

November 11, 1999

1 Timothy 2

Paul has spoken of *sound doctrine*, God's selective mercy only to those he wills and God's sovereignty in calling whomsoever he wills into the ministry and into eternal life. Paul has made it clear that God controls all men and events, and we must add, because he is omnipotent, we must say that even the thoughts of men are under his Divine authority and control. Proverbs 21:1 *The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.*

Paul spoke of *sound doctrine*, and now he gives instructions in other areas, starting with *public prayers*.

Dates

The date of Paul's words here should be noted. 1 Timothy is dated from as late as 65 AD (Usher), and as early as 56 AD (Dr. Lardoer. See Clarke's dating at 1 Timothy 1.) 69 AD means that this was during the first year of Gessius Florus, governor of the Jews. Florus was a very oppressive procurator over the Jews, 64-66. If Usher's date is right, that means Paul wrote chapter 2 while Florus was procurator. Moreover, Nero Caesar, rightly considered the most wicked man in history (the early church considered him the Antichrist), reigned over the Roman Empire, 54-68, which makes this chapter's date under the Antichrist, Nero.

When Agrippa had spoken thus, both he and his sister wept, and by their tears repressed a great deal of the violence of the people; but still they cried out, that they would not fight against the Romans but against Florus, on account of what they had suffered by his means. (According to Josephus, "Florus contrived another way to oblige the Jews to begin the war..." Florus, thus, was a major instigator to stir up the Jewish revolt against Rome.) To which Agrippa replied, that what they had already done was like such as make war against the Romans; for you have not paid the tribute which is due to Caesar;* and you have cut off the cloisters [of the temple] from joining to the tower Antonia. You will therefore prevent any occasion of revolt, if you will but join these together again, and if you will but pay your tribute; for the citadel does not now belong to Florus, nor are you to pay the tribute-money to Florus.

Cæsar Nero's reign over Rome was AD 54-68; however, Nero's serious persecution against the Christians did not start until after Rome burned, AD 64. The charges were brought against Paul in c. AD 58. Paul defended himself before Felix, yet was left in prison for the next couple years. Festus replaced Felix, AD 60. Having appealed to Nero Cæsar, he was sent to Rome in the autumn of AD 60. Paul reached Rome in "the seventh year of Nero's reign, when he had already shown his infamous character by the murder of Agrippina, his mother, in the previous year, and other acts of cruelty... The martyrdom of Paul under Nero is established by the unanimous testimony of antiquity..." (Schaff, *History of the Christian Church*, I.327, 329.) Thus Paul's ministry (AD 40-64, though some place it as late as 68, which seems to be more accurate) and a large portion of his writings were under King Agrippa and during the reign of the "Antichrist," Nero. See Josephus, *Wars*, Book II, Chap. XVI, Sec. 1, and Book VI, Chap. IX, Sec. 4.

ENCYCLOPÆDIA BRITANNICA

Palestine, history of The Herodian house and the Roman procurators

Herod, in Rome, was recognized by the Senate, with the approval of Octavian and Mark Antony, as king of Judæa (40 BC) and returned to Palestine in 39 BC. Shortly afterward Roman troops expelled the Parthians, whose popularity in Palestine had been and subsequently remained considerable. After struggles against Antigonus, the Parthian nominee, in which he was assisted by Roman troops, Herod eventually captured Jerusalem. At about the same time, he married a niece of Antigonus, thus probably consoling those who remained loyal to the memory of the almost defunct Hasmonean house. Antigonus, when he fell into the hands of his enemies, was executed by order of Mark Antony.

The accession of Herod, a Roman protégé and an Edomite, brought to Palestine the peace that in the years of independence it had often lacked. His long reign (37-4 BC) was marked by general prosperity; his new city of Caesarea Maritima received lavish praise from Josephus for its spectacular port and sewer system. Between 31 and 20, Augustus restored to him the Jewish territories that Pompey had taken away, and in this enlarged kingdom he created a sound administrative system of Hellenistic type. Toward the end of his life the complex demands of a vast family (he had at least nine wives) led him into difficulties regarding the succession, and it was then that he developed into the gruesome and vicious figure that Christian tradition has made so familiar. He had Mariamne and several of his sons put to death to prevent them from succeeding him; and on his death in 4 BC the country again entered a period of divided rule, which led to the reestablishment of direct Roman government. Augustus decided later that year, in the presence of three surviving sons of Herod, that Archelaus should rule Judaea, Samaria, and Edom (i.e., central and southern Palestine); Herod Antipas rule Galilee and Peraea (east of the Jordan River); and Philip rule Trachonitis, Batanaea, and Auranitis (the area between the Decapolis and Damascus).

