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An Exegetical Paper on 1 Tim. 2, 11—15.

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(By request.)

The Pastoral Letters of St. Paul are addressed to leaders in the Church of Christ, to pastors, as the title implies; and they are not only very interesting, but highly instructive and helpful to every pastor for the proper execution of his office. The more time we devote to the study of these letters, the deeper we dig into these spiritual store- and treasure-houses, the better shall we be able to cope with difficult questions and to advise parishioners what is well-pleasing to God and becoming to such as not only lay claim to the name of Christian, but are Christians in spirit and in truth. The Scripture-passage before us deals with a vital and far-reaching question, which, however, will be decided for us once for all after we have thoroughly grasped St. Paul's statements and the proof thereof as found in 1 Tim. 2, 11—15, a passage which speaks on woman's place in public gatherings of Christians.

In v. 11 St. Paul gives a clear, but general command, which he expresses in v. 12 in the form of a definite prohibition regarding woman's conduct in the assembly of Christians. He says v. 11: "Let the woman learn in silence, with all subjection." *Γυνή*, "woman," here used without the article, means any member of the female sex in contrast with the male, married or unmarried, irrespective of descent, race, color, nationality, physical or mental ability. The apostle does not say that a woman is to be excluded from the gatherings of the Christians for public worship; on the contrary, women often formed a very prominent part of the congregations, as we may learn from the frequent remarks about women, and references to them, in the writings of St. Paul. In the verse before us the command of St. Paul clearly presupposes that women are present and pay close attention to the word spoken. Woman is also to reap the benefit of public worship; she is to receive from the instruction given there what is necessary for her

edification and for the growth of her inner life. But how is she to obtain food for her soul and grow in knowledge and understanding? The apostle here uses a short, clear, and unmistakable term — “in silence,” *ἐν ἡσυχίᾳ*. She is to be quiet; she must not interfere with, or take part in, any discussions of doctrine in the public service of the congregation, nor is she to interrupt the sermons or doctrinal discussions by questions and remarks of her own, no matter how learned, how pious, and how rich in good works she may be otherwise. That is the meaning of *ἐν ἡσυχίᾳ*, “in silence.” The apostle’s clear and simple command to woman is to hold her peace. And this learning in silence is to be done “in all subjection,” *ἐν πάσῃ ὑποταγῇ*. Ὑποταγή means subjection, subordination, submissiveness. The apostle was well aware of the general rule of subordination of woman which God had pronounced after the Fall as a punishment for her sin, and because of the Lord’s mandate the woman is to be readily submissive to the man, although she is not to be considered a slave of the man and his passions. Yet in no way and at no time shall the woman rule over the man, but in every respect (*πάσῃ*) the woman is to recognize and acknowledge the headship and government of the man in the affairs of the Church.

Other Scripture-passages, such as Col. 3, 18; 1 Pet. 3, 1; Titus 2, 5; Eph. 5, 22, 23, prove beyond all doubt that in every walk of life, in any sphere of activity, and also in the home, woman is to acknowledge man as her head, and although in our passage Paul is primarily speaking of woman’s station in the public gatherings of the Christians, yet the expressions and terms used are so general that we must apply them to woman’s station in the world in general. This is evident especially from v. 12.

In v. 11 the apostle says that in the meetings of the congregation there is to be no contradiction on the part of the woman either in the form of questions, discussions, or arguments. In 1 Cor. 14, 34 the apostle speaks of the same matter, and it will serve us well to note carefully the words and expressions St. Paul uses in this connection. Having advised the Corinthians to follow a certain fixed order for divine worship, he issues a direct command to them regarding female members in the congregation. He says, v. 34: “Let your women keep silence in the assemblies, for it is not permitted to them to speak, but to be in subjection, according as also the Law says.” The women, *αἱ γυναῖκες*, who attended the divine services of the Corinthians held membership in the congregation; they were Christians; but they were to observe this rule in the

