

***Lesson 4 – How to Study the Bible  
Applying What We Have Learned***

**Introduction:** We will take a passage of scripture and use what we have learned to understand what the text is teaching.

A. We will examine **1 Cor 14:33-38**.

**1 Corinthians 14:33-38 (NKJV)** For God is not *the author* of confusion but of peace, as in all the churches of the saints. <sup>34</sup> Let your women keep silent in the churches, for they are not permitted to speak; but *they are* to be submissive, as the law also says. <sup>35</sup> And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church. <sup>36</sup> Or did the word of God come *originally* from you? Or *was it* you only that it reached? <sup>37</sup> If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. <sup>38</sup> But if anyone is ignorant, let him be ignorant.

***I. What is the context?***

1. Who is **speaking**?
2. Who is being **spoken to**?
3. What is the **subject**?

***II. Are there other verses on this subject?***

***III. Defining words and comparing translations***

***IV. Does my present interpretation of this verse harmonize with the rest of the Bible?***

**Translations of 1 Cor 14:33-38**

<sup>NIV</sup> **1 Corinthians 14:33** For God is not a God of disorder but of peace. As in all the congregations of the saints, <sup>34</sup> women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. <sup>35</sup> If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church. <sup>36</sup> Did the word of God originate with you? Or are you the only people it has reached? <sup>37</sup> If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command. <sup>38</sup> If he ignores this, he himself will be ignored.

<sup>NAU</sup> **1 Corinthians 14:33** <sup>33</sup> for God is not *a God* of confusion but of peace, as in all the churches of the saints. <sup>34</sup> The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. <sup>35</sup> If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. <sup>36</sup> Was it from you that the word of God *first* went forth? Or has it come to you only? <sup>37</sup> If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment. <sup>38</sup> But if anyone does not recognize *this*, he is not recognized.

<sup>ASV</sup> **1 Corinthians 14:33** for God is not *a God* of confusion, but of peace. As in all the churches of the saints,<sup>34</sup> let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law.<sup>35</sup> And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church.<sup>36</sup> What? was it from you that the word of God went forth? or came it unto you alone?<sup>37</sup> If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord.<sup>38</sup> But if any man is ignorant, let him be ignorant.

<sup>NRS</sup> **1 Corinthians 14:33** for God is a God not of disorder but of peace. (As in all the churches of the saints,<sup>34</sup> women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says.<sup>35</sup> If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church.<sup>36</sup> Or did the word of God originate with you? Or are you the only ones it has reached?)<sup>37</sup> Anyone who claims to be a prophet, or to have spiritual powers, must acknowledge that what I am writing to you is a command of the Lord.<sup>38</sup> Anyone who does not recognize this is not to be recognized.

<sup>YLT</sup> **1 Corinthians 14:33** for God is not *a God* of tumult, but of peace, as in all the assemblies of the saints.<sup>34</sup> Your women in the assemblies let them be silent, for it hath not been permitted to them to speak, but to be subject, as also the law saith;<sup>35</sup> and if they wish to learn anything, at home their own husbands let them question, for it is a shame to women to speak in an assembly.<sup>36</sup> From you did the word of God come forth? or to you alone did it come?<sup>37</sup> if any one doth think to be a prophet, or spiritual, let him acknowledge the things that I write to you -- that of the Lord they are commands;<sup>38</sup> and if any one is ignorant -- let him be ignorant;

<sup>NLT</sup> **1 Corinthians 14:33** For God is not a God of disorder but of peace, as in all the other churches.<sup>34</sup> Women should be silent during the church meetings. It is not proper for them to speak. They should be submissive, just as the law says.<sup>35</sup> If they have any questions to ask, let them ask their husbands at home, for it is improper for women to speak in church meetings.<sup>36</sup> Do you think that the knowledge of God's word begins and ends with you Corinthians? Well, you are mistaken!<sup>37</sup> If you claim to be a prophet or think you are very spiritual, you should recognize that what I am saying is a command from the Lord himself.<sup>38</sup> But if you do not recognize this, you will not be recognized.

### **Defining Key Words in 1 Cor 14:33-38**

#### **Church**

**8531** ἐκκλησία, ας, ἡ (1) in a general sense, as a gathering of citizens *assembly, meeting* (AC 19.32); (2) as the assembled people of Israel *congregation* (HE 2.12); (3) as the assembled Christian community *church, congregation, meeting* (RO 16.5); (4) as the totality of Christians living in one place *church* (AC 8.1); (5) as the universal body of believers *church* (EP 1.22) - **Friberg Lexicon**

**4.** in the Christian sense, a. *an assembly of Christians gathered for worship*: ἐν ἐκκλησία, in the religious meeting, 1 Cor. 14:19,35; ἐν ταῖς ἐκκλησίαις, 1 Cor. 14:34; συνέρχεσθαι

