

## Chapter Two

### 1 Therefore

The term “therefore” should never simply be passed over. It was placed there by the Holy Spirit to keep us from forgetting what has just been said, because what it about to be revealed is still tied to it. It is not the beginning point. It is a conclusion of things already stated and the next step after it is understood. The logic of language is as important as the logic in math. The term “*oun*” is used to indicate “*that something follows from another necessarily.*”

“*oun*... a conj. indicating that something follows from another necessarily;... Hence it is used in drawing a conclusion and in connecting sentences together logically, *then, therefore, accordingly, consequently, these things being so*... (Thayer, p. 463-464; 3767)

Summing up the first chapter, Timothy was to teach how things ought not to be done in the church. Those teaching different doctrines must be charged to stop or removed from the congregation. Those who heed (believe or practice) the teaching of these false teachers must be charged to stop. These things make shipwreck the faith.

As Paul moved to the next subject, what “*follows from another necessarily?*” After reading the entire book, one passage helps answer this question.

*These things I write to you, though I hope to come to you shortly; 15 but if I am delayed, I write so that you may know how one ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1Tim 3:14-15*

In the first chapter Paul writes how things should not be conducted in the church which is the house and God. Then in Chapters two and three he writes how one ought to conduct themselves. This therefore forms the bridge between how things should not be done and how they should be done. The things Timothy should charge the brethren to do in order to maintain love out of a pure heart, a good conscience, and a sincere faith.

### I exhort first of all

The root meaning of “*exhort*” is “*to call to one’s side.*” It is used to express both care and concern. Depending on what follows the term it can be understood as “*exhort, comfort, entreat, instruct or even admonish.*”

It seems from this context to be an exhortation and encouragement, though it could also be instruction and teaching. Paul is calling all Christians to his side here, placing his arm around their shoulder and in tender emotional tones encouraging them to do the following. There is nothing better to keep hollow ritualism from creeping into the heart than in being actively involved as a mediator between God and our fellow men.

The term “*first*” can either be a simple statement of order. This is the first thing and others will follow, or it can mean first in importance and influence.

“*protos... first; 1. either in time or place, in any succession of things or of persons... 2. first in rank, influence, honor; chief; principal...*” (Thayer, p. 554-555; 4412-4413)

It appears most likely that Paul is using it in its latter meaning. Prayers should take a very high priority in the hearts of God’s people. It is the natural outpouring of *agape*-love when one brings their concerns to someone who can do something about them. It also increases our faith and decreases our anxiety. It is therefore of the chiefest and highest importance to manifest this type of faith and love to God. Faith in the power of prayer and love for those in need. What follows are four synonyms for prayer each of which sets forth slightly different aspect of it.

### that supplications,

Supplications are prayers in which a *need* brings us before God. When we feel some form of poverty or *indigence*, we pray.

“*deesis*,... 1. *need, indigence*,... 2. *a seeking, asking, entreating, entreaty*... in the N. T. requests

addressed by men to God... *supplication*... “ (Thayer, p. 126; 1162).

This term is used about 18 times in the Scriptures. It takes prayer from the point of all the needs that we and all that we know have. Whenever a circumstance arises that transcends human ability to resolve, we bring it to God and ask for his Intervention. This is also true whenever we are faced with a dire situation that we have no ability to resolve.

### **prayers,**

This is a much more general word for prayer. It still has the idea of petitions, but the content is much broader.

*“proseuchomai, proseuche ... 1. “to pray,” “to pray to,” “to ask,” “prayer,” “petitionary prayer.” We best understand the term by differentiating it from the synonymous deomai, deesis. the distinction is the deisthai almost always means real asking whereas proseuchesthai is preferred if the fact of prayer is to be denoted with no narrower indication of its content... “ (Kittel, TDTNT, Vol. 2 p. 807-808)*

It includes anything one might bring to God. In this verse it would include the supplications, the intercessions and the thanksgiving. It would also include any other communication that one can have with God.

### **intercessions,**

The term intercession is the most difficult of the four. This is true because it is only used twice in the NT, and it has a broad scope of meaning. It is a *“falling in with,”* or *“a coming together,”* when it was used of *“encounters with pirates”* or *“interviews”* and *“conversations”* with others. *“official petitions are commonly called enteuxis”*(Kittel Vol 8 p 244). From this definition, it is clear that there is not a great deal of difference between this and supplication.

*“enteuxis... a falling in with, meeting with... an interview, a coming together, to visit, converse, or for any other cause; that for which an interview is held, a conference or conversation... a petition, supplication... used of prayer to God... “ (Thayer, p. 218; 1783)*

### **and giving of thanks**

One gives thanks when they are *“mindful of favors,” “grateful,”* and *“thankful.”*

*“eucharistia... (eucharestos mindful of favors, grateful, thankful) 1. thankfulness... 2. the giving of thanks...” (Thayer p 264)*

This can be gratitude toward God for fulfilling the requests and bringing blessings upon those for whom we pray, or it can be the gratitude we feel toward the men for what they have done. God wants us to be mindful of favors. He wants us to appreciate all the things that people do for us and that He does for us.

### **be made for all men,**

These prayers are not just for ourselves. God expected His people to pray for the needs of others. But not just our immediate family or even the local congregation. Not just people we know, but *“for”* all men. This preposition is used to describe things we do *“for one’s safety,” “for one’s advantage or benefit.”*

*“huper... 2. i.q. Lat. pro, for, i. e. for one’s safety, for one’s advantage or benefit, (one who does a thing for another, is conceived of as standing or bending ‘over’ the one whom he would shield or defend...)... to be for one i.e. to be on one’s side, to favor and further one’s cause...” (Thayer, p. 638-640; 5228)*

Since it is prefaced with *“therefore,”* a careful review of what was previously said leads us to *“love from a pure heart”*(1Tim. 1:5). Prayers coming from a pure and loving heart will grow into this. Our concern leads us to use our relationship with God and our ability to pray for His intervention be used for all men. Our prayers are not to be selfish prayers directed only for the individual needs of a Christian.

We will not simply be grateful or moved to prayer only for our own needs and desires. We will be praying for the lost, for our brethren, for those we do not know, but whom we have discovered a

need. Such prayers are pleasing to God for they manifest the quality of feeling and the priorities a Christian has set. It reveals a deep and growing faith in God while at the same time manifests the unselfish care and concern for the needs of others, whether the others are friends, enemies, or those we do not even know.

## **2 for kings and all who are in authority,**

The term “kings” would include the “leader of the people” or “lord of the land.” It would not have to be a monarch. It could also be a dictator, emperor, or president.

“*basileus*... leader of the people, prince, commander, lord of the land, king...” (Thayer, p. 98; 935)

The term “authority” is a much broader term, taking in all who have any role in the chain of authority in a nation.

“*huperoche* primarily, “a projection, eminence,” as a mountain peak, hence, metaphorically, “pre-eminence, superiority, excellency,” is once rendered “authority,” 1 Tim 2:2...” (Vine's 5247)

By using these two terms, all those in leadership would be included. The princes, commanders, lords, kings, congress, senate, the courts, on both the federal and state level, governors, county sheriffs, and local police. We should be praying for their safety and that God might give them wisdom.

The knowledge that we can be involved in this creates some important inferences and conclusion.

1. God gave His people the privilege of having a say in the affairs of this world. He promised that their prayers would have an impact on the decisions He makes concerning the affairs of this life.
2. It gives to the Christian the assurance that God is in complete control over all things.
3. It manifests to God the strength of faith His children have in Him, and gives to the Christian the proper feelings of dependence upon God.
4. It is not man but God who controls all the affairs of this life and such prayers force into the Christian's consciousness this truth.
5. Those in authority need our prayers, for their sakes and for ours.

## **that we may lead a quiet and peaceable life**

“That” is the conjunction of purpose, intent and end result. If we pray in this manner, the end or purpose comes back to be a blessing to us.

Paul told Timothy that by fulfilling the previous command we can bring about a quiet and peaceable life. By praying for these things and in this manner, we will have a much greater chance of a quiet and peaceable life, while at the same time by not offering them our chances are diminished. What is a “quiet” life?

“*eremos*... quiet, tranquil, ... it indicates tranquility arising from without.” (Vine, W. E. Expository Dictionary. Vol 3 p 242 NO. I)

In this case, the tranquility and inner peace comes from the outside. The events in one's life are prosperous, peaceable and enjoyable to the point that they have brought tranquility. This infers that as a result of one's prayers their physical life will be blessed.

The term “peaceable” is defined:

“*hesuchios*... has much the same meaning as No. I above, but indicates tranquility arising from within, causing no disturbance to others. It is translated “quiet” in I Tim. 2:2 .” (Vine, W. E. Expository Dictionary. Vol 3 p 242)”

The words quiet and peaceable mean almost exactly the same thing. The difference is in the source. This latter term speaks of inner tranquility. A tranquility that comes from within and is not affected by outward events and circumstances. This is clearly the greater of the two. With this latter one, we can have peace even if we lose the former.

By praying in this way, we put on one more piece of the armor necessary to bring the peace of God

which passes all understanding.

*You will keep him in perfect peace, Whose mind is stayed on You, Because he trusts in You. Isa 26:3*

This is the life we can “lead” whether outward circumstances are good or bad. Leading life is defined:

“*diago... 1. to lead through, lead across, send across... to pass... to live...*” (Thayer, p. 135-136; 1236)

“*bios... life extensively, i. e. the period or course of life...*” (Thayer, p. 102; 979)

### **in all godliness and reverence.**

The connection between the prayers, their power in God’s sight, as well as the benefits of peace and tranquility in our lives are all placed within(en) all godliness and reverence. It is in the midst of these two things that all the rest follows. He may even be affirming that these are the “*instrument or means by or with which anything is accomplished.*”

“*en... a preposition taking the dative after it;... Eng. in, on, at, with, by among. I LOCALLY; 1. of Place proper; a. in the interior of some whole; within the limits of some space... 5. used of that with which a person is surrounded, equipped, furnished, assisted, or acts... c. of that which one either leads or brings with him, or with which he is furnished or equipped; esp after verbs of coming, (EN of accompaniment), where we often say with ... d. of the instrument or means by or with which anything is accomplished, owing to the influence of the Hebr. prep... much more common in the sacred writ. than in the prof... where we say with, by means of, by(through)...*” (Thayer, p. 209-212; 1722)

There must be godliness and reverence in the heart of those who pray or none of the above can happen. One is godly when they have a “*Godward attitude.*” When all their actions and thoughts are for the purpose of doing “*that which is well-pleasing to Him.*” We are so deeply concerned for God’s feelings and view of us that we “dare not try to take one step alone.”

“*eusebeia... from eu, well, and seboimai, to be devout, denotes the piety which, characterized by a Godward attitude, does that which is well-pleasing to Him...*” (Vine, Vol 2 p. 162).

“*eusebeia... reverence, respect; in the Bible everywhere piety towards God, godliness...*” (Thayer, p. 262; 2150)

Our quiet and peaceable life must be lived in reverence and respect toward God. A reverence rooted in our feelings of devotion and awe, coupled with a powerful desire to please Him.