meetings, *ἐν ταῖς ἐκκλησίαις*, that they “keep silence.” *Ἐκκλησία* means an assembly, a select company, and the word is used to denote not only the whole Christian Church, but also a company of believers meeting for public worship at a given place; we might say, the local congregation. The plural, *ἐκκλησίαις*, indicates that, no matter how often such gatherings were held and at how many different places, the same rule applied to them all — the women should keep silence, *σιγάτωσαν*. Note the imperative form of the verb. The reason for this command is given in the following words: “For it is not allowed to them to speak.” The form *ἐπιτρέπεται* describes this state of affairs as continuing indefinitely, and *λαλεῖν*, to speak, to preach, to publish, has reference to the *fact* of utterance, while for the uttering of a thought the word *λέγειν* would be used. And for the sake of emphasis the negative particle *οὐ* is placed at the head of the sentence. The apostle argues that women have no permission to “give utterance” to Biblical facts, doctrines, in the assembly of the Christians; therefore they are to hold their peace. In the following expression St. Paul states what is becoming to them, namely, “to be in subjection,” *ὑποτασσεσθωσαν*. The word *ὑποτάσσεσθαι* excludes the woman from speaking in a Christian service; for speaking would appear as a claim of equality and equal authority with men. Yet it seems as though the women at Corinth made just such a claim, believing that with the introduction of Christianity and Christian liberty also the ancient distinction between man and woman had been abrogated. “Not so!” says Paul; on the contrary, to the men belongs the leadership, the teaching, the public speaking in the congregation now as formerly. How can Paul prove his statement? *Καθὼς καὶ ὁ νόμος λέγει* “according as also the Law says.” The *Law* he refers to evidently is the divine rule laid down in Gen. 3, 16, which holds good for all times. The Law of God has long ago decided this matter, and a Christian woman will readily submit to it. The apostle, then, makes known God’s will in respect to woman’s place in the Church, and by pointing to God’s Law he considers the matter settled. Where the Word of God speaks, Christians will say: “Speak, Lord, for Thy servant heareth!” This ruling according to the Law of God does not place woman in a position of dishonor, as some view it, but it is the natural position which God has assigned to woman. A Christian woman knows that it shocks the moral feeling and that it is a disgrace to her, 1 Cor. 14, 35, if she assumes equality to man, if not superiority.

This thought is elaborated by the apostle in 1 Tim. 2, 12, where he says: "But I do not allow a woman to teach nor to exercise authority over man, but to be in silence." Comparing this verse with the preceding one, we find parallel expressions throughout; thus the following words correspond: *γυνή* — *γυναίκα*; *μανθανέτω* — *διδάσκειν οὐκ ἐπιτρέπω*; *ἐν πάσῃ ὑποταγῇ* — *οὐδὲ αὐθεντεῖν τοῦ ἀνδρός*; *ἐν ἡσυχίᾳ* — *ἀλλ' εἶναι ἐν ἡσυχίᾳ*. It is evident that both verses speak of the same thing. But that does not make v. 12 superfluous; on the contrary, the separate expressions and thoughts of v. 11 are emphasized here with greater force and made more important. "I do not allow a woman to teach." The word "teach," *διδάσκειν*, does not refer to the immediate sphere of woman's activity in the home and family (see Titus 2, 3. 4 and Acts 18, 26), but "teach" here means to speak in a public assembly as an instructor, as a teacher, or to impart spiritual knowledge by means of a public address; for St. Paul is still speaking of public worship, and in the words "I do not allow," *οὐκ ἐπιτρέπω*, we have the apostle's denial of permission, a definite prohibition, just as though he had been asked to give his consent and permission to have women speak in the congregation of the saints. Clearly and emphatically St. Paul instructs Timothy here that under no circumstances whatsoever is woman to be permitted to enter the pulpit and become a public teacher of God's people. Women are not to become preachers and deliver doctrinal dissertations before a congregation or to become expounders of the Law of Moses and thus use the opportunity therewith given them to denounce certain activities of man. They are not to be traveling missionaries and direct the work in the Church of Christ. Why these injunctions are given, we shall learn from vv. 13 and 14. Woman, then, is not to be a public teacher in the Church, thus claiming equal authority and equal rights and duties with the pastor—although many rumors are afloat about pastors' and teachers' wives who are said to have elevated themselves to that enviable position of congregational leadership and have left their husbands far behind, simply because they have tongues which are endowed with perpetual motion, and because they entertain the false idea of holding great privileges, far in advance of others, and because they dwell in the same house with the pastor or teacher, who for the sake of peace has surrendered his inalienable rights to the weaker, but headstronger sex. Such things are not so to be. The apostle's word is clear on this point that woman is not to be a leader in the Church, and we dare not weaken or change the meaning of Paul's

words in any way. It is self-evident that the teaching of woman as an assistant to the pastor or teacher in the school is not forbidden, for that is not public teaching in the congregation, and the rule of woman's subjection to man is not transgressed in that case. We must also remember that God has bound the Church by this rule, but not Himself. He can make, and at certain times has made, exceptions to this rule. Cf. the prophetesses Deborah and Huldah in the Old Testament.

