, apart from one reading that spiritualizes the “wife” to mean the church, “to which the bishop must consider himself to be married,”³ most of the other suggested interpretations understand the phrase in

¹ See Appendix 1: English Bible Translations of 1 Timothy 3:2, beginning on p. 30 below. Only four offer gender neutral translations: NAB (1970), NRSV (1989), CEV (1995), and CEB (2011). Interesting also is the shift evident in the more recent revision of a given version. For example, the RSV’s (1971) “the husband of one wife” has become in the NRSV “married only once”; the original NIV (1984) translation “must be ... the husband of but one wife” became in the 2011 edition “is to be ... faithful to his wife,” significantly softening the stipulation and only a small step away from “faithful to one’s spouse.”

² See Benjamin Fiore, *The Pastoral Epistles: First Timothy, Second Timothy, Titus* (SP 12; Collegeville, Minn.: Liturgical Press, 2007), 75-76; Ekkehardt Mueller, “Husband of One Wife—1 Tim 3:2” (June 2005), 1. Cited 29 December 2013. Online: <https://adventistbiblicalresearch.org/sites/default/files/pdf/husbandof%20one%20wife.pdf>. See also Jay Twomey, *The Pastoral Epistles through the Centuries* (Blackwell Bible Commentaries; Malden, Mass.: Wiley-Blackwell, 2009), 49-56.

³ Homer A. Kent, *The Pastoral Epistles: Studies in 1 and 2 Timothy and Titus* (Chicago: Moody Press,

1 terms of a literal marriage relationship. They differ only with regard to how “husband of
 2 one wife” is to be interpreted in certain exceptional cases. Should a bishop/overseer not
 3 be a divorcé or remarried?⁴ Or is Paul only requiring faithfulness to one’s (present)
 4 wife?⁵ Certainly, as one commentator points out, it “can hardly be taken to mean that
 5 polygamy was otherwise acceptable.”⁶ Another suggests that the specification is clear
 6 enough in requiring marital fidelity while wisely avoiding being more precise.⁷ Such
 7 nuanced interpretations are rather common. But few commentators, until recently,⁸ would
 8 categorically deny that gender has any role at all in determining a person’s qualifications
 9 for the office of overseer.⁹ This fact is evident from the unwillingness of many recent
 10 versions to alter the standard literal translation “husband of one wife.”¹⁰ Of the sixty-one
 11 English versions surveyed, only four adopt gender neutral language, while fifty-seven

1982), 122, an interpretation at least as old as Augustine, *Bon. conj.*, 21 [NPNF 3:408].

⁴ Fiore, 76; by contrast, according to Robert W. Wall with Richard B. Steel, *1 and 2 Timothy and Titus* (The Two Horizons New Testament Commentary; Grand Rapids, Mich.: Eerdmans, 2012), 106, the *episkopos* of a Pauline congregation would pledge not to remarry if his wife should die. However, there was a Greek equivalent for widows who did not remarry (*monandros*), but this term is not used where it would then most certainly be expected (5:9). The Greek phrase whether of men (3:2, 8) or of women (5:9) is not found in inscriptions (Philip H. Towner, *The Letters to Timothy and Titus* [NICNT; Grand Rapids, Mich.: Eerdmans, 2006], 251 n. 42);

⁵ E.g., C. H. Dodd, “New Testament Translation Problems II,” *BT* 28 (1977): 112-16 here 115; George W. Knight III, *The Pastoral Epistles: A Commentary on the Greek Text* (NIGTC; Grand Rapids, Mich.: Eerdmans, 1992), 158-59; Sydney Page, “Marital Expectations of Church Leaders in the Pastoral Epistles,” *JSNT* 50 (1993) 113-15; Towner, 250-51.

⁶ James D. G. Dunn, *The First and Second Letters to Timothy and the Letter to Titus: Introduction, Commentary, and Reflections* (NIB 11; Nashville, Tenn.: Abingdon, 2000), 805; “although polygamy might have been practiced in some Jewish circles [see CD IV.20-V.6; Josephus, *Ant.* 17.14; *War* 1.477]..., monogamy was the generally accepted norm in Greco-Roman and Jewish culture by the time, and prohibition of polygamy in Christian circles would have been unnecessary” (Towner, 250 n. 42).

⁷ Similarly Towner, 250-51 and n. 42. For a useful discussion of this passage in view of the complexity of marital issues in modern society see Walter L. Liefeld, *The NIV Application Commentary: 1 & 2 Timothy, Titus* (Grand Rapids, Mich.: Zondervan, 1999), 128-30.

⁸ See, e.g., the reference to the perspective of “feminist readers” who, on the basis of 1 Tim 5:9 (“the woman of one man”) consider that “the virtue of having ‘one spouse’ represents no gender exclusivity but adherence to the social norm of faithfulness to the household” (Wall and Steel, 107).

⁹ Commentators supporting the traditional interpretation that limits elders to men married to one wife include Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus* (NAC 34; Nashville, Tenn.: Broadman, 1992), 109-10; Donald Guthrie, *The Pastoral Epistles* (TNTC; London: Tyndale, 2009), 95. Others, while acknowledging this meaning, point out that the instruction presupposes a patriarchal culture and is therefore not directly applicable to all societies (e.g., Craig S. Keener, *The IVP Bible Background Commentary: New Testament* [Downers Grove: InterVarsity, 1993], 613). William D. Mounce, *Pastoral Epistles* (WBC 46; Nashville: Nelson, 2000), 156-59, considers the list “ad hoc” in response to a specific situation in the church of Ephesus, but also admits that the requirement “suggests that the overseers and elders were men” (159). Martin Dibelius and Hans Conzelmann, *The Pastoral Epistles: A Commentary on the Pastoral Epistles* (Hermeneia; Philadelphia: Fortress, 1972) consider that the verse does not give “special instruction for bishops” (52) but is similar to lists of virtues mentioned by Greek and Roman writers (50-51).

¹⁰ E.g., NKJV (1982), NASB (rev. 1995), ESV (2001), NET (2006), HCSB (2009).

1 retain the male-specific language of the underlying Greek term *anēr*.¹¹ How then are we
 2 to understand the shift away from the traditional interpretation of this phrase in some
 3 strands of recent scholarship?

4 ***Limiting Biblical Authority***

5 Underlying discussion over the years of the ordination of women are issues of
 6 biblical authority and consistency of interpretation.¹² As Gerhard Hasel pointed out in the
 7 1980s and 1990s, two distinct but similar strands of scholarship dealing with women and
 8 the Bible were discernible: “Christian feminists,” who employed the historical-critical
 9 method, and certain evangelicals referred to as “Biblical feminists.” This latter group,
 10 although they employed the historical-grammatical method and held to a high view of
 11 Scripture, nevertheless limited the Bible’s authority by assigning “troublesome passages”
 12 such as 1 Timothy 2:8-15, 1 Corinthians 11:2-6 and 14:33-36 to “local situations” of the
 13 time.¹³ Hasel concluded that the impact on biblical authority is similar in both cases and
 14 that the only alternative position is one which upholds the full authority of Scripture:

15 Basically there are but two positions on the authority of the Bible.
 16 One position maintains the full and unlimited authority of the Bible
 17 without qualification and the other holds to some kind of limited authority
 18 of the Bible.¹⁴

19
 20 In reflecting on the serious implications of limiting biblical authority, warning
 21 bells were sounded:

22 Once the pandora’s box of limited authority is opened, who can
 23 close it? If we use the principles or norms of our culture for decisions as to
 24 what in the Bible is or is not of a binding and lasting transcultural nature,
 25 then the Bible no longer transforms culture but culture transforms the
 26 Bible.¹⁵

¹¹ See n. 1 above.

¹² See Gerhard F. Hasel, “Biblical Authority, Hermeneutics, and the Role of Women” (paper presented at the Commission on the Role of Women—I, Washington, D.C., March 24-28, 1988); cf. idem, “Biblical Authority and Feminist Interpretation,” *Adventists Affirm* 3/2 (Fall 1989), 12-23.

¹³ Ibid, 17-18; Hasel, “Biblical Authority, Hermeneutics, and the Role of Women,” 10. According to the Estate of Gerhard F. Hasel, he “later distributed the full 1988 paper under a different title: ‘Hermeneutical Issues Relating to the Ordination of Women: Methodological Reflections on Key Passages.’ The most recent copy is dated May 23, 1994. Other than the title page with the date, the paper itself is unchanged which means that he did not change his position against women’s ordination to that date, less than three months before the car accident that took his life.” Letter to Dr. Jan Paulsen, June 25, 2013.

¹⁴ Hasel, “Biblical Authority, Hermeneutics, and the Role of Women,” 47.

¹⁵ Ibid., 49.

Those who wish to insist that “the entire Bible consists of historically conditioned (i.e. culturally conditioned) texts” need to have norms outside of the Bible to determine which texts or parts of the Bible contain principles of a directly transcultural or universal nature. In this case the basic and historic rule of the self-interpretation of the Bible is compromised to such a degree so as to render it meaningless. Subjectivity and relativity will in these areas replace Biblical authority.¹⁶

A few years earlier, George W. Reid, then director of the Biblical Research Institute, concluded in a similar vein that, in relation to the question of the ordination of women, . . . genuine decisions too often are made outside the Scriptures. There is a reasonable level of agreement about what each text is saying but substantial disagreement about how to use its contribution in constructing an overall synthesis.¹⁷

Two Different Approaches to Biblical Interpretation

While the hermeneutical landscape has undergone considerable change over the past several decades, with its consequent impact on methods of biblical interpretation, recognizable similarities to the theological situation described by Hasel remain. New methods have given birth to some different paradigms for interpreting Scripture, some of which have seemed especially attractive to evangelicals because, in allowing them to work with the text in its canonical form, they can maintain their high view of Scripture. However, these newer methods still retain the principle of criticism, “which subordinates the Bible to human reason.”¹⁸ A more recent analysis of hermeneutics in terms of the women’s ordination debate identifies seven interpretative principles used by “evangelical feminists,” a designation roughly equivalent to “Biblical feminists.”¹⁹

¹⁶ Ibid., 50, citing David M. Scholer, “1 Tim 2:9-15 and the Place of Women in the Church’s Ministry,” in *Women, Authority, and the Bible* (ed. A. Mickelsen; Downers Grove, Ill.: IVP, 1986), 215.

¹⁷ George W. Reid, “The Ordination of Women: A Review of the Principal Arguments for and against the Ordination of Women to the Gospel Ministry,” Biblical Research Institute, January 1985, 28.

¹⁸ “Methods of Bible Study Committee (GCC-A)—Report,” *Adventist Review*, January 22, 1987, 18, §1, par. 3. Cited 8 January 2014. Online:

<http://documents.adventistarchives.org/Periodicals/RH/RH19870122-V164-04.pdf>. Further see Clinton Wahlen, “Hermeneutics and Scripture in the Twenty-First Century” (paper presented at the Lake Union Conference Executive Committee, Berrien Springs, Mich., February 13, 2013). Cited 8 January 2014. Online: <http://ordination.lakeunion.org/assets/95352>.

¹⁹ See Paul W. Felix, “The Hermeneutics of Evangelical Feminism,” *JBMW* 8/2 (Fall 2003): 35-46 here 43 n. 5. Cited 14 January 2014. Online: <http://cbmw.org/wp-content/uploads/2013/05/8-2.pdf>. Sally K. Gallagher, “The Marginalization of Evangelical Feminism,” *Sociology Of Religion* 65/3 (2004): 215-237, herself a feminist researcher, uses both terms interchangeably and non-pejoratively. She also notes the persistence of the belief among evangelicals that male leadership in both the home and the church is the biblical model, with 84.5% still subscribing to this idea (217): “This vision of a hierarchically ordered

1 These principles, which are identified and discussed in detail by New Testament
 2 scholar Paul Felix, are conveniently summarized by him in tabular form.²⁰ The first and
 3 second columns present the feminist hermeneutical principle and how it operates within
 4 the evangelical feminist perspective, while the third column contrasts this approach with
 5 the historical-grammatical perspective.²¹ It should be kept in mind, when considering this
 6 table, that not all biblical scholars consistently adhere to one perspective or the other.
 7 Furthermore, even interpreters sympathetic to a feminist reading of the text may not
 8 employ every principle listed in the table; in fact, they may object to some of them. For
 9 the most part, however, the table can help us recognize when certain principles are
 10 guiding an interpretation that would seem to be at odds with a plain reading of the text.

11 THE HERMENEUTICS OF EVANGELICAL FEMINISM

<i>Feminist Principle</i>	<i>Evangelical Feminist Perspective</i>	<i>Historical-Grammatical Response</i>
<i>Ad Hoc Documents</i>	teaching restricted to original audience; no universal application	teaching is normative, with application to Christians of all times and places
An Interpretive Center	a starting point used to filter out some texts in analyzing the NT view	equal weight given to each text in arriving at the NT view
Privileging “Clear” Passages	supposedly “clear” passages become the focus while “obscure” texts are ignored or given little weight	equal attention to all passages, allowing exegesis to identify the clear from the obscure
Slavery as a Model	cultural growth in applying biblical principles brings change of understanding	role of women rooted in Creation ordinance, not culture; role of slaves different
Culturally-Based Interpretation	objective interpretation a myth; each reader determines what is universal and what is culturally specific	advocates objectivity in interpretation; interpreters try to keep cultural prejudices from influencing results
Cultural Relativity in Revelation	text is culturally limited; widespread distinction between universal principles and localized applications	text is transcultural; Scripture presents what is normative unless Scripture itself indicates otherwise
Patriarchal and Sexist Texts	text seen as limited by writers’ cultural assumptions of a negative view of females	patriarchal culture not synonymous with bias against females

universe has been drawn on with great success historically and continues as the orienting gender story among the majority of conservative Protestants today” (219). On the reasons for the intractability of both sides as well as for the continued resistance to feminist claims by the vast majority of evangelicals, see A Duane Litfin, “Evangelical Feminism: Why Traditionalists Reject It,” *BSac* 136/543 (1979): 258-271.

²⁰ Felix, 43. The table has been modified in places for clarity.

²¹ The “historical-grammatical” perspective or method is also referred to as the historical-biblical method. See Richard M. Davidson, “Biblical Interpretation,” in *Handbook of Seventh-day Adventist Theology* (Commentary Reference Series 12; Hagerstown, Md.: Review and Herald, 2000), 94.

The first four principles limit the authority, scope or application of particular Bible passages while the last three concern how Scripture itself is understood. Felix also shows how these principles operate and illustrates their use by interpreters who read Scripture from an evangelical perspective:

- The *Ad Hoc* Documents principle is used to limit the application of 1 Timothy 2:8-15 to the local situation in the first-century on the basis of an alleged “Ephesian heresy that Timothy faced.”²²
- The principle of An Interpretive Center elevates a “clear” biblical passage or concept to the level of a “theological and hermeneutical key.”²³ Examples given by Felix include Galatians 3:28 (“there is no male and female, for you are all one in Christ Jesus”) and Creation-Redemption.²⁴
- The Privileging Clear Passages principle identifies some texts as “clearer” than others and uses these as a basis for relativizing “obscure” passages.²⁵ In other words, the exegesis of the less clear passages does not proceed on the same basis—their authority or scope must be restricted in order to harmonize with the theological principle that has already been identified on the basis of a limited selection of supposedly “clear” Bible texts.
- The fourth principle (Slavery as a Model) is essentially the same as the notion that a trajectory can be seen in Scripture whereby God leads His people to a better understanding of His will through time so that, as the social and cultural conditions permit, a higher ethic than was possible in Bible times can be implemented.²⁶

²² Felix, 36, quoting Scholer, 199. Credited with originating and popularizing use of this principle (ibid., 44 n. 16) is Gordon D. Fee, “Reflections on Church Order in the Pastoral Epistles, with Further Reflection on the Hermeneutics of *Ad Hoc* Documents,” *JETS* 28 (June 1985): 141-51 esp. 146: “It must be noted again that 1 Timothy is not intended to establish church order but to respond in a very *ad hoc* way to the Ephesian situation with its straying elders.”

²³ Felix, 37, citing Grant R. Osborne, “Hermeneutics and Women in the Church,” *JETS* 20 (December 1977): 348.

²⁴ Felix, 37.

²⁵ Ibid., 38. Felix, somewhat confusingly, refers to this as the “Analogy of Faith” principle (which all interpreters employ to some extent); the real problem is when supposedly clear passages are privileged to such an extent that other passages, which might have corrected a wrong interpretation, are pushed into the background and not allowed to influence the interpreter’s conclusions.

²⁶ Further, see Edwin Reynolds and Clinton Wahlen, “Minority Report,” in *North American Division Theology of Ordination Study Committee Report [NADTOSC Report]* (November 2013), 195-97. Cited 14

The last three principles all reflect a fundamental difference in how the nature of Scripture is understood. For this reason, they are less frequently encountered among evangelical interpreters but do nevertheless appear occasionally.

- The Culturally-Based Interpretation principle denies that Scripture has one unambiguous objective meaning because each of us reads the Bible from our own perspective; there is only “the veneer of objectivity.”²⁷
- The Cultural Relativity in Revelation principle distinguishes “between the permanent, universal, normative teaching of Scripture on the one hand and, on the other hand that which is transient, not applicable to every people in every culture, not intended to function as a mandate for normative behavior.”²⁸ As the third column of the table indicates, this principle is not problematic in itself because sometimes the Bible makes clear that certain elements are cultural and not intended for “permanent, universal, normative” application—divorce, circumcision, and slavery being three obvious examples.²⁹ The problem is one of degree. “Evangelical feminist hermeneutics advocate widespread distinctions between universal principles and localized applications.”³⁰
- The final principle, Patriarchal and Sexist Texts, is far less common among evangelicals since it seems to imply a negative value judgment on portions of the Bible and most feminist theologians with a high view of Scripture would be unwilling to engage in this. Nevertheless, at least one evangelical has ventured to

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<http://static.squarespace.com/static/50d0ebeb4b0ceb6af5fdd33/t/527970c2e4b039a2e8329354/1383690434980/nad-ordination-14-minority.pdf>.

²⁷ Felix, 39, quoting Robert K. Johnston, “Biblical Authority and Interpretation: The Test Case of Women’s Role in the Church and Home Updated,” in *Women, Authority and the Bible*, 35.

²⁸ Felix, 40, quoting J. Robertson McQuilkin, “Problems of Normativeness in Scripture: Cultural Versus Permanent,” in *Hermeneutics, Inerrancy and the Bible* (ed. Earl D. Radmacher and Robert D. Preus; Grand Rapids, Mich.: Zondervan, 1984), 222.

²⁹ For a more in-depth discussion of these examples in connection with this principle, see Wahlen, “Hermeneutics and Scripture,” 8-10. McQuilkin, 230-236, presents seven criteria for distinguishing the Bible’s normative teaching from that which is cultural: “1. Does the context limit the recipient or application? 2. Does subsequent revelation limit the recipient or the application? 3. Is this specific teaching in conflict with other biblical teaching? 4. Is the reason for a norm given in Scripture, and is that reason treated as normative? 5. Is the specific teaching normative as well as the principle? 6. Does the Bible treat the historic context as normative? 7. Does the Bible treat the cultural context as limited?” (Felix, 41).

³⁰ *Ibid.*, 40.

1 classify parts of the New Testament as patriarchal, androcentric and possibly
 2 misogynist (Rev 14:1-5; 1 Tim 5:3-16; 1 Cor 11:2-16; Eph 5:24).³¹

3 *A Remarkable Similarity*

4 Turning to recent Adventist perspectives on passages of Scripture relevant to the
 5 issue of the ordination of women, such as 1 Timothy 3:2, what happens when two groups
 6 of scholars who hold a high view of Scripture as the word of God and love the Lord
 7 arrive at opposite conclusions in their interpretation? The answer to this important
 8 question may be found in the fact that some scholars have proposed a refinement to our
 9 traditional hermeneutic. As one writes: “A plain and literal reading strategy would be
 10 sufficient to understand most of the Bible. Yet . . . there are occasions when we should
 11 employ principle based reading because the passage calls for an understanding of the
 12 historical and cultural settings.”³² These occasions arise “when considering difficult
 13 passages or issues” such as the ordination of women, because otherwise “interpretation
 14 may become a power issue.”³³

15 A careful examination of how this refinement operates in practice reveals a
 16 remarkable similarity to the hermeneutical principles of evangelical feminists. Rather
 17 than recognizing that “the Bible transcends its cultural backgrounds to serve as God’s
 18 word for all cultural, racial, and situational contexts in all ages,”³⁴ the *Ad Hoc* Documents
 19 principle is employed to limit the scope of 1 Tim 2:12-13 to a local problem having little
 20 relevance beyond the first-century church of Ephesus. Rather than bringing “all the
 21 scriptures together on the subject” and letting “every word have its proper influence,”³⁵
 22 the Interpretive Center principle of “the overall picture of God and the major driving
 23 themes of the Bible” is used to filter out texts that do not fit this metanarrative,³⁶ and the
 24 Privileging Clear Passages principle is utilized so that Gal 3:28 determines the meaning

³¹ Ibid., 41, citing David M. Scholer, “Feminist Hermeneutics and Evangelical Biblical Interpretation,” *JETS* 30 (December 1987): 413-17, as an example.