Those with godliness view God with special feelings of love and devotion, and who are acutely aware of His never ceasing view of their heart, deeds and words. They are therefore continuously seeking to be well pleasing to Him in every realm of their lives. They seek to fulfill all that God asks out of a strong desire to make him happy with them. Added to this is the term “*reverence.*”

“*semnotes... that characteristic of a person or a thing which entitles to reverence or respect, dignity, gravity, majesty, sanctity... in an ethical sense, gravity ... honor, probity, purity...*” (Thayer, p. 573; 4587)

“*semnos, semnotes ... It is then used of divine things, “August,” “sacred,” ... Used of objects semnos first denotes visible majesty and greatness... Of a town ... means to make it more distinguished, ... In relation to clothes ... means “splendid,” “magnificent.” ... use semnos for the inner majesty of things... is that which in the being and conduct of men calls forth *sebesthai* from others. ... This might be the majesty of a royal throne, the splendor of dress, the beauty of speech, or the sound of music. Yet not every sound nor all fine speech or adornment is regarded as *semnos*. A thing is *semnos* if the signs of a higher order may be detected in it. In man the orderliness perceived in his attitude and behavior is felt to be *semnotes*, with an inextinguishable trend toward seriousness and solemnity. ... In I Tim. 2:2 *semnotes* is used alongside *eusebeia*. the one is the piety expressed in respect for the orders, the other is the corresponding “serious and worthy conduct.” (Kittel, TDWNT, Vol 7, P. 191-196).*”

As one can see from the depth of the definition, this is a complicated term. It refers to many realms in life, and the attitude and manner in which they are either entered into or rejected. Things that are tested and found to be worthy, noble and honorable. It keeps people involved in things that are of the higher spiritual order. It promotes serious and worthy conduct.

Paul's point appears to center on the truth that prayers must proceed forth from the hearts of those men and women who are committed to God to such a degree that He never leaves their minds day or night. All that they get involved in is first assessed as to how God will react to it. If God will not be pleased then they abstain from it, if God will be pleased then they get involved in it. This leads them to the things in this life that are of a higher and nobler order. They are godly and grave people, and their prayers have great power in the sight of God.

### **3 For this is good and acceptable**

To pray in this manner and seek to be godly and reverent in how we lead our lives is first "good" then acceptable.

"*kalos*... Sept for ... beautiful, but much oftener for ... good; *beautiful*, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be *pleasing*; hence (acc. to the context) i.q. *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable*;... a. *beautiful to look at, shapely, magnificent*... b. *good, excellent in its nature and characteristics, and therefore well-adapted to its ends*: ... c. *beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble*... d. *honorable, conferring honor*..." (Thayer, p. 322).

When God sees these things in our hearts, He reacts the same way we do when we see something exceptionally beautiful, excellent, or choice. It is something worthy of praise. He said as much to Cornelius:

*2 a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always. ... 4 And when he observed him, he was afraid, and said, "What is it, lord?" So he said to him, "Your prayers and your alms have come up for a memorial before God. Acts 10:2, 4*

"Acceptable" means a little more in Greek than in English. We generally use the word to describe things that meet a minimum standard. While they saw it more as something seen favorably, pleasing or welcome.

"*dektos* ...denotes a person or thing who has been regarded favorably..."(No. I).

"*apodektos*... a strengthened form of No. I (APO, from, used intensively), signifies acceptable, in the sense of what is pleasing and welcome.." (Vine, W. E. Expository Dictionary. Vol. 1, p. 20).

God sees the time we spend in prayer over such matters as these to be pleasing and welcome. He regards it favorably. This ought to instill a great desire in the hearts of the godly and devout to fulfill this simple command.

### **in the sight of God our Savior,**

"In the sight of God" is a very common expression in the NT just as "in the sight of the LORD" was very common in the OT. It is the term or formula that describes the fact that we are always in His view.

*And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account. Heb 4:13*

While some things man does are described as an abomination in His sight, other things are pleasing in His sight. The term "in His sight" emphasizes this truth. In this case it speaks of something we are doing "before" His "eyes," and "in" His "presence" "sight," or "hearing."

"*enopion*... (i.q. *ho en opi on*, one who is in sight...) ... *before, in the sight of any one*... 1. of occupied place: *in that place which is before, or over against, opposite, any one and towards which another turns his eyes*... 2. *before one's eyes; in one's presence and sight or hearing*..." (Thayer, p. 219-220; 1799)

This is the second of the ten times this term is used in 1 & 2 Timothy and Titus. It is used of God six times(1Tim. 1:1; 2:3; 4:10; Titus 1:3; 2:10; 3:4) and of Jesus four(2Tim. 1:10; Titus 1:4; 2:13; 3:6). God is the Savior because He made the decisions and drew up the plans(Rom 11:33-36), Jesus is the Savior because He suffered and died to make it all possible.

#### 4 who desires all men to be saved

The term “desire” is more often translated as “will.” When Paul spoke of God’s will, he used this term.

*“thelo,... (derived apparently fr. Helein with a fuller aspiration, so that it means prop. to seize with the mind; ...) TO WILL, (have in mind,) intend; i.e. 1. to be resolved or determined, to purpose ... 2. to desire, to wish:... 3. l. q. to love foll. by an inf., to like to do a thing, be fond of doing... 4. in imitation of the Hebr. ... to take delight, have pleasure... the will which proceed from inclination...” (Thayer, p. 285-286; 2309)*

The better our understanding of the term “desire” or “will” becomes, the better we will understand God’s feelings toward the lost and dying in this world.

Since God “desires” all men to be saved there are three possible ways to understand it.

1. God takes delight and pleasure in all men coming to the truth.
2. God’s desire and wish is that all men would come to the knowledge of the truth.
3. God resolved and determined that all men would come to the knowledge of the truth.

We can reject the last definition because if God had purposed and resolved it, it would be so, but such is not the case, so it is obviously not Paul’s meaning here. The first meaning that God takes great delight and has pleasure in all men being saved would be true, but all men are not being saved, so the best understanding of the definition is that of desire and wishing. God has a strong feeling of desire for all men to be saved and come to the knowledge of the truth.

There is a wonderful seed here for a proper understanding of God’s feeling toward humanity. The parable of the lost sheep teaches it:

*So He spoke this parable to them, saying: 4 “What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? 5 “And when he has found it, he lays it on his shoulders, rejoicing. 6 “And when he comes home, he calls together his friends and neighbors, saying to them, “Rejoice with me, for I have found my sheep which was lost!” 7 “I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance. Luke 15:3-7*

The prodigal son(Lk 15:11-32) also teaches this, as do the words penned by Peter concerning God’s feelings toward ending this age.

*But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. 2Pet. 3:8-9*

God does not wish for any to perish and there is great joy in heaven when one sinner repents. The proper view of God’s attitude toward those that are lost is that of longing and yearning for their salvation. Another important point to grasp is the obvious priority God gave man’s freewill.

If God had wanted to make all men saved, they would have been saved. Yet He refused to violate their free will to do so. Though God wants all men to be saved and come to the knowledge of the truth. He wants them to come voluntarily because they want to and not simply because he wants them to. If they refuse to do it, God allows them to make that choice. But still He wants them to be saved.

*“sozo... to save, to keep safe and sound, to rescue from danger or destruction(opp. to apollumi)... a. univ., tina ... one (from injury or peril); to save a suffering one (from perishing) e. g. one suffering from disease to make well, heal, restore to health: to preserve one who is in danger of destruction, to save(i.e. to rescue)... b. to save in the technical biblical sense; negatively, to deliver from the penalties of the Messianic judgment,... to save from the evils which obstruct the reception of the Messianic deliverance...” (Thayer, p. 610-611; 4982)*

God wanted to save them from the penalty of the coming judgement day. He wanted to keep them from the terrible consequences their own sin will bring into their lives.

## **and to come to the knowledge of the truth.**

There is only one means by which God can bring about His desire. He wants them to be saved, but in order for that to be accomplished, they must come to the knowledge of the truth. The term “*come to*” is therefore another pivotal term in our understanding of salvation. It’s most basic literal meaning is “*to come from one place into another,*” while it is used metaphorically describe things that “*come into being,*” or “*arise,*” or that something can “*find a place of influence.*”

“*erchomai... I. to come; 1. prop. a. of persons; a. univ to come from one place into another, b. to come I. e. to appear, make one’s appearance, come before the public... 2. metaph. ... b. equiv. to to come into being, arise, come forth, show itself, find place of influence...*” (Thayer, p. 250-251; 2064)

God desired a knowledge of truth to come into being in a person’s heart. Knowledge of the truth is an indispensable part of one’s being saved. The term “knowledge” is not simply a casual acquaintance. This is an intensified term for knowledge. It is “*precise and correct knowledge*” which leads one “*to become thoroughly acquainted with*” something or “*to know thoroughly,*” “*accurately,*” and “*well.*”

“*epignosis...(epiginosko q.v.) precise and correct knowledge; used in the N.T. of the knowledge of things ethical and divine... “epiginosko... to become thoroughly acquainted with, to know thoroughly; to know accurately, know well... 2. to know... a. to recognize... to recognize a thing to be what it really is...”* (Thayer, cit., p 237; 1922-1921)

In order to be saved all men must gain a precise and correct knowledge of the truth. They must become thoroughly acquainted with it and know it both accurately and well. They must also be able to recognize it for what it is. Since God’s word contains only the truth, it is God’s truth that those who desire to be saved must learn accurately and well.

*Sanctify them by Your truth. Your word is truth. Jn. 17:17*

## **5 For there is one God**

The conjunction “for” works much like “therefore.” It ties together the point that is just being finished with the one that is about to be made. It is a “*particle of affirmation and conclusion.*” It generally offers the “*reason and cause of a foregoing statement,*” or “*explains*” it.

“*gar... a conjunction which acc. to its composition *ge* and *ara*(i.q. *ar*), is properly a particle of affirmation and conclusion, denoting *truly therefore, verily as the case stands,* “the thing is first affirmed by the particle *ge*, and then is referred to what precedes by the force of the particle *ara*”... Now since by a new affirmation not infrequently the reason and nature of something previously mentioned are set forth, it comes to pass, that by the use of this particle, either the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, *for... or some previous declaration is explained, whence *gar* takes on an explicative force for, the fact is, namely...* Thus the force of the particle is either conclusive, or demonstrative, or explicative and declaratory;...I. Its primary and original Conclusive force is seen in questions... and answers expressed with emotion; where acc to the connection it may be freely represented by assuredly, verily, forsooth, why, then etc.... II It adduces the Cause or gives the reason of a preceding statement or opinion... III It serves to explain, make clear, illustrate, a preceding thought or word: *for, I. q. that is, namely...*” (Thayer, p. 109-110)*

The section that began with the exhortation for God’s children to pray for all men based on the charge to Timothy that would lead to love out of a pure heart, a good conscience and a faith unfeigned(1:5), now concludes with the fact that Christians ought to pray for all men because there is only one God and one mediator.

God’s power, dominion, love and truth have no boundaries. This fundamental truth now becomes the basis for our conduct and our prayers. We have to pray for all men regardless of how foreign they seem to us because there is only one God ruling over all the nations. Not only is there only one God for the entire world, but there is also only one mediator to speak to God on their behalf.

## **and one Mediator between God and men,**

The term “mediator” is defined:

*“mesites... one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant; a medium of communication, arbitrator... Used of Moses, as one who brought the commands of God to the people of Israel and acted as mediator with God on behalf of the people... Christ is called... since he interposed by his death and restored the harmony between God and man which human sin had broken...” (Thayer, p. 401; 3316)*

Jesus is the only *“medium of communication”* between God and man. Sin is a barrier that man cannot get past to have any communion fellowship or relationship with God. Jesus is the only means by which man’s sin can be removed so that fellowship can be reestablished. Jesus’ role as a mediator is exceedingly complex. He is the mediator through whom God has revealed all truth:

*God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; Heb. 1:1-2*

*Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.” John 14:6*

Jesus is also the mediator through whom we are saved.