Another divine regulation is given in the following words: "Nor to exercise authority over man." *Οὐδέ*, nor, is a conjunction which connects this prohibition with the foregoing one. This second prohibition contains the phrase "to exercise authority over man," *αὐθεντεῖν ἀνδρός*. *Αὐθεντεῖν* is composed of the word *αὐτός*, self, own, and (probably) *ἔντεα*, weapons, and means literally "one who acts by his own weapons," by his own authority or power, one who lords it over, domineers, *ἀνδρός*, man. The translation of this term, "to usurp authority over the man," as we have it in our English Bibles, is quite correct and brings out the literal meaning of St. Paul's expression. Woman really leaves her sphere of activity, leads aggressive warfare, tries to fill man's divinely appointed place if she desires to teach in the Church or attempts to be a leader or ruler, head or guide, in the meetings of God's people where men are present. In that case she is usurping authority, *αὐθεντεῖν*, forcibly seizing power and rights where she has none. This attempt of women St. Paul meets in the passage under consideration with a definite and strong prohibition and once more emphasizes that her rôle is that of a learner and listener and not that of a teacher. This, to be a listener and learner, is to be woman's permanent place in the congregation at all times; hence in our verse the added expression "to be in silence," *εἶναι ἐν ἡσυχίᾳ*. Not the pulpit, not the rostrum of the Forum Romanum, is to be woman's place, but the quiet, unobserved activity in the "seclusion of the home," *ἐν ἡσυχίᾳ*, "is the highest excellence of woman's calling" (Kretzmann). In this position woman can and shall serve God, her Lord, and the apostle brings out, and lauds, the sanctity and noble character of her service throughout our passage. By the quiet performance of her obligations in the circle appointed to her by God, she is able to exert a strong influence for good, for time and eternity, upon all those who come in contact with her; she will be loved dearly by her husband, revered highly by her children for her home-making and home-loving qualities, and highly esteemed

by all who know her as a quiet, unassuming wife and mother, who discharges her household duties in the love and fear of God.

By the words spoken in vv. 11 and 12 the present-day emancipation of woman, woman suffrage, sex equality, woman's desire and spirit of independence, and all that is connected with these fundamental ideas, — which, by the way, have developed to such an extent that it seems impossible to check them, — stand exposed and condemned. In our day the cause of woman suffrage is gaining ground more rapidly than ever before, and in America, as well as in other parts of the world, woman claims that she is only demanding her legal rights; and in agreement with such claims she is not only entering public life in its secular affairs and activities, frequently taking man's place and position and forcing him out, excepting where hard manual labor is required, but she is also trying to become prominent in the Church — and to be more than a learner and an attentive listener. Here we must remember that secular life and church-life are different. If the State, which does not model its laws after the commandments of God (Decalog), sees fit, for reasons of its own, to adopt woman suffrage, the Church, which is governed, or at least should be controlled, by the laws of God clearly revealed in Scripture, is not permitted to follow the same course. But, alas! what do we see? Church denominations like the Methodists, Baptists, and others, are permitting women to enter the pulpit and to speak in the public gatherings of their people without a feeling of wrong-doing. Some years ago the papers reported that a girl in Oklahoma, thirteen years old, still doing seventh-grade work in school, received permission from the Board of the Methodist Church to enter the office of the holy ministry. Also the Reformed Jews, several years ago, decided to admit women to the office of Rabbi, for the reason that it is "a modern issue, due to the revolutionary change in woman's status in this time." (Proceedings of Iowa District, 922, p. 61.) How are such things possible? we ask. Either these people are so ignorant of what God's Word says on this point, or so weak in their adherence to Scripture, or so corrupt in their practise that they regard woman suffrage in the Church as the revolutionary effect of Christianity upon all the races and nations in the world, as the grand result of their attempts to enlighten the world, — yes, they see light where Satan has spread darkness, — as the new and golden era, brought about by their influence and work upon the hearts of men, and thus as a great progress, ensuring betterment of world conditions and making it a better place to live in; or they see in this movement, hiddenly so,