³² Kyoshin Ahn, “Hermeneutics and the Ordination of Women,” in *NADTOSC Report*, 25.

³³ Ibid., 25-26. On p. 26, the situations in which the principle-based approach is needed are enumerated. These include when: (1) conflicting interpretations exist, (2) understanding the historical (and/or cultural) background is essential for a correct interpretation, (3) interpretation of a specific passage contradicts the overall teaching of Scripture on a subject; (4) an interpretation does not make sense and human reason must step in; (5) the Holy Spirit enables a new understanding of what is revealed in Scripture.

³⁴ “Methods of Bible Study,” 18, §2.a.4.

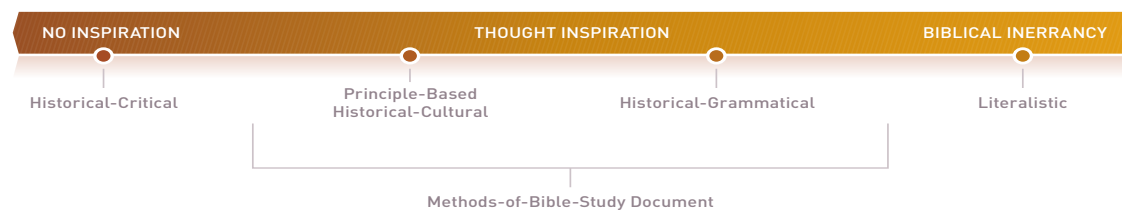
³⁵ Ellen G. White, “Notes of Travel,” *The Advent Review and Sabbath Herald* [RH], Nov. 25, 1884, par. 24.

³⁶ Ahn, 26.

of supposedly “unclear” texts.³⁷ Slavery, although not rooted in creation but symptomatic of the fall,³⁸ is used as a model in connection with discussion of the “redemptive movement hermeneutic” and the importance of recognizing the notion of a “trajectory.”³⁹

This “principle-based historical cultural” approach, as the majority of the North American Division (NAD) study committee describes it, enables the Bible to be read as supporting women’s ordination even though some passages on a plain reading suggest otherwise. It is essentially arguing for pluralism in hermeneutical method as the diagram accompanying the NAD majority report makes clear:⁴⁰

A continuum of hermeneutical approaches



Two Methods—Two Outcomes

Certainly we must recognize biblical principles and the existence within Scripture, based on the plan of salvation, of a progression from Creation to Re-Creation. But, when Bible texts seem to be saying different things, what constraints can be put in place to prevent human reason from elevating one or two passages to a position of unwarranted importance over all the others? Ellen White provides some important guidance on this question: “To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error.”⁴¹ Before arbitrarily elevating some texts above others, all the scriptures on a given subject should be carefully studied and every word must be carefully considered. In determining whether the ordination of women is biblical, a particular word may in fact make a crucial contribution to a correct

³⁷ Kendra Haloviak Valentine, “Is Headship Theology Biblical?” in *NADTOSC Report*, 121.

³⁸ Further, see Wahlen, “Hermeneutics and Scripture,” 10.

³⁹ Ahn, 27, citing William J. Webb, *Slaves, Women, & Homosexuals: Exploring the Hermeneutics of Cultural Analysis* (Downers Grove, Ill.: InterVarsity Press, 2001).

⁴⁰ “Report Summary,” in *NADTOSC Report*, 8.

⁴¹ Ellen G. White (quoting approvingly of William Miller’s hermeneutic), “Notes of Travel,” *RH*, Nov. 25, 1884, par. 24.

1 understanding of the Bible's teaching on the topic. According to the "Methods of Bible
2 Study" document:

3 Human reason is subject to the Bible, not equal to or above it....
4 God intends that human reason be used to its fullest extent, but within the
5 context and under the authority of His Word rather than independent of it.⁴²
6 The Bible is its own best interpreter and when studied *as a whole* it
7 depicts a consistent, harmonious truth. . . . Although it was given to those
8 who lived in an ancient Near Eastern/Mediterranean context, *the Bible*
9 *transcends its cultural backgrounds* to serve as God's Word for *all*
10 cultural, racial, and situational contexts *in all ages*.⁴³

11
12 This affirmation stands in direct opposition to the Culturally-Based Interpretation
13 and Cultural Relativity in Revelation principles (see p. 5 above). Nevertheless, the
14 application of these principles is now beginning to be seen among some Adventist
15 interpreters, which has led to a difference in hermeneutical method within the church.

16 ***A False Dichotomy***

17 The Culturally-Based Interpretation principle presupposes that all readers of the
18 Bible distinguish the universal from the cultural based on their own individual criteria
19 and personal preferences. According to some, the different conclusions reached stems
20 from whether the biblical text is read "literalistically" or "in a principled way."⁴⁴ This is
21 hardly a fair representation of interpretative options inasmuch as those who find no
22 biblical support for ordaining women would likewise reject a literalistic approach. Such a
23 characterization of method among Seventh-day Adventists is a false dichotomy.

24 The emphasis on principled versus literalistic readings of the Bible effectively
25 removes the issue from what Scripture *says* to how it is *read*. Thus, "each reader
26 determines what is universal and what is culturally specific"⁴⁵ and the limitations of the
27 reader of Scripture control the process of interpretation.⁴⁶ Under the sixth principle,
28 Cultural Relativity, the interpreter distinguishes what is normative from what is

⁴² "Methods of Bible Study," 18, §2.b.4.

⁴³ Ibid., §2.a.3-4 (emphasis supplied).

⁴⁴ John C. Brunt, "Ordination of women: a hermeneutical question," *Ministry* 61 (September 1988), 12-13. Similarly, Ján Barna, "Ordination of Women in Seventh-day Adventist Theology: A Biblical and Theological Analysis and Synthesis of the Debate with Special Attention to Hermeneutical Matters" (Ph.D. diss., Trinity College, University of Bristol, 2009), 60, 177-78.

⁴⁵ Felix, 43.

⁴⁶ See the warning in Ahn, 22, that "language represents a perception of reality, which may be understood in more than one way. . . . The author attempts to persuade us to see things his or her way, while readers decipher meaning from their own contexts."

1 descriptive or temporary,⁴⁷ rather than recognizing the Bible's own authority to define
2 this within its pages.⁴⁸

3 Having briefly considered the hermeneutical method found in both the larger
4 evangelical world and among Seventh-day Adventists, we can see that a polarization has
5 taken place within both groups. Among those finding biblical support for the ordination
6 of women (egalitarians) are some who employ the hermeneutics of evangelical feminism
7 while those finding no biblical support for it (complementarians) exclusively employ the
8 historical-grammatical method. Among Adventists, however, only recently has there been
9 a recognition by egalitarians that some change was needed in hermeneutical methods.⁴⁹

10 We will now proceed to study 1 Timothy 3:2 by employing the historical-
11 grammatical method of biblical interpretation⁵⁰ with the intent of validating its use in
12 explaining the text and contrasting its use with the new hermeneutics being employed in
13 support of women's ordination.

14 *Historical and Literary Contexts*

15 Scripture itself provides the key to understanding Scripture. This principle applies
16 not just to the study of words, concepts, and grammatical constructions; it is just as
17 important in investigating the historical context of a passage. As Richard M. Davidson
18 affirms: "The historical context of biblical accounts is accepted as true, with no attempt
19 to reconstruct history in a different way from that presented in the biblical record."⁵¹ The
20 "Methods of Bible Study" document urges: "As far as possible ascertain the historical
21 circumstances in which the passage was written by the biblical writers under the guidance

⁴⁷ Ibid., 26: "the twenty-first century Christian" is responsible for "assessing the normative status of commands and practices in the Bible."

⁴⁸ Cf. Ellen G. White, *Testimonies for the Church* (9 vols.; Mountain View, Calif.: Pacific Press, 1948), 4:12-13: "In His providence the Lord has seen fit to teach and warn His people in various ways. By direct command, by the sacred writings, and by the spirit of prophecy has He made known unto them His will." Throughout the inspired writings and not only through definite commands is God's normative will made known.

⁴⁹ Cf. Barna, 240: "Unless both sides make conscious attempts to address the lack of epistemological and critical clarification of their hermeneutical positions, there is every chance that the theological differences between the two camps will remain unresolved. It is therefore the proposition of this research that fuller awareness of the problems of hermeneutics may provide a defense against interpretations that may be largely echoes of one's own attitudes or pre-judgements; furthermore, at the same time, such a fuller awareness may provide a useful platform for further constructive reflection."

⁵⁰ The method is succinctly summarized in "Methods of Bible Study," 18-20.

⁵¹ Davidson, "Biblical Interpretation," 70.

1 of the Holy Spirit.”⁵² This does not mean that we cannot gain useful information from
 2 outside the Bible. “Archaeology, anthropology, and history may contribute to
 3 understanding the meaning of the text,”⁵³ but it will supplement and enlarge upon the
 4 historical and cultural information that can be gleaned from the Bible itself rather than
 5 challenge or overthrow it.⁵⁴

6 *The Witness of 1-2 Timothy*

7 In the study of Paul’s epistles to Timothy, we can learn a great deal about the
 8 historical context and purpose from the epistles themselves.⁵⁵ Both are clearly designed
 9 to help Timothy in his work with the church in Ephesus. The first epistle addresses the
 10 needs of the church more generally and is said to be written from Macedonia (1 Tim 1:3),
 11 apparently subsequent to the history recorded in Acts⁵⁶ and after Paul’s release from
 12 Roman custody following his first successful defense (2 Tim 4:16-17).⁵⁷ Sometime later
 13 Paul was seized again, apparently at Troas (cf. 2 Tim 4:13), and imprisoned in Rome,
 14 from which he writes the second epistle in view of his impending death.⁵⁸ It takes the

⁵² “Methods of Bible Study,” 19, §4.g.

⁵³ Ibid., §4.k.

⁵⁴ Further see Wahlen, “Hermeneutics and Scripture,” 3-4.

⁵⁵ Conveniently on what can be gleaned from their self-testimony, see Knight, *The Pastoral Epistles*, 4-12, who is among a growing number of recent commentators supporting Pauline authorship of 1 Timothy.

⁵⁶ Ibid., 17, observing that the aorist *enemeinen* in Acts 28:30 implies Paul’s imprisonment was past. An expectation of release appears already in the Prison Epistles usually dated to this first Roman confinement (Phil 1:19, 25-26; 2:24; Phlm 22). Cf. Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press, 1911), 302, 304: “At Paul’s examination the charges against him were not sustained, and, contrary to the general expectation,—with a regard for justice wholly at variance with his character,—Nero declared the prisoner guiltless. Paul’s fetters were struck off, and he was again a free man.” “This last precious interval of freedom was earnestly improved in laboring among the churches. He sought to establish a firmer union between the Greek and Eastern churches which he had raised up, and to guard them against the subtle heresies that were creeping in to corrupt the faith.”

⁵⁷ This reconstruction is generally accepted by scholars who accept Pauline authorship of the Pastoral Epistles. See F. F. Bruce, *Commentary on the Book of Acts: The English Text with Introduction, Exposition and Notes* (Grand Rapids, Mich.: Eerdmans, 1954), 534-35 and n. 48; Knight, *The Pastoral Epistles*, 15-20, 53-54. Luke Timothy Johnson, *The First and Second Letters to Timothy* (AB 35A; New York: Doubleday, 2001), 136 locates 1 Timothy earlier, following the Ephesian uproar (Acts 19) when Paul left for Macedonia (20:1-2).

⁵⁸ The reference to two winters, the first which Paul will spend at Nicopolis (Titus 3:12) and the second with Paul again imprisoned in Rome and expecting death (2 Tim 4:21), suggests his freedom lasted at least a year, and it could have been longer. *The Seventh-day Adventist Bible Commentary [SDABC]* (ed. Francis D. Nichol; 7 vols.; Washington, D.C.: Review and Herald, 1957), 6:107, dates Paul’s first Roman imprisonment to AD 61-63 and his second imprisonment to AD 66-67: “This leaves about three years for his last journeys, A.D. 63-66. Since Paul had indicated in his prison epistles that he was anxious to see the churches in Asia and Macedonia as soon as possible (Phil. 2:24; Philemon 22), it may be assumed that he traveled to those eastern lands shortly after his release. He visited Ephesus, the main city of the province of Asia, before he proceeded to Macedonia (1 Tim. 1:3), where the beloved church of Philippi was located.

1 form of a last will and testament, focusing even more particularly on Timothy's
 2 ministerial labors. "The torch is being passed, history is being made" and we see Paul
 3 preparing the church and Timothy himself for labor in his absence.⁵⁹

4 Earlier, Paul had written to the Corinthians to "be imitators of me. That is why I
 5 sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways
 6 in Christ, as I teach them everywhere in every church" (1 Cor 4:16-17).⁶⁰ Paul's letters to
 7 Timothy are designed first and foremost as instruction on an effective ministry—in
 8 Ephesus where Timothy happens to be located at the time of writing, but also more
 9 broadly as guidance for the church in general, otherwise they would not belong to the
 10 biblical canon.

11 ***Management Plan for the Church***

12 As is typical for Pauline epistles, the subject of 1 Timothy is made clear from the
 13 beginning. Concern to strengthen the church is prominent. Interestingly in this connection,
 14 Paul refers to God's *oikonomia* or management plan for the church (1:4)⁶¹: "*Oikonomia*
 15 refers to the organization and ordering of a household or the responsibility of
 16 management that maintains order" (as used in 1 Cor 9:17; Col 1:25).⁶² This translation
 17 fits well the description of the church as the "household of God" (*oikō theou*, 1 Tim 3:15)
 18 and Paul's use of a modified household code to delineate church life and administration,
 19 a kind of "church code" (see p. 21 below).

20 Significantly, he also describes the overseer (or elder) as "God's church manager"
 21 (*oikonomos theou*, Titus 1:7; cf. 1 Cor 4:1). In fact, immediately after detailing the
 22 qualifications for church offices, Paul indicates clearly that the purpose of the epistle is
 23 connected with maintaining order in the church: "I am writing these things to you so that,

The first letter to Timothy was written after these visits, and so may be dated about a year following his release, probably A.D. 64."

⁵⁹ Charles E. Bradford, *Timothy and Titus: Counsels to Young Pastors for Struggling Churches* (The Abundant Life Bible Amplifier; Boise, Id.: Pacific Press, 1994), 15; cf. Towner, 431.

⁶⁰ All Scripture quotations are from the English Standard Version (2001), unless otherwise indicated; the translation is that of the author if a transliteration of the original text is given in the text or in a footnote.

⁶¹ LSJ 1204 gives "management of a household or family" and "principles of government" as prominent meanings, both of which fit well 1 Timothy; cf. "God's order" (Fiore, 39).

⁶² Towner 112; similarly Johnson, 164, translates the word "God's way of ordering things" (citing Xenophon, *Oecumenicus* 1:1; Aristotle, *Politics* 1253B); cf. its translation by the ESV here as "the good order from God" (marg.).

1 if I delay, you may know how one ought to behave in the household of God, which is the
2 church of the living God, a pillar and buttress of the truth” (1 Tim 3:14-15).

3 The same sentiment is expressed to Titus: “This is why I left you in Crete, so that
4 you might put what remained into order, and appoint elders in every town as I directed
5 you” (1:5).⁶³ It appears that Paul has personally instituted some church order there
6 already and that he has left Titus behind⁶⁴ to manage the church and apply the pattern
7 already established to the other towns throughout the island.

8 There is no indication here of a crisis and the close similarity of the instructions
9 Paul gives to both Timothy and Titus, including the cautions regarding false teachers,
10 suggests that the difficulty was not much greater in Ephesus than in Crete (see Appendix
11 2, p. 39 below). In fact, the reason for a perceived difference in tone between the letters
12 to these ministers may reside not so much in the condition of their respective churches
13 but in the differences between the two men themselves—in temperament (2 Tim 1:6-8),
14 as well as in age and experience (1 Tim 4:12).

15 ***Reasons for Church Order***

16 Several reasons for the emphasis in 1 Timothy on church order are apparent. One
17 has already been mentioned. As with Titus, there was a need to prepare for a post-Pauline
18 ministry. This must have weighed heavily on Paul’s mind after release from his first
19 Roman imprisonment. The words, “if I delay” (3:15) reinforce the sense of uncertainty
20 the apostle clearly felt about his ability in the future to personally oversee the churches he
21 had established.

22 On the other hand, it would be misleading to suggest that all was calm in Ephesus;
23 it clearly was not. Besides the pressures from outside the church that threatened its unity,
24 Paul had already warned the overseers there that wolves would come in to destroy the
25 flock, adding that “even from your own number men will arise and distort the truth in
26 order to draw away disciples after them” (Acts 20:29-30, NIV). Thus, Paul instructs
27 Timothy not only as to the qualifications for overseers but also urges him not to ordain

⁶³ The mention of elders but not deacons suggests a younger church on Crete (Mounce, 386).

⁶⁴ The word “left” (*apoleipō*) is used also in 2 Timothy to suggest something or someone that Paul personally left behind (2 Tim 4:13, 20). For further reasons to affirm Paul’s presence with Titus on Crete, see *ibid*.

1 anyone to this office “too hastily” and explains when and how to correct those elders who
2 err (1 Tim 5:19-22).⁶⁵

3 According to Paul, “certain men” (*tines*, 1:3, 6, 19) were wanting (*thelontes*) to be
4 teachers but they “neither understand what they are saying nor the things about which
5 they speak so confidently” (1:7).⁶⁶ It seems they had a very high opinion of themselves
6 and their teachings, since they styled themselves “teachers of the law” (*nomodidaskalos*).
7 Paul employs here a very rare and significant word used only twice more in the New
8 Testament:⁶⁷ of the experts in the law who sought a basis for having Jesus arrested (Luke
9 5:17) and of Gamaliel (Acts 5:34), recognized by Jews and Christians alike as one of the
10 most important Jewish scholars in history (cf. Acts 22:3; *m. Sotah* 9:15). This fact,
11 together with the references in Titus to “those of the circumcision” teaching “Jewish
12 myths” (1:10, 14) and the association in both 1 Timothy and Titus (3:9) of genealogies
13 with disputes over the law strongly suggest that the false teachers in both Ephesus and
14 Crete were promoting Jewish ideas (cf. Acts 19:13-17; 20:30).⁶⁸

15 Clear evidence from Josephus for a sizeable Jewish population in Ephesus also
16 supports this conclusion.⁶⁹ If we include the statements in 2 Timothy about false teachers
17 as applicable to those referred to in the first epistle, there were some in Ephesus at this
18 time who were undermining the doctrine of the resurrection, just as some had been doing
19 in Corinth. In Corinth they had denied its reality altogether (1 Cor 15:12), while in
20 Ephesus it had supposedly already occurred (2 Tim 2:18).

⁶⁵ Elder and overseer were used interchangeably for the same office in this early period of the Christian church (Acts 20:17, 28; Titus 1:5, 7). But cf. George W. Knight III, “Two Offices (Elders/Bishops and Deacons) and Two Orders of Elders (Preaching/Teaching Elders and Ruling Elders): A New Testament Study,” *Presbyterion* 11/1 (1985): 1-12, finding two distinct offices the duties of which somewhat overlap.

⁶⁶ Gk. *mē noountes mēte ha legousin mēte peri tinōn diabeblaiountai*. Two of these men are named in 1:19-20 (Hymenaeus and Alexander).

⁶⁷ It does not occur in the Septuagint, Josephus, Philo or secular Greek. It may also be significant in light of the Jewish concept that the student of an expert teacher of the law is called a “son” (*b.Sanh.* 19b: “When a man teaches the son of another the Torah, the scripture treats him as if he had begotten him.”; cf. 99b) and Paul’s reference to Timothy as his “beloved child” and to both him and Titus as his “true child” (2Tim 1:2; 1 Tim 1:2; Titus 1:4; cf. Gal 4:19; 1 Cor 4:15, 17). Further, see Karl Heinrich Rengstorff, “νομοδιδάσκαλος,” *TDNT* 2:159; cf. 137-38.

⁶⁸ So Robert J. Karris, “The Background and Significance of the Polemic of the Pastoral Epistles,” *JBL* 92/4 (1973): 562; Towner, 110; similarly Lea and Griffin, 67; Craig S. Keener, *...And Marries Another: Divorce and Remarriage in the Teaching of the New Testament* (Peabody, Mass.: Hendrickson, 1991), 101. Cf. Appendix 2: Similarities between 1 Timothy and Titus, p. 25 below.

⁶⁹ So influential were the Jews in Ephesus that a special law was passed to protect their right to Sabbath observance (Josephus, *Ant.* 14.262-264), they were exempted from serving in the armed forces (14.230), and given other legal considerations (14.304, 314-317; 16.167-168, etc.).