The fates of the rulers (of whom Philip and Herod Antipas were called tetrarchs, Archelaus ethnarch) and their territories were different. Philip, the most peaceable of the three, ruled the northern area until his death in AD 34. Antipas reigned in Galilee and Peraea until AD 39 but was then banished by Caligula on the ground that he had parleyed with Rome's enemies. Archelaus reigned for 10 years only; he was removed at the request of his subjects in AD 6. The region under Archelaus' rule (i.e., Judaea, Samaria, and Edom) became the province of Judaea and passed to a series of undistinguished Roman prefects, the last of whom (Pontius Pilate, AD 26-36, under whom Jesus was crucified) lost office for the unnecessary massacre of some Samaritans. Palestine finally was united under the emperor Caligula's protégé, Herod Agrippa I, who succeeded Philip in the north in AD 37. The tetrarchy of Antipas was added soon after his removal in 39, and the territories of Judaea, Samaria, and Edom were added in 41, so that from 41 to his death in 44 Agrippa ruled the kingdom of his grandfather, Herod the Great, from Jerusalem. In 44 the entire kingdom passed under Roman rule and was reconstituted as the procuratorial province of Judaea.

Disturbances in the early years of procuratorial rule were frequent and largely caused by maladministration. Serious trouble arose under Ventidius Cumanus (48-52); and under his successor, the imperial freedman Felix (52-60), rebellion was open though sporadic. The incompetence and anti-Jewish posture of Gessius Florus, procurator 64-66, led in 66 to the decisive and final outbreak. Florus, the heir to a long tradition of hostility between the large Hellenized populations of Palestine and the Jews (also a problem in the Diaspora, most notably at Alexandria during the reign of Caligula), allowed the Greek population of Caesarea Maritima to massacre the Jews of that city with impunity. Greeks in other towns of Palestine repeated the assault. In turn, the Jews responded by slaughtering Gentiles in Samaria, Galilee, and elsewhere. Soon Florus had lost control of the situation.

The organization of the Jews was better than it had previously been, and they were successful in an early engagement against the governor of Syria, who had advanced to Palestine with two legions to assist the hard-pressed procurator.

In 67, however, Vespasian, the future emperor, with his son Titus, arrived with a force of about 60,000 men, and the war became increasingly bitter. By the end of 67 Galilee was captured, and Judaea was reduced in three campaigns, which ended with the fall of Jerusalem in AD 70. The Temple was destroyed, though tradition recorded that Titus gave orders that it was to be spared, and the city became the permanent garrison town of a Roman legion. By AD 73 all resistance had ceased.

My point is this: 1 Timothy 2 was written under the most distressing circumstances against Christians, probably of all times. Not only was Florus the procurator, who moved the Jews to revolt, but Nero was the Roman Emperor—he is justly counted as one of the most vile men of all history.

The soon coming judgment against Jerusalem was on the minds of the Christians, who no doubt were looking

forward to the vengeance of God against their persecutors. But Paul does not remind them that God will soon judge the wicked in authority; rather, he tells them to pray for them those same people, including Florus and Nero.

Vv. 1-8.

The theme of chapter one was basically *sound doctrine*, which was established by the *prophecies which went before thee, i.e.*, the Old Testament. Now he moves on to the second point he wants to make that is, public prayers. Who should we pray for? All men, with special mention of civil authorities though they were dedicated enemies of the church.