ἐν ἐκκλησίᾳ, 1 Cor. 11:18; cf. Winer's Grammar, sec. 50, 4a. b. *a company of Christians*, or of those who, hoping for eternal Salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs according to regulations prescribed for the body for order's sake; aa. those who anywhere, in city or village, constitute such a company and are united into one body: Acts 5:11; 8:3; 1 Cor. 4:17; 6:4; Phil. 4:15; 3 John 1:6 (cf. Winer's Grammar, 122 (116)); with specification of place, Acts 8:1; 11:22; Rom. 16:1; 1 Cor. 4:17; 6:4; Rev. 2:1, 8, etc.; Θεσσαλονικέων, 1 Thess. 1:1; 2 Thess. 1:1; Λαοδικέων, Col. 4:16; with the genitive of the possessor, τοῦ Θεοῦ (equivalent to  $\text{הַיְהוָה} \text{ לְהַקָּדוֹשׁ}$ , Num. 16:3; 20:4), 1 Cor. 11:22; and mention of the place, 1 Cor. 1:2; 2 Cor. 1:1. Plural, αἱ ἐκκλησίαι: Acts 15:41; 1 Cor. 7:17; 2 Cor. 8:19; Rev. 1:4; 3:6, etc.; with τοῦ Θεοῦ added, 1 Thess. 2:14; 2 Thess. 1:4; τοῦ Χριστοῦ, Rom. 16:16; with mention of the place, as τῆς Ἀσίας, Γαλατίας, etc.: 1 Cor. 16:1, 19; 2 Cor. 8:1; Gal. 1:2; τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, joined to Christ (see ἐν, I. 6b.), i. e. Christian assemblies, in contrast with those of the Jews, Gal. 1:22; ἐκκλησίαι τῶν ἐθνῶν, gathered from the Gentiles, Rom. 16:4; τῶν ἁγίων, composed of the saints, 1 Cor. 14:33. ἡ ἐκκλησία κατ' οἶκον τίνος, *the church in one's house*, i. e. the company of Christians belonging to a person's family; others less aptly understand the phrase of the Christians accustomed to meet for worship in the house of someone (for as appears from 1 Cor. 14:23, the whole Corinthian church was accustomed to assemble in one and the same place; (but see Lightfoot on Col. 4:15)): Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philemon 1:2. The name ἡ ἐκκλησία is used even by Christ while on earth of the company of his adherents in any city or village: Matt. 18:17. bb. the whole body of Christians scattered throughout the earth; collectively, all who worship and honor God and Christ in whatever place they may be: Matt. 16:18 (where perhaps the Evangelist employs τῆν ἐκκλησίαν although Christ may have said τὴν βασιλείαν μου); 1 Cor. 12:28; Eph. 1:22; 3:10; 5:23ff,27,29,32; Phil. 3:6; Col. 1:18,24; with the genitive of the possessor: τοῦ κυρίου, Acts 20:28 (R Tr marginal reading WH τοῦ Θεοῦ); τοῦ Θεοῦ, Gal. 1:13; 1 Cor. 15:9; 1 Tim. 3:15. cc. the name is transferred to the assembly of faithful Christians already dead and received into heaven: Heb. 12:23 (on this passage see in ἀπογράφω, b. and πρωτότοκος, at the end). (In general, see Trench, sec. 1, and B. D. under the word Church, especially American edition; and for patristic usage Sophocles' Lexicon, under the word.) - **Thayer's Greek Lexicon**

### **Silent**

**24414 σιγάω** 1aor. ἐσίγησα; pf. pass. σεσίγημαι; (1) intransitively *be silent, keep still*; (a) *say nothing, keep silent* (LU 20.26); (b) *become silent, stop speaking* (LU 18.39); (c) *keep quiet, say nothing about something* (LU 9.36); (2) transitively *conceal, keep as a secret* (RO 16.25) - **Friberg Lexicon**

### **4766 σιγάω**

**σιγάω**, σίγω; 1 aorist ἐσίγησα; perfect passive participle σεσιγημενος; (σιγή); from Homer down; *to keep silence, hold one's peace*: Luke 9:36; 18:39 L T Tr WH; (Luke 20:26); Acts 12:17; 15:12f; 1 Cor. 14:28,30,34; passive, *to be kept in silence, be concealed*, Rom. 16:25. (Synonym: see ἡσυχάζω.)\* - **Thayer's Greek Lexicon**

Speak

**16949** λαλέω impf. ἐλάλουν; fut. λαλήσω; 1aor. ἐλάλησα; pf. λελάληκα; pf. pass. λελάλημαι; 1aor. pass. ἐλαλήθην; 1fut. pass. λαληθήσομαι; (1) of inanimate things *give forth sounds, sound out, speak* as with a message (RV 10.4); (2) of persons *speak, tell*, with focus on speaking rather than on logical reasoning as with λέγω (*say, speak*); (a) in contrast to keeping silent *speak, talk* (MK 1.34); (b) express oneself *speak (out)* (MT 10.20); (c) transitively *speak, assert, proclaim* something (MT 13.33); (d) the accompanying participle λέγων (*saying, speaking*) may be used to introduce the content of the speaking (MT 13.3) - Friberg Lexicon

**Translations of 1 Tim 2:8-15**

<sup>NKJ</sup> **1 Timothy 2:8** I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; <sup>9</sup> in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, <sup>10</sup> but, which is proper for women professing godliness, with good works. <sup>11</sup> Let a woman learn in silence with all submission. <sup>12</sup> And I do not permit a woman to teach or to have authority over a man, but to be in silence.