This “realized” eschatology also bears some similarity to the false teachings being spread in Thessalonica (2 Thess 2:1-2). “Many suggest that Paul’s teaching of spiritual death and rising to life (2 Tim 2:11; Rom 6:1-11; Col 2:20-3:4; cf. Eph 2:6; 5:14) had been perverted by replacing the bodily with spiritual resurrection and hence denying the bodily resurrection.”⁷⁰

In other words, on the basis of 1 Timothy, there is no reason to think that the false teachers in Ephesus were strikingly different from the opponents Paul faced in other important cities as we find the same false ideas surfacing in epistles directed to other places.

Extra-biblical Historical Context

Recently, some have begun to argue for quite a different situation in the Ephesian church compared to other Pauline churches, based primarily on three sets of extra-biblical sources: Gnostic writings, the cult of Artemis (Diana), and socio-historical findings about the “new Roman woman.”⁷¹ When it comes to connecting these disparate sources to the actual words of Paul, it is difficult to see any clear link. Admissions must be made such as “although the evidence is not entirely clear...” and “the sparseness of information and the complex construction of the passage [1 Tim 2:8-15] make it difficult for modern readers to know precisely what Paul had in mind.”⁷² Still, an attempt is made to link this reconstructed setting with the situation in the church: “Gentile converts would not have needed to have been initiated members of the cult of Artemis to have associated aspects of the role of women in the worship of Artemis along with those of their new found [*sic*] faith in Christ.”⁷³

⁷⁰ Guthrie, 528 and the literature cited.

⁷¹ See Carl P. Cosaert, “Paul, Women, and the Ephesian Church: An Examination of 1 Timothy 2:18-15” (paper presented at the Theology of Ordination Study Committee, Linthicum Heights, Md., July 23, 2013), 6-20. Cited 14 February 2014. Online: <http://www.adventistarchives.org/paul,-woman,-and-the-ephesian-church.pdf>. Examples of heroines from apocryphal and pseudepigraphal Jewish literature and the political exploits of Bernice (cf. Acts 25:13, 23; 26:30) are also mentioned in order to show the diverse attitudes toward women that may have existed in Jewish circles of the first century. Mention of Rufina is too late to be relevant (dated to the *late* second century or third century). See Andrew D. Clarke, *Serve the Community of the Church: Christians as Leaders and Ministers* (First Century Christians in the Greco-Roman World; Grand Rapids, Mich.: Eerdmans, 2000), 130-31.

⁷² Cosaert, 28, 37. Also, while it is asserted that “two particular problems...were undermining the unity of the church,” only one is mentioned: “the behavior of men and women in worship” (21).

⁷³ Cosaert, 9.

1 There are many difficulties with such a reconstruction. First, as James D. G. Dunn
 2 points out, calling the heresy a “‘Judaizing Gnosticism’ (as many suggest) is not very
 3 helpful, since ‘Judaizing’ means ‘living as a Jew,’ and no gnostic system that we know of
 4 taught the need to Judaize.”⁷⁴ Furthermore, the notion that cult prostitutes at the temple of
 5 Artemis may present an important background to understanding the Ephesian heresy that
 6 Paul combated has been convincingly refuted⁷⁵ by what has been called “the most
 7 detailed and latest word on the background in Ephesus.”⁷⁶

8 Another problem with this dubious reconstruction is its reliance on sources dated
 9 long after the New Testament period—anywhere from one to three centuries after Paul.⁷⁷
 10 If the cultural pressures in Ephesus were so obvious and influential within the church,
 11 why is there no clear attestation of it dating to the first century? So far no such sources
 12 that might provide evidence for the influence of Artemis on first-century Christianity in
 13 Ephesus or anywhere else have been produced, and until such sources can be shown to
 14 exist we must look elsewhere to find a credible background for the problems the
 15 Ephesian church faced. Of course, it is also helpful to bear in mind that many of those
 16 doing original research on extra-biblical sources for 1 Timothy doubt its Pauline
 17 authorship and place the date of the epistle much later in the first century.

18 ***The “New Roman Woman”***

19 Those who emphasize the pagan influence on the church also refer to the “new
 20 Roman woman,”—Rome’s equivalent to our modern women’s liberation movement.

⁷⁴ Dunn, 783, in apparent rebuttal to the suggestion that a Gnostic form of Jewish Christianity was present in Ephesus as maintained by Sharon Hodgkin Gritz, *Paul, Women Teachers, and the Mother Goddess at Ephesus: A Study of 1 Timothy 2:9-15 in Light of the Religious and Cultural Milieu of the First Century* (New York: University Press of America, 1991), 116.

⁷⁵ See esp. S. M. Baugh, “Cult Prostitution in New Testament Ephesus: A Reappraisal,” *JETS* 42/3 (1999): 443-60, a comprehensive study that remarks on the proposal of Gritz (cf. n. 74 above) as follows: “if one removes the historical errors from the material supporting Gritz’s conclusions, very little remains except modern fancy. She refers to ‘ancient sources’ but cites none” (450); See also idem, “A Foreign World: Ephesus in the First Century,” in *Women in the Church: An Analysis of 1 Timothy 2:9-15* (ed. Andreas J. Köstenberger and Thomas R. Schreiner; 2d ed.; Grand Rapids, Mich.: Baker, 2005), 13-38.

⁷⁶ Liefeld, 108. Of the commentaries housed in the library of the Biblical Research Institute published since Sharon Gritz’s dissertation was written, less than one third refer to her (some only in the bibliography), those making reference being Liefeld (the only one seemingly aware of Baugh’s treatments of the subject, given in n. 75 above), Fiore, Johnson, Lea and Griffin, Mounce, I. Howard Marshall, *A Critical and Exegetical Commentary on the Pastoral Epistles* (ICC; New York: T. & T. Clark, 1999), and Ben Witherington III, *Letters and Homilies for Hellenized Christians. 1: A Socio-Rhetorical Commentary on Titus, 1-2 Timothy and 1-3 John* (Downers Grove: IVP, 2006).

⁷⁷ See, e.g., Cosaert, 14-15, who, apart from *Gos. Eg.* and *Gos. Thom.*, quotes works dating to the third and fourth centuries.

1 “Liberalizing cultural trends had influenced a generation of women/wives to reject the
 2 traditional modest attire of a Roman matron for the more sensual and expensive dress of
 3 the courtesan.”⁷⁸ However, the existence of these “new women” in the Ephesian church is
 4 likewise without evidence. Many of those who quote Bruce Winter, the acknowledged
 5 expert on this subject, overlook the careful and limited way he describes the relevance of
 6 this social and cultural context to the church in Ephesus: “the aim [of 1 Timothy 2:9-15]
 7 appears to have been *preventative and not remedial*; the reason for the concern was the
 8 *possible* influence on that community of the norms of the ‘new woman.’”⁷⁹

9 These insights into the social fabric of the Roman world, rather than illuminating
 10 the problems within the church, show the challenge faced by Christians as they sought to
 11 “live soberly, righteously, and godly, in this present world” (Titus 2:12, KJV).
 12 Consistently, the Christian lifestyle advocated in the New Testament is far above worldly
 13 standards such as those legislated by Augustus⁸⁰ as well as those of our own time, as we
 14 look “for our blessed hope, the appearing of the glory of our great God and Savior Jesus
 15 Christ” (v. 13).

16 In summary, Paul wrote 1 Timothy with a view to preparing him to minister in his
 17 extended absence. A careful reading of the epistle reveals nothing that is of exclusively
 18 local relevance. Even the polemic against false teachers bears striking similarity to the
 19 stock polemics of the Greco-Roman era and therefore must be used judiciously in seeking
 20 to understand the false teachings being opposed.⁸¹ The most pertinent historical and
 21 social information for interpreting Paul’s instruction is found within the epistle itself. Still
 22 more important are the *biblical* contexts to which Paul refers to explain his own meaning.

23 ***Structure of 1 Timothy***

24 The structure of the epistle supports the conclusion that church order constitutes
 25 one of the primary concerns of 1 Timothy.⁸²

⁷⁸ Ibid., 22.

⁷⁹ Bruce W. Winter, *Roman Wives, Roman Widows: The Appearance of the New Women and the Pauline Communities* (Grand Rapids: Eerdmans, 2003), 120 (emphasis supplied).

⁸⁰ Roman standards of morality permitted men to fornicate freely, not only with courtesans and slave-maids but with married women too (ibid., 68, 70, 164). The “new Roman women” were simply seeking equal access to the privileges that Roman law already accorded to men.

⁸¹ Karris, 562-63.

⁸² Outline condensed from Towner, ix-xi.

- 1 I. Opening Greeting (1:1-2)
- 2 II. Ordering and Organizing God's Household: Part I (1:3-3:16)
- 3 A. Regarding False Teachers and False Doctrine (1:3-20)
- 4 B. Regarding Appropriate Prayer in Church (2:1-7)
- 5 C. The Behavior of Men and Women in the Public Worship Assembly (2:8-15)
- 6 D. Regarding Qualifications of Overseers and Deacons (3:1-13)
- 7 E. The Church and the Faith (3:14-16)
- 8 III. Ordering and Organizing God's Household: Part II (4:1-6:21a)
- 9 A. Regarding Heresy, Godliness, and Timothy's Responsibility (4:1-16)
- 10 B. Regarding Other Groups in God's Household (5:1-6:2a)
- 11 C. Contrasting False and True Teachers (6:2b-21a)
- 12 IV. Closing Benediction (6:21b)

13 Having dealt in some detail with the ideas of the false teachers in Ephesus (see p. 15
 14 above), it is sufficient at this juncture to recognize its role at the outset in lending urgency
 15 to the need for a more dependable order in the church. After chapter one, there is no
 16 reference again to false teaching in Ephesus until chapters 5 and 6 and even then the
 17 references are very few. In fact, the percentage of the epistle dealing with false teachers
 18 in the church is only 8.6%.⁸³ Far more of it is devoted to important theological themes
 19 such as the law and the gospel (1:8-16; 2:4, 6-7, 15; 4:8-10; 6:11-12), the nature of God
 20 and of Christ (1:17; 2:3, 5; 3:16; 6:13, 16, 17), creation and last things (4:1-4; 6:14-15,
 21 19), as well as elaborating on and strengthening church order (2:8-3:15; 4:11-5:22),
 22 which is clearly the most important theme comprising more than 40% of the epistle.⁸⁴ In
 23 fact, 1 Timothy together with the other Pastoral Epistles "can be called the earliest church
 24 manuals."⁸⁵

25 *Context of 1 Timothy 3:2*

26 Since our focus is 1 Timothy 3:2, it will be helpful to examine the relevant portion
 27 of the first section on church order (2:1-3:16) a little more carefully. Chapters two and
 28 three are very closely connected to each other in terms of theme and structure. They are
 29 also united by one of the "faithful sayings" (3:1), which always appear in the midst of a

⁸³ Only 137 out of 1,591 Greek words based on NA²⁸ (1:3-4, 6-7, 19-20; 5:15; 6:3-5, 10, 20-21, in whole or in part). Excluded is 4:1-3 because it is a prophecy of what will take place in "the last days" (BDAG 1044; L&N 61.16). However, even including these verses adds less than 2% to the total percentage.

⁸⁴ 644 out of 1591 Greek words at a minimum, excluding verses dealing with themes already listed.

⁸⁵ *SDABC*, 6:107.

passage as a connecting link⁸⁶ for its central theme.⁸⁷ 1 Timothy 2 begins with instructions that prayer should be offered for all people (v. 1). The reference to “all people” (*pantōn anthrōpōn*) occurs several times in 1 Timothy and seems to be an important emphasis. Prayer is to be offered for all people because God “desires all people [*pantas anthrōpous*] to be saved and to come to the knowledge of the truth” (v. 4). Christ “gave himself as a ransom for all” (*pantōn*, v. 6).⁸⁸ God “is the Savior of all people” (*pantōn anthrōpōn*, 4:10).⁸⁹ These statements seem to be deliberately gender inclusive, because “when the author wishes to be gender-specific he uses restrictive terms (ἄνδρα, ἄνδρας, γυνή, γυναῖκας, 1 Tim 2:8-12; 3:2, 11-12).”⁹⁰ Salvation is made available to all on the same basis, “without regard to gender.... If both genders are included in these ‘all’ phrases, then the author of the Pastoral Epistles believes that the means of salvation for men and women are the same (cf. Gal 3:28).”⁹¹ It is with this foundational understanding, that all are equal in Christ through redemption just as all are equal in the image of God through creation, that Paul’s statements regarding the different contributions of men and women in the church are to be understood.

Church Order Principles Applied

In the worship service, Paul assigns a leadership function to men: “in every place,” i.e. wherever there is a church gathering for worship, “the men [*andras*] should pray, lifting holy hands, without anger or quarreling” (v. 8). Of course, this does not

⁸⁶ Cf. Mounce, 48: “Oberlinner [*Der Pastoralbriefe*: Vol. 1. Kommentar zum ersten Timotheusbrief HTKNT 11.2. Freiburg: Herder, 1994] calls the faithful saying a ‘confirmation-formula’ (*Bekräftigungsformel*; 113), with which Paul introduces sayings as supporting evidence for his argument.”

⁸⁷ Its role as a thematic link is supported by the fact that the position of the faithful saying formula is sometimes before the saying and sometimes after. Note the position of each saying and the theme stressed: 1 Tim 1:15 (position: after; theme: mercy and grace of Christ); 1 Tim 3:1 (position: after; theme: roles in the church); 1 Tim 4:9 (position: before; theme: training/laboring in faith and godliness); Titus 3:5-8 (position: before; theme: the fruit of justification); 2 Tim 2:11-13 (position: after; theme: faithful teaching of God’s word and salvation). Cf. George W. Knight III, *The Faithful Sayings in the Pastoral Epistles* (Grand Rapids, Mich.: Baker, 1979), 152: “The faithful sayings continue to highlight to the church the three important areas of emphasis: soteriology (esp. 1 Tim. 1:15 & Titus 3:4-7), godly living (esp. 1 Tim. 4:8 & 2 Tim. 2:11-13) and church order (1 Tim. 3:1).”

⁸⁸ Also, Paul was ordained a preacher and apostle for the Gentiles (2:7), which embraces the world.

⁸⁹ Cf. 2 Tim 2:19 (“Let everyone [*pas*] who names the name of the Lord depart from iniquity”); Titus 2:11 (“For the grace of God has appeared, bringing salvation for all people [*pasin anthrōpōis*]”).

⁹⁰ Kenneth L. Waters, Sr. “Saved through Childbearing: Virtues as Children in 1 Timothy 2:11-15,” *JBL* 123/4 (2004): 730.

⁹¹ *Ibid.* Rather than the unlikely metaphorical interpretation of 1 Tim 2:15 suggested by Waters, an explication of Gen 3:16 by Paul (cf. Gal 3:16) is more natural and in keeping with the immediately preceding verses. Further, see Reynolds and Wahlen, 204.

mean that women cannot pray or have important responsibilities in worship. Some years earlier Paul had written to Corinth regarding the way in which men and women should pray and prophesy in the church (1 Cor 11:4-5), and that “all things should be done decently and in order” (14:40).

Corinth was at least as licentious and Romanized as Ephesus and yet nothing was written to them about dress and adornment. Even in chapter eleven, in which Paul treats appropriate decorum in worship by men and women and throughout which discussion Paul sets forth the principle of male spiritual headship (11:3, 7-8), there is no specific article of clothing mentioned, not even a veil. The verb used meaning “to cover” (*katakalyptō*, vv. 6-7) and the adjective meaning “uncovered” (*akatakalyptos*, vv. 5, 13) are sufficiently general to apply the principle of reverence in worship to any time and any culture *without specifying precisely* what kind of dress is appropriate—which explains why commentators have never been able to agree on exactly what kind of covering Paul had in mind! It is the principle of how men and women relate to each other before God in worship that is paramount in that context as well as in the Pastoral Epistles.

The instructions Paul gives to Timothy are directed to “women who profess godliness,” i.e. believers,⁹² and that they “should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, but with what is proper for women who profess godliness—with good works” (vv. 9-10). There is no hint here that these women are influenced by paganism or some incipient form of Gnostic heresy. Are we prepared to make the same claim about Peter’s first epistle (3:1-7), directed to believers in Pontus, Galatia, Cappadocia, Asia, and Bithynia, in which he provides strikingly similar instruction to men and women? Both apostles are simply making clear the appropriate decorum for Christians wherever they might be, including in worship, so that even our appearance will be an unspoken but clearly visible testimony as to the genuineness of our faith.

Household Codes and Church Codes

The main difference between Peter’s admonitions and those of Paul in 1 Timothy

⁹² Paul is well aware that some became believers while their spouses did not (cf. 1 Cor 7:12-16) and so, if he were writing about how to behave at home, he could not assume that the women “profess godliness.” He can only assume this because he is giving instructions for behavior in a worship setting. Besides, if this is a home setting, verses 9-10 do not make sense: why would Paul be concerned about how women dressed at home?

1 is that Peter uses a household code (*Haustafel*) applied within a Christian setting, which
 2 concerns the relationships between husbands and wives. Several examples of such codes
 3 are found in the New Testament, including among the epistles of Paul (Eph 5:21-6:9; Col
 4 3:18-4:1). Since 1 Timothy 2 seems to apply the household code to church life, it has
 5 been called a “church code.”⁹³ Such an application of the rules of the house should not be
 6 all that surprising since we have many references in the New Testament to churches
 7 meeting in homes, including in Ephesus (1 Cor 16:19).⁹⁴ Existing family roles are
 8 retained and broadened, enabling within the church even closer relationships between and
 9 among its members.⁹⁵

10 ***Slavery—A Human Institution***

11 Despite the fact that Paul and other New Testament writers include slavery within
 12 the system of household relationships, it should be remembered that this institution,
 13 unlike the family which was instituted at creation, was imposed by civil governments.
 14 Jews and Christians had to find *Christian* ways to live within the laws of the Roman
 15 Empire in this regard even though “from the beginning it was not so” (cf. Matt 19:3-8).
 16 Slaves were to be treated with compassion as fellow-servants of Christ (1 Cor 7:22-23)
 17 because, as believers, we are all slaves, with Christ as our one Master (Eph 6:5-9; Col
 18 3:22-4:1) and, in the Lord, no one is really a slave, but a sister or a brother (Phlm 16).⁹⁶
 19 Thus believers are referred to as brothers and sisters (e.g., 1 Tim 5:1b, 2b; 1 Cor 7:15; Jas
 20 2:15) and older members as fathers and mothers (1 Tim 5:1a, 2a; 1 John 2:13-14). Jesus
 21 Himself set the example for egalitarian relationships within the church by calling Himself
 22 “Servant” (*ho diakonōn*, Luke 22:27) to His disciples while at the same time affirming
 23 their relation to Him as Teacher and Lord (John 13:13).

⁹³ See David L. Balch, “Household Codes,” *ABD* 3:318; Philip H. Towner, “Household Codes,” *DLNT* 514.

⁹⁴ Further, see Clinton Wahlen, “Mission in the New Testament,” in *Message, Mission, and Unity of the Church* (ed. Ángel Manuel Rodríguez; Studies in Adventist Ecclesiology 2; Silver Spring, Md.: Biblical Research Institute, 2013), 81-104. We need look no farther for the origin of this concept than the teaching and practice of Jesus. Significantly, He describes His nascent church as a kind of “spiritual family”—His “brother and sister and mother” who do the will of God, their Father (Mark 3:35 par).

⁹⁵ Cf. Ben Witherington III, *Women and the Genesis of Christianity*, Cambridge, U.K.: Cambridge University Press, 1990, 98, who makes the point that when, on the cross, Jesus charged the beloved disciple with caring for His mother, the traditional roles of mother and son remained; they did not become “brother” and “sister” to each other: “This is a scene about the new equality of male and female beneath the cross of Jesus, but the way that equality is expressed is by the woman resuming her role as mother with new significance, and the disciple becoming a son.”

⁹⁶ Further, see Wahlen, “Hermeneutics and Scripture,” 10.