Vv. 1, 2, considering the time frame of this letter, Paul seems to be dealing with a prevalent opinion of hatred and anger against civil authority.

first of all... -ALFORD takes it, "I exhort first of all to make." "First of all, " doubtless, is to be connected with "I exhort"; what I begin with (for special reasons), is ... As the destruction of Jerusalem drew near, the Jews (including those at Ephesus) were seized with the dream of freedom from every yoke; and so virtually "" blasphemed" (compare #1Ti 1:20) God's name by "speaking evil of dignities" (#1Ti 6:1 2Pe 2:10 Jude 1:8). Hence Paul, in opposition, gives prominence to the injunction that prayer be made for all men, especially for magistrates and kings (#Tit 3:1-3) [OLSHAUSEN]. Some professing Christians looked down on all not Christians, as doomed to perdition; but Paul says all men are to be prayed for, as Christ died for all (#1Ti 2:4-6). (JFB)

The Jews, including the first Church which was made up of Jews, were taken by the dream of independence from the Roman yoke of bondage. Rather than Paul encouraging that dream, he told them to settle down and pray for those in authority, even though they were very wicked. Note that Paul says this while in a Roman prison facing death at the hands of Nero. Though I have not been around that crowd for a couple years now, the attitude today seems to be *overthrow* the wicked in authority, which is what the Jews of Paul's day sought to do. The result, however, was not the overthrow of Rome, but the destruction of those who sought to overthrow the wicked.

Then on the other hand, we have the other side of the coin: Let the good times role, and who cares what the wicked do as long as they let me alone.

supplications--a term implying the suppliant's sense of need, and of his own insufficiency. (JFB)
PRAYERS FOR AVERTING EVILS OF EVERY KIND. (Clarke)

prayers--implying devotion. (JFB) PRAYERS FOR OBTAINING THE GOOD THINGS, SPIRITUAL AND TEMPORAL, WHICH OURSELVES NEED. (Clarke)

intercessions--properly the coming near to God with childlike confidence, generally in behalf of another. (JFB) PRAYERS IN BEHALF OF OTHERS. (Clarke) The accumulation of terms implies prayer in its every form and aspect. according to all the relations implied in it.

giving of thanks seems to be completely out of place, for he continues by saying, *for kings...* There are many things one can give thanks for, but give thanks for those who are trying to destroy Christianity!!

For kings, and for all that are in authority...

ORIGEN...: WE PRAY FOR KINGS AND RULERS, THAT WITH THEIR ROYAL AUTHORITY THEY MAY BE FOUND POSSESSING A WISE AND PRUDENT MIND. INDEED THEY PRAYED EVEN FOR THOSE BY WHOM THEY WERE PERSECUTED. IF THE STATE BE NOT IN SAFETY, THE INDIVIDUAL CANNOT BE SECURE; SELF-

PRESERVATION, THEREFORE, SHOULD LEAD MEN TO PRAY FOR THE GOVERNMENT UNDER WHICH THEY LIVE. REBELLIONS AND INSURRECTIONS SELDOM TERMINATE EVEN IN POLITICAL GOOD; AND EVEN WHERE THE GOVERNMENT IS RADICALLY BAD, REVOLUTIONS THEMSELVES ARE MOST PRECARIOUS AND HAZARDOUS. THEY WHO WISH SUCH COMMOTIONS WOULD NOT BE QUIET UNDER THE MOST MILD AND BENEVOLENT GOVERNMENT. (Clarke)

Jeremiah 29:1 *Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; 2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) 3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying, 4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; 5 Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; 6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. 7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.*

I realize that Israel had been carried away because of her sins, and that the time of captivity was limited. However, the principle here is that God's people are carried away for their sins against God, so they cannot rebel against their captors, for the Lord himself subdued them to the enemy, and the Lord alone must set them free. He will not do that until the sin is taken care of. However, like Israel of old (67-70 AD), God's people want freedom from the bondage to an unjust civil power without having freedom from the bondage to sin. We want the best of both worlds—civil freedom while still pursuing sin—which is an impossibility.

We should not pray that wicked civil authority would be overthrown, but that it would reward good and punish evil. (Rom. 13:1-6.)

for all that are in authority... I have developed this idea elsewhere, but I could not identify that place for anything. *ALL IN AUTHORITY* includes all authority, not just civil authority. This includes family authority, occupational authority, religious authority, &c., and the goal is that we who are under authority *may lead a quiet and peaceable life*. The thought I have here is occupational authority. Rather than the employees of the past uniting together in prayer for the authorities on the job, they formed unions. The result is that rather than working together for godliness and honesty, the employers and employees are continually at odds.