*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. John 3:16-17*

He is the mediator for all our prayers

*“And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. 24 Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full. John 16:23-24*

*giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another in the fear of God. Eph. 5:20-21*

*And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him. Col. 3:17*

He is our High Priest who ever lives to make intercession for us

*Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. Heb 4:14-16*

*Also there were many priests, because they were prevented by death from continuing. 24 But He, because He continues forever, has an unchangeable priesthood. 25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. 26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; Heb 7:23-26*

With only one God and one mediator between God and man, God’s people must be praying for all men. For Jesus is the only hope for all men.

*“Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.” Acts 4:12*

## **the Man Christ Jesus,**

Why does Paul choose here to discuss Jesus’ humanity? It is certainly not to diminish his Deity. He has established this fully in other epistles and would in no way tolerate anyone teaching anything less.

*of whom are the fathers and from whom, according to the flesh, **Christ came, who is over all, the eternally blessed God. Amen. Rom. 9:5***

*Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though **he was in the form***



**of God, did not count equality with God a thing to be grasped, 7 but made himself nothing, taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Phil. 2:5-8**

*In the beginning was the Word, and the Word was with God, and **the Word was God.** 2 He was in the beginning with God. 3 **All things were made through Him,** and without Him nothing was made that was made. 4 In Him was life, and the life was the light of men. .... And **the Word became flesh and dwelt among us,** and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John 1:1-4, 14*

Paul, inspired by the Spirit of God knows Jesus is Divine. He knows He is equal to God. So again, why does Paul speak of him as being a man? I believe that the idea here is the same as that found in the book of Hebrews.

*For in that He Himself has suffered, being tempted, He is able to aid those who are tempted. Heb. 2:1.*

*For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need... Heb. 4:15-16*

Since Jesus is still mediating with the knowledge of being a man, he will be much more gentle, compassionate and understanding. This aspect of His being our mediator is one of them most wonderful.

## **6 who gave Himself a ransom for all,**

Jesus as man/God and God/man gave himself to be a ransom for all men. The term “gave” is defined:

*“didomi... to give... A. absolutely and generally... B. In construction... I to give something to some one, - in various senses; 1. of one’s own accord to give one something, to his advantage; to bestow; give as a gift... 2. to grant, give to one asking, let have... 3. to supply, furnish, necessary things... 4. to give over, deliver, ... 5. to give what is due or obligatory, to pay: wages or reward... 6. DIDOMI is joined with nouns denoting an act or an effect...” (Thayer, p. 145-147; 1325)*

Jesus, of his own accord, gave and bestowed Himself as a gift. This gift came in the form of a ransom. This term is defined:

*“antilutron... what is given in exchange for another as the price of his redemption, ransom...” (Thayer, p. 50; 487)*

The term ransom refers to giving something in exchange for another as the price of their redemption. This term so perfectly expresses what Jesus did that there is little else to be said about it. Jesus gave himself in exchange for all men throughout all time as the price of their redemption.

*My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. 2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. 1 Jn. 2:1-2*

*for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Rom 3:23-26*

This mediator is must more than a simple go-between who can hear both sides. He became a man so he could come to this world and die becoming a ransom, a redeemer, and a propitiation. The death on the cross did so much for man and now it is God’s desire to see His people expend that same love in praying for all men that all might live a tranquil and quiet life in order that all men might be saved and come to a knowledge of the truth.

## **to be testified in due time,**

This clause has given a great deal of difficulty. The basic idea is simple. The truth of the above is to be testified. Qualified witnesses are needed to prove their veracity. Peter testified and exhorted

in his first sermon and in his epistles when he affirmed that both the Old Testament prophets and the apostles eyewitness testimony affirmed it's truth and validated it. The apostle John is even bolder. When he affirmed that all who reject the gospel are making God a liar because they refuse to believe His testimony.

*If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son. 10 He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son. 11 And this is the testimony: that God has given us eternal life, and this life is in His Son. 1Jn. 5:9-11*

This is the simpler side of the passage, the difficulty lies in the statement “**in due time.**” which is translated “**in its proper time**” in the NIV and NAS, and “**in its own times**” in the ASV. The terms themselves seem to lend themselves more to the ASV translation.

*“idios... 1. pertaining to one's self, one's own; used a. univ. of what is one's own as opposed to belonging to another... to do one's own business (and not intermeddle with the affairs of others),... b. of what pertains to one's property, family, dwelling, country, etc. ... c. harmonizing with, or suitable or assigned to, one's nature, character, aims, acts; appropriate... 2. private...” (Thayer, p. 296-297; 2398)*

*“kairos... 1. due measure; nowhere so in the bibl. writ. 2. a measure of time; a larger or smaller portion of time; hence a. univ. a fixed and definite time:... b. opportune or seasonable time... c. the right time... d. a (limited) period of time... e. as often in Grk. writ., ... is equiv. to what time brings, the state of the times, the things and events of time...” (Thayer, p. 318-319; 2540)*

When did this occur? Is it's own time in the past, or still in the future? Since both are true it is not quite as important to make the distinction. The past has already been done through the apostles and prophets, the mighty works, wonders, and signs, the resurrection, and the presentation of the truth. At the second coming of Christ, every eye will see him(Rev 1:7), and every knee will bow and every tongue confess that He is Lord(Phil 2:9-11).

One thing is certain, which ever one of these is the meaning here, it ties in with the need for Christians to pray, and to understand that this is the reason why Paul was appointed a preacher and an apostle.

## 7 for which I was appointed

Paul used both “*eis - the end, purpose, result*” and “*hos - for which reason, wherefore...*” to emphasize that it was the above things that had led to him being appointed as a preacher. Since these terms point back to what was previously said, what exactly had Paul just said that led to this result?

1. God wanted all men to be saved and come to a knowledge of the truth.
2. There is one God and one Mediator between God and men, the Man Christ Jesus,
3. Who gave Himself a ransom for all, to be testified in due time

First, Paul was appointed because God wanted all men to be saved and come to a knowledge of the truth and Paul was appointed to help all men to be saved. Second, with only one God and one mediator, all men needed to hear the truth and Paul was appointed to bring the truth to them. Third, Jesus gave himself as a ransom and that needed to be testified in due time and Paul had been “*appointed*” to testify.

*“tithemi... 1. to set, put, place, ... hence a. to place or lay... of the dead laid to rest somewhere, ... 2. to make... Middle to make (or set) for one’s self or for one’s use... to make one one’s own... to make one a friend... to appoint one to (destine one to be) anything, ... Middle to appoint for one’s use... to appoint one to one’s service... to appoint with one’s self or in one’s mind...” (Thayer, p. 622-623; 5087).*

Literally, God “set” “put” or “placed” as an preacher and apostle. God put him into the position and established him there.

*Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), Gal 1:1-2*

*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. 38 But if anyone is ignorant, let him be ignorant. 1Cor. 14:37-38*

*how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), Eph 3:3-4*

First Paul stated that it was God who put him into this role of preacher and apostle, then concluded with “*I am telling you the truth and not lying.*” The Holy Spirit wanted this to be precise and clear. Peter revealed how we should feel about Paul after reading these things like these.

*And consider that the longsuffering of our Lord is salvation — as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. 2Pet. 3:15-16*

As a preacher and apostle, Paul wrote Scripture.

### **a preacher and an apostle--**

Though the term preacher is still used today, it does not have quite the same idea behind it as the one they used. Today it is primarily used of those who preach the gospel. But then it was also used in civil government. It was used of those who informed the public of any official message from those in authority. When an official “*kerux*” was sent forth by a king, magistrate, prince, military commander, they were vested with the authority to make the people listen and to exact a penalty if they refused. A herald had credibility and was given submission.

*“kerux... a herald, a messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or demand, and performed various other duties... In the N. T. God’s ambassador, and the herald or proclaimer of the divine word...” (Thayer, p. 346; 2783)*

This is exactly what God set Paul into. He was God’s ambassador who functioned as a herald or proclaimer of the divine word. The term meant that the message Paul proclaimed had the same

authority and needed to be given the same credibility as that given by a king, etc. Actually coming from the one God it had even more authority.

The term apostle was also used in civil government. The emperor and others had such men who were sent forth into the empire to bring to the people the orders they must obey. Just as the emperor had his apostles, the King of kings and Lord of lords had his.

*“apostolos, -ou ὁ 1. a delegate, messenger, one sent forth with orders... 2. Specially applied to the twelve disciples whom Christ selected, out of the multitudes of his adherents to be his constant companions and the heralds to proclaim to men the kingdom of God... 3. In a broader sense the name is transferred to other eminent Christian teachers.” (Thayer, p. 68; 652).*

Paul was made an ambassador by God. He was placed in that position and given the right to that duty by God. He had the authority, and when we accept the authority of those God sends forth we are accepting God. When we reject that authority we are rejecting Jesus who chose them as His representatives. If we reject Jesus in this manner, then we are also rejecting God.

*He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me. Lk 10:16 See also Mt 10:40; Jn 13:20*

Yet Jesus had even more than this to say about the authority all his apostles and heralds would have. They would bind and loose on earth what had already been bound and loosed in heaven.

*“Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Mt 18:18*

This is exactly what Paul was doing in this letter. He was therefore fulfilling the great commission:

*And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 “teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. Mt 28:18-20*

The Holy Spirit is taking all of this and applying them to Paul and his writings. These two terms put absolute authority on the things revealed not only in this letter, but in all Paul's letters. If we receive them we are receiving God who set him into that position and gave him that authority. If we reject the things Paul has written then we are rejecting the God who put him into the position of herald and apostle.

### **I am speaking the truth in Christ and not lying--**

Paul then affirms the truth of his words. God really did do all that he said up to this point in the book. He was telling the truth and not lying about it. This placed God's people exactly where God wanted them to be put. They must either accept this truth and be bound with absolute authority to all the letters Paul had written or they are compelled to discard everything Paul wrote. But it would go even further than this. For if Paul's words are here rejected then we must also reject everything Peter said because Peter affirmed that what Paul wrote in his letter was Scripture (II Peter 3:14-16). It is now a stand or fall proposition either Paul is a herald (preacher) and an apostle with authority for all that he says from God, or he is an imposter and a liar. It is good for God's children to wrestle with this truth. It places the sincere faith on its proper basis.

### **a teacher of the Gentiles in faith and truth.**

Here is an additional reason why Christians must carefully ponder the above truth. Paul had been chosen as an apostle to the Gentiles. He had been their advocate at the Jerusalem conference (Acts 15) and Jesus had revealed this to be why he was chosen as an apostle.

*But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. 16 For I will show him how many things he must suffer for My name's sake." Acts 9:15-16*

Then He said to me, 'Depart, for I will send you far from here to the Gentiles.'" Acts 22:21

Much of what he has revealed centers on them. Will some cast all this aside as false by not

accepting his account of the authority he has? He is a teacher of the Gentiles. Paul taught the Gentiles faith and truth. If he is not truly an apostle and herald then all he has done for the Gentiles is false. This follows much the same idea as his point regarding the resurrection.

*Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, then Christ is not risen. 14 And if Christ is not risen, then our preaching is empty and your faith is also empty. 15 Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up-- if in fact the dead do not rise. 16 For if the dead do not rise, then Christ is not risen. 17 And if Christ is not risen, your faith is futile; you are still in your sins! 18 Then also those who have fallen asleep in Christ have perished. 19 If in this life only we have hope in Christ, we are of all men the most pitiable. 1 Cor 15:12-19*

If Paul was not an apostle, then all of his writings are false! If we cannot truth everything he has written as being set in place by God, then we as Gentiles do not really have any way to know what to do. God sent him forth as the apostle and teacher of the Gentiles. If we cannot depend upon him to have told us the truth, then we simply have no way of knowing what we ought to do.

## 8 I desire therefore

The “therefore” again brings us back to the previous section. It was the same term Paul used in verse one, a “*conjunction indicating that something follows from another necessarily.*” Since Paul was an apostle and herald, what he is about to reveal has been stamped in a powerful way with inspiration. Since this has been a very controversial passage, it is important that these things be understood.

As an apostle and herald, Paul’s desires are based upon God’s revelation. The term “desire” was often used in that day of the “*disposition of the royal will or lawgiver.*” Kittel cites this use as “*ordering by apostolic authority.*”

“*boulomai... a. in most of the NT passages... the sense is that of “wishing,” “desiring,” or “intending,” often with something of all three(27 times out of a total of 37). b. Three times *boulomai* is used in the Pass. with reference to ordering by apostolic authority... (I Tim 2:8; 5:14; Titus 3:8)... the examples from the LXX cited above are linked particularly with this usage, as also those from Josephus, I. e., when the reference is the disposition of the royal will or lawgiver... “ (Kittel vol 1 p 629-633)*

Paul is setting forth the “*wish/desire/intent*” (“*often with something of all three*”) which he sought because he knew it was God’s will. This is exactly what God wants done.

### that the men pray everywhere,

Paul’s wish/desire/intent is that men pray in every place. Since English only has one term for men, we cannot always tell whether the term is used in the generic sense of both men and women or in the exclusive sense of the male gender. The Holy Spirit was not faced with this problem. He had two words to choose from the generic (*anthropos*) and the specific (*aner/andros*).

“*aner, andros... a man,...* The meanings of this word in the N. T. differ in no way from classic usage; for it is employed 1. With a reference to sex, and so to distinguish a man from a woman; either a. as a male... or b. as a husband... 2. with a reference to age, and to distinguish an adult man from a boy... 3. univ. any male person, a man...” (Thayer, , p 45; 435)

“*anthropos... man* It is used 1. univ with a ref. to the genus of nature, without distinction of sex, a human being, whether male or female... and in this sense a. with the article, generically, so as to include all human individuals..... .” (Thayer, Joseph Henry; Op. Cit. P. 46-47; 444)

When *anthropos* is used, there is no distinction of sex, but when *aner* is distinguishes a man from a woman. Hence *aner* completely excludes women from this activity. It was Paul’s desire that men(males) pray in everyplace, but not women(females). Paul will reveal what the Spirit wants the women to do next.

This clearly leads to an important question concerning the location and context of these statements. If this is not limited in some way then women are universally excluded from the command to pray with holy hands. A careful consideration of the context offers a very simple answer:

*These things I write to you, though I hope to come to you shortly; 15 but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1 Tim 3:14-15*

The these things may include more, but it at least covers the qualifications of elders, deacons, and their wives(3:1-13) and the role of men and women in the assembly(2:8-15). When it comes to public prayers, it is the wish/desire/intent of God as expressed here by His herald and apostle that men pray everywhere. The term “everywhere” is made up of three Greek terms which the ASV and NAS literally translate “in every place.” These are generic for God has nowhere specified a place as He did with the temple at Jerusalem in the Old Testament.

“*topos... place*; I. e. 1. prop. any portion of space marked off, as it were, from surrounding space; used of a. an inhabited place, as a city, village, district... b. a place (passage) in a book...” (Thayer, p. 628; 5117)

These are the places where people assemble to conduct themselves as a church, i.e. the place

where the church assembles. It may be a home, a field, a school house, a porch in the temple, a riverside, or wherever.

*Now in giving these instructions I do not praise you, since **you come together** not for the better but for the worse. 18 For first of all, **when you come together as a church**, I hear that there are divisions among you, and in part I believe it. 19 For there must also be factions among you, that those who are approved may be recognized among you. 20 Therefore **when you come together in one place**, it is not to eat the Lord's Supper. 1 Cor 11:17-20*

*Therefore, my brethren, **when you come together** to eat, wait for one another. 34 But if anyone is hungry, let him **eat at home**, **lest you come together for judgment**. And the rest I will set in order when I come. 1Cor. 11:33-34*

*26 How is it then, brethren? **Whenever you come together**, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. 1Cor. 14:26-27*

*As **in all the churches of the saints**, 34 the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. 35 If there is anything they desire to learn, **let them ask their husbands at home**. For **it is shameful for a woman to speak in church**. 1Cor 14:33-35*

The place does not matter, but whatever and wherever that place is, it is the wish/desire/intent of God's inspired herald and apostle that men pray and women be arrayed in modest apparel and do the other things listed in 2:9-15.

### **lifting up holy hands,**

This verse is very similar to one of the Proverbs.

*One who turns away his ear from hearing the law, even his prayer is an abomination. Pr 28:9*

It is the responsibility of God's herald to demand that not only are those who pray to be men, but they must have a certain quality about them if they are to be chosen. They must have holy hands. This is a very unusual term for holy it is used less than ten times in the NT. While the other term is used well over 200 times. It is used twice in the "pastoral" epistles, once here and again in the qualifications for elders in Titus 1:8. In both places it is translated holy. It's root meaning is "*religiously observing every moral obligation.*" It is the "*inward attitude and inner disposition*" toward those things God has decreed either to be right or wrong and therefore by him "*is felt to be binding*" either in the sense of things he must do or things he must not do.

*"hosios ...undefiled by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious, ..." (Thayer, , p 456)*

*"Of actions which by ancient sanction are regarded as "sacred," "lawful" and "according to duty,"... It makes no odds whether the sanctioning force is divine precept, natural law or ancient custom. HOSIOS thus corresponds... to what a man does by disposition in accordance with his inward attitude and inner acceptance of what is felt to be binding.... In content it is what is right and good from the standpoint of morality and religion..." (Kittel, Gerhard, Vol 5 p 489-492)*

His hands are holy because of his attitude toward the sacredness of God's will and his own need to submit to it. I believe that this is the real emphasis of the passage. All men must keep their lives undefiled by continuous repentance and confession. There is simply no excuse for a man to accept an opportunity to lead in a public prayer if he knows his life is not all that it ought to be. If there is sin in the heart then the individual must immediately repent and confess that sin or apologize and ask to be excused from the responsibility. No man should ever offer up a prayer to God on behalf of the congregation who has sinned and refuses to repent of it. It is an abomination in the sight of God.

Though some may feel that the lifting up of the hands is now bound for all time as the only legitimate method by which Christians may pray, It could easily be countered that the Scriptures offer many other positions.

for Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high, and had set it in the midst of the court; and he stood on it, knelt down on his knees before all the assembly of Israel, and spread out his hands toward heaven; 2 Chr 6:13

Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days. Dan 6:10

And He was withdrawn from them about a stone's throw, and He knelt down and prayed, Luke 22:41

But Peter put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up. Acts 9:40

And when he had said these things, he knelt down and prayed with them all. Acts 20:36

When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till we were out of the city. And we knelt down on the shore and prayed. Acts 21:5

For this reason I bow my knees to the Father of our Lord Jesus Christ, Eph 3:14

"And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. Mark 11:25

Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel, and spread out his hands toward heaven; 1 Kings 8:22

And Ezra blessed the LORD, the great God. Then all the people answered, "Amen, Amen!" while lifting up their hands. And they bowed their heads and worshiped the LORD with their faces to the ground. Neh 8:6

Lift up your hands in the sanctuary, and bless the LORD. Ps 134:2

When you spread out your hands, I will hide My eyes from you; even though you make many prayers, I will not hear. Your hands are full of blood. Isa 1:15

Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, "Father, I thank You that You have heard Me. John 11:41

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, John 17:1

He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will." Matt 26:39

So Ahab went up to eat and drink. And Elijah went up to the top of Carmel; then he bowed down on the ground, and put his face between his knees, 1 Kings 18:42

With all these different positions as examples, and commands, it appears that it is not the position, but the attitude in the heart while in that position that really matters.

### **without wrath and doubting;**

Not only must these hands be holy, but they must also be without any wrath or doubting. The term "without" is defined:

"*choris... separately, apart... 2. as a prep. with the gen. ... a. without any person or thing(making no use of, having no association with, apart from, aloof from, etc.)...*" (Thayer p 675)

The term stresses that something is separate from, or apart from something else. There is no association between the man who prays with holy hands and the following two terms. They are completely apart from and separated from one another. The man who leads in public prayer is to be a man who has completely separated himself from wrath and doubting. The term "wrath" is defined:

"*orge...*(fr *orgao* to teem, denoting an internal motion, esp that of plants and fruits swelling with juice... *the natural disposition, temper, character; movement or agitation of soul, impulse, desire, any violent emotion*, but esp. (and chiefly in Attic) *anger, wrath, indignation... anger exhibited in punishing*, hence used for the *punishment* itself... The *orge* attributed to God in the N. T. is *that in God which stands opposed to man's*



*disobedience, obduracy*(esp in resisting the gospel) *and sin, and manifests itself in punishing the same... wrath, outburst of anger,... to provoke, arouse to anger; pass. to be provoked to anger, be angry, be wroth,;...*" (Thayer, p. 452; 3709)

There must be a complete separation between this emotion and the one who is praying. To illustrate this picture a man who has just had a fight with his wife a problem with the children, or some confrontation on the way to the building that has left him filled with anger and indignation. As he enters the building his heart is teeming and about to burst out with anger and frustration. He feels indignant, he is agitated, and extremely angry. At the door he is asked to lead the opening or closing prayer. At that moment one of two things must happen. He must immediately banish and separate himself from that emotion, or he must excuse himself from doing the prayer. He cannot do both and be pleasing to God.

The second thing that there can be no room for in the heart of the man praying is "doubt." This term has a fairly broad range of meaning. It often refers to "*evil thoughts*," "*anxious reflection*," or "*doubt*."

*dialogismos* ... 1. The sense of "evil thoughts" is predominant in the NT... 2. It can also be used for "anxious reflection" or "doubt." Torturing doubts are denoted in Lk. 24:38. In R. 14:1:.. there is to be no disputing about trifles. Similarly, the command in Phil. 2:14... refers to murmuring and doubt. IN 1 Tm. 2:8... the translation "without wrath or disputing" yields good sense but *dialogismos* does not have to be contention. We thus do better to follow the linguistic instinct of the Greek exegetes and interpret *dialogismos* as doubt or questioning. This also has the advantage of giving a wider range to the admonition..." Kittel Vol 2 p 96-98)

*dialogismos* ... *the thinking of a man deliberating with himself*; hence 1. *a thought, inward reasoning...* the reasoning of those who think themselves to be wise... 2. *a deliberating, questioning*, about what is true: Lk. 24:38; when in reference to what ought to be done, *hesitation, doubting...*" (Thayer, p. 139; 1261).

Since this is a prohibition and this is supposed to be completely removed and separated from the holy hands, it is obvious that the negative portion of the definition is under consideration here. Thus it could be translated or understood as "*evil thoughts*," "*doubting*," "*disputing*," or "*questioning*."