1 *The Family Social Structure*

2 The New Testament's emphasis on maintaining the family social structure within
 3 the church and even describing church relationships in terms of the family is not simply
 4 out of convenience to harmonize with the surrounding culture or expedience to facilitate
 5 mission. Rather, the structure of the human family, according to Paul, was established at
 6 creation: "the head of every man is Christ, and the head of woman is the man" (1 Cor
 7 11:3);⁹⁷ "For Adam was formed first, then Eve" (1 Tim 2:13; cf. 1 Cor 11:8-9).⁹⁸ Several
 8 crucial elements of Paul's interpretation of Genesis in 1 Timothy 2 need to be
 9 enumerated:

- 10 1. Paul grounds in *pre-Fall* Eden (1 Tim 2:13, alluding to Gen 2:7-23) his
 11 teaching on relationships between men and women within the church, just as
 12 he does the teaching on the relationship between husbands and wives (Eph
 13 5:31-33, quoting Gen 2:24).
- 14 2. He understands clearly that this divine intention of man's spiritual leadership
 15 was in reality being challenged by Eve when she took things into her own
 16 hands at the serpent's urging, ate the forbidden fruit, and gave it also to
 17 Adam (1 Tim 2:14b; cf. Gen 3:6).
- 18 3. Paul further recognizes that God's verdict against Adam ("because you have
 19 obeyed [*shāma 'tā*] the voice of your wife and have eaten of the tree...", Gen
 20 3:17) demonstrates that the man was not deceived, that it was his deliberate
 21 choice to obey Eve rather than God (1 Tim 2:14a) and that it was the man's
 22 choice that plunged the human family into sin and death (Rom 5:12; 1 Cor
 23 15:21-22).⁹⁹
- 24 4. Paul also underscores that it was by Eve's own admission that she was
 25 deceived (1 Tim 2:14b alluding to Gen 3:13)—not to suggest, as some would
 26 mischaracterize it, that women are more gullible or more susceptible to being

⁹⁷ Gk.: *pantos andros hē kephalē ho Christos estin, kephalē de gynaikos ho anēr.*

⁹⁸ Note that both 1 Tim 2:13 and 1 Cor 11:8-9 use *gar* ("for") to highlight Genesis as the Scriptural basis for Paul's teaching on headship. The suggestion that *gar* is explanatory here rather than causative ignores the dominant Pauline usage and does not in fact explain the context. Geneva Misener, *The Meaning of GAP* (Diss., University of Chicago; Baltimore, Md.: Lord Baltimore Press, 1904) gives causal as the first and basic use of this preposition (12) and includes this significant observation: "An absolute distinction cannot be maintained, between the causal and explicative γάρ, since the cause of a fact is, in a sense, an explanation of it" (13). In other words, also in 1 Tim 2:13, which follows the commands of vv. 11-12, context must decide the meaning of *gar*. As Thomas R. Schreiner, "An Interpretation of 1 Timothy 2:9-15: A Dialogue with Scholarship," in *Women in the Church*, 105, points out, "when Paul gives a command elsewhere in the Pastoral Epistles, the γάρ that follows almost invariably states the reason for the command (1 Tim. 4:7-8, 16; 5:4, 11, 15, 18; 2 Tim. 1:6-7; 2:7, 16; 3:5-6; 4:3, 5-6, 9-10, 11, 15; Titus 3:1-3, 9, 12).

⁹⁹ Further, see Reynolds and Wahlen, 193-200.

1 deceived than men—but that *by stepping outside of the protective headship*
2 *relation God established, both women and men are more vulnerable.*¹⁰⁰

3 This human family structure (“the head of woman is the man”) was integrated at creation
4 into heaven’s existing order in which cherubim and seraphim are nearest the throne (Ps
5 99:1; Isa 6:2), Christ as Archangel is head over these as well as the rest of the angelic
6 host (1 Thess 4:16; Rev 12:7; cf. Josh 5:13-15), and “the head of Christ is God” (1 Cor
7 11:3). Based on these divine realities, established by God Himself in the Genesis creation
8 account and later reiterated by Him in the Decalogue (Exod 20:12), Jesus affirms the
9 family and marriage, and even strengthens it (Matt 19:4-9, 14, 19 parr).

10 ***Submission to God***

11 In 1 Timothy 2, Paul enlarges on his prior teaching regarding the submission of a
12 wife to her husband and applies it to the church. Harmony in the church may be found by
13 following an arrangement similar to the plan established by God for harmony in the
14 home: “Let a woman learn quietly in complete submission” (v. 11).¹⁰¹

15 Usually this command is interpreted in terms of submission to *men*, sometimes
16 even misconstrued to mean submission to all men. However, within the larger context of
17 Creation and the Fall that Paul outlines here, it makes far more sense to understand him
18 commanding obedient submission to God and to His plan for human beings. In fact, when
19 Paul refers to the submission of human beings outside of the marriage relationship, it is
20 almost always in terms of submission to God’s authority.¹⁰²

21 Paul uses very strong language to reinforce the point in v. 12: “I do not permit a
22 woman to teach or exercise authority over a man; rather she is to remain quiet.” He could
23 have said to Timothy, “Do not permit . . . ,” which would clearly have limited the
24 prohibition to Ephesus. Instead, Paul phrases it as a general policy applicable to all the

¹⁰⁰ Eve discovered that “in attempting to rise above her original position, she fell far below it” (Ellen G. White, *Patriarchs and Prophets* [Mountain View, Calif.: Pacific Press, 1958], 59).

¹⁰¹ Gk.: *gynē en hēsychia manthanetō en pasē hypotagē*.

¹⁰² The verb *hypotassō* is used 23 times from Romans to Philemon. Apart from God subjecting creation to futility as a result of the Fall (Rom 8:20^{bis}) and the submission of bondservants to masters (Titus 2:9), it usually refers to submission (or lack thereof) to God and His authority (Rom 8:7 [to God’s law]; 10:3 [to God’s righteousness]; 13:1, 5 [to governments established by God, as also in Titus 3:1]; 1 Cor 14:32 [to God’s prophets], 15:27^{ter} [all things to Christ, as also in Eph 1:22; cf. Phil 3:21], 28^{ter} [Christ to God]; Eph 5:24 [the Church to Christ])—a total of 15 times. The latter instance, indicating as it does also the submission of wives to their husbands (as does Titus 2:5) is arguably still within the realm of submission to divine authority (made explicit in Col 3:18: “as it is proper in the Lord”); cf. Eph 5:21 (to each other in the fear of Christ).

1 churches. In addition, use of the present tense, unlike the aorist, implies no temporal
 2 limitation to the command.¹⁰³

3 ***Seeking Peace and Harmony***

4 What does Paul mean when he says in 1 Tim 2:11-12 that women are “to remain
 5 quiet”? The two occurrences in these verses of *hēsychia* (“state of quietness, without
 6 disturbance” cf. *hēsychion*, v. 2) stresses *not* silence (as in 1 Cor 14:34 which uses *sigāō*,
 7 “to be silent”),¹⁰⁴ but a positive and proactive effort to seek peace and harmony.¹⁰⁵ In fact,
 8 this idea of harmony (*homonoia*) was so prominent in the major cities of Asia Minor in
 9 the first-century that it is reflected in their coins. The cities of Ephesus, Smyrna, and
 10 Pergamum especially engaged in intense political rivalry to be the most prominent city in
 11 the Roman province of Asia, with predictably negative results, including large city
 12 expenditures on wasteful building projects and public benefactions in order to secure
 13 status and privilege from Rome. The *homonoia* coins, which depict friendship and
 14 harmony between two cities, seem to have been an effort to defuse some of this rivalry.¹⁰⁶

15 Plutarch (AD 45-120), well aware of the political climate among the Greek cities,
 16 urged statesmen to act wisely by encouraging their citizens to secure “a life of harmony
 17 and quiet” (*meth’ hēsychias kai homonoias katabiōnai*), employing the same Greek word
 18 that is used twice in 1 Tim 2:11-12.¹⁰⁷ Might not Paul be expressing here to Timothy a
 19 similar sentiment as a way to avoid rivalry in the churches between men and women?

20 ***Authoritative Teaching in the Church***

21 The pair of infinitives “to teach” and “to have authority” are linked together in the
 22 stipulation “I do not permit” and refer to Paul’s prohibition of women exercising an
 23 authoritative teaching role *over men* (*andros*) in the church; they are to exemplify a

¹⁰³ So also Knight, *The Pastoral Epistles*, 140. Only two instances exist in the NT (and none in the LXX) of *epitrepō* in a present tense negation, 1 Cor 14:34 and 1 Tim 2:12, both prohibiting women from speaking in a church setting with no indication of any temporal limitation. See, e.g., Josephus, *Ant.* 2.295, 299 (Pharaoh does not permit Israel to leave and has no intention of letting them go in the future!); 7.92 (God does not permit David to build the temple);

¹⁰⁴ Paul commands three groups in Corinth to “keep silent” (*sigāō*) in view of their disruption of the worship services there: anyone speaking in a tongue without an interpreter (v. 28), anyone who has received a prophetic revelation must wait until others have finished speaking (v. 30), and women who kept asking questions (vv. 34-35, note particularly the use of the present imperative *eperōtatōsan*).

¹⁰⁵ BDAG 440, cf. 922.

¹⁰⁶ John Paul Lotz, “The *Homonoia* Coins of Asia Minor and Ephesians 1:21,” *TynBul* 50/2 (1999): 180.

¹⁰⁷ Plutarch, *Praec. ger. rei publ.* 824E.18 (Thayer, LCL); cf. Lotz, 178.

1 peaceful, supportive, non-disruptive attitude toward the male spiritual headship authority
 2 that God has established.¹⁰⁸ As we have seen, Paul grounds this practice not in culture or
 3 custom but in the Genesis account of Creation and the Fall. Women are encouraged to
 4 learn from Eve's mistake and to be in submission to God's divine order. One early
 5 Adventist writer commented on this passage as follows:

6 Paul does not suffer a woman to teach, or to usurp authority over the man;
 7 and we do not learn from the Scriptures that women were ever ordained
 8 apostles, evangelists, or elders; neither do we believe that they should
 9 teach as such. Yet they may act an important part in speaking the truth to
 10 others (quoting Phil 4:3; Rom 16:3; Acts 18:2, 26 et al.).¹⁰⁹

11 This reference to the ordination of church officers is not incidental, as Paul's words to
 12 Timothy in chapter two about the relationship of men and women within the church lay
 13 the groundwork for chapter three in which his most detailed exposition of church order
 14 appears in connection with the various qualifications for the overseer or elder, deacons,
 15 and women church workers. Near the end of this section of Paul's letter dealing with
 16 church order is 1 Tim 3:14-15, in which Paul explains the nature and purpose of his
 17 writing on this subject: "... that you may know *how it is necessary to conduct oneself in*
 18 *the house of God*, which is the church of the living God, the pillar and bulwark of the
 19 truth."¹¹⁰ In this way Paul makes explicit that 1 Timothy 2 and 3 provide general rules for
 20 behavior in the house of God (cf. 3:5) and that they constitute one of the earliest church
 21 codes.

22 *Exegesis of 1 Timothy 3:2*

23 Chapter 3 continues the instructions on church life given in chapter 2, beginning
 24 with a discussion of the office of the overseer (vv. 1-7), which is introduced by a "faithful
 25 saying" (v. 1): "If a man [*tis*] aspires to the office of overseer, he desires a noble task."
 26 As we have observed above (see p. 19), these sayings occur in the middle of a passage

¹⁰⁸ Further see Andreas J. Köstenberger, "A Complex Sentence. The Syntax of 1 Timothy 2:12," in *Women in the Church*, 53-84. On the meaning of "authority" (*authenteō*), see George W. Knight, "Authenteō in Reference to Women in 1 Timothy 2:12," *NTS* 30 (1984): 143-57; H. Scott Baldwin, "Authenteō in Ancient Greek Literature," in *Women in the Church*, 39-52.

¹⁰⁹ D. T. Bordeau, "Spiritual Gifts," *RH* 21/1 (December 2, 1862), 6.

¹¹⁰ "... *hina eidēs pōs dei en oikō theou anastrephesthai, hētis estin ekklēsia theou zōntos, stulos kai edraiōma tēs alētheias.*

and serve to reinforce its main theme, in this case, “Roles in the Church.”¹¹¹ Some versions leave the subject of this saying indefinite (“If anyone . . .”).¹¹² While the masculine and feminine forms of the indefinite pronoun *tis* are the same, in grammatical terms the word must be classified as one or the other in a given context, in agreement with the gender of the subject with which it is connected. Normally this is understood to be masculine as illustrated by the third declension form of *tis*, which follows the pattern of masculine nouns. However, for the purposes of this study, cases in which the gender of the subject is unclear from the context have been classified simply as “person” (see Appendix 3, p. 42). Of the 525 occurrences of *tis* in the New Testament, 104 are neuter in gender. From an examination of the remaining 421 occurrences, in 236 cases the gender of the subject is unclear and only 37 are connected with a feminine subject, leaving 148 instances in which *tis* is definitely masculine, including 1 Tim. 3:2. One reason for this decision is the requirement in the next verse that “an overseer must be . . . the husband of one wife” (v. 2), a phrase we will examine in more detail shortly.¹¹³ First, however, we will look at several other reasons that reinforce this basic conclusion.

The Overseer/Elder

As those who carry responsibility for the spiritual and material well-being of the church, overseers and deacons must be carefully selected based on the qualifications Paul lists. The qualifications for both offices are almost the same. Most of the qualities describe not only how overseers and deacons are to behave in the church but how they should behave everywhere, i.e. the kind of persons they should be if they are to serve the church in this capacity. The overseer, however, must also be “able to teach” (*didaktikon*, cf. 2 Tim 2:24). No comparable qualification is required of deacons. Another church code, found in Titus 1:5-3:2, exhibits striking similarities to 1 Timothy 2-3. It gives nearly identical qualifications for the office (called “elder” [*presbyteros*] in 1:5 and “overseer”

¹¹¹ The identification, position, and themes of the various faithful sayings are given in n. 87 above. On reasons for connecting the saying with what follows rather than what precedes (2:15), see Knight, *The Faithful Sayings*, 52-54, observing that this conclusion also helps to explain the variant reading “human” (*anthrōpinos*, found in D and some Old Latin versions) in place of “faithful” (*pistos*).

¹¹² E.g., the ESV. The RSV and NIV (1984) translate *tis* as “any one” and “anyone” respectively, but the newer editions of these versions (NRSV and NIV11) now translate it “Whoever.”

¹¹³ Versions that translate *tis* as a/any “man” include the KJV, ASV, NASB, NKJV, NAS95, and the WEB, all of which translate the relevant part of v. 2 as “must be . . . the husband of one wife.” Delitzsch translates it with the Hebrew masculine noun *’iš* (“man”).

- 1 in 1:7), which likewise include competence in teaching, as a comparison of the two
 2 passages shows:¹¹⁴

1 Timothy 3:2-7	Titus 1:5-9
3:2 – An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, 3:3 – not addicted to wine [not] pugnacious, gentle, peaceable, free from the love of money. 3:4 – He must be one who manages his own household well, keeping his children under control with all dignity	1:7 – An overseer ... must be above reproach 1:6 – the husband of one wife 1:8 – self-controlled, ... disciplined 1:8 – a lover of good 1:8 – upright 1:8 – hospitable 1:7 – 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. 1:7 – He must not ... be a drunkard 1:7 – [not] quick-tempered or ... violent 1:8 – holy 1:7 – [not] greedy for gain, 1:6 – his children are believers and not open to the charge of debauchery or insubordination

- 3 Interestingly, the most obvious difference between these two passages is that Paul
 4 is much more specific to Titus with regard to the teaching requirement than he is to
 5 Timothy. However, that fact raises an important question: If the problem of false teachers
 6 in Ephesus was so serious, why does Paul simply require that the overseer be “able to
 7 teach”? Under the circumstances which some recent commentators imagine to have
 8 existed in the Ephesian church, should not Paul have been much clearer on this point?
 9 The requirements given to Titus for this office would seem to be even more important for
 10 Timothy: “He must hold firm to the trustworthy word as taught, so that he may be able to
 11 give instruction in sound doctrine and also to rebuke those who contradict it” (1:7). One
 12 begins to wonder whether the postulated historical circumstances might not have been as
 13 dire as some suggest.
- 14 The fact that the gift of teaching is required of the elder but not of the deacon
 15 makes sense in view of the historical circumstances under which the office of deacon

¹¹⁴ Judging from the negative qualities listed in Titus 1:10-14, there may have been problems with some of the overseers of the churches on Crete.

arose, whereby seven men were ordained to oversee the material needs of the church so that the apostles could devote themselves fully to “preaching the word of God” (Acts 6:1-6). No later than AD 46, leadership of the Jerusalem church was entrusted to “the elders” (see Acts 11:30) so that by then the officer structure in Jerusalem corresponded to the pattern we find in 1 Timothy 3.¹¹⁵

The Husband of One Wife

As Appendix 1 (p. 35) shows, the Greek phrase *mias gynaikos andra* (“the husband of one wife”) has been translated in five basic ways, ranging from the least restrictive qualification (a married male or female) to the most restrictive (a male married only once). Of the sixty-one versions surveyed, only four translate this phrase in a gender-neutral way. The first version to employ a gender-neutral translation of this phrase was the New American Bible in 1970:

Gender Neutral Translations of 1 Timothy 3:2 1970-2011	
1970	New American Bible (NAB) “ A bishop must be irreproachable, married only once.... ”
1989	New Revised Standard Version (NRSV) “Now a bishop must be above reproach, married only once.... ”
1995	Contemporary English Version (CEV) “That’s why officials must have a good reputation and be faithful in marriage.... ”
2011	Common English Bible (CEB) “So the church’s supervisor must be without fault. They should be faithful to their spouse.... ”

Of course, it could be argued that in one sense all four of these are more restrictive than the traditional translation “husband of one wife” because the first two require that the overseer be married only once (NAB, NRSV) and the second two specify marital faithfulness (CEV, CEB). However, by making the qualification gender neutral, these versions effectively double the pool of candidates from which overseers would be selected. Thus the category is in fact the least restrictive.

Meaning of *Anēr* in 1 Timothy 3:2

Fifty-seven versions (93%) indicate in some way that the overseer should be male either by reflecting in the translation *anēr* (man/husband) or *gynē* (woman/wife) or both

¹¹⁵ On the historical development of church order in the New Testament period, see Clinton Wahlen, “A New Testament Theology of Ordination” (paper presented at the North American Division Biblical Research Committee, Silver Spring, Md., March 3, 2013).

1 and/or by including the male possessive pronoun “his.” This fact alone should speak
 2 volumes regarding the unwillingness of translators to erase all traces of the masculine
 3 language of the Greek text, a fact made more impressive by the realization that most of
 4 these versions reflect the work of dozens of translators and editors working as a team.

5 The meaning of the stipulation that the overseer/elder be “the husband of one
 6 wife” is really not difficult to comprehend: “The natural meaning of μιᾷς γυναικὸς ἄνδρα
 7 is surely, as Theodore [of Mopsuestia] says, ‘a man who having contracted a
 8 monogamous marriage is faithful to his marriage vows’, excluding alike polygamy,
 9 concubinage and promiscuous indulgence.”¹¹⁶ The correctness of this conclusion is
 10 illustrated by the predominant way the versions explain the verse through their translation
 11 choices.

12 Appendix 4 (p. 52) categorizes all 216 occurrences of *anēr* in the New Testament,
 13 ranging from most specific (“husband”) to least specific (the generic translation “person”
 14 or “people”). Although it has been argued that the New Testament never uses *anēr* in a
 15 generic sense, that the typical person is always understood in male terms, those instances
 16 where a generic translation can reasonably be argued have been categorized as such, a
 17 total of nine instances. Examples of these generic uses include references in the Gospels
 18 to “the people of Nineveh” (Matt 12:41; Luke 11:32) and “the people of this generation”
 19 (Luke 11:31).

20 Only one generic use of *anēr* appears in the Pauline literature, a quotation of Ps
 21 31:2, which is dependent on the underlying gender-specific Hebrew text (MT 32:2).
 22 Never does Paul himself use the word in a generic sense. As Appendix 4 also makes clear,
 23 whether *anēr* should be translated “husband” or “man” is clear from the context, which is
 24 why the respective translations tend to cluster around one meaning or the other in a given
 25 passage. It should be added that, while there are specific Greek words for “male” (*arsēn*)
 26 and “female” (*thēlys*), they appear in only eight verses of the New Testament and the
 27 reason these words are chosen are clear in each case.¹¹⁷

¹¹⁶ Dodd, 115.

¹¹⁷ See Appendix 5 (p. 58). Three verses refer to Jesus as a male child (Luke 2:23; Rev 12:5, 13); two quote Genesis 1:27 (Matt 19:4; Mark 10:6) and one other verse alludes to it (Gal 3:28); the remaining passage uses the terminology in order to describe lesbian and homosexual practices (Rom 1:26-27).

1 ***Paul Not Limited by the Greek Language***

2 It has been argued by some that, in 1 Timothy 3, Paul simply refers to the husband
 3 because the elders at that time were all men or because there was no convenient way to
 4 express faithfulness to one's spouse in Greek.¹¹⁸ The implication is that Paul would have
 5 no objection to women serving as elders. While such an argument from silence may
 6 sound reasonable, Paul is not limited by the Greek language in treating two different
 7 sides of a married relationship. In 1 Corinthians 7, where Paul provides a number of
 8 principles for the husband-wife relationship, *anēr* and *gynē* appear 13 times each in the
 9 first sixteen verses. For each of these principles, Paul states it from the perspective of
 10 both the husband and the wife in turn. In no case does Paul state the principle from just
 11 one standpoint. Therefore, had Paul wanted to allow for women as elders, Paul could
 12 simply have stated that the elder should be "the husband of one wife or the wife of one
 13 husband" (*mias gynaikos andra ē henos andros gynē*). The fact that he did not shows that
 14 he did not intend to allow women to serve as elders.