Purpose of Civil Authority

in all godliness and honesty. The goal of having just authority over us is so we can live godly and honestly. Human nature, however, desires an authority over it that allows one to pursue his or her heart's desire. So God sends harsh authority to prevent even Christians from doing what is right in their own eyes.

V. 3, the prayers of vv. 1 and 2 please the Lord. We are to pray for all men, not only that they would reward good and punish evil, but that they would be saved. More would be converted if we would pray more. (JFB)

V.4, is a favorite verse for the Arminians. The best I have read on this is:

POSITION 8. Since, as was lately observed, the determining will of God being omnipotent cannot be obstructed or made void, it follows that He never did, nor does He now, will that every individual of

mankind should be saved. If this was His will, not one single soul could ever be lost (for who hath resisted His will?), and He would surely afford all men those effectual means of salvation, without which it cannot be had. Now, God could afford these means as easily to all mankind as to some only, but experience proves that He does not; and the reason is equally plain, namely, that He will not, for whatsoever the Lord pleaseth, that does He in heaven and on earth. It is said, indeed, by the apostle, that God "would have all men saved, and come to the knowledge of the truth," i.e., as Augustine, consistently with other Scriptures, explains the passage, "God will save some out of the whole race of mankind," that is, persons of all nations, kindreds and tongues. Nay, He will save all men, *i.e.*, as the same father observes, "Every kind of men, or men of every kind," namely, the whole election of grace, be they bond or free, noble or ignoble, rich or poor, male or female. Add to this that it evidently militates against the majesty, omnipotence and supremacy of God to suppose that He can either will anything in vain, or that anything can take effect against His will; therefore Bucer observes, very rightly (ad Rom. ix.) "God doth not will the salvation of reprobates, seeing He hath not chosen them, neither created them to that end." Consonant to which are those words of Luther,* "This mightily offends our rational nature, that God should, of His own mere unbiassed will, leave some men to themselves, harden them, and then condemn them; but He has given abundant demonstration, and does continually, that this is really the case, namely, that the sole cause why some are saved and others perish proceeds from His willing the salvation of the former and the perdition of the latter, according to that of Paul, 'He hath mercy on whom He will have mercy, and whom He will He hardeneth.

Enchir. c. 103 and De Cor. and Gr. c. 14. * De Serv. Arb. c. 161.

(*The Doctrine of Absolute Predestination*, Jerom Zanchius [1516-1590]. Translated by Augustus Toplady [1740-1778]. Baker Book House reprint, 1977.)

In other words, despite what some might say, God calls people to himself from every social group and from every race, including the Black race. Christian Identity holds that the Black man has no soul, which may have been a common opinion many years ago. I will have to say that based upon appearances, some White men have no soul. God calls people out of all classes, even from those in authority, though they be exceedingly evil.

(3) Another argument, why churches or congregations ought to pray for all men, without any difference of nation, type, age, or order: that is, because the Lord by calling of all types, indeed sometimes those that are the greatest enemies to the Gospel, will have his Church gathered together after this manner, and therefore prayer is to be made for all. (*Geneva*)

V. 5, all classes can be saved, and no matter who the person is, salvation can be only through Christ. This seems to be a reminder to the first church that the Temple will not save.

V. 6, follows vv. 4 & 5. Therefore, *all* must refer to the elect only, whether they be Jews, or Gentiles, rich or poor, bond or free, in authority or under authority. In other words, rank or privilege does not determine one's place in God's plan of salvation.

Ransom would have been an important word in the context of the date of this letter. The Jews were demanding freedom from Roman bondage, so violence was in the air. *Ransom* refers to redeeming a captive from bondage, and the Jews were clamoring for freedom from Roman bondage, even to the point of war. Paul tells the Christians that Rome is not the problem; rather, bondage to sin is the problem. Thus the people do not need ransom from Roman bondage; they need ransom from sinful bondage, an impossible feat for the Temple sacrifices.

No amount of human effort can set one free from this bondage to sin and to Satan.

in due time.

Romans 5:6 *For when we were yet without strength, in due time Christ died for the ungodly.*

When the time was right in God's timetable, Christ paid the ransom, dying for the ungodly.

V. 7, Paul was called to take the gospel to all classes of people, particularly to the Gentiles. He was also appointed to carry the gospel to those in the very highest offices of civil authority, before Nero himself in Rome.