None of these things should be in the heart of any man when he is about to lead in prayer. These doubts might be about prayer itself, or about any other thing we should have a sincere faith.

## 9 in like manner also,

By using “*in like manner*,” Paul essentially repeats what he just said about being an apostle and herald, and again emphasized his inspired authority. This term “*signifies “just so, likewise, in like manner.”*”

*hosautos* a strengthened form of *hos*, “thus,” signifies “just so, likewise, in like manner,” e. g., 1 Tim. 2:9; in the following the RV has “in like manner,” for KJV, “likewise”; (Vine’s # 5615)

Hence as herald and apostle, with the authority from Christ to bind, loose, and make God’s will known, he now expressed an additional “*disposition of the royal will or lawgiver*” and “*ordering by apostolic authority.*” In putting these two terms in front of this command, the Holy Spirit removed any chance of misunderstanding.

## that the women adorn themselves in modest apparel,

What God desired of men as set forth in verse eight, he now reveals God’s desires for women when the church comes together. How do women conduct themselves in the house of God which is the church of the living God the pillar and ground of the truth (1 Tim 3:15)? When the men are lifting up holy hands without wrath or disputing, the women are adorning themselves in modest apparel. All women of any age whether virgin, married, or a widow must take these things to heart.

“*gune*... 1. univ. a woman of any age, whether a virgin or married, or a widow... 2. a wife... of a betrothed woman...” (Thayer, p. 123; 1135)

There is more to the Greek word “*adorn*” than can be conveyed in English. The term comes from the term “*kosmeo*.” The universe (*kosmos*) was an orderly and very well arranged unit, running with precision and beauty. In seeking to imitate this orderly and well arranged system, several terms were developed to use this same concept in a man or woman’s life. Even today the term “*cosmetics*” comes from this term, and has the same idea of giving the woman a chance to make herself orderly, and adorn herself in a way that pleases her.

“*kosmeo*. This verb was used in class. Gk. from the time of Homer. Its meanings derive from the basic sense of *kosmos*, i.e., order or adornment. In the sense “to order” *kosmeo* is a technical military term for the placing of a host or the ordering of combatants... *kosmeo* is very common in the sense “to adorn,” esp. of women. ... In the NT the sense, “to put in order” occurs only at Mt 25:7... elsewhere the meaning is “to adorn.” As in Greek usage, the verb is used of women, also figuratively, Rev 21:2; 1 Tim 2:9; 1 pt. 3:5... “ (Kittel Vol 3 p 867)

What God did in creating the heavens and the earth and what a military commander does with his troops, God now expects women to do. Each woman is to put herself in order, prepare and make herself ready by ordering and arranging herself to look good to God.

This does not reveal how she might want to adorn herself. It does not take into consideration what culture and current trends are doing. What Paul revealed is how God wants her to adorn herself. This is how a woman is to prepare to come and worship her Creator. This is how a woman ought to behave herself properly in the house of God. God now revealed through the inspired apostle Paul how women should see the criteria God has given for them to actually be properly adorned.

He begins with the term “*modest*.” Paul uses a derivative of “*kosmos*.” It also has at its root meaning that which is orderly, well arranged and decent.

“*kosmios*, orderly, well-arranged, decent, modest (akin to *kosmos*, in its primary sense as harmonious arrangement, adornment;...) is used in 1 Tim 2:9 of the apparel with which Christian women are to adorn themselves; in 3:2 (R.V., “orderly;” A.V., “of good behavior”), of one of the qualifications essential for a bishop or overseer....” (Vine, W. E., Volume 3, p. 145)

“...It is a very favorite word with Plato, and is by him and others constantly applied to the citizen who is quiet in the land, who duly fulfills in his place and order the duties which are incumbent on him as such... keeping company as *kosmios* does with epithets such as these, it must be admitted that an explanation of it like the following ‘of well ordered demeanor, decorous, courteous’ (Webster), dwells too much on the outside of things; ...no doubt the *kosmios* is all of this, but he is much more than this.

The well ordering is not of dress and demeanor only, but of the inner life; uttering indeed and expressing itself in the outward conversation..." (Trench, "Synonyms of the New Testament", p 344-345)

The first definition reveals the primary meaning of the term, while the second gives the emotions and attitudes that bring it about. When approaching God in worship both the outer woman and the inner woman are described. The command isn't just about modest clothes. It is about the attitude of a woman who would only want to put on modest clothes. The apparel of the truly converted woman reveals her orderly, well-arranged, and decent, heart. When a mature Christian woman is modest in her apparel, she is manifesting her understanding that she is a "citizen who is quiet in the land, who duly fulfills in" her "place and order the duties which are incumbent upon" her. She recognizes her role in the house of God, and arranges herself in such a way as to fulfill that role.

After reading Peter's more detailed account, we get to the heart of what Paul says in fewer words.

*Do not let your adorning be external—the braiding of hair, the wearing of gold, or the putting on of clothing— 4 but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. 5 For this is how the holy women who hoped in God used to adorn themselves, by submitting to their husbands, 6 as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening. 1Pet. 3:3-5*

She is adorned in modest apparel, because she has an orderly life and wants to fulfill her role in the kingdom. Her apparel reflects her attitude. Just as the "the attire of a harlot" (Prov 7:10) reveals what is in the heart of other women, the attire of a godly woman reveals what is in her heart.

### **with propriety and moderation,**

There two Greek terms do not easily translate into English. Just look at the different translations.

#### *"propriety"*(NKJV)

*decency* (NIV),  
*modestly* (NAS),  
*shamefacedness* (KJV),  
*shamefastness* (ASV),  
*modesty* (ESV)  
*appropriately* (AMP)

#### *"moderation"* (NKJV)

*propriety* (NIV),  
*discreetly* (NAS),  
*sobriety* (KJV, ASV),  
*sensibly* (AMP)  
*self-control* (ESV).

It is clear from the variety of translations that it is difficult to find a single English word to clearly express their thought.

"*Propriety*" captures something most learned from our parents and our culture. We learned the things that were pleasing and acceptable and the things that were shameful. We learned what made people happy with us and wanting to praise and thank us. We also learned the things that made others unhappy or embarrassed creating scorn and disgust toward us. These standards of decency and custom created within our mind the line that must not be crossed. The stronger we see such things as taboo, the more shame will be generated if we break them.

*aidos* was originally a basic concept in the Greek understanding of existence... *aidos* comes on man because his existence stands in more than individual connections which surround and bind it with divine authority. It is regard for these connections, the bashful fear of breaking them. (Kittel Vol 1 p. 168-171)

"*aidos*... a sense of *shame*, modesty: ... is prominently objective in its reference, having regard to others... precedes and prevents the shameful act... would always restrain a good man from an unworthy act..." (Thayer, p. 14; 127)

This sense of shame is clearly revealed by Adam and Eve at their nakedness that was not removed until they were properly clothed.

*Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. . . 10 So he said, "I heard Your voice in the garden,*

and I was afraid because I was naked; and I hid myself. . .” 21 Also for Adam and his wife the LORD God made tunics of skin, and clothed them. Gen 3:7, 10, 21

This sense of decency and propriety is something God gave to everyone, but some as Israel lose that sense of shame.

*Were they ashamed when they had committed abomination? No! They were not at all ashamed; Nor did they know how to blush. Therefore they shall fall among those who fall; At the time I punish them, They shall be cast down,” says the Lord. Jer 6:15*

*Therefore the showers have been withheld, And there has been no latter rain. You have had a harlot’s forehead; You refuse to be ashamed. Jer 3:3*

Through parents, peers, and a natural sense of shame we all built barriers. of a part of the natural given to children in regard to clothing is to be tapped into by every woman. For those who have lost it, the older women can teach it to them.

*that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; 4 that they may train the young women to love their husbands, to love their children, 5 (to be) sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: Titus 2:3-5*

What is important however is that God Himself has now taken this word and brought it into the context of the culture and sense of shame as it is revealed in Scripture. Anything that touches the line of wounding anyone with sexual lust would be stopped by this sense of shame. Anyone that might be shamed or embarrassed because their clothes were not as nice would also be stopped by this sense of shame.

“*Moderation*” is also a word with an inward and outward focus. Inwardly, it describes what is rational or intellectually sound, and after seeing all the facts, one knows where to go forward and where to hold back. This it is the foundation behind discretion. Thinking clearly and rationally is the inward part that leads one to be discrete. Knowing when to say something and when to stay silent. When to move ahead with things and when to stop them all together.

“*sōphrōn sōphroneō sōphrosune*... means first “of sound.... mind”... it denotes a. “the rational” in the sense of what is intellectually sound... It then denotes b. “rational” without illusion, ... Another sense is d. “discretion” in the sense of moderation and self-control... Again, it may mean e. “discretion” as prudent reserve... Then there is g. “discretion” as discipline and order... a basic attitude which alone makes possible certain concrete modes of conduct and in which these continue to have their root. What kind of an attitude this is may be seen already in one instance of the group in Homer II. There Apollo refuses to fight with Poseidon his uncle... If Apollo as *sophron* does not accept battle, it is on the basis of his *aidos*. This connection with *aidos* is constitutive for *sōphrosune*. Proper conduct rooted in *aidos* is marked by restraint or modesty expressed primarily in relation to someone else. ... The fact that *sōphrosune* embraces modesty and restraint may also be seen in the fact that it is an antonym of *hubris* ... It is in *hubris* ... that man oversteps the boundaries which are set for him and which he ought to know and observe...” (Kittel Vol. 7 p 1097-1103)

“*sophrosune*... is that habitual inner self-government, with its constant rein on all the passions and desires, which would hinder the temptation to these from arising, or at all events from arising in such strength as would overbear the checks and barriers which *aidos* (shamefastness) opposes it...” (Vine, Vol 4 p 45).

We must understand “*moderation*” as scriptural logic. In Scripture it would describe things that are spiritual sound and rational. Thus as a women seeks to adorn herself, she seeks the Scriptures for the wisdom and discretion they offer. Armed with this knowledge, she become discreet, restrained and modest. She creates an “habitual inner self-government based on this knowledge that complements the sense of shame and restraint from the propriety of the earlier word.

Hence women adorn themselves based on an understanding of the commands in Scripture that creates a rational discretion leading to the line they will not cross. This woman will never allow fashion or other pressure from the world to affect her judgment. For the Christian, true discretion and a sense of propriety in dress and conduct can only come from Scripture. It is the duty of the

older women to teach the younger to be these things(Titus 2:3-4).

**not with braided hair or gold or pearls or costly clothing,**

Although a few have taken this as an absolute prohibition, a careful study of this verse along with Peter's similar words keeps us from going that far. If it is taken in the strictest sense then Peter would also forbid the wearing of any clothing.

*Whose (adorning) let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; 4 but (let it be) the hidden man of the heart, in the incorruptible (apparel) of a meek and quiet spirit, which is in the sight of God of great price. 1Pet. 3:3-4*

Though a few translations(NKJV; NIV) add "*fine*" and make it "*fine apparel*," there is nothing in the word that would justify adding it. Here Paul adds "costly," but Peter simply says clothing. Peter's passage keeps us from taking it too far. Since we cannot forbid a woman to wear any clothes, we also cannot forbid braided hair, jewels of gold, pearls or fine apparel.

So if it is not to be taken in its strictest sense, where do we draw the line? Peter clearly focused on emphasis and priority. Like exercise(1Tim 4:8), outward adorning is only profitable for a little. The true adornment of a godly woman is not external. It is within the hidden man of the heart. When that shines through there is a deep and eternal beauty in God's sight, regardless of outward adorning. At the same time all outward adorning that is not from the heart has little value for it is a false beauty.