15 Confirmation of this conclusion is found in the form of the command, which is
 16 very strong in Greek: the elder "*must be [dei . . . einai] the husband of one wife.*" The
 17 word *dei* ("must") is the normal word for a divine imperative: "Jesus . . . must go to
 18 Jerusalem and suffer many things" (Matt 16:21); the signs of Matthew 24 "must take
 19 place" (v. 6); "the gospel must . . . be proclaimed to all nations" (Mark 13:10);
 20 "everything written about me [Jesus] . . . must be fulfilled" (Luke 24:44); Jesus "must
 21 reign until he has put all his enemies under his feet" (1 Cor 15:25); "this perishable body
 22 must put on the imperishable" (v. 53); "we must all appear before the judgment seat of
 23 Christ" (2 Cor 5:10). The word is also used in 1 Timothy 3:15, where Paul indicates that
 24 he has written to Timothy, in order that "you may know how one must [*dei*] behave in the
 25 household of God."

26 **Conclusion**

27 In recent scholarship, the study of 1 Timothy 3:2 has been clouded by the
 28 introduction of a new method of biblical interpretation that limits the authority of this and
 29 other passages based on evangelical feminist hermeneutical principles. This explains how

¹¹⁸ E.g., Teresa Reeve, "Shall the Church Ordain Women as Pastors? Thoughts toward an Integrated NT Perspective" (paper presented at the Theology of Ordination Study Committee, Linthicum Heights, Md., July 23, 2013), 9.

1 equally competent Adventist scholars who hold to a high view of Scripture can
 2 nevertheless come to opposite conclusions from the same Bible on the same subject.
 3 Rather than allowing Scripture to provide the historical context in which its message is to
 4 be read, this new hermeneutic imports a dubious reconstruction of the context, based on
 5 little or no actual evidence from the Ephesian church of the first century, to guide the
 6 interpretation of this Pauline epistle.

7 Paul is quite clear as to the reason for writing to Timothy, as also to Titus. He is
 8 providing guidance on God's management plan for the church (*oikonomia*, 1:4), so that
 9 Timothy "will know how people must [*dei*] conduct themselves in God's household"
 10 (*oikō theou*, 3:15). Paul wrote to Titus that he "might put what remained into order, and
 11 appoint elders in every town" (1:5). Detailed instructions are given to both men as to the
 12 qualifications for the overseer/elder, who is God's church manager (*oikonomos theou*,
 13 Titus 1:7). A comparison of these two epistles (Appendix 2) reveals a striking similarity,
 14 not only of the instructions for church order but also with respect to false teachers. Yet,
 15 despite the much more detailed instructions to Titus regarding the elder's qualification to
 16 teach (1:7; cf. 1 Tim 3:2), there is no indication of a crisis on Crete. Paul simply instructs
 17 Titus to finish up the work of organizing that Paul had begun. If the church in Ephesus
 18 faced such a dire threat from feminine influences in the surrounding pagan culture, why
 19 do the false ideas Paul warns Timothy about seem so similar to those mentioned to Titus?

20 More surprising still is that some of the same false ideas seem to have surfaced
 21 elsewhere too, including in Corinth and Thessalonica. Even Paul's instructions regarding
 22 women's dress and deportment echo those in 1 Peter (3:1-7) which was addressed to
 23 Christians scattered far and wide throughout Asia Minor. In short, there is no good reason
 24 from Scripture to consider the church situation in Ephesus to be so different from
 25 anywhere else. Actually, to think that 1 Timothy addresses a particular problem in
 26 Ephesus is counterintuitive; unlike Paul's other epistles, which were addressed to the
 27 church about their local church situation, the Pastoral Epistles are addressed to ministers
 28 who were not stationed in one place and would be expected to apply the instructions
 29 wherever they established and managed churches, as Paul explicitly expects of Titus (1:5).
 30 By the time Paul writes 2 Timothy, Titus had already visited him in Rome and was on his
 31 way to Dalmatia (2 Tim 4:10). If any of Paul's epistles would be meant as more general

1 instructions for the church at large, it would be these, especially in view of indications
 2 given by Paul that his life may soon be cut short. How likely is it that one of his final
 3 epistles to these men would be little more than a collection of *ad hoc* instructions?

4 In 1 Timothy 2-3, Paul provides instructions for how believers are to conduct
 5 themselves at church in worship. Prayer is to be offered for all people because God is the
 6 Savior of all and desires all people to be saved, and Christ gave Himself as a ransom for
 7 all (2:1-6; 4:10). This gender inclusive language shows that when Paul turns toward a
 8 discussion of men and women, his use of gender-specific terms (*anēr* and *gynē*) is
 9 deliberate. Men are to lead out in prayer and worship; women must be willing to submit
 10 to God's arrangement, whereby they are not to be given preference over men in terms of
 11 teaching authority in the church. These instructions are designed to promote harmony in
 12 worship through submission to God's order. Paul grounds these instructions on the pre-
 13 Fall Creation account of how man and woman were to relate to each other. His references
 14 to the Fall are designed to remind women of the serious consequences that ensued when
 15 Eve violated God's *oikonomia* (order).

16 Chapter three, beginning with the faithful saying in verse 1, applies these
 17 principles in setting forth qualifications for the officers of the church. Paul's language
 18 becomes even more specific, not only in terms of overseers/elders and deacons, but also
 19 in the use of *anēr* and *gynē* to mean husband and wife. A clear progression can be seen
 20 from general ("all people," *pantas anthrōpous* in 2:1-6) to more specific ("men" and
 21 "women," *andras/gynaikas* in 2:8-15) to most specific ("husband of one wife," *mias*
 22 *gynaikos andra* in 3:2, 12; cf. Titus 1:6) in connection with elders and deacons. The elder
 23 must be (*dei . . . einai*) the husband of one wife because he is responsible to oversee
 24 teaching and instruction in the word (3:2; Titus 1:7). If Paul meant to allow for women to
 25 be included among the elders, he could have specified both possibilities as we see him
 26 doing extensively elsewhere in terms of the husband-wife relationship (1 Cor 7:1-16).
 27 Fully 57 out of 61 English versions indicate that the elder should be male. The
 28 recognition of this masculine element by so many teams of translators through the years
 29 up to the present time should be evidence enough for us that, regardless of what more the
 30 Greek text might mean, on this point at least it is unambiguous.

1 Before concluding this study, it is necessary to answer a deeper question: How
2 important is this issue to the future work of the Seventh-day Adventist Church? Some
3 have wondered whether this is really “a hill to die on.” Allow me to answer this question
4 by way of my own spiritual pilgrimage. Some here may not be aware of the fact that, as a
5 young person, I was an atheist and had no interest in God whatsoever. A good share of
6 the miracle that God made in my life is how He opened my mind to the Bible. Once my
7 mind was open, I stood amazed at the beauty of truth that I saw: the beauty of a God who
8 knows the end from the beginning and has a perfect plan, not only for my life, but for the
9 universe. I found God’s word to be absolutely trustworthy and, more importantly,
10 absolutely true.

11 When I joined this church thirty-five years ago I never would have imagined that I
12 would be standing here with all of you, looking at two possible pathways into the future
13 based on which set of hermeneutics we choose for the study of Scripture: the historical-
14 grammatical method that refuses to limit the Bible’s authority, or a new hermeneutic,
15 based on evangelical feminism, that finds reasons to limit the Bible’s authority on the
16 issue of women’s ordination. As many presentations have shown, when we place the
17 Bible in the hands of this new hermeneutic, key portions of the text begin to disappear—
18 because they no longer seem relevant. Some chapters, such as Genesis 2 pose such a
19 problem that we only really hear one or two verses. Even in the hands of the apostle Paul,
20 inspiration no longer clarifies the text of Genesis. In fact, it compounds the problem by
21 adding to the confusion. If we choose this path, where will it lead us? There *will* be other
22 issues. Will they too force us to find new ways of reading the text? Which portions of our
23 Bible will we then call into question?

Appendix 1 **English Bible Translations of 1 Timothy 3:2¹¹⁹**

Year	Version Translation	Least Restrictive.....Most Restrictive					
		male or female, married	male, married or single	male, married	male, married, not polygamous emphasized	male, married, faithful	male, married only once
1382	Wycliffe Bible, ©2001 by Terence P. Noble “Therefore it behooveth a bishop to be without reproof [Therefore it behooveth a bishop to be irreprehensible, <i>or without reproof</i>], the husband of one wife.... ”			X			
1599	Geneva Bible (GNV) “A Bishop therefore must be unreprieveable, the husband of one wife.... ”			X			
1858	Sawyer’s New Testament “It is necessary therefore that a bishop should be blameless, a husband of one wife.... ”			X			
1875	Davidson’s New Testament “The bishop then must be blameless, husband of one wife.... ”			X			
1884	Revised Version (RV) “The bishop therefore must be without reproach, the husband of one wife.... ”			X			
1890	Darby Translation (DARBY) “The overseer then must be irreproachable, husband of one wife.... ”			X			
1898	Young's Literal Translation (YLT) “it behoveth, therefore, the overseer to be blameless, of one wife a husband.... ”				X		
1899	Douay-Rheims American Edition (DRA) “It behoveth therefore a bishop to be blameless, the husband of one wife.... ”			X			
1900	Authorized Version (KJV), Cambridge “A bishop then must be blameless, the husband of one wife.... ”			X			
1901	American Standard Version (ASV) “The bishop therefore must be without reproach, the husband of one wife.... ”			X			
1902	Weymouth’s New Testament in Modern Speech “A minister then must be a man of irreproachable character, true to his one wife.... ”					X	
1903	20th Century New Testament “The Presiding-Officer should be a man of blameless character; he should have been only once married.... ”						X

¹¹⁹ This list represents all English translations from the BRI library and on www.biblegateway.com, excluding regional editions of the same translation.

Year	Version Translation	Least Restrictive.....Most Restrictive					
		male or female, married	male, married or single	male, married	male, married, not polygamous emphasized	male, married, faithful	male, married only once
1937	Williams' New Testament: A Translation in the Language of the People "So the pastor must be a man above reproach, must have only one wife.... "				X		
1946	Wand's New Testament Letters "A bishop has to be irreproachable, with only one wife.... "				X		
1954	Goodspeed "A superintendent must be a man above reproach, only once married.... "						X
1961	New World Translation "The overseer should therefore be irreprehensible, a husband of one wife.... "			X			
1961	Norley's Simplified New Testament "The pastor should be a man of irreproachable character, and never have more than one wife.... "				X		
1963	Holy Name Bible (HNB) "A bishop then must be blameless, the husband of one wife.... "			X			
1965	Bruce's The Letters of Paul: An Expanded Paraphrase "The bishop therefore must be without reproach, the husband of one wife.... "			X			
1966	The Jerusalem Bible (JB) "That is why the president must have an impeccable character, He must not have been married more than once.... "						X
1969	Barclay "The superintendent of the community must therefore be a man whom no one can criticize. He must be the faithful husband of one wife.... "					X	
1969	New Berkeley Version (NBV) "The bishop, then, must be above reproach, the husband of only one wife.... "				X		
1969	New Life Version (NLV) "A church leader must be a good man. His life must be so no one can say anything against him. He must have only one wife.... "				X		
1970	New American Bible (NAB) "A bishop must be irreproachable, married only once.... "	X					
1971	The Living Bible (LB) "For a pastor must be a good man whose life cannot be spoken against. He must have only one wife. "				X		

Year	Version Translation	Least Restrictive.....Most Restrictive					
		male or female, married	male, married or single	male, married	male, married, not polygamous emphasized	male, married, faithful	male, married only once
1971	Revised Standard Version (RSV) “Now a bishop must be above reproach, the husband of one wife.... ”			X			
1972	Phillips’ New Testament in Modern English “Well, for the office of a bishop a man must be of blameless reputation, he must be married to one wife only.... ”				X		
1977	New American Standard Bible (NASB) “An overseer, then, must be above reproach, the husband of one wife.... ”			X			
1982	New King James Version (NKJV) “A bishop then must be blameless, the husband of one wife.... ”			X			
1984	New International Version (NIV) “Now the overseer must be above reproach, the husband of but one wife.... ”				X		
1985	New Jerusalem Bible (NJB) “That is why the presiding elder must have an impeccable character. Husband of one wife.... ”			X			
1987	Amplified Bible (AMP) “Now a bishop (superintendent, overseer) must give no grounds for accusation <i>but</i> must be above reproach, the husband of one wife.... ”			X			
1989	New Revised Standard Version (NRSV) “Now a bishop must be above reproach, married only once.... ”	X					
1989	Revised English Bible (REB) “A bishop, therefore, must be above reproach, husband of one wife.... ”			X			
1992	Good News Translation (GNT) “A church leader must be without fault; he must have only one wife.... ”				X		
1994	21st Century King James Version (KJ21) “A bishop then must be blameless, the husband of one wife.... ”			X			
1995	Contemporary English Version (CEV) “That’s why officials must have a good reputation and be faithful in marriage.... ”	X					
1995	GOD’S WORD Translation (GW) “A bishop must have a good reputation. He must have only one wife.... ”				X		
1995	New American Standard Bible (NAS95) “An overseer, then, must be above reproach, the husband of one wife.... ”			X			

Year	Version Translation	Least Restrictive.....Most Restrictive					
		male or female, married	male, married or single	male, married	male, married, not polygamous emphasized	male, married, faithful	male, married only once
1998	Complete Jewish Bible (CJB) “A congregation leader must be above reproach, he must be faithful to his wife.... ”					X	
1998	New International Reader's Version (NIRV) “A leader must be free from blame. He must be faithful to his wife.... ”					X	
1998	Worldwide English (New Testament) (WE) “For a man to be a church leader, people must speak well of him. He must have only one wife.... ”				X		
2000	Jubilee Bible 2000 (JUB) “It is expedient, therefore, that the bishop be blameless, the husband of only one wife.... ”				X		
2000	The Clear Word (CW) “An elder should be someone who is blameless. If he’s married, he should be loyal to his wife. ”		X				
2001	English Standard Version (ESV) “Therefore an overseer must be above reproach, the husband of one wife.... ”			X			
2002	The Message (MSG) “there are preconditions: A leader must be well-thought-of, committed to his wife.... ”					X	
2005	New Century Version (NCV) “An overseer must not give people a reason to criticize him, and he must have only one wife.... ”				X		
2006	Easy-to-Read Version (ERV) “An elder must be such a good man that no one can rightly criticize him. He must be faithful to his wife.... ”					X	
2006	New English Translation (NET) “The overseer then must be above reproach, the husband of one wife.... ”			X			
2007	New Living Translation (NLT) “So an elder must be a man whose life is above reproach. He must be faithful to his wife.... ”					X	
2009	Holman Christian Standard Bible (HCSB) “An overseer, therefore, must be above reproach, the husband of one wife.... ”			X			
2011	Common English Bible (CEB) “So the church’s supervisor must be without fault. They should be faithful to their spouse.... ”	X					

Year	Version Translation	Least Restrictive.....Most Restrictive					
		male or female, married	male, married or single	male, married	male, married, not polygamous emphasized	male, married, faithful	male, married only once
2011	Expanded Bible (EXB), “An overseer must not give people a reason to criticize him [have a good reputation; be above reproach], and he must have only one wife [<i>or be faithful to his wife</i>]....”				X	[X]	
2011	Mounce Reverse-Interlinear New Testament (MOUNCE) “Therefore, it is necessary for an overseer to be above reproach: a man of one woman.... ”			X			
2011	Names of God Bible (NOG) “A bishop must have a good reputation. He must have only one wife.... ”				X		
2011	New International Version (NIV11) “Now the overseer is to be above reproach, faithful to his wife.... ”					X	
2011	Orthodox Jewish Bible (OJB) “It is necessary, therefore, for the congregational Mashgiach Ruchani to be without reproach, ba'al isha echat (a one woman man/master , <i>see OJB p.258, 1Sm 2:22-25, i.e., kedushah and tahorah characterized by heterosexuality, exclusivity, and fidelity</i>)....”					X	
2012	Lexham English Bible (LEB) “Therefore the overseer must be irreproachable, the husband of one wife.... ”			X			
2012	The Voice (VOICE) “ <i>Here are the qualifications to look for in an overseer: a spotless reputation, the husband of one wife....</i> ”			X			
N.D.	Free Bible Version “An elder must be above reproach, married to one wife.... ”				X		
N.D.	World English Bible (WEB) “The overseer therefore must be without reproach, the husband of one wife.... ”			X			
Totals		4	1	27	17	9	3

Appendix 2

Similarities between 1 Timothy and Titus

	1 Timothy (Ephesus)	Titus (Crete)
Author	1:1 – Paul, ... an apostle of Christ Jesus according to the commandment of God our Savior	1:1, 3 – Paul, an apostle of Jesus Christ ... by the command of God our Savior
Addressee	1:2 – To Timothy, my true child in the faith; 1:18 – my son	1:4 – To Titus, my true child in a common faith
Purpose	3:15 – I write so that you will know how one ought to conduct himself in the household of God	1:5, 7 – so that you might put what remained into order and appoint elders ... as God's steward
Qualifications for the Overseer/Elder	<p>3:2 – An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach,</p> <p>3:3 – not addicted to wine [not] pugnacious, gentle, peaceable, free from the love of money.</p> <p>3:4 – He must be one who manages his own household well, keeping his children under control with all dignity</p>	<p>1:7 – An overseer ... must be above reproach</p> <p>1:6 – the husband of one wife</p> <p>1:8 – self-controlled, ... disciplined</p> <p>1:8 – a lover of good</p> <p>1:8 – upright</p> <p>1:8 – hospitable</p> <p>1:7 – 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.</p> <p>1:7 – He must not ... be a drunkard</p> <p>1:7 – [not] quick-tempered or ... violent</p> <p>1:8 – holy</p> <p>1:7 – [not] greedy for gain,</p> <p>1:6 – his children are believers and not open to the charge of debauchery or insubordination</p>
Deceivers	<p>1:3 – Certain men ... teach strange doctrines</p> <p>1:4 – myths</p> <p>1:4 – endless genealogies</p> <p>1:7 – teachers of the law</p> <p>1:7 – do not understand ... what they are saying</p> <p>1:6 – fruitless discussion</p> <p>6:20 – empty chatter</p> <p>6:5 – men of depraved mind</p> <p>6:5 – who suppose that godliness is a means of gain</p> <p>6:5 – constant friction</p>	<p>1:10 – deceivers</p> <p>1:14 – turn away from the truth</p> <p>1:14 – myths</p> <p>3:9 – genealogies</p> <p>3:9 – quarrels about the law</p> <p>1:10 – empty talkers</p> <p>3:9 – unprofitable and worthless [quarrels]</p> <p>1:15 – their minds and their consciences are defiled</p> <p>1:11 – teaching for shameful gain what they ought not to teach</p> <p>3:9 – dissensions</p>
Instructions for older/younger men/women	5:1 – Older man ... appeal to as a father, to the younger men as brothers	<p>2:2 - Older men are to be sober-minded, dignified</p> <p>2:6 – urge the younger men to be self-controlled</p>

	5:2 – the older women as mothers and the younger women as sisters	2:3 – Older women ... are to be reverent in behavior 2:4 – young women to love their husbands and children
Instructions for slaves	6:1 – slaves are to regard their own masters as worthy of all honor 6:2 – [they] must not be disrespectful to them	2:9 – Bondservants are to be submissive to their own masters in everything; ... well-pleasing 2:9-10 – not argumentative, not pilfering, but showing all good faith
Personal Instructions	4:11 – Prescribe and teach these things 4:12 – Let no one look down on your youthfulness 4:12 – In speech, conduct, love, faith and purity, show yourself an example of those who believe 4:16 – Pay close attention to yourself and your teaching	2:15 – Declare these things; exhort and rebuke with all authority. 2:15 – Let no one disregard you 2:7 – Show yourself in all respects to be a model of good works 2:7-8 – in your teaching show integrity, dignity, and sound speech