the only salvation of their churches, believing that only in this way they will continue to exist and their church-policies will be upheld. To women in their midst falls the lot of raising the greater part of the pastor's salary through raised doughnut sales, apron and fancy-work auctions, suppers, and the like. And if, perchance, some Bible-reading soul stumbles over the words of St. Paul in 1 Tim. 2, 11, 12, and if after some hours of serious consideration of this passage his conscience is troubled because of the plain words uttered there by St. Paul, such a person is quieted and his conscience is soothed by being told: The apostle gave his own private opinion in a matter which was expedient only in his day, while this view of his is not binding upon us now. It is declared to be "a local regulation and not of general application and not of any application to these modern times or these changed conditions or these different people" (*Paul and His Epistles*, by D. A. Hayes, p. 221), and it is argued that the apostle urged Christian women to avoid participation in public discussions because in that day it was the "avowed prostitutes alone who were prominent in the public festivals, and it was too large a risk for the Christian women themselves to do anything which would lead to their identification in the popular mind with this class." But we must remember that the apostle's word is a word of Scripture, 1 Cor. 14, 37, which was written by inspiration of the Holy Ghost for our learning, and it is as valid and certain to-day as it was when Paul first uttered it; for he does not base his demand for woman's silence upon conditions as they existed in his day alone, nor does he demand woman's silence and subjection because he was naturally a woman-hater or, at least, a despiser of women, so that he would concede no oratorical ability to woman; and even if she had proved to be a good lecturer at home, before her husband, yet he would offer her no opportunity of practising her art publicly. O no! Paul was not moved by whims, likes and dislikes in this matter, but by sound Scriptural argument and reasoning, and for the statement he makes and the command he gives he produces two arguments in the following verses which have never been overthrown by any reasoning of man and stand unrefuted to this very day. We truly have every reason to be thankful to God that, as in everything else, He has given to our Lutheran Church the right knowledge and correct understanding in regard to woman's place in the world in general and in the Church in particular. Let us, therefore, adhere to St. Paul's clear statement in this matter which we have been discussing here, hew closely to the line, stand upon the Word of God in contrast to all opinions of men, and

remain unshaken and unaffected in this question, resting upon the solid foundation of the apostle.

In vv. 13 and 14 Paul states the Scriptural reasons for his demand that women keep silence in the Church, and not with one syllable does he refer to a custom, view, or prejudice of the people prevalent in his day.

V. 13: "For Adam was fashioned first, then Eve." Here Paul offers his first reason for the prohibition given in the preceding verses, and he bases his proof on the priority of man's creation; and this prototypal testimony decides the matter once for all. It was God's order from the beginning that man should lead and rule in all things over woman. Even in the state of innocence, Eve was the weaker vessel, being subordinated to man as his helpmeet, and he was the lord. Ἐπλάσθη, from πλάσσω, a word used in the Septuagint for the Hebrew רָצַף , means to form, to fashion, as the potter fashions clay, and is used to denote the work of God in fashioning, making, producing man. It is employed to describe the creation of woman as well as that of man. Man and woman are alike in this, that they both were made by the Lord. However, the holy writer does not lay stress on the manner of Adam's creation, but rather on the *time* when he was made; he says: "Adam was fashioned first," *πρῶτος*. Thus the man, Adam, existed for a time before and without the woman and could not look to her for leadership. The story of creation shows that a "preference in the time of creation is for the man at the same time a preference in dignity." The entire Mosaic history places man in the first position and assumes for woman a relation of dependency on man; and from this source, which the apostle regards as a holy and inerrant expression of divine truth, he has drawn his argument for the priority and leadership of man in all affairs. It is, then, contrary to nature that man be subject to woman; it is a disgrace in the highest degree for a man to permit himself to be governed by a woman, because "Adam was fashioned first, then Eve." Woman, for this reason, is not to teach man or usurp authority over him. In 1 Cor. 11, 7—9 the apostle brings other arguments showing that the man is the head of the woman by the order of God. We recall how woman at all times has rebelled and revolted against this order. In the eighties of the past century there was great excitement in England because the women in the Presbyterian and in the Episcopal Church demanded that the promise of obedience on the part of the bride, by which she acknowledged her husband as her head, be stricken from the marriage formula. This demand is entirely unjustified;