*As a ring of gold in a swine's snout, so is a lovely woman who lacks discretion. Prov 11:22*

*Charm is deceitful and beauty is passing, But a woman who fears the Lord, she shall be praised. Pr. 31:30*

So where is the line? Public assemblies of God's people are not places where women should seek to draw attention to themselves with extravagant hairdo's, fancy jewelry, or expensive clothing. When we compare this to Peter's warning of what a women should be careful about even in her own home, we get a better feel for what is being required here.

Peter revealed that the best way to gain respect and attention from her husband is not outward adorning alone. All the fancy clothing, jewelry and hair styles in the world can't make a woman nearly as beautiful as the meek and quiet spirit, which even to God possesses an incorruptible beauty.

This seems the best answer here as well. A women in the house of God must become orderly and modest. She must have that natural *aidos* that keeps her from going too far and offending the rules. With her sound mind she looks at things from a higher perspective. Clearly there are standards of decency that must not be crossed. Women must not be made jealous by the way a godly woman dresses. Men must not face the temptation to covet or to lust by her apparel. Clearly when braiding hair, jewelry and apparel lead her fellow lady saints to feel jealousy or envy at her beauty she has crossed a line of decency. Obviously, if these things cause her fellow male saints the temptation to lust in the assembly, she has again crossed the line. Godly women know where these lines are and stay far from any of these things.

Just as Peter told the wives, Paul now informs all the female members of a congregation, there are better ways to get the attention of others than these cheap worldly substitutes.

**10 but, which is proper for women professing godliness,**

The term "but" is the stronger adversative "*alla*" which gives the right course that the previous verse forbid and warned against. Instead of being overly concerned about recognition received from hair, jewels and clothing, something much more valuable should be sought. This course is "*proper*."

*prepo*, 4241 means "to be conspicuous among a number, to be eminent, distinguished by a thing," hence, "to be becoming, seemly, fit." The adornment of good works "becometh women professing godliness," 1 Tim. 2:10. (Vine's Expository Dictionary of Biblical Words)

If a women has a natural ambition and desire to be important(virtue) then God has given a safe and

important means to do so. This is the seemly and fit way to do it. This is the way women who profess godliness will choose. It is not the easy way, and for some it may not even be as satisfying to the lusts they developed before they turned to God. A woman with a beautiful face and body may become quite accustomed to having heads turned. She may have found easy ways to stand out. Ways that as a woman professing godliness are now closed to her. But even Jesus had to deny the temptation to stand out using means God would not allow.

*Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, 6 and said to Him, "If You are the Son of God, throw Yourself down. For it is written: 'He shall give His angels charge over you,' and, 'In their hands they shall bear you up, lest you dash your foot against a stone.'" 7 Jesus said to him, "It is written again, 'You shall not tempt the Lord your God.'" Mt. 4:5-7*

Jesus did not allow the spark of the fleshly lust of pride to burn in his heart. Consequently he did not succumb to the temptation to use spectacular means to bring attention to Himself. Jesus said "no" to this temptation because it would have been wrong for Him to use the wrong means to bring it about. Women must recognize the same temptation and also say no.

Women who want to be conspicuous and stand out in a preeminent way must walk the path God's created for her. A difficult path that only those who profess to be godly will walk. If she wants to "announce" her godliness, if she wants to "profess" and "proclaim" it so all can see there is only one way.

*epangelo*, "to announce, proclaim, profess," is rendered "to profess" in 1 Tim. 2:10, of godliness...  
(Vine's #1861)

A truly spiritual woman is more interested in her relationship with God than in generating shallow feelings among other people. She is more interested in how God sees her than in how men or women do. She is godly when she feels a reverence, respect and awe toward God.

*"theosebeia... reverence towards God, godliness..."* (Thayer, p. 288; 2317)

For such a woman braided hair, jewelry and clothing are just cheap imitations. She wants the real thing.

### **with good works.**

The preposition "*with - dia*" emphasizes the "*means or instrument by which anything is effected*" or "*the instrument used to accomplish a thing.*" (Thayer p 132-135). The good works therefore are the "*means*" or "*instrument*" through which those who profess godliness can become conspicuous. When a woman gives herself to good works, and does them well, she will befit and conspicuously stand out as being godly. This is God's means for women to attain her potential. She should disdain the simple attention getting schemes worldly women use. Her body is no longer a means of attaining such attention, nor are jewels, hair, or clothing. Her means to glory, to value and honor among her peers comes through a higher and more honorable path.

This does not negate Jesus warning that we do not do our righteousness to be seen of men (Mt 6:1-2). But when they are solely done for God we are only letting our light shine. Some good works cannot be hidden.

*Let your light so shine before men, that they may see your good works and glorify your Father in heaven. Matt 5:16*

*Likewise, the good works of some are clearly evident, and those that are otherwise cannot be hidden. 1 Tim 5:25*

The Holy Spirit speaks of those women who are well-reported of for their good works.

*Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, 10 well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work. 1 Tim 5:9-10*

Dorcus is also a wonderful example of using good works to become conspicuous. Not out of the

desire to be conspicuous but out of the desire to do good works. So also also the women who anointed Jesus before His burial:

*At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did. . . 39 Then Peter arose and went with them. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them. Acts 9:36, 39*

*And being in Bethany at the house of Simon the leper, as He sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured it on His head.... 6 But Jesus said, "Let her alone. Why do you trouble her? She has done a good work for Me. 7 "For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always. 8 "She has done what she could. She has come beforehand to anoint My body for burial. 9 "Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her." Mark 14:3, 6-9*

What are these good works? The term "works" describes those things that one is occupied with. In this case they are acts, deeds or things done.

*"ergon... 1. business, employment, that with which anyone is occupied... 2. any product whatever, any thing accomplished by hand, art, industry, mind... 3. an act, deed, thing done: ..." (Thayer, p. 248; 2041)*

"Good" is an adjective of things that excel and or distinguished.

*"agathos... excelling in any respect, distinguished, good. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons.... 1. of good constitution or nature... 2. useful, salutary... 4. excellent, distinguished... 5. upright, honorable..." 2. what is upright, honorable, and acceptable to God... " (Thayer, p. 2-3; 18)*

These two terms form the foundation upon which a godly woman can build her reputation. The products of her hands, her mind, and her ability to bring things into being will be the means by which others can judge her. These works must be good. They must excel and be distinguished, and they must be honorable and acceptable to God. They are all found in Scripture:

*For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. Eph 2:10*

God wants all Christians to be very interested in performing these good works.

*This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men. Titus 3:8*

*who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. Titus 2:14*

*And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful. Titus 3:14*

All that God has asked us to do in the gospel are these good works. This includes the preaching of the gospel, caring for the needy, and our own personal consecration. Specific acts would

Presenting our bodies as a living sacrifice and ministering our gifts. Rom 12:1-21 Even a cup of cold water is not too little. Mt 10:42. There are many other things to choose from. Mt 25:34-40

## **11 Let a woman learn in silence**

The term "learn" is used to describe for what occurs when information is imparted.

*"manthano,... to learn, be apprized; a. univ: absol. to increase one's knowledge,... to be increased in knowledge,... b. to hear, be informed... c. to learn by use and practice;... to be in the habit of, accustomed to..." (Thayer, p. 389; 3129).*

All women are to conduct themselves in the house of God by "learning" and "increasing their knowledge" in silence. Though this does not come through quite so strongly in English, in the Greek

this is an imperative: A command passed from God to his herald and then to the disciples. It is now bound on earth as it had already been bound in heaven. An important command with some serious reasons behind it.

There are two basic issues that must be resolved. The first is the degree of silence required and the second when and where this silence is bound. When we look at the commands, examples and necessary inferences in a fair and just manner, we can find the truth that will set us free.

We again find ourselves with a Greek word that does not translate easily into English.

“learn in quietness” (ASV/NIV)                      “learn in silence” (KJV/ NKJ)  
“quietly receive instruction” (NAS)              “learn quietly” (ESV)

The word group consists of a verb(*hesuchazo*), noun(*hesuchia*), and adjective(*hesuchios*). These three terms are used eleven times in the NT. The noun used here is defined as either “quietness” and “tranquility” on the one hand or “silence” on the other.

“*hesuchia*... 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 other... 2. *silence*...” (Thayer, p. 281; 2271)

“*hesuchia*... ... *rest, quiet, tranquility; a quiet, tranquil life*, 2 Thess 3:12; *silence, silent attention*, Ac. 22:2; 1Th. 11, 12 (Harper’s Analytical Concordance p. 189).

If this were the only passage in the Bible, a successful case might be made for quietness or even tranquility. But in the context here Paul goes on to say I permit not a women to speak, and in The Corinthian a stronger term means to “keep silence, hold one’s peace” (Thayer p 574; 4601).

*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. 35 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. 1 Cor 14:34-35*

With these additional proofs, there is little choice but to accept this limitation as it is revealed. Paul’s reference to the law in Corinthians will be more fully set forth here in I Timothy. This part is not difficult for any who love the Lord and want to submit to the commands of His herald and apostle.

But this still brings up some questions as to how far reaching the silence should be taken. Paul offered one additional detail that is very helpful. When it comes to the preaching portion of an assembly of the saints, the woman is to keep silent. As far as her own teaching is concerned she is not to teach or take dominion over a man.

But what about other activities of the church? Must a woman not speak at all during classes, or even elsewhere in the worship? Does the command to “speak one to another” and “teaching and admonishing one another” in psalms, hymns, and spiritual songs not apply to women at all? Are only the men to sing while the women keep silent? While men pray, can a woman say an audible amen or is she to keep silent?

Is this prohibition only for the first day of the week assembly in which the five acts of worship are offered, or does it apply to all assemblies even when the church is meeting only for a Bible Class? Do these things no longer apply outside of the assembly? Can a woman teach and take dominion over a man if the church is not assembled? Must she keep silence even in Bible classes in her home?

These are the kinds of questions that must be addressed if we are to have a full and reasonable understanding of this passage of Scripture. Human wisdom will not answer these questions. What do the Scriptures say? We will begin with the prophecy that Peter quoted on the day of Pentecost.

*And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. Acts 2:17*

For God to include women in this list as those who would prophecy(teach by inspiration) proves conclusively that they had some role in teaching. If they were to be silent at all times and under all circumstances, then this passage makes no sense. Why would God give women the ability to



prophecy if it was unlawful for them to do it? Philip's four daughters are concrete examples that this prophecy was fulfilled.

*On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him. 9 Now this man had four virgin daughters who prophesied. Acts 21:8-9*

These four virgin daughters were prophesying. They were doing some teaching then, so who could they be teaching? At the very least they can teach other women.

*the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things— 4 that they admonish the young women to love their husbands, to love their children, 5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. Titus 2:3-5*

From this passage it is clear that women can teach women, and therefore that there is nothing in Paul's prohibition in the Corinthian or Timothy letters that forbid this type of teaching. A few chapters before Paul's words in Corinthians he said:

*Every man praying or prophesying, having his head covered, dishonors his head. 5 But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. 6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. 1 Cor 11:4-6*

There were women praying or prophesying in Corinth. Instead of prohibiting them to do so, he only demanded they do it with their heads covered. The conclusion is clear, women may teach other women and pray with other women. That they must not pray or prophesy when men are present is clear from I Cor 14:34-35. This is the best way to harmonize the passages. She may teach and pray when only women are present, but she must keep silence when men are present.