Appendix 3

Use of Masculine and Feminine Forms of *τις* (*tis*) in the New Testament

Reference	Greek/Translation	Person	Male	Female
Matthew				
8:28	μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης • no one could pass that way	x		
9:3	τινες τῶν γραμματέων • some of the scribes		x	
11:27	οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς • no one knows the Father except the Son	x		
12:19	οὐκ ἐρίσει οὐδὲ κραυγᾷ, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ • nor will anyone hear his voice in the streets	x		
12:29	πὼς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ • how can someone enter a strong man's house	x		
12:38	τινες τῶν γραμματέων • some of the scribes		x	
12:47	[εἶπεν δὲ τις αὐτῷ...] • Someone said to him	x		
16:24	εἰ τις θέλει ὀπίσω μου ἔλθειν • If anyone would come after me	x		
16:28	εἰσὶν τινες τῶν ὧδε ἐστῶτων • there are some standing here	x		
18:12	ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα • if a man has a hundred sheep		x	
21:3	καὶ ἐὰν τις ὑμῖν εἴπῃ τι • if anyone says anything to you	x		
22:24	ἐὰν τις ἀποθάνῃ μὴ ἔχων τέκνα • If a man dies having no children		x	
22:46	ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι • nor from that day did anyone dare to ask him any more questions	x		
24:4	βλέπετε μὴ τις ὑμᾶς πλανήσῃ • See that no one leads you astray	x		
24:23	ἐὰν τις ὑμῖν εἴπῃ • if anyone says to you	x		
27:47	τινὲς δὲ τῶν ἐκεῖ ἐστηκότων • And some of the bystanders	x		
28:11	τινες τῆς κουστωδίας • some of the guard		x	
<i>Subtotals</i>	17 occurrences in Matthew	12	5	0
Mark				
2:6	τινες τῶν γραμματέων • some of the scribes		x	
4:23	εἰ τις ἔχει ὦτα ἀκούειν • if anyone has hears to hear	x		
7:1	τινες τῶν γραμματέων • some of the scribes		x	
7:2	τινὰς τῶν μαθητῶν αὐτοῦ • some of his disciples		x	
8:3	τινες αὐτῶν ἀπὸ μακρόθεν ἦκασιν • some of them have come from far away	x		
8:4	πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι αὐτῶν • how can one feed these people with bread here	x		
8:34	εἰ τις θέλει ὀπίσω μου ἀκολουθεῖν • if anyone would come after me	x		
9:1	εἰσὶν τινες ὧδε τῶν ἐστηκότων • there are some standing here	x		
9:30	οὐκ ἠθέλην ἵνα τις γνῷ • he did not want anyone to know	x		
9:35	εἰ τις θέλει πρῶτος εἶναι • If anyone would be first	x		
9:38	εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια • we saw someone casting out demons in your name	x		
11:3	ἐὰν τις ὑμῖν εἴπῃ • if anyone says to you	x		
11:5	τινες τῶν ἐκεῖ ἐστηκότων • some of those standing there	x		
11:16	καὶ οὐκ ἤφιεν ἵνα τις • he would not allow anyone	x		
11:25	Κ εἰ τι ἔχετε κατὰ τινος • if you have anything against anyone	x		
12:13	τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν • some of the Pharisees and Herodians		x	
12:19	ἐὰν τινος ἀδελφὸς ἀποθάνῃ • if a man's brother dies		x	
13:5	ὁ βλέπετε μὴ τις ὑμᾶς πλανήσῃ • See that no one leads you astray	x		
13:21	ἐὰν τις ὑμῖν εἴπῃ • if anyone says to you	x		
14:4	ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς • There were some indignantly saying to themselves	x		
14:47	εἷς δὲ [τις] τῶν παρεστηκότων • But one of those who stood by		x	

Reference	Greek/Translation	Person	Male	Female
14:51	νεανίσκος τις συνηκολούθει αὐτῷ • a young man followed him		x	
14:57	τινες ἀναστάντες ἐψευστομαρτύρουν κατ' αὐτοῦ • some stood up and bore false witness against him	x		
14:65	ἤρξαντο τινες ἐμπτύειν αὐτῷ • some began to spit on him	x		
15:21	ἀγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον • they compelled a passerby, Simon of Cyrene		x ¹	
15:35	τινες τῶν παρεστηκότων • some of the bystanders	x		
15:36	δραμὼν δέ τις [καὶ] γεμίσας σπόγγον ὄξους • and someone ran and filled a sponge with sour wine	x		
Subtotals	27 occurrences in Mark	19	8	0
Luke				
1:5	ιερεὺς τις • a priest		x	
6:2	τινὲς δὲ τῶν Φαρισαίων εἶπαν • but some of the Pharisees said		x	
7:2	Ἐκατοντάρχου δέ τιнос δοῦλος • now a centurion had a servant		x	
7:18	δύο τινὰς τῶν μαθητῶν αὐτοῦ • two of his disciples		x	
7:36	τις ... τῶν Φαρισαίων • one of the Pharisees		x	
7:41	δανιστῇ τινι • a certain moneylender		x	
8:2	καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμέναι • also some women who had been healed			x
8:27	ἄνθρωπος τις ἐκ τῆς πόλεως • a man from the city		x	
8:46	ἤψατό μου τις • Someone touched me			x ²
8:49	τις παρὰ τοῦ ἀρχισυναγώγου • someone from the ruler's house	x		
8:51	οὐκ ἀφῆκεν εἰσελθεῖν τινα • he allowed no one to enter	x		
9:7	τὸ λέγεσθαι ὑπὸ τινων • it was said by some	x		
9:8 a	ὑπὸ τινων δὲ ὅτι Ἠλίας ἐφάνη • by some that Elijah had appeared	x		
b	προφήτης τις τῶν ἀρχαίων • one of the prophets of old		x	
9:19	προφήτης τις τῶν ἀρχαίων • one of the prophets of old		x	
9:23	εἰ τις θέλει ὀπίσω μου ἔρχεσθαι • If anyone would come after me	x		
9:27	εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων • there are some standing here	x		
9:49	εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια • we saw someone casting out demons in your name	x		
9:57	εἶπεν τις πρὸς αὐτόν· ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ • someone said to him, "I will follow you wherever you go"		x	
10:25	νομικός τις ἀνέστη • a lawyer stood up		x	
10:30	ἄνθρωπος τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ • a man was going down from Jerusalem to Jericho		x	
10:31	ιερεὺς τις • a priest		x	
10:33	Σαμαρίτης δέ τις • But a Samaritan		x	
10:38 a	αὐτὸς εἰσῆλθεν εἰς κώμην τινά • Jesus entered a village			x ³ x ¹
b	γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν • And a woman named Martha welcomed him			
11:1 a	ἐν τόπῳ τινὶ • in a certain place		x ³	
b	τις τῶν μαθητῶν αὐτοῦ • one of his disciples		x	
11:15	τινὲς δὲ ἐξ αὐτῶν • But some of them	x		
11:27	ἐπάρασά τις φωνὴν γυνή • a woman ... raised her voice			x
11:45	τις τῶν νομικῶν • one of the lawyers		x	
12:13	τις ἐκ τοῦ ὄχλου • someone in the crowd		x	
12:15	τινὶ ἡ ζωὴ • one's life	x		
12:16	ἀνθρώπου τινὸς πλουσίου • a rich man		x	
13:1	Παρήσαν δὲ τινες • There were some present	x		
13:6	σκιῇν εἶχεν τις • A man had a fig tree		x	
13:23	Εἶπεν δὲ τις αὐτῷ • And someone said to him	x		
13:31	τινες Φαρισαῖοι • some Pharisees		x	
14:1	τινος τῶν ἀρχόντων [τῶν] Φαρισαίων • a ruler of the Pharisees		x	
14:2	ἄνθρωπος τις • a man		x	
14:8	ὅταν κληθῇς ὑπὸ τινος • when you are invited by someone		x	

Reference	Greek/Translation	Person	Male	Female
14:15	τις τῶν συνανακειμένων • one of those who reclined at table		x	
14:16	ἄνθρωπος τις • a man		x	
14:26	εἴ τις ἔρχεται πρὸς με • If anyone comes to me	x		
15:11	ἄνθρωπος τις εἶχεν δύο υἱούς • a man who had two sons		x	
16:1	ἄνθρωπος τις ἦν πλούσιος • There was a rich man		x	
16:19	Ἄνθρωπος δέ τις ἦν πλούσιος • There was a rich man		x	
16:20	πτωχὸς δέ τις ὀνόματι Λάζαρος • a poor man named Lazarus		x	
16:30	ἐάν τις ἀπὸ νεκρῶν • if someone ... from the dead		x	
16:31	ἐάν τις ἐκ νεκρῶν ἀναστῇ • if someone should rise from the dead		x	
17:12	εἰσερχομένου αὐτοῦ εἰς τινα κώμην • as he entered a village			x ³
18:2 a b	κριτὴς τις ἦν • there was a judge ἐν τινὶ πόλει • in a certain city		x	x ³
18:9	πρὸς τινὰς • to some	x		
18:18	ἐπηρώτησέν τις αὐτὸν ἄρχων • a ruler asked him		x	
18:35	τυφλὸς τις • a blind man		x	
19:8	εἴ τινός τι ἐσυκοφάντησα • if I have defrauded anyone	x		
19:12	ἄνθρωπος τις εὐγενὴς • a nobleman		x	
19:31	ἐάν τις ὑμᾶς ἐρωτᾷ • If anyone asks you	x		
19:39	τινες τῶν Φαρισαίων • some of the Pharisees		x	
20:9	ἄνθρωπος [τις] ἐφύτευσεν ἀμπελῶνα • a man planted a vineyard		x	
20:27	τινες τῶν Σαδδουκαίων • some Sadducees		x	
20:28	ἐάν τις ἀδελφὸς ἀποθάνῃ • if a man's brother dies		x	
20:39	τινες τῶν γραμματέων • some of the scribes		x	
21:2	εἶδεν δέ τινα χήραν πενιχράν • and he saw a poor widow			x
21:5	τινων λεγόντων περὶ τοῦ ἱεροῦ • some were speaking of the temple	x		
22:50	εἰς τις ἐξ αὐτῶν • one of them		x	
22:56	ἰδοῦσα δὲ αὐτὸν παιδίσκη τις • Then a servant girl, seeing him			x
22:59	ἄλλος τις • still another		x	
23:19	διὰ στάσιν τινὰ γενομένην • for an insurrection started			x ³
23:26	Σίμωνά τινα Κυρηναῖον • one Simon of Cyrene		x	
24:22	γυναῖκες τινες ἐξ ἡμῶν • some women of our company			x
24:24	τινες τῶν σὺν ἡμῖν • some of those who were with us		x	
Subtotals	72 occurrences in Luke	16	45	11
John				
2:25	τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου • one to bear witness about man		x	
3:3	ἐάν μὴ τις γεννηθῇ ἄνωθεν • unless one is born again	x		
3:5	ἐάν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος • unless one is born of water and the Spirit	x		
4:33	μὴ τις ἦνεγκεν αὐτῷ • has anyone brought him	x		
4:46	ἦν τις βασιλικὸς • there was an official		x	
5:5	ἦν δέ τις ἄνθρωπος ἐκεῖ • One man was there		x	
6:46	οὐχ ὅτι τὸν πατέρα ἑώρακέν τις • not that anyone has seen the Father	x		
6:50	τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ • one may eat of it and not die	x		
6:51	ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου • if anyone eats of this bread	x		
6:64	ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν • some of you who do not believe	x		
7:17	ἐάν τις θέλῃ • if anyone's will	x		
7:25	τινες ἐκ τῶν Ἱεροσολυμιτῶν • Some of the people of Jerusalem	x		
7:37	ἐάν τις διψᾷ • If anyone thirsts	x		
7:44	τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν • Some of them wanted to arrest him		x	
7:48	μὴ τις ἐκ τῶν ἀρχόντων • Have any of the authorities		x	
8:51	ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ • if anyone keeps my word	x		
8:52	ἐάν τις τὸν λόγον μου τηρήσῃ • if anyone keeps my word	x		
9:16	ἐκ τῶν Φαρισαίων τινές • some of the Pharisees		x	
9:22	ἐάν τις αὐτὸν ὁμολογήσῃ • if anyone should confess Jesus	x		
9:31	ἐάν τις θεοσεβῇς • if anyone is a worshipper of God	x		

Reference	Greek/Translation	Person	Male	Female
9:32	ἡνέωξέν τις ὀφθαλμοὺς • that anyone opened the eyes	x		
10:9	δι' ἐμοῦ ἐάν τις εἰσέλθῃ • if anyone enters by me	x		
10:28	οὐχ ἄρπάσει τις αὐτὰ • no one will snatch them	x		
11:1	Ἦν δέ τις ἀσθενῶν, Λάζαρος • now a certain man was ill, Lazarus		x	
11:9	ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ • if anyone walks in the day	x		
11:10	ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί • but if anyone walks in the night	x		
11:37	τινὲς δὲ ἐξ αὐτῶν εἶπαν • But some of them said	x		
11:46	τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον • but some of them went	x		
11:49	εἷς δὲ τις ἐξ αὐτῶν Καϊάφας • But one of them, Caiaphas		x	
11:57	ἐάν τις γινῶ ποῦ ἐστίν • if anyone knew where he was	x		
12:20	Ἦσαν ... Ἑλληνεῖς τινες • were some Greeks		x	
12:26 a	ἐὰν ἐμοὶ τις διακονῇ • If anyone serves me	x		
b	ἐάν τις ἐμοὶ διακονῇ • If anyone serves me	x		
12:47	καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων • If anyone hears my words	x		
13:20	ὁ λαμβάνων ἂν τινα πέμψω • whoever receives the one I send	x		
13:29	τινὲς ... ἐδόκουν • Some thought		x	
14:23	ἐάν τις ἀγαπᾷ με • If anyone loves me	x		
15:6	ἐὰν μὴ τις μένῃ ἐν ἐμοί • If anyone does not abide in me	x		
15:13	τις τὴν ψυχὴν αὐτοῦ θῇ • someone lay down his life	x		
16:30	τίς σε ἐρωτᾷ • anyone to question you	x		
20:23 a	ἂν τινῶν ἀφῆτε τὰς ἀμαρτίας • If you forgive the sins of any	x		
b	ἂν τινῶν κρατῆτε κεκράτηνται • if you withhold forgiveness from any	x		
Subtotals	42 occurrences in John	32	10	0
Acts				
2:45	ἂν τις χρεῖαν εἶχεν • as any had need	x		
3:2	τις ἀνὴρ χωλὸς • a man lame		x	
4:34	οὐδὲ γὰρ ἐνδεής τις ἦν • there was not a needy person	x		
4:35	ἂν τις χρεῖαν εἶχεν • as any had need	x		
5:1	Ἀνὴρ δέ τις Ἀνανίας ὀνόματι • But a man named Ananias		x	
5:15	ἡ σκιά ἐπισκίασῃ τινὶ αὐτῶν • his shadow might fall on some of them	x		
5:25	παραγενόμενος δέ τις • And someone came	x		
5:34	τις ἐν τῷ συνεδρίῳ Φαρισαῖος • a Pharisee in the council		x	
5:36	ἀνέστη Θεοδᾶς λέγων εἶναί τινα ἑαυτὸν • Theudas rose up, claiming to be somebody		x	
6:9	τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων • some of those who belonged to the synagogue of the Freedmen		x	
7:24	καὶ ἰδὼν τινα ἀδικούμενον • and seeing one of them being wronged		x	
8:9 a	Ἀνὴρ δέ τις ὀνόματι Σίμων • But there was a man named Simon		x	
b	λέγων εἶναί τινα ἑαυτὸν μέγαν • saying that he himself was somebody great		x	
8:31	ἐὰν μὴ τις ὁδηγήσῃ με • unless someone guides me	x		
8:34	περὶ ἑαυτοῦ ἢ περὶ ἐτέρου τινός • about himself or someone else	x		
9:2	ἐὰν τις εὑρῇ τῆς ὁδοῦ ὄντας • if he found any belonging to the Way	x		
9:10	τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας • a disciple at Damascus named Ananias		x	
9:19	ἡμέρας τινάς • for some days			x ³
9:33	ἄνθρωπόν τινα ὀνόματι Αἰνέαν • a man named Aeneas		x	
9:36	μαθήτρια ὀνόματι Ταβιθά • a disciple named Tabitha			x ¹
9:43	παρὰ τινι Σίμωνι βυρσεῖ • with one Simon, a tanner		x	
10:1	Ἀνὴρ δέ τις ... ὀνόματι Κορνήλιος • there was a man named Cornelius		x	
10:5	Σίμωνά τινα ὃς ἐπικαλεῖται Πέτρος • one Simon who is called Peter		x	
10:6	παρὰ τινι Σίμωνι βυρσεῖ • with one Simon, a tanner		x	
10:23	καὶ τινες τῶν ἀδελφῶν • and some of the brothers		x	
10:47	μήτι τὸ ὕδωρ δύναται κολῦσαι τις τοῦ μὴ βαπτισθῆναι • can anyone withhold the water for baptizing	x		
10:48	ἡμέρας τινάς • for some days			x ³

Reference	Greek/Translation	Person	Male	Female
11:20	Ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες • But there were some of them, men		x	
11:29	καθὼς εὐπορεῖτό τις, ἕκαστος • every one according to his ability	x		
12:1	τινας τῶν ἀπὸ τῆς ἐκκλησίας • some who belonged to the church	x		
13:6	ἄνδρα τινὰ μάγον • a certain magician		x	
13:15	τίς ... λόγος παρακλήσεως • any word of encouragement		x ³	
13:41	ἐάν τις ἐκδιηγῇται ὑμῖν • even if one tells it to you	x		
14:8	Καί τις ἀνὴρ • there was a man		x	
15:1	τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας • some men came down from Judea		x	
15:2	τινας ἄλλους ἐξ αὐτῶν • some of the others		x	
15:5	τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων • some believers who belonged to the party of the Pharisees		x	
15:24	τινὲς ἐξ ἡμῶν [ἐξελθόντες] • some persons have gone out from us		x	
15:36	Μετὰ δέ τινες ἡμέρας • And after some days			x ³
16:1	μαθητὴς τις ἦν ἐκεῖ ὀνόματι Τιμόθεος • a disciple was there named Timothy		x	
16:9	Μακεδὼν τις • a man of Macedonia		x	
16:12	ἡμέρας τινάς • some days			x ³
16:14	τις γυνὴ ὀνόματι Λυδία ... ἤκουεν • One who heard us was a woman named Lydia			x ¹
16:16	παιδίσκην τινὰ • a slave girl			x
17:4	τινες ἐξ αὐτῶν ἐπείσθησαν • some of them were persuaded	x		
17:5	ἄνδρας τινάς πονηροὺς • some wicked men		x	
17:6	τινας ἀδελφοὺς • some of the brothers		x	
17:18 a	τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στοϊκῶν φιλοσόφων • some of the Epicurean and Stoic philosophers		x	
b	τινες ἔλεγον • some said		x	
17:28	τινες τῶν καθ' ὑμᾶς ποιητῶν • some of your own poets	x		
17:34	τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ • But some men joined him		x	
18:2	τινα Ἰουδαῖον ὀνόματι Ἀκύλαν • a Jew named Aquila		x	
18:7	τινὸς ὀνόματι Τιτίου Ἰούστου • a man named Titius Justus		x	
18:23	Καὶ ποιήσας χρόνον τινὰ • After spending some time there		x ³	
18:24	Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι • Now a Jew named Apollos		x	
19:1	εὗρεῖν τινας μαθητάς • he found some disciples	x		
19:9	τινες ἐσκληρύνοντο • some became stubborn	x		
19:13	τινες καὶ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν • some of the itinerant Jewish exorcists		x	
19:14	τινος Σκευᾶ Ἰουδαίου ἀρχιερέως • a Jewish high priest named Sceva		x	
19:24	Δημήτριος γάρ τις ὀνόματι • For a man named Demetrius		x	
19:31	τινὲς δὲ καὶ τῶν Ἀσιαρχῶν • And even some of the Asiarachs		x	
19:38	ἔχουσι πρὸς τινα λόγον • have a complaint against anyone	x		
20:9	τις νεανίας ὀνόματι Εὐτυχὸς • a young man named Eutychus		x ¹	
21:10	τις ... προφήτης ὀνόματι Ἀγαβὸς • a prophet named Agabas		x ¹	
21:16	Μνάσωνι τινι Κυπρίῳ • Mnason of Cyprus		x	
22:12	Ανανίας δὲ τις, ἀνὴρ εὐλαβὴς • And one Ananias, a devout man		x	
23:9	τινὲς τῶν γραμματέων • some of the scribes		x	
23:23	δύο [τινὰς] τῶν ἑκατονταρχῶν • two of the centurions		x	
24:1 a	πρεσβυτέρων τινῶν • some elders		x	
b	καὶ ῥήτορος Τερτύλλου τινός • and a spokesman, one Tertullus		x	
24:12	πρὸς τινα διαλεγόμενον • disputing with anyone		x	
24:19	τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι • but some Jews from Asia		x	
24:24	Μετὰ δὲ ἡμέρας τινάς • After some days			x ³
25:13	Ἡμερῶν δὲ διαγενομένων τινῶν • Now when some days had passed			x ³
25:14	ἀνὴρ τίς ἐστιν καταλελειμμένος • a man left a prisoner		x	
25:16	τινα ἄνθρωπον • anyone	x		
25:19	περί τινος Ἰησοῦ • about a certain Jesus		x	