for the Word of God points out woman's place and her relation to man so plainly that every Bible-reader can see that this desire and demand are altogether contrary to Holy Writ. The demand has since been granted. In our congregations, too, there are women who imagine it to be their duty to interfere with the business of the men, and not a few complaints are heard regarding attempts made by superwomen to prescribe, assign, and regulate pastoral duties. How are such things possible? Can it be denied that in many such cases the pastor has neglected to do his duty in giving the necessary instruction on woman's position in the Church and in public life and that he has failed to bring forth the Scriptural arguments applying to the matter? Let us not be timid, but without fear or favor preach the Word of God as it pertains to women. That will decide and remedy matters instantly for all concerned.

V. 14: "Adam was not deceived, but the woman, having been deceived, was in transgression." This is the second argument used by St. Paul to prove that woman is not created for leadership. The preceding argument, based on the order of creation, brings out the fact that woman was not made or destined for leadership. By the present argument the apostle shows that woman is not entitled to leadership on account of her sad rôle at the time of the Fall. "Adam was not deceived," ἡπατήθη (*ἀπατάω* means to deceive, to lead into error), but the woman permitted herself to be led into error by Satan, who, in his cunning and crafty way, presented to her vision the most beautiful and glorious picture of her future happiness, bliss, holiness, righteousness, and perfection. Having been deceived, ἀπατηθεῖσα, by the wiliness and the deceptive and fraudulent arguments of the devil, the woman "has become," γέγονεν, "in transgression," ἐν παραβάσει. *Παράβασις* is a stepping by the side, a deviation. Here it means a deviation from God's Law, hence a transgression or violation of the Law. This transgression, or fall, continues in its consequences even now; in its sad results it is evident in our day, as the verb in the perfect form, γέγονεν, proves. Luther translates: "*Sie hat die Uebertretung eingefuehrt.*" The above consideration leads to another thought. The whole affair of woman's deception by the evil spirit points to this, that the woman, in her very nature and make-up is more readily deceived and seduced than man. She is more easily overcome by lies, deception, persuasion, and flattery than man. Bengel says: *Facilius decepta, facilius decipit.* We must also note that in this latter expression St. Paul does not only speak of Eve, but of "the woman,"

ἡ γυνή. What is true of Eve is true of woman in general. Just as Satan has caused a great calamity in the beginning by a woman, whom he enticed, so he plainly intends again, by the feminist movement of our day, to inflict a great injury on the world. We can gather this from the effects of the emancipation of women which have become manifest so far. Birth control, race suicide, divorce, discord, unhappy family life, adultery, immodesty of every kind and description, immorality, are in 90 per cent. of the cases the bitter fruit of woman's demand for sex equality or the result of her refusal to remain in the position in which the Creator placed her.

We must remember here, that, although the woman was deceived, yet Adam is not free from blame, for in Rom. 5, 12 Adam is described as the man by whom "sin entered into the world," and who permitted himself to be persuaded by the woman to eat of the forbidden fruit. In agreement with Adam's words in Gen. 3, 16 Bengel says: *Serpens mulierem decepit; mulier virum non decepit, sed ei persuasit.* Cp. 2 Cor. 11, 3 ("beguiled me").

The fall into sin shows that woman should not arrogate to herself the right of leadership, which the Creator never intended for her. Here, too, her subordination is clearly shown, and for that reason woman is excluded from being teacher in the Church; for in that case she would be usurping authority over the man.

It is often remarked that women have in many instances shown great knowledge, the faculty of sharp and deep thinking, skill, and executive ability, and it is thought that for that reason alone, if for no other, woman ought to be permitted to occupy a place equal to that held by men. The apostle nowhere denies that some women have been given such talents by the Lord. But this fact is not to interfere with, or upset, the order of things which God has made in the beginning and which is to remain in force, until the Law-giver Himself makes a change; but to this day 1 Tim. 2, 11—15 has not been repealed.