But what about the other issues? Does silence mean she cannot sing? Does silence mean she cannot ask questions during a Bible class? Does silence mean she should not speak to people after services are dismissed and people are visiting? Just how far should this be carried.

The context in Ephesians 5 makes it impossible to exclude women. He was speaking to all saints in Ephesus from 4:17 onward. Is it only the men that all the moral standards are to be applied to? Carefully ponder the following:

*speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, 20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another in the fear of God. 22 Wives, submit to your own husbands, as to the Lord. Eph 5:19-22*

Those "speaking to one another" are the same people who are "submitting to one another." Since wives are in the group of those who submit they must also be in the group that is to sing. There is no compelling reason in Ephesians to limit this to men. Since women are commanded to sing here, the command to be silent does not include singing.

*Let a woman learn in silence with all submission. 1 Tim 2:11*

What is Paul asking for? He is asking that she learn in silence. During the preaching portion of the service, she is to be silent. But what about a class? Does a woman have to keep silent when men are present if it is a Bible class? Ponder Luke's account of Apollos being taught.

*Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. 25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. 26 So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. Acts 19:24-26*

Luke records that both Priscilla and Aquila "they" took him aside and explained to him the way more accurately. If Priscilla remained silent, then Luke would have written "When Aquila and Priscilla heard him, Aquila(or he) took him aside and explained to him the way of God more accurately." The

pronoun “they” stresses that both of them had some role in this teaching. A role Priscilla could not and would not have taken if Paul’s command here were true at all times and under all circumstances.

Hence, “a woman must learn in *hesuchia*” applies specifically to the worship assembly when the church comes together. She learns(during the preaching) in silence. That the verse could also mean that women are compelled under all circumstances to keep silent while teaching and preaching is done is possible. That it does not mean absolute silence during all the assembly is evident since she is commanded to participate in the teaching and admonishing that is to be done during the singing(Eph. 5:19-21). That it does not forbid all speaking under all circumstances is equally clear.

That a woman can ask a question in a Bible class in her home or even make a point in a Bible class in her home seems to be the necessary inference from the example given by Luke in Acts 19. If she can do it in her home, can she do it at a ladies class with a woman teacher at the church building? What if it is a man teacher? Can she make a point during a Wednesday evening Bible class at the building? Can she make a point in a Sunday morning Bible class at the building? Each of these brings us a little closer to the actual prohibition. The line to be drawn must be drawn by the men and women at a local church. We know he is speaking of the worship assemblies, to carry it any further brings us into conflict with other Scriptures.

### **with all submission.**

As in all worship to God the outward act(silence) must also be accompanied with an inward attitude(submissive). The term “with”(en) emphasizes that the silence is to be “*in the interior of*” submission, or even that the submission is “*the instrument or means by or with which*” the silence “*is accomplished.*”

Her learning must flow out of her submission. It is the submission that makes her heart so beautiful in the sight of God and greatly enhances her worship. In speaking only of submission to her husband, Peter described how beautiful this act of submission was to God, not only in the Christian age, but in all the ages before it.

*rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, 6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror. 1 Pet 3:4-6*

In every and all situations where submission is appropriate it must be given. But this is not simply a command for women but for all.

*submitting yourselves one to another in the fear of Christ. Eph 5:21*

Since “submission” is yielding and allowing others to take the lead, with the commands of God in our hearts we must all bring ourselves into submission in whatever manner God specifies. So congregations submit to elders. Citizens submit to civil government. Wives submit to husbands by following their lead and husbands submit to wives by giving them *agape*-love and always submit their desires to the best interests of their wives. ordination, which includes obedience. So it is nothing unusual for the woman to submit at the assembly by being silent and not taking dominion.

### **12 And I do not permit a woman**

The term “permit” means “allow” “give leave.”

*“epitrepo...1. to turn to, transfer, commit, intrust 2. to permit, allow, give leave...” (Thayer, p. 245; 2010).*

Paul does not give permission to and will not allow a woman to teach or have authority over a man. Again, this must be placed in the context of what he said in verse seven(the reader might find it beneficial to go back and reread the comments on verse seven). Paul was appointed(set in place) by God as a herald and an apostle. He is to bind God’s will on earth as it has already been bound

in heaven. He is to teach the disciple to observe all that Jesus commanded them. This is one of those commands that Jesus left for His apostles to bind. It is not allowable or permissible for such a thing to occur in the house of God. No woman who seeks to be conspicuously godly in her profession would desire such a thing.

### **to teach or to have authority over a man,**

The term “teach” is used over a hundred times in the NT. It is a very common term for holding “*discourse with others in order to instruct them*” “*to impart instruction or instil doctrine*” or “*to explain*” and “*expound.*”

“*didasko...* 1. absol. a. *to hold discourse with others in order to instruct them, deliver didactic discourses:...* b. *to be a teacher ...* c. *to discharge the office of teacher, conduct one’s self as a teacher...* 2... *to impart instruction, instil doctrine into one... to explain, expound, a thing...*” (Thayer, p. 144; 1321)

Before discussing the nature of this prohibition it is important to see how it ties in with the next one. The term “*nor*” a *negation.*” Hence teaching and dominion must be taken together.

“*oude...* a neg. disjunctive conjunction, compounded of *ou* and *de*, and therefore prop. i.q. *but not*; generally, however its oppositive force being lost, it serves to continue a negation. ...” (Thayer, p. 461; 3761)

Since “*dominion*” completes the negation, they must both be taken together.

*authenteo* 831, from *autos*, “self,” and a lost noun *hentes*, probably signifying working (Eng., “authentic”), “to exercise authority on one’s own account, to domineer over,” is used in 1 Tim. 2:12, KJV, “to usurp authority,” RV, “to have dominion.” In the earlier usage of the word it signified one who with his own hand killed either others or himself. Later it came to denote one who acts on his own “authority”; hence, “to exercise authority, dominion.” (Vine’s Expository Dictionary)

She is not “*to exercise authority,*” nor is she “*to domineer over.*” She is not to “*usurp authority*” or “*have dominion over*” a man.

We now face the same difficulties as the previous phrase. How far do we carry this passage. At its fullest degree no woman can anyone and no woman can ever exercise authority over a man. Yet if we carry it that far, it violates other passages. We have already quoted Titus 2:3-5 where the older woman is commanded to teach the younger woman, and we have seen the example in Acts 19:24-26 where Priscilla and Aquila taught Apollos the word of the Lord more accurately. Since we have women teaching a women and we have a woman helping to teach a man, we have to seek for a meaning that fits all this.

The most common and I think the best interpretation left could be worded: She is neither to teach nor have dominion over a man or She is not to teach in a way that takes dominion over a man. This allows her to impart information to a man in a submissive way. It would allow Priscilla to help teach Apollos and it would allow a woman to teach children and other women. But it would forbid a woman from teaching in any capacity where she takes dominion over a man. If the teaching position requires taking dominion, then she would violate this command. Hence the essential meaning is that when men are present she is not to teach take the role of a teacher.

All public teaching in the NT church required authority.

*Speak these things, exhort, and rebuke with all authority. Let no one despise you. Titus 2:15*

*I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 2 Tim 4:1-2*

*As I urged you when I went into Macedonia-- remain in Ephesus that you may charge some that they teach no other doctrine, 1 Tim 1:3*

This is why a woman could not be a preacher, an elder, or a public Bible teacher. She is forbidden to take this type of dominion over men. Paul makes this same essential point using almost the

same scriptures to prove it in Corinthians. She was to have a sign of authority (her long hair) to remind her not to take authority over a man.

*Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you. 3 But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, dishonors his head. 5 But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. . . 8 For man is not from woman, but woman from man. 9 Nor was man created for the woman, but woman for the man. 10 For this reason the woman ought to have a symbol of authority on her head, because of the angels. 1 Cor 11:2-5, 8-10*

Since all publicly preaching and teaching in the house of God has dominion and is done with authority women cannot be permitted to do it if men are present which as in the earlier passage is the male gender.

*“aner, andros... a man,... The meanings of this word in the N. T. differ in no way from classic usage; for it is employed 1. With a reference to sex, and so to distinguish a man from a woman; either a. as a male... or b. as a husband... 2. with a reference to age, and to distinguish an adult man from a boy... 3. univ. any male person, a man...” (Thayer, , p 45; 435)*

A woman is not forbidden to take dominion over another woman and she is not forbidden to take dominion over a boy. But she is forbidden to take dominion over any man.

### **but to be in silence.**

Once again, Paul uses *“the an adversative particle” alla “which”* in this case *“introduces a restriction.”* She is to be in silence. This is the same word for “silence” as the one used in verse eleven. When men are preaching or teaching with authority the woman is to keep silent. When men teach in a way that dominion and authority are not being used (a Bible class forum where questions and participation are requested) then a woman may speak.

In interpreting the passage in this manner, the integrity of all the passages in the NT are kept intact. Timothy’s mother and grandmother can impart their faith to him (II Tim 1:5). Priscilla can help teach Apollos, the Corinthian woman can pray and prophesy with other women present as can Philip’s four virgin daughters. The older women can teach the younger women, and women can participate in Bible classes when the men who are leading them give permission.

But through all of this the woman professing godliness must not lose sight of the fact that she must never take dominion over a man. If a class circumstance arises where the teacher uses his dominion, no godly woman should seek to take it away from him or put him in his place. This makes a Bible a dangerous place for a godly woman. She must guard her heart and her tongue carefully for God’s herald and apostle does not permit a woman to teach in such a way as to take dominion away from a man.

### **13 For Adam was formed first, then Eve.**

There are many Greek terms translated *“for” (gar)* in the NT. This one is generally used to give *“the reason and cause of a foregoing statement” “to explain, make clear, illustrate, a preceding thought or word.”*

So Paul here gives *“the reason and cause” for a women keeping silent and not taking dominion.* The next few verses will *“explain, make clear, and illustrate”* this *“preceding thought.”* This is the *“as the law also says”* in the Corinthian letter.

*For man is not from woman, but woman from man. 9 Nor was man created for the woman, but woman for the man. 1 Cor 11:8-9*

*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. 1 Cor 14:34*

The Law (*pentateuch - Genesis, Exodus, Leviticus, Numbers and Deuteronomy*) says that Adam was formed first, then Eve. Paul is describing the order of creation and giving an inspired

commentary on its deeper meaning. The first account of the creation in the first chapter of Genesis only states God made man male and female. But in the second chapter the sixth day is expounded upon. God first made Adam so he could see the problems of being alone. God brought all the animals to him to see what he would call them, and then after Adam saw clearly that there was no helper suitable to him, a deep sleep fell upon him and God created the woman from his rib. God made Eve for Adam and Adam clearly saw this when he awoke.

*So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him. 21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. 22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. 23 And Adam said: "This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." 24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. Gen 2:20-23*

He made the man to rule over His creation, and then He made Eve as His help meet to also rule over the creation. He gave man dominion: male and female.

*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 And God created man in his own image, in the image of God created he him; male and female created he them. Gen 1:26-27*

So truly "*man is not from the woman, but the woman is from the man.*" Man was not made for the woman but the woman was made for the man. These are the facts from the mind of the Spirit. They are the truths that men and women must accept by faith as they seek a close relationship with God. The fall of man into sin had nothing to do with this submission. It is an acknowledgment of the original intent of our Creator and God.

When the man and the woman submit to this order, they are accepting by faith what God intended. This is what God wants us to know.