Reference	Greek/Translation	Person	Male	Female
27:1	τινας ἑτέρους δεσμώτας • some other prisoners	x		
27:8	τόπον τινὰ καλούμενον Καλοὺς λιμένας • a place called Fair Havens		x ¹	
27:26	εἰς νῆσον ... τινα • on some island			x ³
27:27	προσάγειν τινὰ αὐτοῖς χώραν • they were nearing land			x ³
27:39	κόλπον δέ τινα κατενόουν • but they noticed a bay		x ³	
27:42	μή τις ἐκκολυμβήσας διαφύγῃ • lest any should swim away and escape	x		
28:21	οὔτε ... τις τῶν ἀδελφῶν • none of the brothers		x	
Subtotals	84 occurrences in Acts	20	53	11
Romans				
1:13	τινὰ καρπὸν σχῶ • reap some harvest		x ³	
3:3	τί γάρ; εἰ ἠπίστησάν τινες • What if some were unfaithful?	x		
3:8	φασίν τινες ἡμᾶς • some people slanderously charge us	x		
5:7 a	ὑπὲρ δικαίου τις • for a righteous person	x		
b	ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις • perhaps for a good person one	x		
8:9	εἰ δέ τις ... οὐκ ἔχει • anyone who does not have	x		
8:39	οὔτε τις κτίσις ἑτέρα • nor anything else in all creation			x ³
11:14	καὶ σώσω τινὰς ἐξ αὐτῶν • and thus save some of them	x		
11:17	Εἰ δέ τινες τῶν κλάδων • but if some of the branches		x ³	
13:9	τις ἑτέρα ἐντολή • any other commandment			x ³
15:26	κοινωνίαν τινὰ ποιήσασθαι • to make some contribution			x ³
Subtotals	11 occurrences in Romans	6	2	3
1 Corinthians				
1:15	ἵνα μή τις εἴπῃ • so that no one may say	x		
1:16	εἴ τινα ἄλλον ἐβάπτισα • whether I baptized anyone else	x		
3:4	ὅταν γὰρ λέγῃ τις • For when one says	x		
3:12	εἰ δέ τις ἐποικοδομεῖ • Now if anyone builds	x		
3:14	εἴ τινος τὸ ἔργον • If the work that anyone	x		
3:15	εἴ τινος τὸ ἔργον κατακαήσεται • if anyone's work is burned up	x		
3:17	εἴ τις τὸν ναὸν τοῦ θεοῦ φθειρεῖ • If anyone destroys God's temple	x		
3:18	εἴ τις δοκεῖ σοφὸς εἶναι • if anyone ... thinks that he is wise	x		
4:2	ἵνα πιστὸς τις εὑρεθῇ • that they be found faithful	x		
4:18	ἐφουσιώθησάν τινες • Some are arrogant	x		
5:1	γυναῖκά τινα τοῦ πατρὸς ἔχειν • a man has his father's wife		x	
5:11	τις ἀδελφὸς ὀνομαζόμενος • anyone who bears the name of a brother		x	
6:1	Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων • When one of you has a grievance	x		
6:11	καὶ ταῦτά τινες ἦτε • And such were some of you	x		
7:12	εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον • if any brother has a wife who is an unbeliever		x	
7:13	γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον • if any woman has a husband who is an unbeliever			x
7:18 a	περιτετμημένος τις ἐκλήθη • was anyone at the time of his call already circumcised		x	
b	ἐν ἀκροβυστίᾳ κέκληται τις • was anyone at the time of his call uncircumcised		x	
7:36	Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ • If anyone things that he is not behaving properly toward his betrothed		x	
8:2	εἴ τις δοκεῖ ἐγνῶκεναι τι • If anyone imagines that he knows something	x		
8:3	εἰ δέ τις ἀγαπᾷ τὸν θεόν • But if anyone loves God	x		
8:7	τινὲς δέ • But some	x		
8:10	ἐὰν γὰρ τις ἴδῃ σέ • For if anyone sees you	x		
9:12	ἵνα μή τινα ἐγκοπὴν δῶμεν • rather than put an obstacle			x ³
9:22	ἵνα πάντως τινὰς σώσω • that by all means I might save some	x		
10:7	καθὼς τινες αὐτῶν • as some of them were	x		
10:8	καθὼς τινες αὐτῶν ἐπόρνευσαν • as some of them did	x		
10:9	καθὼς τινες αὐτῶν ἐπείρασαν • as some of them did	x		

Reference	Greek/Translation	Person	Male	Female
10:10	καθάπερ τινὲς αὐτῶν ἐγόγγυσαν • as some of them did	x		
10:27	εἴ τις ... τῶν ἀπίστων • If one of the unbelievers	x		
10:28	ἐὰν δέ τις ὑμῖν εἴπῃ • But if someone says to you	x		
11:16	Εἰ δέ τις δοκεῖ φιλόνηκος εἶναι • If anyone is inclined to be contentious	x		
11:34	εἴ τις πεινᾷ • If anyone is hungry	x		
14:24	εἰσέλθῃ ... τις ἄπιστος ἢ ἰδιώτης • an unbeliever or outsider enters	x		
14:27	εἴτε γλώσση τις λαλεῖ • If any speak in a tongue	x		
14:37	Εἴ τις δοκεῖ προφήτης εἶναι • If anyone thinks that he is a prophet	x		
14:38	εἰ δέ τις ἀγνοεῖ • If anyone does not recognize this	x		
15:6	τινὲς δὲ ἐκοιμήθησαν • though some have fallen asleep	x		
15:12	πῶς λέγουσιν ἐν ὑμῖν τινες • how can some of you say	x		
15:34	ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν • for some have no knowledge of God	x		
15:35	Ἀλλὰ ἐρεῖ τις • But someone will ask	x		
16:7	ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι • I hope to spend some time		x ³	
16:11	μὴ τις οὖν αὐτὸν ἐξουθενήσῃ • So let no one despise him	x		
16:22	εἴ τις οὐ φιλεῖ τὸν κύριον • If anyone has no love for the Lord	x		
<i>Subtotals</i>	44 occurrences in 1 Corinthians	35	7	2
2 Corinthians				
2:5	Εἰ δέ τις λελύπηκεν • Now if anyone has caused pain	x		
3:1	ἢ μὴ χρῆζομεν ὥς τινες • or do we need, as some do	x		
5:17	ὥστε εἴ τις ἐν Χριστῷ • Therefore, if anyone is in Christ	x		
8:20	μὴ τις ἡμᾶς μωμήσῃται • so that no one should blame us	x		
10:2	ἐπὶ τινος τοὺς λογιζομένους ἡμᾶς • against some who suspect us	x		
10:7	εἴ τις πέποιθεν • if anyone is confident	x		
10:12	ἢ συγκρίναι ἑαυτοὺς τισιν • or compare ourselves with some	x		
11:16	μὴ τις με δόξῃ ἄφρονα εἶναι • let no one think me foolish	x		
11:20 a	εἴ τις ὑμᾶς καταδουλοῖ • if someone makes slaves of you	x		
b	εἴ τις κατεσθίει • or devours you	x		
c	εἴ τις λαμβάνει • or takes advantage of you	x		
d	εἴ τις ἐπαίρεται • or puts on airs	x		
e	εἴ τις εἰς πρόσωπον ὑμᾶς δέρει • or strikes you in the face	x		
11:21	ὃ δ' ἂν τις τολμᾷ • but whatever anyone else dares to boast of	x		
12:6	μὴ τις εἰς ἐμὲ λογίσῃται • so that no one may think more of me	x		
12:17	τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς • those whom I sent to you	x		
<i>Subtotals</i>	16 occurrences in 2 Corinthians	16	0	0
Galatians				
1:7	τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς • there are some who trouble you	x		
1:9	εἴ τις ὑμᾶς εὐαγγελίζεται • if anyone is preaching to you	x		
2:12	ἐλθεῖν τινὰς ἀπὸ Ἰακώβου • certain men came from James	x		
6:3	εἰ γὰρ δοκεῖ τις εἶναι τι • For if anyone thinks he is something	x		
<i>Subtotals</i>	4 occurrences in Galatians	4	0	
Ephesians				
2:9	ἵνα μὴ τις καυχῇσθαι • so that no one may boast	x		
4:29	εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν • only such as is good for building up		x ³	
<i>Subtotals</i>	2 occurrences in Ephesians	1	1	0
Philippians				
1:15 a	τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν • Some indeed ... from jealousy and envy	x		
b	τινὲς δὲ καὶ δι' εὐδοκίαν • but others from good will	x		
2:1 a	Εἴ τις ... παράκλησις ἐν Χριστῷ • if there is any encouragement in Christ			x ³
b	εἴ τις κοινωνία πνεύματος • any participation in the Spirit			x ³
c	τις σπλάγχνα καὶ οἰκτιρμοί • any affection and sympathy		x ⁴	
3:4	Εἴ τις δοκεῖ ἄλλος πεποιθέναι • if anyone thinks he has reason for		x	

Reference	Greek/Translation	Person	Male	Female
	confidence			
4:8 a	εἴ τις ἀρετὴ • if there is any excellence			x ³
b	εἴ τις ἔπαινος • if there is anything worthy of praise		x ³	
<i>Subtotals</i>	8 occurrences in Philippians	2	3	3
Colossians				
2:8	Βλέπετε μὴ τις ὑμᾶς • see that no one	x		
2:16	Μὴ οὖν τις ὑμᾶς κρινέτω • Therefore let no one pass judgment on you	x		
2:23	οὐκ ἐν τιμῇ τινι • of no value			x ³
3:13 a	ἐάν τις ... ἔχη μομφήν • if one has a complaint	x		
b	πρὸς τινα • against another	x		
<i>Subtotals</i>	5 occurrences in Colossians	4	0	1
1 Thessalonians				
2:9	μὴ ἐπιβαρῆσαί τινα ὑμῶν • not be a burden to any of you	x		
5:15 a	ὁρᾶτε μὴ τις • See that no one	x		
b	κακὸν ἀντὶ κακοῦ τινι ἀποδοῖ • repays anyone evil for evil	x		
<i>Subtotals</i>	3 occurrences in 1 Thessalonians	3	0	0
2 Thessalonians				
2:3	Μὴ τις ὑμᾶς ἐξαπατήσῃ • Let no one deceive you	x		
3:8 a	ἄρτον ἐφάγομεν παρὰ τινος • we eat anyone's bread	x		
b	μὴ ἐπιβαρῆσαί τινα ὑμῶν • not be a burden to any of you	x		
3:10	εἴ τις οὐ θέλει ἐργάζεσθαι • if anyone is not willing to work	x		
3:11	Ἀκούομεν γάρ τινας • For we hear that some	x		
3:14	Εἰ δέ τις οὐχ ὑπακούει • If anyone does not obey	x		
<i>Subtotals</i>	6 occurrences in 2 Thessalonians	6	0	0
1 Timothy				
1:3	ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν • that you may charge certain persons not to teach any different doctrine (cf. 1:19-20)		x	
1:6	ὧν τινες ἀστοχήσαντες ἐξετράπησαν • certain persons by swerving from these have wandered away		x	
1:8	ἐάν τις αὐτῷ νομίμως χρῆται • if one uses it lawfully	x		
1:19	τινες ... ἐνανάγησαν • some have made shipwreck		x	
3:1	Εἴ τις ἐπισκοπῆς ὀρέγεται • if any man aspires to the office of overseer (NAS95)		x	
3:5	εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν • for is someone does not know how to manage his own household		x	
4:1	ἀποστήσονται τινες τῆς πίστεως • some will depart from the faith	x		
5:4	εἰ δέ τις χήρα τέκνα ... ἔχει • But if a widow has children			x
5:8	εἰ δέ τις τῶν ἰδίων ... οὐκ προνοεῖ • But if anyone does not provide for his relatives		x	
5:15	ἤδη γάρ τινες ἐξετράπησαν • For some have already strayed		x	
5:16	εἴ τις πιστὴ • If any believing woman			x
5:24 a	Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσιν • the sins of some people are conspicuous	x		
b	τισὶν δὲ καὶ ἐπακολουθοῦσιν • but the sins of others appear later	x		
6:3	εἴ τις ἑτεροδιδασκαλεῖ • if anyone teaches a different doctrine		x	
6:10	τινες ... ἀπεπλανήθησαν ἀπὸ τῆς πίστεως • some have wandered away from the faith (cf. 1:7, 19-20)		x	
6:21	τινες ... περὶ τὴν πίστιν ἡστόχησαν • some have swerved from the faith		x	
<i>Subtotals</i>	16 occurrences in 1 Timothy	4	10	2
2 Timothy				
2:5	ἀθλῇ τις, οὐ στεφανοῦται • an athlete is not crowned		x	
2:18	ἀνατρέπουσιν τὴν τινῶν πίστιν • they are upsetting the faith of some	x		
2:21	ἐάν οὖν τις ἐκκαθάρῃ ἑαυτὸν • Therefore, if anyone cleanses himself	x		
<i>Subtotals</i>	3 occurrences in 2 Timothy	2	1	0
Titus				
1:6	εἴ τις ἐστὶν ἀνέγκλητος • if anyone is above reproach	x		

Reference	Greek/Translation	Person	Male	Female
1:12	τις ἐξ αὐτῶν • one of the Cretans	x		
<i>Subtotals</i>	2 occurrences in Titus	2	0	0
Hebrews				
2:6	διεμαρτύρατο δέ ποῦ τις • But one has testified somewhere (NAS95)	x		
3:4	πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος • For every house is built by someone		x	
3:12	μήποτε ἔσται ἐν τινι ὑμῶν • lest there be in any of you	x		
3:13	ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν • that none of you may be hardened	x		
4:1	δοκῇ τις ἐξ ὑμῶν ὑστερηκένα • any of you should seem to have failed to reach it	x		
4:6	ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν • it remains for some to enter it	x		
4:7	πάλιν τινὰ ὀρίζει ἡμέραν • again he appoints a certain day			x ³
4:11	ἵνα μὴ ... τις ... πέσῃ • so that no one may fall	x		
5:4	οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν • no one takes this honor for himself		x	
5:12	πάλιν χρειαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ • you need someone to teach you again	x		
10:25	καθὼς ἔθος τισίν • as is the habit of some	x		
10:27	φοβερὰ δέ τις ἐκδοχὴ • but a fearful expectation			x ³
10:28	ἀθετήσας τις νόμον Μωϋσέως χωρὶς οἰκτιρμῶν ἀποθνήσκει • Anyone who has set aside the law of Moses dies without mercy	x		
12:15 a b	ἐπισκοποῦντες μὴ τις ὑστερῶν • See to it that no one fails to obtain μὴ τις ρίζα πικρίας ἀνω φύουσα • that no root of bitterness springs up	x		x ³
12:16	μὴ τις πόρνος ἢ βέβηλος • that no one is sexually immoral or unholy	x		
13:2	τινες ξενίσαντες ἀγγέλους • some have entertained angels	x		
<i>Subtotals</i>	17 occurrences in Hebrews	12	2	3
James				
1:5	Εἰ δέ τις ὑμῶν λείπεται σοφίας • But if any of you lacks wisdom	x		
1:18	ἀπαρχὴν τινα • a kind of firstfruits			x ³
1:23	ὅτι εἴ τις ἀκροατὴς λόγου ἐστίν • For if anyone is a hearer of the word	x		
1:26	Εἴ τις δοκεῖ θρησκὸς εἶναι • If anyone thinks he is religious	x		
2:14	ἐάν τις πείνη λέγῃ • if someone says he has faith	x		
2:16	εἶπῃ δέ τις αὐτοῖς ἐξ ὑμῶν • and one of you says to them	x		
2:18	Ἀλλ' ἐρεῖ τις • But someone will say	x		
3:2	εἴ τις ἐν λόγῳ οὐ πταίει • if anyone does not stumble in what he says	x		
5:12	μήτε ἄλλον τινὰ ὄρκον • or by any other oath		x ³	
5:13 a b	Κακοπαθεῖ τις ἐν ὑμῖν • is anyone among you suffering εὐθυμεῖ τις, ψαλλέτω • is anyone cheerful	x x		
5:14	ἀσθενεῖ τις ἐν ὑμῖν • Is anyone among you sick?	x		
5:19 a b	ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας • if anyone among you wanders from the truth καὶ ἐπιστρέψῃ τις αὐτόν • and someone brings him back	x x		
<i>Subtotals</i>	14 occurrences in James	12	1	1
1 Peter				
2:19	ὑποφέρει τις λύπας • one endures sorrows	x		
3:1	ὑποτασσόμενοι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ • be subject to your own husbands, so that even if some do not obey the word	x		
4:11 a b	εἴ τις λαλεῖ • whoever speaks εἴ τις διακονεῖ • whoever serves	x x		
4:15	μὴ γὰρ τις ὑμῶν πασχέτω ὡς φονεὺς • But let none of you suffer as an evildoer	x		
5:8	ζητῶν [τινα] καταπιεῖν • seeking someone to devour	x		
<i>Subtotals</i>	6 occurrences in 1 Peter	6	0	0
2 Peter				
2:19	ὃ γὰρ τις ἡττηται • for whatever overcomes a person	x		
3:9 a	ὥς τινες βραδύτητα ἡγοῦνται • as some count slowness	x		

Reference	Greek/Translation	Person	Male	Female
b	μὴ βουλόμενός τις ἀπολέσθαι • not wishing that any should perish	x		
<i>Subtotals</i>	3 occurrences in 2 Peter	3	0	0
1 John				
2:1	ἐάν τις ἁμάρτη • if anyone sins	x		
2:15	ἐάν τις ἀγαπᾷ τὸν κόσμον • if anyone loves the world	x		
2:27	χρεῖαν ἔχετε ἵνα τις διδάσκη ὑμᾶς • you have no need that anyone should teach you	x		
4:20	ἐάν τις εἴπῃ ὅτι ἀγαπῶ τὸν θεὸν • If anyone says, “I love God”	x		
5:16	Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ • If anyone sees his brother	x		
<i>Subtotals</i>	5 occurrences in 1 John	5	0	0
2 John				
10	εἴ τις ἔρχεται πρὸς ὑμᾶς • If anyone comes to you	x		
<i>Subtotals</i>	1 occurrence in 2 John	1	0	0
Jude				
4	παρεισέδυσαν γάρ τινες ἄνθρωποι • For certain people have crept in unnoticed	x		
<i>Subtotals</i>	1 occurrence in Jude	1	0	0
Revelation				
3:20	ἐάν τις ἀκούσῃ τῆς φωνῆς μου • if anyone hears my voice	x		
11:5 a	εἴ τις αὐτοὺς θέλει ἀδικῆσαι • if anyone would harm them	x		
b	εἴ τις θελήσῃ αὐτοὺς ἀδικῆσαι • if anyone would harm them	x		
13:9	Εἴ τις ἔχει οὖς ἀκουσάτω • If anyone has an ear, let him hear	x		
13:10 a	εἴ τις εἰς αἰχμαλωσίαν • If anyone is to be taken captive	x		
b	εἴ τις ἐν μαχαίρῃ • if anyone is to be slain with the sword	x		
13:17	ἵνα μὴ τις δύνῃται ἀγοράσαι ἢ πωλῆσαι • so that no one can buy or sell	x		
14:9	εἴ τις προσκυνεῖ τὸ θηρίον • If anyone worships the beast	x		
14:11	εἴ τις λαμβάνει τὸ χάραγμα • whoever receives the mark	x		
20:15	εἴ τις οὐχ εὗρέθη • if anyone’s name was not found	x		
22:18	ἐάν τις ἐπιθῇ ἐπ’ αὐτά • if anyone adds to them	x		
22:19	ἐάν τις ἀφέλῃ • if anyone takes away	x		
<i>Subtotals</i>	12 occurrences in the book of Revelation	12	0	0
Totals	421 occurrences of the non-neuter pronoun τις in the New Testament	236	148	37
<i>Notes to the table:</i>				
¹ The gender of τις is made clear by the person being specifically identified.				
² In a private conversation in Baltimore, Md. on November 20, 2013, Rex A. Koivisto, who did the morphological tagging for the Accordance GNT-T text, explained the reason for the ambivalent classification of τις in Luke 8:46 thus: its gender would be masculine if Jesus were unaware of the person’s gender when saying “Someone touched me” but feminine if he already knew a woman had touched him (cf. v. 48). Here the latter case is presumed.				
³ The gender of τις agrees with that of the impersonal noun or adjective associated with it. Other cases are decided separately.				
⁴ The gender of the final τις in Phil 2:1 is apparently masculine singular, based on a hendiadys of the neuter plural noun σπλάγχνα joined by καί with the masculine plural noun οἰκτιρμοί. See, e.g., Ralph P. Martin, <i>Philippians: An Introduction and Commentary</i> (TNTC; Downers Grove, Ill.: IVP, 1987), 99-100.				