V. 8, he concludes this section by again urging all Christians everywhere to pray: The early Christians turned up their palms towards heaven, as those craving help do. So also Solomon (#1Ki 8:22 Ps 141:2). (JFB) This command was not by permission from God, but by command from on high.

everywhere was in contrast to the Temple, which held that only in that location could God's people pray, or only prayer from locations authorized by the religious leaders.

This statement could also refer to the Jewish practice of laying hands upon the sacrifice on the altar, which is now replaced by the sacrifice of Christ.

holy hands no doubt refers to a clear conscience as we come to the Father through Christ.

without wrath... Again, the date of this letter implies that the Christians were inclined to pray angry prayers against the wicked in authority.

doubting or disputing. (Php. 2:14. JFB) Such things hinder prayer.

Vv. 9-15

Now Paul covers a third topic of this letter: 1) proper doctrine, 2) proper prayer, 3) proper place of women.

Of all qualities those most desired in woman were meekness, modesty, and shamefacedness. Indeed, brawling, gossip in the streets, and immodest behavior in public were sufficient grounds for divorce. Of course, Jewish women would never have attempted teaching in the synagogue, where they occupied a place separate from the men for Rabbinical study, however valued for the male sex, was disapproved of in the case of women. Yet this direction of St. Paul (1 Timothy 2:12):

I suffer not a woman to usurp authority over the man findeth some kind of parallel in the Rabbinical saying: Whoever allows himself to be ruled by his wife, shall call out, and no one will make answer to him. It is on similar grounds that the Rabbis argue, that man must seek after woman, and not a woman after a man; only the reason which they assign for it sounds strange. Man, they say, was formed from the ground woman from man's rib; hence, in trying to find a wife man only looks after what he had lost! This formation of man from soft clay, and of woman from a hard bone, also illustrated why man was so much more easily reconcilable than woman. Similarly, it was observed, that God had not formed woman out of the head, lest she should become proud; nor out of the eye, lest she should lust; nor out of the ear, lest she should be curious; nor out of the mouth, lest she should be talkative; nor out of the heart, lest she should be jealous; nor out of the hand; lest she should be covetous; nor out of the foot, lest she be a busybody; but out of the rib, which was always covered. Modesty was, therefore, a prime quality. It was no doubt chiefly in jealous regard for this, that women were interdicted engaging in Rabbinical studies; and a story is related to show how even the wisest of women, Beruria, was thereby brought to the brink of extreme danger. It is not so easy to explain why women were dispensed from all positive obligations (commands, but not prohibitions) that were not general in their bearing (KIDD. 1. 7, 8), BUT FIXED TO CERTAIN PERIODS OF TIME (SUCH AS WEARING THE PHYLACTERIES, ETC.), AND FROM THAT OF CERTAIN PRAYERS, UNLESS IT BE THAT WOMAN WAS CONSIDERED NOT HER OWN MISTRESS BUT SUBJECT TO OTHERS, OR ELSE THAT HUSBAND AND WIFE WERE REGARDED AS

ONE, SO THAT HIS MERITS AND PRAYERS APPLIED TO HER AS WELL. INDEED, THIS VIEW, AT LEAST SO FAR AS THE MERITORIOUS NATURE OF A MAN'S ENGAGEMENT WITH THE LAW IS CONCERNED, IS EXPRESSLY BROUGHT FORWARD, AND WOMEN ARE ACCORDINGLY ADMONISHED TO ENCOURAGE THEIR HUSBANDS IN ALL SUCH STUDIES. (*Edersheim, Sketches of Jewish Social Life*, 111, 112.)

In like manner also... He commanded proper doctrine, then he commanded proper prayer, and now he commands the proper manner for women. Note that the doctrine and prayer were in the public assembly, and this also concerns women's activity in the public assembly.

That women adorn themselves in modest apparel.