*3 But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. 1 Cor. 11:3*

This has nothing to do with importance or value. Their souls have the same value just as Christ and God are equal (Phil 2:5-8). It has nothing to do with who is better or who has more authority. It is not a competition and there is no winner. It is the truth. Some are born male and some are born female. It was God's intent from the beginning that the male and the female have a specific relationship to each other that would in some ways mirror the relationship within the godhead. If a woman feels slighted by this truth she needs to realize she is expressing doubt in the wisdom of God. God simply wanted the order of creation to have a role in the minds of men and women concerning the way they view themselves and the way they treat each other.

#### **14 And Adam was not deceived, but the woman being deceived, fell into transgression.**

His second reason and cause also comes from the Law(1 Cor 14:34) and directly results from the sin of Adam and Eve in the garden of Eden. The Spirit here elaborates on the punishment of the woman for her sin.

The serpent waited until Eve was alone before he attempted his cunning lie(Gen 3:1) that led to murder(Jn 8:44). The Holy Spirit revealed through Paul that there was more to this than Genesis recorded. Adam was not deceived. He was not there when the serpent deceived her and the words of his wife did not "deceive" him either.

*"apatao... to cheat, deceive, beguile... (Thayer, p. 55; 538).*

This is a very amazing and important revelation. Adam was not cheated, deceived, beguiled, into committing his transgression. Carefully read the account in Genesis.

*Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, "You shall not eat of every tree of the garden?" 2 And*

*the woman said to the serpent, "We may eat the fruit of the trees of the garden;" 3 "but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'" 4 Then the serpent said to the woman, "You will not surely die. 5 "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." 6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. 6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. . . Gen 3:1-6a*

The Scriptures are clear that it was only to the woman that the serpent appealed. She did not go to her husband to discuss it. She did not ask him to help make this grave decision to doubt God and listen to the serpent. Her mind was so completely beguiled and deceived that the deed was already done before Adam knew anything about it. Adam was not there to hear any of the conversation. All that we are told is that:

*She also gave to her husband with her, and he ate. Gen 3:6b*

Notice that it says the woman gave it to her husband. He was not beguiled, either by the serpent or by the woman. He ate it because she gave it to him. Before drawing any further conclusion note what Adam himself says about the event:

*Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate." 13 And the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate." Gen 3:12-13*

Adam stated it was the woman who gave him the fruit, while the woman freely admitted she was deceived by the serpent. God's words to Adam further clarify what happened.

*17 Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, "You shall not eat of it: Cursed is the ground for your sake; in toil you shall eat of it all the days of your life." Gen 3:17*

Adam heeded the voice of his wife, yet she did not lie to him or deceive him because he was not deceived. She told him the truth. She told him everything, and then he ate it. What then is the answer to this riddle? Why did he eat it if he was not deceived? Here are all the facts we know:

1. He was not deceived,
2. The voice of the woman persuaded him to eat.
3. He took it from her hands and ate it.
4. She therefore brought some of the fruit away from the tree and spoke to him of it.
5. After her pleas or persuasive words, he ate it, but it was not out of deception.

What are the possible reasons why he ate? He may have loved his wife more than God. He may have felt the need to sacrifice himself for her. He may have felt sorry for her. Actually, it is really impossible to choose the reason for God does not give it. The facts are revealed but the reasons are not. What is important to the discussion of the woman's submission is Eve was deceived and Adam was not.

Thought not as clear in the English Paul intensified the same term to describe what did not happen to Adam and what actually did happen to Eve. The first word(1.) is the one that described Adam and the second(2.) the word used to describe what happened in Eve's heart.

1. *apatao* 538, "to beguile, deceive"... is used ... (b) of the fact that Adam was "not beguiled," 1 Tim. 2:14, RV (cf. what is said of Eve; see No. 2 below);
2. *exapatao* 1818, ek (ex), intensive, and No. 1, signifies "to beguile thoroughly, to deceive wholly," <1 Tim. 2:14>, RV. See BEGUILE. (Vine's Expository Dictionary)

He was not beguiled or deceived, while she was thoroughly and wholly deceived. She had no idea that what she was doing was wrong. She was completely taken in by the devil's deception. This does not remove guilt from Adam's actions as they are discussed in Romans 5:12-21. Because Eve was thoroughly deceived, she made the decision without consulting her husband. A part of the penalty for that decision was that all future decisions would be made by the husband.

*To the woman He said: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you." Gen 3:16*

She was deceived and she fell into transgression. Let her daughters learn from this and remain in submission, both to their husbands and to men in general.

### **15 Nevertheless she will be saved in childbearing**

This is the first time in all God's revelation that full impact of the woman's role in the fall of mankind into sin is so clearly put forth. The implication is very strong that if she had not been there, or if she had asked her husband first, it may never have occurred. What an entirely different world we would be living in if that had been the case. Yet in spite of the terrible consequences wrought through this deception, and the consequences of the diminished role she plays in the churches activities(banned from any role of authority), she will be saved in child bearing.

The term saved is the same one used in 1:15 and 2:4. Her salvation through faith in Jesus Christ takes a slightly different path than that of the man. James speaks of the works of faith that are required to please God and gain salvation(James 2:14-26). While the male(gender) shows his faith by works such as lifting holy hands in prayer, leading singing, seeking the office of an elder, deacon, preacher or teacher, the woman has been given an entirely different sphere to walk in. Just as important to God, and just as valuable to the human race. Her salvation is based upon her childbearing. The preposition "in" is defined:

*"dia.. .A. with the GENITIVE: through... III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same... 2. of the instrument used to accomplish a thing: or the instrumental cause in the stricter sense:... by the service, the intervention of, by means of, with the help of... 3. with the gen of a thing DIA is used to denote the manner in which a thing is done, or the formal cause..."* (Thayer p 132-135)

Her childbearing is her work of faith. By throwing her efforts into child bearing, she is accomplishing the same thing for God as the man is when he preaches or teaches. Childbearing is the "means or instrument by which" her salvation is "effected." is to be brought about. She will be saved by means of childbearing. This term is defined:

*"teknogonia... teknon and a root gen-- whence gennao, to beget, denotes bearing children, implying the duties of motherhood, I Tim. 2:15" (Vine, Exp Dict. Vol 1 p 188)*

*"teknogonia... the bearing of children, the rearing of a family. (Harper's Analytical p 399)*

The bearing and raising of children is the greatest service a woman can give to her Lord. She is the keeper of the next generation. While men work with the mature of their own generation, women work with the generation of the future. Her role as mother is therefore every bit as important to the future of the church and the kingdom as what the man is doing. While men work with new converts, women works with future converts. Only the devil delights in making a woman feel her role in the kingdom is diminished or minimized because she works with children while men work with adults. This is patently false. Her role is every bit as important and every bit as challenging, it just takes a little longer to see its fruits.

Timothy's admirable faith was attributed to the work and toil of both mother and grandmother.

*when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also. 2 Tim 1:5*

All that Timothy was prepared to do came as a result of this mother and grandmother. Just because it took a few years to see the fruits of this labor doesn't lessen its value in the least. This is the role God has given to the woman, it is her sphere and domain of influence and it must not be neglected. It is her wonderful claim to fame, and good work to manifest her profession of godliness. To raise up godly children who love the Lord as she does is a wonderful work which should not be disdained or looked down upon.

**if they continue in faith, love, and holiness, with self-control.**

But this is not all they can do or are to do. She has the exact same responsibilities to take dominion over her character as a man does. She must have the same faith as a man, the same love, holiness and self-control as a man. In this realm there is complete equality(Gal 3:27-29). The term “if” is defined:

“*ean*... I. a conditional particle(derived from *ei an*), which makes reference to time and to experience, introducing something future, but not determining, before the event, whether it is certainly to take place; *if, in case, ...* (Thayer, p. 162-163; 1437)

This is a conditional particle which means that by its use, Paul is placing a condition upon the previous statement. A woman will be saved through her childbearing “*if...*” There are conditions which must be met for the above statement to be true. The condition here is that they must continue doing what all Christians are responsible for. The term “continue” is defined:

“*meno*... *to remain, abide; ...* I. intransitively; in reference 1. to PLACE... a. *to sojourn, tarry...* b. *tropically; ... not to depart, not to leave, to continue to be present...* 2. to TIME; *to continue to be, i.e. not to perish, to last, to endure: of persons, to survive, live... of things, not to perish, to last, stand... of purposes, moral excellences,...* Heb 13:1...” (Thayer, p. 399)

She must remain in the following things. Childbearing, exclusive of these things will not save. She must be in them and remain in them. They must not perish, but must last and endure. They must continue to be present with her to the very end. A comparison between this verse and 1 Tim 1:5 where it is revealed that God expects the gospel to produce love out of a pure heart, a good conscience and sincere faith in all Christians shows that this passage is simply now applying this to all women. Please review 1:5 for the definitions and comments on faith and love. Women have the same wonderful opportunities as men to reveal their full trust in God, Jesus and the Bible. She can reveal it here by submitting without question to all that Paul has revealed through the Spirit of God. She can also show her desire to act in the best interests of others in multitudes of ways.

The term “holiness” comes from that group of words beginning with “*hag*” and generally denote consecration, purification, and sanctification which occurs when one determines that they will separate themselves from the world so that they might be wholly pleasing to God.

*hagiasmos* 38, “sanctification,” is used of (a) separation to God, 1 Cor. 1:30; 2 Th. 2:13; 1 Pet. 1:2; (b) the course of life befitting those so separated, 1 Th. 4:3,4, 7; Rom. 6:19,22; 1 Tim. 2:15; Heb. 12:14. . . . “Sanctification is also used in NT of the separation of the believer from evil things and ways. This sanctification is God’s will for the believer, 1 Th. 4:3, and His purpose in calling him by the gospel, v. 7; it must be learned from God, v. 4, as He teaches it by His Word, John 17:17,19, cf. Ps. 17:4; 119:9, and it must be pursued by the believer, earnestly and undeviatingly, 1 Tim. 2:15; Heb. 12:14. For the holy character, *hagiosune*, 1 Th. 3:13, is not vicarious, i. e., it cannot be transferred or imputed, it is an individual possession, built up, little by little, as the result of obedience to the Word of God, and of following the example of Christ, Matt. 11:29; John 13:15; Eph. 4:20; Phil. 2:5, in the power of the Holy Spirit, Rom. 8:13; Eph. 3:16. (Vine’s Expository Dictionary)

God expects to see women build up the sanctification “*little by little, as the result of obedience to the Word of God, and of following the example of Christ.*” This sanctification is to be accompanied with self-control. The term “with” describes the “association and accompaniment” of self-control that is necessary with holiness if it is to be brought about.

Paul first introduced this term in 2:9 where he joined it to propriety. Women must have this ability to think and see things clearly. That this is a possible danger to them has been fully explored in the devil being able to completely deceive Eve. All women must recognize the possible danger of this weakness in their character(just as men must with sexual lust). She must struggle to complement her holiness with a sound mind and clarity of judgement. To control whatever natural emotions she has that would hinder it.

“*sophrosune*... denotes soundness of mind... “sobriety;” “sound judgment” practically expresses the meaning; “ it is that habitual inner self-government, with its constant rein on all the passions and desires, which would hinder the temptation to these from arising, or at all events from arising in such strength as would overbear the checks and barriers which AIDOS (shamefastness) opposed to it” ...” (Vine, W. E. Vol 4 p 45).



In this way she will be saved.