Another question which has troubled the minds of some people in our midst in view of the apostle's prohibition in 1 Tim. 2, 11, 12 is whether the singing of a solo by a woman during church-service does not conflict with this passage of Scripture. In the first place, it must be remembered that singing in the public service of the Christians cannot be placed on a level with public teaching. By singing, even though it be a solo, woman takes part in the service by using her voice to praise and glorify God together with her fellow-Christians, which, as stated before, is permitted, yea, required of her. If we denied woman the right to sing a solo, it

appears that we must also deny her the right to use her talents in playing the organ or any musical instrument in public service. In the second place, we have an example in Scripture, Ex. 15, 20. 21, where Miriam sang a solo in response to the song of Moses for the glorious delivery from the hands of the Egyptians and the terrible destruction of Pharaoh with his men and horses in the Red Sea. Why, then, should women not now be permitted to sing praises to Him in whom all Christians have triumphed gloriously over all spiritual enemies? God's rule was already in force at the time of Moses.

NB. Woman also has her sphere of activity in the Church where she can serve her Master loyally and faithfully without transgressing the Lord's rule given in the passage under consideration, but we are not concerned about that when treating 1 Tim. 2, 11—15.

In order to avoid the impression as though the subordination of woman were in any way a bar which excluded her from the right of sharing in the blessings of the Gospel and in all spiritual gifts and treasures, the apostle adds a special word of comfort in v. 15: "But she shall be saved through child-bearing, if they abide in faith and love and sanctification with modesty." A blessed word! Although woman introduced the transgression, when she permitted Satan to deceive her, and thereby brought herself and the entire human race into a state of terrible misery and woe, yet shall she be saved, *σωθήσεται*. She shall be rescued from eternal damnation just in that position and station in life, in that calling and activity, for which she was originally created. Let us note that Paul is no longer speaking of Eve, but of the woman, *ἡ γυνή*, which is the subject of *σωθήσεται*. Woman's primary function, duty, and privilege is not to take part in the public affairs of mankind, but her place is in the home. The apostle says "child-bearing," *τεκνογονία*, is the way, the calling, the activity of woman; hence he uses the preposition *διὰ*. Child-bearing is not to be considered a meritorious work whereby woman earns salvation, but it is her divinely appointed function on earth. The home and family circle is the field of woman's activity and not public life. This circle is her kingdom, and to rule in this sphere is to be her highest ambition and pride. Every normal woman should marry, become a mother, and rear children, not after the fashion of the one-son-and-one-daughter system, but in realization of the word: "Children" (mark the plural!) "are a gift of God"; provided, of course, God

has granted her the gift of motherhood. Unless God Himself, in His wise and unsearchable wisdom, makes exceptions to this general rule, woman misses her purpose in life if she despises the holy ordinance of marriage and refuses to become the helpmeet of her husband and a mother of children. For this calling God has fitted woman wonderfully in His divine wisdom and given her mental and physical gifts. But woman often does not see, and in many cases does not want to carry out, the purpose the Lord had in creating her. That is rebellion. What dignity and what grace has the Lord intended for the female sex! It is His pleasure to use the body of the female as the workshop of His almighty power, there to create human beings, who are to be planted into the Kingdom of Grace here on earth and hereafter to fill the realms of eternal glory. In Ps. 127 the Lord Himself speaks of this grace, when He declares: "Lo, children are an heritage of the Lord, and the fruit of the womb is His reward"; and in the following verses of this psalm He calls him blessed who has a large family. How does our present generation compare with this statement of Scripture? Very unfavorably, to say the least. Instead of rejoicing and thanking God, welcoming, hugging, kissing, and caring for, a child or children, their own flesh and blood, poodles and pet dogs, cats and parrots and other dumb creatures are by modern women of to-day given a place which children should occupy, and they are treated with a tenderness that borders on insanity, — all because motherhood is thought to be burdensome, too unpleasant, too dangerous to a perfect form and health, encroaching upon personal freedom, and combined with worries and cares, not to speak of the cost which is often advanced as an argument against having a family.