The apostle seems to refer here to different parts of the Grecian and Roman dress. The *στολή*, STOLA, SEEMS TO HAVE BEEN ORIGINALLY VERY SIMPLE. IT WAS A LONG PIECE OF CLOTH, DOUBLED IN THE MIDDLE, AND SEWED UP ON BOTH SIDES, LEAVING ROOM ONLY FOR THE ARMS; AT THE TOP, A PIECE WAS CUT OUT, OR A SLIT MADE, THROUGH WHICH THE HEAD PASSED. IT HUNG DOWN TO THE FEET, BOTH BEFORE AND BEHIND, AND WAS GIRDED WITH THE ZONA ROUND THE BODY, JUST UNDER THE BREASTS. IT WAS SOMETIMES MADE WITH, SOMETIMES WITHOUT, SLEEVES; AND, THAT IT MIGHT SIT THE BETTER, IT WAS GATHERED ON EACH SHOULDER WITH A BAND OR BUCKLE. SOME OF THE GREEK WOMEN WORE THEM OPEN ON EACH SIDE, FROM THE BOTTOM UP ABOVE THE KNEE, SO AS TO DISCOVER A PART OF THE THIGH. THESE WERE TERMED *φαινομηριδεύ*, SHOWERS (DISCOVERERS) OF THE THIGH; BUT IT WAS, IN GENERAL, ONLY YOUNG GIRLS OR IMMODEST WOMEN WHO WORE THEM THUS.

THE *καταστολή* seems to have been the same as the pallium or mantle, which, being made nearly in the form of the stola, hung down to the waist, both in back and front, was gathered on the shoulder with a band or buckle, had a hole or slit at top for the head to pass through, and hung loosely over the stola, without being confined by the zona or girdle. Representations of these dresses may be seen in *LENS Costume des Peuples de l'Antiquité*, fig. 11, 12, 13, and 16. A more modest and becoming dress than the Grecian was never invented; it was, in a great measure, revived in England about the year 1805, and in it, simplicity, decency, and elegance were united; but it soon gave place to another mode, in which frippery and nonsense once more prevailed. It was too rational to last long; and too much like religious simplicity to be suffered in a land of shadows, and a world of painted outsides. (Clarke)

shamefacedness, sense of shame or honour, modesty, bashfulness, reverence, regard for others, respect.

sobriety, soundness of mind, self-control.

broided hair, maybe with gold and pearls intertwined. (Cf., Rev. 17:4.)

Actually, Peter sums up Paul's instructions here with,

1 Peter 2:1 *Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 2 While they behold your chaste conversation coupled with fear. 3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great*

price. 5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Simply put, the apparel is not what is to attract attention, but the person in the apparel:

WHEN EITHER WOMEN OR MEN SPEND MUCH TIME, COST, AND ATTENTION ON DECORATING THEIR PERSONS, IT AFFORDS A PAINFUL PROOF THAT WITHIN THERE IS LITTLE EXCELLENCE, AND THAT THEY ARE ENDEAVORING TO SUPPLY THE WANT OF MIND AND MORAL GOOD BY THE FEEBLE AND SILLY AIDS OF DRESS AND ORNAMENT. WERE RELIGION OUT OF THE QUESTION, COMMON SENSE WOULD SAY IN ALL THESE THINGS: BE DECENT; BUT BE MODERATE AND MODEST. (Clarke)

V. 10, *professing godliness*. Paul tells women who profess to be godly to prove their profession by their modest dress and attitude.

Vv. 11, 12, moreover, the woman is forbidden places of authority, particularly teaching *sound doctrine*, in the public assembly. However, she is to be a ready learner. Timothy's mother and grandmother were commended for teaching *sound doctrine* to Timothy as a child.

Over the man brings up an interesting point. At what age is a boy considered a *man*?

{I permit not} (οὐκ επιτρέπω). Old word επιτρέπω, to permit, to allow (#1Co 16:7). Paul speaks authoritatively. {To teach} (διδασκείν). In the public meeting clearly. And yet all modern Christians allow women to teach Sunday school classes. One feels somehow that something is not expressed here to make it all clear... (RWP)

man seems to refer to males old enough to decide upon salvation, Acts 8:12, 17:12. (Thayer.) According to Maimonides, a young man was ordinarily expected to marry at the age of 16 or 17, unless involved in study. Even then, it was considered better to marry than to study. (Edersheim, *Sketches of Jewish Social Life*.)