<sup>ASV</sup> **1 Timothy 2:8** I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. <sup>9</sup> In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; <sup>10</sup> but (which becometh women professing godliness) through good works. <sup>11</sup> Let a woman learn in quietness with all subjection. <sup>12</sup> But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness.

<sup>NAU</sup> **1 Timothy 2:8** Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension. <sup>9</sup> Likewise, *I want* women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, <sup>10</sup> but rather by means of good works, as is proper for women making a claim to godliness. <sup>11</sup> A woman must quietly receive instruction with entire submissiveness. <sup>12</sup> But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.

<sup>NIV</sup> **1 Timothy 2:8** I want men everywhere to lift up holy hands in prayer, without anger or disputing. <sup>9</sup> I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, <sup>10</sup> but with good deeds, appropriate for women who profess to worship God. <sup>11</sup> A woman should learn in quietness and full submission. <sup>12</sup> I do not permit a woman to teach or to have authority over a man; she must be silent. <sup>13</sup> For Adam was formed first, then Eve. <sup>14</sup> And Adam was not the one deceived; it was the woman who was deceived and became a sinner. <sup>15</sup> But women will be saved through childbearing-- if they continue in faith, love and holiness with propriety.

<sup>NLT</sup> **1 Timothy 2:8** So wherever you assemble, I want men to pray with holy hands lifted up to God, free from anger and controversy. <sup>9</sup> And I want women to be modest in their appearance. They should wear decent and appropriate clothing and not draw attention to themselves by the way they fix their hair or by wearing gold or pearls or expensive

clothes.<sup>10</sup> For women who claim to be devoted to God should make themselves attractive by the good things they do.<sup>11</sup> Women should listen and learn quietly and submissively.<sup>12</sup> I do not let women teach men or have authority over them. Let them listen quietly.<sup>13</sup> For God made Adam first, and afterward he made Eve.<sup>14</sup> And it was the woman, not Adam, who was deceived by Satan, and sin was the result.<sup>15</sup> But women will be saved through childbearing and by continuing to live in faith, love, holiness, and modesty.

### Defining Key Words in 1 Tim 2:8-15

#### Silence

**13264 ἡσυχία**, ας, ἡ (1) as characterized by inward calm *tranquillity, quietness* (2TH 3.12); (2) of giving calm attention *silence, quietness* (AC 22.2)

Friberg Lexicon

#### **2408 ἡσυχία**

**ἡσυχία**, ἡσυχίας, ἡ (from the adjective ἡσυχίος, which see; the feminine expresses the general notion (Winer's Grammar, 95 (90)), cf. αἰτία, ἀρετή, ἔχθρα, etc.) (from Homer down);

1. *quietness*: descriptive of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of others, 2 Thess. 3:12.

2. *silence*: Acts 22:2; 1 Tim. 2:11f\* - **Thayer's Greek Lexicon**

### Quiet, Quietness – Vine's Dictionary

<http://www2.mf.no/bibel/vines.html>

<A-1, Adjective, 2263, eremos> "quiet, tranquil," occurs in 1 Tim. 2:2, RV, "tranquil" (AV, "quiet"); it indicates tranquillity arising from without.

<A-2, Adjective, 2272, hesuchios> has much the same meaning as No. 1, but indicates "tranquillity arising from within," causing no disturbance to others. It is translated "quiet" in 1 Tim. 2:2, RV (AV, "peaceable"); "quiet" in 1 Pet. 3:4, where it is associated with "meek," and is to characterize the spirit or disposition. See PEACEABLE.

<B-1, Verb, 2270, hesuchazo> akin to A, No. 2, "to be still, to live quietly:" see CEASE, A, No. 3.

<B-2, Verb, 2687, katastello> denotes "to quiet:" see APPEASE.

<B-3, Verb, 2270, hesuchazo> akin to A, No. 2, "to be still, to live quietly:" see CEASE, A, No. 3.

<C-1, Noun, 1515, eirene> "peace," is translated "quietness" in Acts 24:2, AV (RV, "peace"). See PEACE (e).

<C-2, Noun, 2271, hesuchia> akin to A, No. 2, and B. No. 1, denotes "quietness," 2 Thess. 3:12; it is so translated in the RV of 1 Tim. 2:11,12 (AV, "silence"); in Acts 22:2, RV, "(they were the more) quiet," AV, "(they kept the more) silence," lit., "they kept quietness the more."