Appendix 4

Use of ἀνὴρ (*anēr*) in the New Testament

Reference	Greek/Translation	husband(s) male	man/men male	person(s) male/female
Matthew				
1:16	τὸν ἄνδρα • the husband (Joseph)	x		
1:19	ὁ ἀνὴρ αὐτῆς • her husband (Joseph)	x		
7:24	ἀνδρὶ φρονίμῳ • to a wise man		x	
7:26	ἀνδρὶ μωρῷ • to a foolish man		x	
12:41	ἄνδρες Νινευῖται • people of Nineveh ¹			x
14:21	ἄνδρες ... πεντακισχίλιοι • 5,000 men		x	
14:35	οἱ ἄνδρες τοῦ τόπου • people of that place			x
15:38	τετρακισχίλιοι ἄνδρες • 4,000 men		x	
<i>Subtotals</i>	8 occurrences in Matthew	2	4	2
Mark				
6:20	ἄνδρα δίκαιον καὶ ἅγιον • a righteous and holy man (John the Baptist)		x	
6:44	πεντακισχίλιοι ἄνδρες • 5,000 men		x	
10:2	ἀνδρὶ • for a man		x	
10:12	τὸν ἄνδρα • her husband	x		
<i>Subtotals</i>	4 occurrences in Mark	1	3	0
Luke				
1:27	ἀνδρὶ • to a man (Joseph)		x	
1:34	ἄνδρα • a man		x	
2:36	ἄνδρα • husband	x		
5:8	ἀνὴρ ἁμαρτωλός • a sinful man		x	
5:12	ἀνὴρ πλήρης λέπρας • a man full of leprosy		x	
5:18	ἄνδρες • men		x	
6:8	τῷ ἀνδρὶ • to the man (with a withered hand)		x	
7:20	οἱ ἄνδρες • the men (disciples of John the Baptist)		x	
8:27	ἀνὴρ τις • a man		x	
8:38	ὁ ἀνὴρ • the man (demoniac)		x	
8:41	ἀνὴρ • a man (Jairus)		x	
9:14	ἄνδρες πεντακισχίλιοι • 5,000 men		x	
9:30	ἄνδρες δύο • two men (Moses and Elijah)		x	
9:32	τοὺς δύο ἄνδρας • the two men		x	
9:38	ἀνὴρ • a man (father of demon-possessed boy)		x	
11:31	τῶν ἀνδρῶν τῆς γενεᾶς ταύτης • the people of this generation			x
11:32	ἄνδρες Νινευῖται • people of Nineveh ¹			x
14:24	τῶν ἀνδρῶν ἐκείνων • those men		x	
16:18	ἀνδρός • (her) husband	x		
17:12	δέκα λεπροὶ ἄνδρες • ten leprous men		x	
19:2	ἀνὴρ • a man (Zacchaeus)		x	
19:7	ἁμαρτωλῷ ἀνδρὶ • a man (who is) a sinner		x	
22:63	οἱ ἄνδρες • the men		x	
23:50 a	ἀνὴρ • a man (Joseph of Arimathea)		x	
b	ἀνὴρ ἀγαθὸς καὶ δίκαιος • a good and righteous man		x	
24:4	ἄνδρες δύο • two men (angels)		x	
24:19	ἀνὴρ προφήτης • a man ... a prophet (Jesus)		x	
<i>Subtotals</i>	27 occurrences in Luke	2	23	2
John				
1:13	θελήματος ἀνδρός • will of man		x	
1:30	ἀνὴρ • a man (Jesus)		x	
4:16	ἄνδρα σου • your husband	x		
4:17 a	ἄνδρα • husband	x		

Reference	Greek/Translation	husband(s) male	man/men male	person(s) male/female
	ἄνδρα • husband	x		
4:18 a	πέντε ... ἄνδρας • five husbands	x		
b	ἄνῆρ • husband	x		
6:10	οἱ ἄνδρες ... πεντακισχίλιοι • 5,000 men	x		
<i>Subtotals</i>	8 occurrences in John	6	2	0
Acts				
1:10	ἄνδρες δύο • two men (angels)		x	
1:11	ἄνδρες Γαλιλαῖοι • Men of Galilee ¹		x	
1:16	ἄνδρες ἀδελφοί • Brothers ¹		(x) ²	
1:21	τῶν ... ἀνδρῶν • the men		x	
2:5	ἄνδρες εὐλαβεῖς • devout men		x	
2:14	ἄνδρες Ἰουδαῖοι • Men of Judea ¹		x	
2:22 a	Ἄνδρες Ἰσραηλῖται • Men of Israel ¹ (cf. v. 29)		x	
b	ἄνδρα • a man (Jesus of Nazareth)		x	
2:29	Ἄνδρες ἀδελφοί • Brothers ¹		x	
2:37	ἄνδρες ἀδελφοί • Brothers ¹		x	
3:2	ἄνῆρ • a man (by the Beautiful Gate)		x	
3:12	Ἄνδρες Ἰσραηλῖται • Men of Israel ¹		x	
3:14	ἄνδρα φονέα • a man (who was) a murderer (Barabbas)		x	
4:4	τῶν ἀνδρῶν [ὥς] χιλιάδες πέντε • the men (who believed were) about 5,000		(x) ³	
5:1	ἄνῆρ...τις • a man (Ananias – 1)		x	
5:9	τὸν ἄνδρα σου • your husband	x		
5:10	τὸν ἄνδρα αὐτῆς • her husband	x		
5:14	ἀνδρῶν τε καὶ γυναικῶν • of both men and women		x	
5:25	οἱ ἄνδρες • the men (Peter and John)		x	
5:35	ἄνδρες Ἰσραηλῖται • Men of Israel ¹		x	
5:36	ἀνδρῶν • men		x	
6:3	ἄνδρας ἐξ ὑμῶν • men from among you (the Seven)		x	
6:5	ἄνδρα πλήρης πίστεως καὶ πνεύματος ἁγίου • a man full of faith and the Holy Spirit (Stephen)		x	
6:11	ἄνδρας • men		x	
7:2	Ἄνδρες ἀδελφοὶ καὶ πατέρες • Brothers and fathers ¹ (addressing the Sanhedrin)		x	
7:26	ἄνδρες • Men		x	
8:2	ἄνδρες εὐλαβεῖς • devout men		x	
8:3	τε ἄνδρας καὶ γυναῖκας • both men and women		x	
8:9	Ἀνὴρ ... τις • a man (Simon Magus)		x	
8:12	ἄνδρες τε καὶ γυναῖκες • both men and women		x	
8:27	ἄνῆρ • a man (Ethiopian eunuch)		x	
9:2	ἄνδρας τε καὶ γυναῖκας • both men and women		x	
9:7	οἱ ἄνδρες • the men		x	
9:12	ἄνδρα • a man (Ananias – 2)		x	
9:13	τοῦ ἀνδρὸς τούτου • this man (Saul/Paul)		x	
9:38	δύο ἄνδρας • two men		x	
10:1	Ἀνὴρ ... τις • a man		x	
10:5	ἄνδρας • men		x	
10:17	οἱ ἄνδρες • the men		x	
10:19	ἄνδρες τρεῖς • three men		x	
10:21	τοὺς ἄνδρας • the men		x	
10:22	ἄνῆρ δίκαιος • a righteous man (Cornelius)		x	
10:28	ἀνδρὶ Ἰουδαίῳ • for a Jewish man		x	
10:30	ἄνῆρ • a man (angel)		x	

Reference	Greek/Translation	husband(s) male	man/men male	person(s) male/female
11:3	ἄνδρας ἀκροβυστίαν ἔχοντας • uncircumcised men		x	
11:11	τρεις ἄνδρες • three men		x	
11:12	τοῦ ἀνδρός • of the man (Cornelius)		x	
11:20	ἄνδρες Κύπριοι ... • men from Cyprus ...		x	
11:24	ἄνθρωπος ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου ... • a man full of the Holy Spirit ... (Barnabas)		x	
13:6	ἄνδρα τινὰ μάγον • a certain sorcerer (Bar-jesus)		x	
13:7	ἀνδρὶ συνετῷ • an intelligent man (Sergius Paulus)		x	
13:15	ἄνδρες ἀδελφοί • Brothers ¹ (Paul and companions)		x	
13:16	ἄνδρες Ἰσραηλῖται • Men of Israel ¹		x	
13:21	ἄνδρα • a man (Saul)		x	
13:22	ἄνδρα • a man (David)		x	
13:26	ἄνδρες ἀδελφοί • Brothers ¹		x	
13:38	ἄνδρες ἀδελφοί • Brothers ¹		x	
14:8	τις ἄνθρωπος • a man (unable to walk)		x	
14:15	ἄνδρες • Men		(x) ⁴	
15:7	ἄνδρες ἀδελφοί • Brothers ¹ (Jerusalem Council)		x	
15:13	ἄνδρες ἀδελφοί • Brothers ¹ (Jerusalem Council)		x	
15:22 a	ἄνδρας ἐξ αὐτῶν • Men from among themselves		x	
b	ἄνδρας ἡγουμένους • leading men		x	
15:25	ἐκλεξαμένοις ἄνδρας • men chosen		x	
16:9	ἄνθρωπος Μακεδόν τις • a man of Macedonia ¹		x	
17:5	ἄνδρας τινὰς πονηροὺς • some wicked men		x	
17:12	καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσημίων καὶ ἀνδρῶν • both Greek women of prominence and men		x	
17:22	ἄνδρες Ἀθηναῖοι • Men of Athens ¹		x	
17:31	ἐν ἀνδρὶ • by the man (Jesus)		x	
17:34	τινὲς ... ἄνδρες • some men		x	
18:24	ἄνθρωπος λόγιος • an eloquent man (Apollos)		x	
19:7	ἄνδρες ὥσει δώδεκα • about twelve men		x	
19:25	ἄνδρες • Men (artisans of Ephesus)		x	
19:35	ἄνδρες Ἐφεσίοι • Men of Ephesus ¹		x	
19:37	τοὺς ἄνδρας τούτους • these men (Gaius, Aristarchus)		x	
20:30	ἄνδρες • men (from among elders of Ephesus)		x	
21:11	τὸν ἄνδρα • the man (Paul)		x	
21:23	ἄνδρες τέσσαρες • four men (completing their vow)		x	
21:26	τοὺς ἄνδρας • the men		x	
21:28	ἄνδρες Ἰσραηλῖται • Men of Israel ¹		x	
21:38	ἄνδρας τῶν σικαρίων • “dagger” men		x	
22:1	ἄνδρες ἀδελφοί καὶ πατέρες • Brothers and fathers ¹		x	
22:3	ἄνθρωπος Ἰουδαῖος • a Jew (Paul)		x	
22:4	ἄνδρας τε καὶ γυναῖκας • both men and women		x	
22:12	ἄνθρωπος εὐλαβής • a devout man (Ananias – 2)		x	
23:1	ἄνδρες ἀδελφοί • Brothers ¹ (addressing the Sanhedrin)		x	
23:6	ἄνδρες ἀδελφοί • Brothers ¹ (addressing the Sanhedrin)		x	
23:21	ἄνδρες • men (promising to kill Paul)		x	
23:27	Τὸν ἄνδρα τοῦτον • this man (Paul)		x	

Reference	Greek/Translation	husband(s) male	man/men male	person(s) male/female
23:30	τὸν ἄνδρα • the man (Paul)		x	
24:5	τὸν ἄνδρα τοῦτον • this man (Paul)		x	
25:5	ᾧ ἀνδρὶ • with the man (Paul)		x	
25:14	ἄνθρωπος • a man (Paul)		x	
25:17	τὸν ἄνδρα • the man (Paul)		x	
25:23	ἀνδράσιν τοῖς κατ' ἐξοχὴν • prominent men		x	
25:24	οἱ συμπαρόντες ἡμῖν ἄνδρες • the men present with us		x	
27:10	ἄνδρες • Men (on the ship bound for Italy)		x	
27:21	ὧ ἄνδρες • Men (on the ship bound for Italy)		x	
27:25	ἄνδρες • Men (on the ship bound for Italy)		x	
28:17	ἄνδρες ἀδελφοί • Brothers ¹ (Jews in Rome)		x	
Subtotals	100 occurrences in Acts	2	98	0
Romans				
4:8	μακάριος ἄνθρωπος... • “Blessed is the man...” ⁵			x
7:2 a	τῷ ζῶντι ἀνδρὶ • to her husband while he is alive	x		
b	ὁ ἀνὴρ • the husband	x		
c	τοῦ ἀνδρός • of her husband	x		
7:3 a	ζῶντος τοῦ ἀνδρός • while her husband is alive	x		
b	ἀνδρὶ ἐτέρῳ • to another man		x	
c	ὁ ἀνὴρ • her husband	x		
d	ἀνδρὶ ἐτέρῳ • to another man		x	
11:4	ἑπτακισχιλίους ἄνδρας • 7,000 men (1 Kgs 19:18)		x	
Subtotals	9 occurrences in Romans	5	3	1
1-2 Corinthians				
1 Cor 7:2	τὸν ἴδιον ἄνδρα • her own husband	x		
7:3 a	ὁ ἀνὴρ • the husband	x		
b	τῷ ἀνδρὶ • to the husband	x		
7:4 a	ὁ ἀνὴρ • her husband	x		
b	ὁ ἀνὴρ • her husband	x		
7:10	ἀνδρός • (the) husband	x		
7:11 a	τῷ ἀνδρὶ • to her husband	x		
b	ἄνδρα • the husband	x		
7:13 a	τις ... ἄνδρα ἄπιστον • an unbelieving husband	x		
b	τὸν ἄνδρα • her husband	x		
7:14	ὁ ἀνὴρ ὁ ἄπιστος • the unbelieving husband (v. 13)	x		
7:16 a	τὸν ἄνδρα • your husband	x		
b	ἄνερ • husband	x		
7:34	τῷ ἀνδρὶ • her husband	x		
7:39 a	ὁ ἀνὴρ αὐτῆς • her husband	x		
b	ὁ ἀνὴρ • her husband	x		
11:3 a	παντὸς ἀνδρός • of every man		x	
b	ὁ ἀνὴρ • the man		x	
11:4	πᾶς ἀνὴρ • every man		x	
11:7 a	Ἄνθρωπος • the man		x	
b	ἀνδρός • of man		x	
11:8 a	ἀνὴρ • man		x	
b	ἐξ ἀνδρός • from the man (Adam)		x	
11:9 a	ἀνὴρ • man		x	
b	διὰ τὸν ἄνδρα • on account of man		x	
11:11 a	χωρὶς ἀνδρός • independent of man		x	
b	ἀνὴρ • man		x	

Reference	Greek/Translation	husband(s) male	man/men male	person(s) male/female
11:12 a b	ἡ γυνὴ ἐκ τοῦ ἀνδρός • the woman (came) from the man (Adam) ὁ ἀνὴρ διὰ τῆς γυναικός • the man (comes) through the woman		x x	
11:14	ἄνθρωπος • a man		x	
13:11	ἄνθρωπος • a man		x	
14:35	τοὺς ἰδίους ἄνδρας • their own husbands	x		
2 Cor 11:2	ἐνὶ ἀνδρὶ • to one husband (Christ)	x		
<i>Subtotals</i>	33 occurrences in 1-2 Corinthians	18	15	0
Galatians				
4:27	τὸν ἄνδρα • a husband (LXX Isa 54:1)	x		
<i>Subtotals</i>	1 occurrence in Galatians			
Ephesians				
4:13	ἄνδρα τέλειον • a mature man (likened to Christ)		x	
5:22	τοῖς ἰδίοις ἀνδράσιν • to your own husbands	x		
5:23	ἄνθρωπος • husband	x		
5:24	τοῖς ἀνδράσιν • to your husbands	x		
5:25	Οἱ ἄνδρες • Husbands	x		
5:28	οἱ ἄνδρες • husbands	x		
5:33	τὸν ἄνδρα • her husband	x		
<i>Subtotals</i>	7 occurrences in Ephesians	6	1	0
Colossians				
3:18	τοῖς ἀνδράσιν • to your husbands	x		
3:19	Οἱ ἄνδρες • Husbands	x		
<i>Subtotals</i>	2 occurrences in Colossians	2	0	0
1 Timothy				
2:8	τοὺς ἄνδρας • the men		x	
2:12	ἀνδρός • over a man		x	
3:2	μῆς γυναικὸς ἄνδρα • husband of one wife	x		
3:12	μῆς γυναικὸς ἄνδρες • husbands of one wife	x		
5:9	ἐνὸς ἀνδρὸς γυνή • wife of one husband	x		
<i>Subtotals</i>	5 occurrences in 1 Timothy	3	2	0
Titus				
1:6	μῆς γυναικὸς ἄνθρωπος • husband of one wife	x		
2:5	τοῖς ἰδίοις ἀνδράσιν • to their own husbands	x		
<i>Subtotals</i>	2 occurrences in Titus	2	0	0
James				
1:8	ἄνθρωπος δίψυχος • double-minded person			1
1:12	ἄνθρωπος ὃς ὑπομένει πειρασμόν • person who endures temptation			1
1:20	ὀργὴ γὰρ ἀνδρὸς • human wrath			1
1:23	ἀνδρὶ κατανοοῦντι τὸ πρόσωπον • a person seeing his face			1
2:2	ἄνθρωπος χρυσοδακτύλιος • a man with a gold ring		1	
3:2	τέλειος ἄνθρωπος • a mature man		1	
<i>Subtotals</i>	6 occurrences in James	0	2	4
1 Peter				
3:1	τοῖς ἰδίοις ἀνδράσιν • to their own husbands	1		
3:5	τοῖς ἰδίοις ἀνδράσιν • to their own husbands	1		
3:7	Οἱ ἄνδρες ὁμοίως • the husbands similarly	1		
<i>Subtotals</i>	3 occurrences in 1 Peter	3	0	0
Revelation				
21:2	τῷ ἀνδρὶ αὐτῆς • for her husband	1		
<i>Subtotals</i>	1 occurrence in Revelation	1	0	0
Totals	216 occurrences of ἄνθρωπος in the New Testament	54	153	9

Reference	Greek/Translation	husband(s) male	man/men male	person(s) male/female
<p><i>Notes to the table:</i></p> <p>¹ A more typical way of referring to or addressing this group in English is employed in the translation.</p> <p>² Cf. Darrell L. Bock, <i>Acts</i> (BECNT; Grand Rapids, Mich.: Baker, 2007), 81: “It is clear women are present and Peter is speaking to the group, but since Peter is directing the action, it is unclear who would have been involved or would have been responsible for giving approval to Peter’s suggestion. Was it only the men? Was it only the Eleven? Or did it seem like a good idea to all present? The text does not tell us.”</p> <p>³ This number probably does not include women since Luke elsewhere mentions women explicitly when he means to include them (see above on 5:14; 8:3, 12; 9:2; 17:12; 22:4). So also Ben Witherington, <i>The Acts of the Apostles: A Socio-Rhetorical Commentary</i> (Grand Rapids, Mich.: Eerdmans, 1998), 190.</p> <p>⁴ Though a mixed group is implied by the context, this frequent address shows that the men are principally in view.</p> <p>⁵ This quotation of the LXX depends on the underlying Hebrew text (e.g., Rom 4:8 quotes LXX Ps 31:2 [MT 32:2]).</p>				

Appendix 5
Use of ἄρσεν (arsēn) and θήλυς (thēlys) in the New Testament

Greek New Testament (NA ²⁸)	English Standard Version	Comment
<u>Matt 19:4</u> ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ’ ἀρχῆς ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς;	<u>Matt 19:4</u> He answered, “Have you not read that he who created them from the beginning made them male and female ,	Creation, LXX Gen 1:27
<u>Mark 10:6</u> ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς·	<u>Mark 10:6</u> But from the beginning of creation, ‘God made them male and female .’	Creation, LXX Gen 1:27
<u>Luke 2:23</u> καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται,	<u>Luke 2:23</u> (as it is written in the Law of the Lord, “Every male who first opens the womb shall be called holy to the Lord”)	Dedication of Jesus, firstborn of Mary, LXX Exod 3:2, 12
<u>Rom 1:26</u> Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας, αἱ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν, <u>27</u> ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὁρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.	<u>Rom 1:26</u> For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; <u>27</u> and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.	Lesbianism & Homosexuality Condemned
<u>Gal 3:28</u> οὐκ ἐν Ἰουδαίῳ οὐδὲ Ἑλλήνι, οὐκ ἐν δούλῳ οὐδὲ ἐλεύθερῳ, οὐκ ἐν ἄρσεν καὶ θήλυ · πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ.	<u>Gal 3:28</u> There is neither Jew nor Greek, there is neither slave nor free, there is no male and female , for you are all one in Christ Jesus.	Cf. LXX Gen 1:27; 5:2; 6:19-20; 7:2-3, 9, 16
<u>Rev 12:5</u> καὶ ἔτεκεν υἱὸν ἄρσεν , ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ. καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.	<u>Rev 12:5</u> She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne,	Birth of Jesus as a male child
<u>Rev 12:13</u> Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρσεν α.	<u>Rev 12:13</u> And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male child.	Birth of Jesus as a male child
SUMMARY	ἄρσεν (“male”) used 9 times in 7 verses θήλυς (“female”) used 5 times in 5 verses Used together in 4 verses	