Nor to usurp authority A woman should attempt nothing, either in public or private, that belongs to man as his peculiar function. This was prohibited by the Roman laws... IN OUR LAWS THE CONDITION OF WOMEN IS, IN MANY RESPECTS, WORSE THAN THAT OF MEN. WOMEN ARE PRECLUDED FROM ALL PUBLIC OFFICES; THEREFORE THEY CANNOT BE JUDGES, NOR EXECUTE THE FUNCTION OF MAGISTRATES; THEY CANNOT SUE, PLEAD, NOR ACT IN ANY CASE, AS PROXIES. THEY WERE UNDER MANY OTHER DISABILITIES, WHICH MAY BE SEEN IN DIFFERENT PLACES OF THE PANDECTS. (Clarke)

I assume, therefore, that a boy is considered a *man* scripturally at puberty, and a girl becomes a woman at the same time.

Vv. 13-15, Paul gives the reason the above restrictions are place on women.

First, Adam was first formed, and then Eve. In fact, Eve was the last act of God's creation, even after the animals. Adam was the one formed to contend with the difficulties and exertions of public life. The physical makeup of the woman proves the point, though some refuse to admit that limitation. Eve was created as a helpmeet, not as a ruler nor as a teacher of *sound doctrine*. God himself rendered her unfit for rule over men.

Second, Eve was the one deceived, not Adam. Eve is the one who listened to the Tempter. Adam knew what he was doing when he fell. Moreover, he fell so he could be with his wife. The result of Eve's fall and offer to her husband was that her desire would be to her husband and she was subject to his domination. (Gen. 3:16.)

She cannot teach *sound doctrine*, for she is easily deceived to believe about any doctrine. Throughout the history of Christianity, the offshoots of Christianity were either started by women, or the male originators were followed first by women, e.g., Montanis (first tongues) and the Seventh Day Adventist.

However, we should note that Adam is considered the head of the fallen race, not Eve. That is because he was not deceived, but entered into sin knowingly and willingly.

V. 15, probably the best explanation of this verse I have found is:

Verse 15. *She shall be saved in child-bearing* σωθησεται δε δια της τεκνογονιας. She shall be saved through child-bearing—she shall be saved by means, or through the instrumentality, of child-bearing or of bringing forth a child. Amidst the different opinions given of the meaning of this very singular text, that of Dr. Macknight appears to me the most probable, which I shall give in his paraphrase and note.

However, though Eve was first in the transgression, and brought death on herself, her husband, and all her posterity, the female sex shall be saved (equally with the male) through child-bearing through bringing forth the Savior, if they live in faith, and love, and chastity, with that sobriety which I have been recommending.

The word σωθησεται, SAVED, IN THIS VERSE REFERS TO η γυνη, the woman, in the foregoing verse, which is certainly EVE. But the apostle did not mean to say that she alone was to be saved through child-bearing, but that all her posterity, whether male or female, are to be saved through the child-bearing of a woman; as is evident from his adding, If they live in faith and love and holiness, with sobriety. For safety in child-bearing does not depend on that condition at all; since many pious women die in child-bearing, while others of a contrary character are preserved. The salvation of the human race, through child-bearing, was intimated in the sentence passed on the serpent, Genesis 3:15: I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head. Accordingly, the Savior being conceived in the womb of his mother by the power of the Holy Ghost, he is truly the seed of the woman who was to bruise the head of the serpent; and a woman, by bringing him forth, has been the occasion of our salvation. This is the most consistent sense, for in the way in which it is commonly understood it does not apply.

There are innumerable instances of women dying in child-bed who have lived in faith and charity and holiness, with sobriety; and equally numerous instances of worthless women, slaves to different kinds of vices, who have not only been saved in child-bearing, but have passed through their travail with comparatively little pain; hence that is not the sense in which we should understand the apostle. Yet it must be a matter of great consolation and support, to all pious women labouring of child, to consider that, by the holy virgin's child-bearing, salvation is provided for them and the whole human race; and that, whether they die or live, though their own child-bearing can contribute nothing to their salvation, yet he who was born of a woman has purchased them and the whole human race by his blood.

In other words, the only way v. 15 will work Scripturally is when the *childbearing* refers to the Redeemer, and the *faith and love* refers to whomsoever will place their faith in Christ is saved. Eve not only saved herself, but she saved the whole fallen race through *bearing* the Holy Child, Jesus. Salvation cannot come by *childbearing*, but must come through faith, and faith will be exhibited by charity and holy living.