There are exceptions, but in general we can thank God that the fear of the Lord is still alive in the hearts of our Christian women, who know for what purpose God has created them. But it is necessary in our day of moral decay, in a chaste and decent manner, coupled with holy zeal and pastoral tact, to keep our people enlightened on this subject in agreement with the Word of God.

The naked fact, however, that a woman bears children does not guarantee her salvation. That is self-evident to us; but to make it altogether impossible to gather this thought from the apostle's word, he adds: "If they abide in faith and love and sanctification with modesty." The apostle drops the subject "the woman," *ἡ γυνή*, and by the use of the plural number in this last part of the sentence makes the application to all believing Christian women. We dare not restrict the expressions used here to that relation which

exists in married life, so that *πίστις* would mean matrimonial faithfulness; *ἀγάπη*, matrimonial love; *ἀγιασμός*, matrimonial chastity; *σωφροσύνη*, life as it exists in a rightful marriage. These expressions describe Christian life in its various aspects. The way of salvation, which Christ has prepared for us through His bitter suffering and death, is the way of faith, *πίστις*, and faith is the source and root of all Christian life and good works. "Without faith it is impossible to please God." Heb. 11, 6. *Ἀγάπη*, unselfish love toward God and our neighbor, is the chief Christian virtue, in which faith is active. 1 Tim. 1, 5; Gal. 6; *ἀγιασμός* means sanctification, holiness, which consists in putting off the old and putting on the new man, Col. 3, 9, struggling against, and overcoming, the devil, the wicked world, and our sinful flesh, and thus making progress, growing, in holiness day by day. With these Christian virtues, especially with holiness, *σωφροσύνη*, modesty, self-control, must be combined.

In faith and love and holiness, by constant watchfulness and in due modesty, pious women control their own bodies and subdue all evil lusts and desires, lest those members of the body which serve God in child-bearing become tools of lewd passions and all unchasteness. A Christian woman will not make provision for the flesh to fulfil the lusts thereof, but make all the members of her body instruments for serving God. Doing the work which God has given her to do, a Christian woman will not exercise authority over the man, but abiding (*μείνωσιν*) in faith and love and true devotion, she will be a true helpmeet of her husband and a happy mother of children, which come to her as the blessing of the Lord. Blessed indeed is that Christian mother who heeds the praises which the Bible bestows upon the diligent, sensible, virtuous, gracious, modest woman, who fulfils her calling in true faith. (See Prov. 31, 10—31; *Apology*, Art. XIII; Mueller, p. 241.)

In our day we cannot spread too much knowledge respecting the holiness of marriage and the sacredness of its obligations. Articles in periodicals and novels, cleverly written, tend to deprive the estate of matrimony of its divine character, and the average moving picture show exercises a deteriorating influence over married and unmarried in regard to this state. It has become the usual thing to enter the estate of marriage without the consent of the parents, — and sin takes its course. Marriage is spoken of as a mere venture and a contract, which, if not satisfactory, may be dissolved by a divorce granted by the court. Many girls, unfit for

marriage, in the first place, and also unwilling to be true helpmates and wives; go through the formality of a marriage ceremony, sometimes even asking a Lutheran pastor to perform this act, but their intentions are not to become wives and mothers. Their motive is a selfish one — to have somebody to earn the necessary cash for them, so that they may lead a life of laziness and dress in a style which they deem suitable, considering their beauty and accomplishments. And how many a young man leaps before he looks! The beauty or non-beauty of some walking figure in human form, wearing silk dresses and silk hose, — a convincing proof of wealth to him, — catches his fancy and without further thought of his future welfare or woe he hastens to the clerk for the necessary papers to call her his own whom he knows not; and when he has what he thought he wanted, he does not want it. *Facta dicunt!*

Christians remember the sanctity of marriage and its obligations. Praying the Fourth Petition with true devotion, they include a pious spouse, a true and faithful companion. With them, marriage is a partnership of mutual love and helpfulness for life, and only after fervent prayer and divine guidance and after having sought the advice and consent of their parents will they enter the state of matrimony in the fear of the Lord. Such a union, then, has God's blessing.

May God attend our humble efforts with His grace and blessing, so that by the sound preaching of "all things whatsoever He has commanded us" we may lead our people onward in the path of sanctification and true holiness more and more!
